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# Summaries

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# S U M M A R I E S

ANTONINA KŁOSKOWSKA

## THE CONCEPT OF CULTURE IN CULTURAL ANTHROPOLOGY AND IN SOCIOLOGY

The concept of culture developed in the 18th century and was popularized mainly through the writings of German philosophers and historians. Herder, in his great work, comes closer to the present-day approach to culture than any of his contemporaries and many of those who came after him. E. Tylor, with whom begins the great career of the concept 'culture' in Anglo-Saxon ethnological theories and writings, was influenced through G. Klemm by the German tradition.

A general concept of culture, essentially sociological in character developed from Tylor to Linton. Culture is generally interpreted here as a form of social interaction related to groups and societies. It is not surprising therefore, that this approach to culture is widely accepted by sociologists and that it is included in many popular textbooks. This culture concept is, however, too broad to be quite satisfactory in more detailed sociological analysis. The holistic approach, characteristic for cultural anthropology, has been developed in studies of small primitive groups and local communities. Where phenomena of large social structures are concerned, the wide field of cultural reality must be broken into segments.

The division of the area of cultural phenomena proposed in the present paper starts with the concept of cultural interactionism. The general concept of culture is expressed in terms of behaviour and following the usage of social psychology, distinguishes two kinds of behaviour: overt behaviour and symbolic behaviour. Symbols are understood very broadly, as they were in E. Cassirer's or S. Langer's works — all symbolic actions express meanings and/or values. All symbolic actions are acts of cultural behaviour for neither meanings nor values exist outside of culture. Some, but not all, acts of behaviour, such as modes of eating or sleeping, are culturally patterned and they too belong to culture. So culture can be broadly divided in two fields: symbolic culture and overt culture.

Another distinction is made at this point. It is partly based on R. MacIver's criteria of ends and means of social behaviour. The acts of behaviour are divided accordingly into realisatory and instrumental. These two dichotomic divisions cut across each other. The whole area of culture is divided in four categories: instrumental overt culture, real'satory overt culture, instrumental symbolic culture and realisatory symbolic culture.

The last-named category can be regarded as more or less equivalent to 'culture in the narrow sense'. At the same time this concept, unlike the concept of 'spiritual culture', seems free from metaphysical affiliations and can be readily expressed in terms of the interactionist theory of culture.

JÓZEF CHAŁASIŃSKI

UNIVERSITIES AND THE PROBLEM OF NATIONAL CULTURE  
IN AFRICAN COUNTRIES SOUTH OF THE SAHARA

The author gives a short review of the present condition of universities and schools of higher education in African countries south of the Sahara. The article deals with the oldest colleges, like Fourah Bay College in Sierra Leone, Gordon Memorial College in the Sudan, Liberia College of Liberal Arts and Sciences as well as the universities of the Union of South Africa, institutions founded in the period between the First and Second World War, like: Makerere College in Uganda, Achimota College in Ghana and finally postwar changes together with completely new academies like University of Nigeria in Nsukka.

The author further writes of the French speaking countries, with emphasis on the Université de Dakar. He also gives information about the Conference of African Countries on the development of education that was held in Addis Ababa from May 15 to 25, 1961. The article is based on UNESCO publications and data contained in 'The World of Learning' (Europa Publications), covering a period from 1960 to 1962, on Ashby's Report on Higher Education in Nigeria and periodicals like 'Présence Africaine' and others.

The author has based his illustration of the problem of higher education as a factor in the formation of a new elite on H. H. Smythe's and M. M. Smythe's *The Nigerian Elite* (1960).

The university as an institution of national culture is examined by the author in its connection with the national language of the individual African countries and in its connection with the all-African and all-human aspects of university humanistic culture. The author presents the views of African writers like J. Ki Zerbo, Chief H. O. Davies, L. S. Senghor, M. Dia and others.

According to Senghor, the problem of Africa lies in the fact that this continent has accepted modern science and technology without subsequently evolving a uniform spiritual culture, without sacrificing African originality in the forms of spiritual expression and without a break in its cultural continuity. Senghor accentuates two principal premises of the transformation of the contemporary world, to which Africa is making a growing contribution. The first premise — a nation as a cultural community; the second — the multi-national character of the economic and political organizations of Africa and of the whole contemporary human world. In his speech given at the inauguration festivities of the University of Dakar, Senghor presented the ideals of a universal culture with due regard to human dignity, individuality and freedom and to the integrity of national cultures.

Describing the beginnings and development of universities in the African countries, the author of the article draws attention to the fact that the universities are founded as institutions of national cultures and that they begin to operate in countries in which a large proportion of the population can neither read nor write. This fact is not without an analogy in the history of European nations and of their universities. At the time when universities were being founded in Europe, writing was the privilege of monks and not gentlemen.

The idea of universality is also bound with the history of European universities. The Jagiellonian University in Cracow, Poland, which had its beginnings 600 years ago, may serve as an illustration of an institution representing

the idea of universality in its time, with Latin as the language of the sciences and the humanities of its time. Nationalistic chauvinism, like any other chauvinism, always leads to the degradation of the historical role of universities in the intellectual culture of humanity. The characteristic trait of the large universities of Europe from their very beginning was that they were the meeting ground of many national cultures. Senghor revindicates to Africa the old historical concept of the university. He sees the university as an institution of national and supra-national culture, as an institution which is wide open to the meeting and crossing of many intellectual trends. Senghor took this idea of the university from the great heritage of European culture. This is not an isolated example in which free Africa speaks on behalf of the heritage of ideals of European culture.

However, this is not synonymous with the recognition of European centrism and of the recognition of the world supremacy of European culture. In this respect the African concept of a university as expressed by Senghor and other Africans is a new idea. It is a vision of a multi-national university, as the fundamental institution of the newly rising world culture which unites many nations and of a universality without colonialism or imperialism.

In reference to E. Renan's classical lecture *Qu'est-ce qu'une nation?* (1882), Mamadou Dia, also of Senegal, writes in his book entitled *The African Nations and World Solidarity* (1961):

'What must be stressed in this definition is that instead of being a static, definitive state, the nation is rather an affirmation, a perpetual movement, an unfinished construction. Placing oneself in Renan's train of thought, one might define the nation as a collective vocation, depending on a common scale of values, common institutions, and finally, common aims [...] As a vocation, the nation cannot be a rigid framework for activities: it is a stimulus [...] This is how we must interpret Péguy's magnificent statement: "The nation is a mission". Certainly, not the mission of devouring others, of suppressing other vocations, or of subordinating them to one's own, but that of permitting, by peaceful radiation, the accomplishment of the largest possible and most human collective vocation'. According to Mr Dia, this moral idea of a nation is implemented by proletarian nations.

Reading the thoughts of this politician, economist and sociologist from Senegal, I was astonished how very closely I thought with the Africans 15 years ago, when I spoke at the annual meeting of the Łódź Scientific Society on 'The Idea of a Nation and the Idea of Socialism in the History of Modern Europe' (1948).

The published text of the address reads in part:

'Renan's moral definition of a nation as a grand brotherhood of people — far from being an intellectual or economic one, was "populist" in its character, in spite of the fact that it was uttered by an intellectual aristocrat. E. Renan, noted as he was for his intellectual sybaritism, did give utterance to that moral formula of a nation which had been expressed by the people of Paris during the siege of 1870'. Renan himself, however, was a defender of European superiority over non-European races.

JAN SZCZEPAŃSKI

### SOCIAL FACTORS IN DECIDING ON A COURSE OF STUDIES

This article is a fragment of a larger work, which gives an analysis of the whole process of recruitment and selection of first year students at schools of higher education. The author tries to define what we know of the social factors and forces that determine decisions made in choosing the course of studies and schools on the basis of investigation and collected data. The results of his studies are rather negative. We possess data on the general aims of life and systems of value, but we do not know just how they determine decisions. We know that these decisions are influenced by parents, schools, friends, local milieus and educational information activity, but we do not know in what degree the young people make their own decisions. We know that decisions are made in a long process of personality development as well as in the process of the intellectual development of the milieu of the family, community and friends, but we do not know at what moment and in what manner the directed policy of recruitment should intervene in this process in order to avoid wrong decisions and to reduce the number of errors.

We know that on the whole young people are not in possession of all the elements that they need in order to make a rational decision. They need more information about the professions, they do not have access to well organized vocational guidance centres and do not have sufficient opportunity to test their abilities. Furthermore, they do not know enough about the work required at schools of higher education. Besides, secondary school teachers and parents do not know either. Therefore, despite the fact that the recruiting institutions seem to have a program of action, the process of selecting a profession, of choosing a course of studies or school is most frequently shaped by complex secondary factors which are not at all essential in the guidance of the most talented persons to the pursuit of studies in which they could be most successful.

ALEKSANDER KAMIŃSKI

### STUDENTS SUMMER VACATIONS

The author is planning to write a large work on the characteristics of the structure of student life. The present work, concerned with student summer vacations, constitutes the first part of this task.

The author has employed the simplest research method, i. e. a questionnaire, which he conducted in the lecture halls. He also collected opinions of experts in the field. This method seemed the most sensible in conducting the pilot research. This research is the first probe made. The author had no predecessors, the facts and problems have not been classified. The present article is an introduction to these problems.

The research was conducted among students of the department of electricity of the Łódź Polytechnic and among students of Polish philology at the Łódź University. A total of 453 questionnaires were returned for analysis. The individual school years were quite equally represented and the proportion of women and men varies but slightly from the proportion found in the whole Polish student body in 1960/61. The same holds true of the social background of

the subjects. Thus, the Łódź sample of the students in the humanities and engineering may be considered, with some reservations made by the author in the article, as quite representative of all the students of Poland.

Among the results, one deserves emphasis, i.e. that work (summer practice, work to earn money, housework, army training, studying for exams) dominates over rest in student summer vacations. Particularly significant are the vacations spent by sons of peasants.

Most of the young boys and girls of peasant extraction work during their vacations. Out of 82 only 3 did not work. These peasant children did not only pretend to work. Only two out of the total worked 4 weeks or less. The remaining students were employed more than 4 weeks and 62, or 80%, of the students of peasant extraction worked 9 weeks or more. This situation is conditioned primarily by the fact that they had to help their parents on the farm, even though they had to devote a part of their summer to practice or army training or studying for exams and others.

The children of workers do not labour under as big a burden as peasant children. Only about 60% of the total in this group worked and only a small part (10%) of this number worked to excess, 9 weeks or more. Students from the intelligentsia worked the least: about 46% in this group were employed, with only 13% working 9 weeks or more. A large proportion, about 20%, of this group worked less than 4 weeks as compared with 14% in the worker group and 3% in the peasant group.

It appears that the intelligentsia pattern of vacation is prevalent among students of the intelligentsia — and this is quite natural. This pattern is being adopted to a large degree by students of the worker group and seems less accessible to students of peasant extraction.

A surprising fact is that a large number of students spend the longest part of their vacation in the city, in this case Łódź. Almost half of the students who answered the questionnaire — 212 students, spent 4 of their vacation weeks in Łódź.

An analysis of the forms of vacations illustrates how popular tourist travel is among the students — primarily walking tours and hitch-hiking — and tours in informal groups dominate over organized tours. Of the forms of vacations made accessible to the students by the Association of Polish Students, the most popular, particularly with girls, are student vacation homes and camps.

In conclusion, the author makes a classification of the types of student vacations and tries to establish a pattern for student vacation.

ZYGMUNT GOSTKOWSKI

#### OPINIONS ON SOCIOLOGY AMONG THE POLISH INTELLIGENTSIA IN THREE VARIOUS SOCIO-CULTURAL MILIEUS

It is a common belief in the Polish academic circles that in present Poland sociology enjoys a special popularity. To investigate this subject empirically, questionnaires were distributed among 1042 readers of four political literary weeklies in Warsaw, Lublin and two small county towns. Half the respondents were university graduates; those with only an elementary education did not exceed 2% of the total.

The respondents were asked to choose two at most from among 9 social sciences and humanities (modern history, economics, literature, philosophy, sociology, linguistics, law, pedagogy, psychology) namely those two which in their opinion were 'most important socially' and deserved a special support. The choice was to be explained by each respondent.

Results: Sociology won the first place in Warsaw. Over one-third considered it to be of primary social importance. In Lublin it was second only to economics, in county towns third after economics and history. The answers explaining the choice (219 altogether) revealed that the expectations and opinions concerning the tasks sociology is supposed to perform in society, fell into several categories.

Half of the respondents who gave an explanation ascribed various social engineering functions to sociology, like managerial usefulness, improvement in human relations, social diagnosis and solution of problem. One fifth emphasized the need for the sociological study of social change; one fourth stressed the cognitive and *Weltanschauung* functions of sociology. Ten per cent. mentioned the limitations imposed upon sociology several years ago and the need for making up for the backlog (such opinions were especially frequent among Party members). No significant differences were found between Party members and non-members as regards the frequency at which sociology was chosen. The occupational groups most favorably disposed toward sociology were in every case workers in the fields of culture and humanities and journalists.

## REPORTS — POLEMIC

JÓZEF CHAŁASIŃSKI

### ON NOBILITY, MONKS AND SCHOLARS OR ON 'DOCENTS' AS A UNIVERSITY INSTITUTION

Docent, extraordinary professor and ordinary professor there are three categories of university professors in Poland today. The lowest is the docent. There is an important difference between the university status of a docent and that of assistant professor at the university in the U.S.A. A docent means a university man who after his doctor's degree passed through the so called 'habilitation'. The components of 'habilitation' are: a) research work published and accepted by the university faculty; b) discussion with the candidate at the faculty meeting; c) a lecture given by the candidate and approved by the faculty.

At the present time the word 'docent' has two meanings in Poland: a) second scientific degree higher than the doctor's degree, b) a lowest professorial university post with a regular salary. German *Privatdozent* or *dozent* in prewar Poland meant something different. Docent meant membership in an academic community. Before the war the 'habilitation' was composed of the same three elements, and was a means of promoting a young scholar to the status of membership in an academic corporation. On the basis of the habilitation the privilege of lecturing — *venia legendi* — was granted by the faculty, as an academic community to its new member. The docent was obliged to teach regularly a few hours at the university. He was not paid a salary for this. Today, the docent begins his duties as lecturer when he is nominated by the State authorities to the paid university post of docent.

As a historical background, the author gives a picture of an academic career at the University of Cracow in the 16th century in the light of Szymon Maricius *De Scholis seu Academiis*, a book written in Latin and published in 1551. Maricius was a Polish scholar of plebeian descent, who preferred a rich marriage and country squire's life to that of a monk and scholar at the University of Cracow. Maricius considered a doctor's degree a *signum nobilitationis* of the scholar.

JAN SZCZEPAŃSKI  
TADEUSZ SZCZURKIEWICZ  
JÓZEF CHAŁASIŃSKI

THREE OPINIONS ON DR. A. ZAJĄCZKOWSKI'S HABILITATION RESEARCH WORK  
IN SOCIOLOGY: CHIEF ELEMENTS OF CULTURE OF THE POLISH NOBILITY AND  
STUDIES ON POLISH INTELLIGENTSIA

Papers written by Professors Szczepański, Szczurkiewicz and Chałasiński on Zajączkowski's work read by them, according to the rules of habilitation procedure at a meeting of the Learned Council of the Institute of Philosophy and Sociology of the Polish Academy of Sciences.

JAN LUTYŃSKI

ONCE AGAIN ON DR. J. WIATR'S STUDIES ON PUBLIC OPINION AND ELECTIONS

Dr. J. Wiatr published in 1959 ('*Studia Socjologiczno-Polityczne*' No. 4) his study on public opinion problems in the light of the elections of 1957 and 1958. Docent J. Lutyński made a critical analysis of this study in '*Sociological Review*' 1960 No. 2. J. Wiatr answered this analysis in '*Studia Socjologiczne*', 1961 No. 2. In the present issue J. Lutyński continues his discussion with Wiatr.

## SOCIOLOGY IN POLAND

EIGHTH SESSION OF THE LEARNED COUNCIL OF THE SOCIETY  
FOR THE DEVELOPMENT OF THE WESTERN TERRITORIES

The following papers were presented at the Eighth Session of the Learned Council of the Society for the Development of the Western Territories: Docent Zygmunt Dulczewski (University in Poznań) Sociological research work on Western Territories, 1945—1961; Docent Janusz Ziólkowski (University in Poznań) Sociological problems of demographic changes in the Western Territories; Professor Paweł Rybicki (University in Cracow) Sociological problems of the Western Territories; Professor Stefan Nowakowski (University in Warsaw) Problems of social integration in an industrial city of the Western Territories; Professor Stefan Golachowski (University in Wrocław) Some demographic and sociological problems in Silesia. The Session took place in Legnica, May 11—12, 1962.



## SOCIOLOGICAL SESSION OF THE SILESIAN INSTITUTE IN OPOLE

A session of the Sociological Section of the Silesian Institute took place in Opole in June 22 and 23, 1962. The following papers were read: Dr. K. Żygulski (Łódź) Mass culture and regional problems; Dr. J. Rudzki (Warsaw) Patterns of culture in West Germany in the light of an analysis of the daily 'Bildzeitung'; Dr. Z. Gostkowski (Łódź) Sociological research project on the thousandth anniversary of the Polish State; J. Komorowska (Warsaw) Television in the lives of children; Dr. J. Kądzielski (Łódź) A sociological study on newspaper readership in Silesia; Dr. W. Piotrowski (Łódź) Some ecological problems of the city of Opole.

## SEMINAR ON SOCIOLOGY AND THE ECONOMIC SCIENCES

A Seminar on sociology and the economic sciences for junior research workers took place in Jablonna near Warsaw on May 14—19, 1962. The Seminar was devoted to problems concerning joined research work between sociologists and economists in industrial sociology, rural sociology and urban sociology, general sociology, theory of economic growth, economic models, theory of socialist enterprise, econometrics, classes and social stratification in socialist societies, economic policy.

## CONFERENCE ON MENTAL HYGIENE IN MARRIAGE AND FAMILY

A Conference on mental hygiene in marriage and family was organized by Polish Mental Hygiene Association in Warsaw on May 12, 1962. The following papers were read: Dr. A. Kłoskowska — Evolution of family types in modern society; Dr. W. Mielczarska — Psychological factors in marital mate selection; Dr. Z. Szymańska — The meaning of the child to the life of a family; Dr. H. Małewska — Some problems of female sex life.

## NEW COLLECTION OF RURAL YOUTH AUTOBIOGRAPHIES

Over 5600 works have been sent in answer to the competition for rural youth autobiographies announced at the end of December 1961. The competition was organized by the Rural Youth Union and the Ludowa Spółdzielnia Wydawnicza (Publishers) as well as the Committee for Research on Contemporary Culture and the Institute of Rural Sociology, Polish Academy of Sciences with the active co-operation of a group of interested sociologists and journalists. The competition was initiated by F. Jakubczak, a young sociologist, and B. Gołębiowski, a young journalist. Professor Józef Chałasiński gave his help and advice in the preparatory work, particularly in the drafting of the text announcing the competition.

The competition announcement appealed to youth between ages of 16 and 35, employed in agriculture or in non-agricultural professions in the villages and to peasant migrants in the cities. The problems suggested in the announcement, to be eventually included in the autobiographies, concentrated about the problems concerning the family, the childhood period, school, professional work and civic activity, community life and the local community and the changes and future prospects of the peasants, agriculture and youth in People's Poland. One of the

principal inducements that served as a spur to the contestants was the money and goods offered, of a value of 100,000 zlotys — with a 1st prize of 20,000 zlotys.

Among the works entered are one page sketches and biographical chronicles of several hundred pages. The total harvest of the competition may approach 100,000 pages. The authors represent all the diversified social and professional categories of contemporary rural youth employed in private farms, in farm co-operatives and State farms, youth who work on the farm part time and part time in non-agricultural rural and city jobs, ex-peasants among workers and intelligentsia, students, pupils and soldiers. Every sixth autobiography comes from a migrant from the village to the city. Decisions on the competition will be handed down at the end of March 1963. A characteristic of the entries is the comparatively large proportion of women, which comes to almost 50%. This large collection of autobiographies gives a many sided picture of the complex and intensive processes of change undergone by the rural population in postwar Poland. The chief trait of these processes, which finds an authentic and concrete expression in the autobiographies, is the urbanization of the milieus of origin of the writers, the cult of professionalism and the clear expansion of their aspirations and personality traits.

The autobiographies are a veritable explosion of feeling. Virtually all of the autobiographies contain a register of youthful friendships and of love experiences.

#### ON THE ROLE OF SOCIOLOGISTS IN THE INDUSTRIAL PLANT

At a Conference held on May 16, 1962, sociologists and industrial men discussed the proper place of industrial sociologists in the industrial plant. The subjects discussed were: certain specific research problems as well as the kind of assistance which may be expected from sociology by the industrial management.

#### ON THE SOCIAL PROBLEMS OF AUTOMATION

Dr. J. Kulpińska (Łódź) read her paper on the social problems of automation, at the conference of the Economic Association in Katowice, Upper Silesia, which took place from May 7 to May 10, 1962.

#### SOCIOLOGY AND TOWN PLANNING

Sociology and problems of town planning were the subject of the debates at a Seminar for students organized by the Polish Socialist Youth Union, on May 8/9, 1962.

#### A SOCIOLOGICAL DEBATE IN A WARSAW WEEKLY

Professor A. Schaff's critical paper on the use of questionnaires and statistical methods in sociology, published in the Warsaw weekly, 'Polityka', April 24, 1962, sparked a debate. Among the sociologists and journalists who took part in this debate were Professors S. Nowakowski, J. Szczepański and S. Ossowski.

## RESEARCH CENTRE FOR SOCIAL AND CULTURAL PROBLEMS OF AFRICA

Research Centre for Social and Cultural problems of Africa has been formed by the Presidium of the Polish Academy of Sciences in October 1962. Dr Józef Chałasiński, professor of sociology, member of the Academy has become the head of this Centre. The Polish name of the centre is: Pracownia zagadnień społecznych i kulturalnych Afryki współczesnej. Address: Warszawa, ul. Nowy Świat 72. Pałac Staszica.

## POLISH SOCIOLOGICAL BULLETIN

The Polish Sociological Bulletin, published in English by the Polish Sociological Association records trends of thought and developments in various fields of sociology in Poland. Articles published in the first number of 1962 (January-June 1962) are: J. Hochfeld *In Memory of Charles Wright Mills*; S. Ossovski *Contemporary Sociology in the Processes of Social Change*; A. Malewski *Two Models of Sociology*; J. Chałasiński *Spencer's Sociology as Assimilated by the Intellectuals in Britain, Poland and America*; S. Chołak *Institutionalization of West-European Political Parties*; W. Wesołowski *Class Domination and the Power of Interest Groups*; J. J. Wiatr *Economic and Social Factors of Electoral Behaviour*; Z. Bauman *Values and Standards of Success of the Warsaw Youth*; S. Nowak *Social Attitudes of Warsaw Students*. In this number there are also research notes, book reviews and information on Polish sociological research centres.

A SOCIOLOGIST FROM THE SOVIET UNION INTERVIEWED ON SOCIOLOGY  
BY A WARSAW DAILY

Professor G. W. Osipov, head of the department of sociology, Institute of Philosophy of the Academy of Sciences of the Soviet Union granted an interview to the Warsaw daily, 'Życie Warszawy', July 10, 1962. Professor Osipov spoke on sociological research projects in the Soviet Union.

Detailed research was begun in the Soviet Union in 1954, but the actual break-through occurred in 1959—1960. Several young sociologists of the Institute of Philosophy of the Academy of Sciences organized the first research centres. But shortly afterwards other groups began to form. Scientists from other branches of science began to join up with the sociologists. It was soon apparent that it was necessary to coordinate this work. The coordinator was at first the Sociological Society, but in 1959 a section of sociological research was established in the Institute of Philosophy. Groups, which devoted themselves to various problems, were formed within the framework of the section. The problems are: research methods, problems of work, agricultural problems, urban problems and architecture, social psychology, mathematical methods in sociology.

In the course of time, certain centres developed specializations in certain subjects. Thus for instance, Svyerdlovsk conducts long range research on the changes in the professional structure of the worker class in connection with the introduction of automation. The institute of the University in Gorki (together with the Institute of Philosophy) is preparing a 2 volume work on 'Technological Progress and the Worker Class'. This publication is based on results from

research conducted in 5 large industrial plants and will contain an analysis of the changes that take place in social and individual psychology in connection with technological advancement. The institute of the Leningrad University devotes itself to the sociology of work, Kiev is doing research on some aspects of human relations. Novosibirsk has undertaken research on mathematical methods in sociology, etc. Agricultural problems are the subject of studies in Moldavia.

Research has expanded greatly since 1959. Professor Osipov stressed several times that great weight is attached to empirical research in his country. That is the way to learn of reality and not by 'making up things at one's desk'. The interview appeared under the title: 'See Yourself — Do Not Make Up Things at Your Desk'.

## CURRENT BOOKS

- Bronisław Baczko i inni, *Filozofia i socjologia XX wieku* [Philosophers and Sociologists of the XXth Century], Warszawa 1962, 390 pages.
- Zygmunt Bauman, *Zarys socjologii — Zagadnienia i pojęcia* [Outline of Sociology — Problems and Concepts], Warszawa 1962, 432 pages.
- Józef Chałasiński, *Kultura amerykańska — Formowanie się kultury narodowej w Stanach Zjednoczonych Ameryki* [American Civilization — The Growth of National Culture in the U.S.A.], Warszawa 1962, 670 pages.
- Władysław Markiewicz, *Spoleczne procesy uprzemysłowienia* [Social Processes of Industrialization], Poznań 1962, 292 pages.
- Aleksander Matejko, *Socjologia przemysłu w Stanach Zjednoczonych Ameryki* [Industrial Sociology in the U.S.A.], Warszawa 1962, 287 pages.
- Stanisław Ossowski, *O osobliwościach nauk społecznych* [On Social Sciences], Warszawa 1962, 327 pages.

