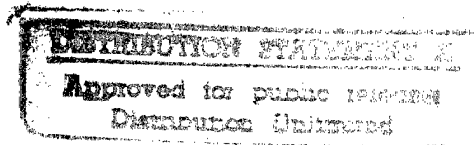


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30 August 1983



# USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1452

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CURRENT POLITICAL ISSUES

LVOV OBLAST SCIENTISTS, JOURNALISTS, ARTISTS CRITICIZED

Kiev RADYANS'KA UKRAYINA in Ukrainian 19 Jul 83 p 2

[Article, published under the heading "At the Center of Attention -- the Decisions of the June (1983) CPSU Central Committee Plenum," by RADYANS'KA UKRAYINA correspondent V. Martynov: "The Business of Every Communist: From the Plenum of the Lvov Oblast Committee of the Ukrainian Communist Party"]

[Excerpts] In recent years the party organizations of Lvov Oblast have been purposefully concentrating efforts on forming in working people a scientific Marxist-Leninist ideology and indoctrinating them in a spirit of Soviet patriotism, proletarian internationalism, and implacable opposition to hostile ideology. Considerable attention is devoted to ensuring an organic link between indoctrination work and accomplishing specific tasks pertaining to economic and cultural development.

Ways to improve ideological and mass-political work, to boost it to the level of present tasks were discussed at a party oblast committee plenum. The keynote address presented by V. F. Dobryk, first secretary of the oblast party committee, and the remarks by V. V. Sekretaryuk, first secretary of the Lvov city party committee, G. M. Pyzhyk, chairman of the oblast trade union council, S. M. Zahor'kyi, leader of a heading crew at the Chervonohradska Mine imeni 25th CPSU Congress, Z. Ya. Lozhovs'ka, chairman of the Serp i Molot Kolkhoz in Zolochivskiy Rayon, writer R. M. Lubkivskiy, and others stressed that the decisions of the June (1983) CPSU Central Committee Plenum, the points and conclusions contained in the speech by CPSU Central Committee General Secretary Comrade Yu. V. Andropov, and the proceedings of the June Plenum of the Central Committee of the Ukrainian Communist Party have become a program of action for party organizations. The speakers stated that it is necessary to avoid formalism and predictable routine, empty ostentation and superficiality, and effectively to influence people's labor and political activeness.

The plenum participants stated the matter as follows: every leader and specialist must possess good knowledge of the finer points of ideological work, must intelligently analyze phenomena and facts, and must master the art of communication with others.

Some ideological cadres, however, work without heart, as they say, and are unable to rely on the force of brilliant argument and fresh thought. It was

stressed at the plenum that practical realities demand that we refurbish and enrich the content of ideological indoctrination work, its forms and methods. It is essential to increase the aggressiveness of propaganda and resolutely to overcome such phenomena as the avoidance of acute issues.

Justified complaints were leveled at certain scientists. The party committees at the polytechnic institute, the veterinary institute, the University imeni I. Franko, the Institute of Geology and Geochemistry of Fossil Fuels, and departments at the UkSSR Academy of Sciences Institute of Economics sometimes send poorly prepared comrades to patronage collectives in place of qualified lecturers. At the same time certain department chairmen, pro-rectors, and heads of institute divisions and sectors do not present speeches to working people.

The plenum participants devoted considerable attention to the activities of the press, television, and radio broadcasting. In the course of recent years the oblast party committee has constantly provided briefings for journalists and has held press conferences. Members of the oblast party committee bureau take part in meetings of editorial staffs and worker/rural correspondents. The oblast committee voted approval of a letter written by V. O. Sobolev, a metal trades benchworker at the Lvov Bus Plant, entitled "Discipline -- Mirror of the Collective," which was published in L'VOVSKAYA PRAVDA. Attention at the plenum was also focused, however, on the fact that a number of publications are superficial and dull, especially in rayon and large-circulation newspapers. Some places rayon newspaper editors are diverted from their main job and overloaded with secondary assignments. At one time the Drogobychskiy Rayon party committee was insisting on establishing a regular newspaper at a big poultry farm. They heeded this request, whereupon the rayon committee immediately forgot about the newspaper. Last year only 10 of 24 scheduled issues were published. Similar occurrences took place in Nesterovskiy, Yavorovskiy, Mostisskiy, Nikolayevskiy, and Sokalskiy rayons.

In Stryyskiy, Busskiy and other rayons, they approach organization of decent rest and recreation opportunities for the public in a thoughtful manner. At the same time inadequate attention is being devoted to strengthening the network of clubhouse facilities in Gorodokskiy, Pustomytovskiy, Skolevskiy, and Yavorovskiy rayons, and the development of amateur talent activities in Brodovskiy Rayon. Some of the club employees in Zolochevskiy, Mostisskiy, and Turkovskiy rayons lack specialized education. Speakers at the plenum noted that the activities of theaters, music ensembles, and the repertoires of artistic groups should be given continuous attention by party organizations. A reliable effort must be made to stop the presentation of trash and to keep a vigilant eye on what is being offered viewers and listeners, particularly since the June Plenum of the Ukrainian Communist Party Central Committee criticized certain "works" being presented by artists at the Lvov Association of Musical Ensembles. The responsibility of writers, artists, and other persons active in the arts in ideological work was stressed at the plenum.

The plenum issued a decree and approved measures by the oblast party committee to implement the decisions of the June (1983) CPSU Central Committee Plenum, the tasks specified in the speech by CPSU Central Committee General Secretary Comrade Yu. V. Andropov, and the decisions of the June Plenum of the Ukrainian Communist Party Central Committee.

Participants in the proceedings of the oblast party committee plenum included B. V. Ivanenko, chief of the culture department of the Ukrainian Communist Party Central Committee, and V. O. Kuz'min, Ukrainian Communist Party Central Committee inspector.

INTERNATIONAL

ISRAELI INFLUENCE IN U.S. LAID TO AMERICAN 'JEWISH BOURGEOISIE'

Moscow APN DAILY REVIEW in English 29 Jul 83 pp 2-3

[Article under the rubric: "APN Informs and Comments"]

[Text] Zionist organizations of the United States, which unite 900,000 members, play a key role in the alliance of US imperialism and international Zionism, writes Novosti analyst Avtandil Rukhadze. Zionism's influence in the United States is, first of all, defined by the solid standings of the Jewish bourgeoisie in the country's economy. As many as 20 percent of American millionaires are persons of Jewish origin. They are particularly in mass media, investments banks, the light and food industries, trade as well as the airspace and electronic industries which are part of the American military industrial complex.

These factors are, certainly, being used to influence the political life of the United States. In the last ten years, the well-to-do Jewish bourgeoisie has accounted for 20-40 percent of all contributions to the election funds of the Republican and 50-65 percent of the Democratic Parties. That is why 75-85 percent of the Senators and 60-70 percent of the Congressmen usually vote for resolutions pushed through by the Zionist-Israeli lobby.

The Zionist-Israeli lobby is decisively influencing the policy of the United States. It is acting through several special agencies, each performing its own missions. Thus, the Conference of Presidents of Major American Jewish Organizations, which unites 34 leading Zionist and pro-Zionist associations of the United States, is to brainwash the White House and the State Department. Detroit multimillionaire Max Fisher, chairman of the board of directors of the Zionist Jewish Agency, plays a prominent part in the conference. He is known to have donated vast sums to the election fund of the Republican Party and to be on friendly terms with many leaders of the present administration. The American-Israeli Public Affairs Committee is also busy lobbying the U.S. Congress.

In 1981 Richard Perle, notorious for its close links with the Zionist-Israeli lobby, was assigned Assistant U.S. Secretary of Defense on Political Problems in the Field of International Security. Since then, the Zionist-Israeli lobbyists have been rapidly increasing their influence in the Pentagon and related military industrial quarters. Perle and Assistant U.S. Secretary of Defense on International Trade, Economic Ties and Security Stephen Brian, are guiding large-scale

pro-Israeli activities in the American military industrial complex and related organs. They also pay an indirect but quite prominent part in appointing pro-Israeli figures to research, production, and sales departments of military agencies.

According to Pentagon documents, Frederick Shatzmann, staffer of the Washington office of the biggest military industrial corporation Northrop, is presently advising Perle on the purchase of systems of weapons.

A private research company not far from Boston gave at Perle's disposal another two advisers, Robert Pfaltzgraff and Jacqueline Davis. The brain trust they are heading is called the Institute of Foreign Politics Analysis. Some officials of the U.S. administration whose activities are lined with Israel and the Middle East earlier dealt with Pfaltzgraff and his institute. These include Perle; White House Adviser on the Middle East Jeffrey Kemp; Assistant U.S. Secretary of State for European Affairs Richard Burt; and Assistant Director of the U.S. Information Agency on Programs Scott Thompson.

The Zionist-Israeli lobby, which has taken deep root in the political system of the United States, is giving a free hand to the Israeli hawks.

(APN, July 28. In full.)

CSO: 1812/231

INTERNATIONAL

ACTION AGAINST 'ANTISOCIALIST' POLISH CULTURAL FIGURES URGED

PM091020 Moscow IZVESTIYA in Russian 7 Aug 83 Morning Edition p 5

[Article by special correspondent N. Yermolovich under the rubric "From a Polish Notebook": "With Faith in the Future": The article is prefaced by the following biographical sketch, with a head and shoulders photograph of Yermolovich: "Nikolay Yermolovich has devoted more than a quarter of a century to his work in IZVESTIYA's editorial office, working his way up from being a correspondent in Leningrad to becoming a member of the editorial board and editor of the socialist countries section. He spent many years as the paper's correspondent in Poland. He has written a number of books.]

[Text] Warsaw, Moscow--I have just returned from Warsaw. I went there as part of a delegation of journalists. The meetings with our Polish comrades were devoted to the country's cultural life on this occasion. But, of course, we were very interested too, in everything else around us.

The expression "moderate optimism" is now being used in the Polish press. But to judge every by purely external signs, matters are nonetheless more complex than that. The national economy indicators for the first 6 months of the year are above last year's for the same period, but they are still considerably below the precrisis indicators. There is no shortage of vegetables and fruit on the market, but the sales of certain products are rationed and prices continue to rise.

The Poland of good, selfless people--tired though they are of the economic difficulties and social upheavals--still exists, of course--the Poland linked with the ideals of socialism, hardworking and honest, engaged in creating material, cultural, and moral assets. It is opposed by the inveterate demagogues and the parasites, speculators, and bribe-takers who are led by them. In short, the situation in Poland is still far from simple.

I believe that the key to understanding the present situation in Poland following the lifting of martial law can be found in Comrade Wojciech Jaruzelski's utterance at the recent PZPR Central Committee plenum: "The most dramatic events are behind us now, the most difficult work lies ahead; to achieve complete normalization, many efforts and much time are still needed."

These words, naturally, also apply fully to the cultural front, an essential part of the country's sociopolitical life. But before I relate my impressions I must admit that I was constantly comparing the present situation with what I had seen with my own eyes 2 years ago. This helps one to see the changes, to sense the trend.

Even then, in the summer of 1981, the demand for a class approach to the assessment of the events then taking place in the country, and to the participants in these events themselves, was being voiced increasingly loudly at party meetings and in the party press. That was absolutely indispensable in a society shaken by a fierce political struggle. All the more so since for a long time the false thesis had prevailed there that the moral and political unity of the people had already been attained, which is what disoriented and immobilized the party. It is of considerable significance, too, that in this fictitious unity "Polish" considerations always took precedence over socialist considerations.

We understand the bitterness expressed by writer and scientist Witold Nawrocki, head of the Culture Section of the PZPR Central Committee, about the excessively long-drawn-out preparations for sifting people out [razmezhevaniye] on the cultural front. Counterrevolutionaries of all hues and the extremist leadership of Solidarity were trying to administer on this front one of the main blows to the party and the government--or, to be more precise, to socialism in Poland. Poznan journalists have described how it was proposed to them on 11 December 1981 that they should "amicably" hand over the newspapers to Solidarity. And Bujak, one of the most militant leaders of the former Solidarity, at a report and election meetings of the Warsaw section of the Polish Writers Union, instructed the men of letters who attentively listened to him on how to "purge" the libraries, encouraging them to retain only the bible and illegal publications. These are only two episodes, but behind them is the whole picture of the chaos and anarchy which were being spread...

Demagogically accusing the state of disregard for spiritual values, the antisocialist forces tried to gain control over cultural institutions and the creative unions at all costs, pursuing thereby a patently obvious aim--that of laying their hands on a powerful means of molding the public consciousness.

The question: whose side are you on, masters of culture? is now perhaps more topical in Poland than it has ever been. It is a great pity that many of them, during the trials and tribulations that have befallen the people's Poland of late, have proved to be, so to speak, unequal to the occasion, unable to find their bearings in the flow of lies and demagoguery launched against the socialist system by the external and internal counter-revolution. Others--worse still--have deliberately and actively come out against socialism and they are now acting as the inspirers and ideologists of the underground.

People try to explain the stance of a considerable part of the intelligentsia by the fact that since the last century it has considered itself a nonclass

representative of national unity. However, one cannot live a life of past myths, arbitrarily drawing a parallel between matters long past and present-day realities! It is, moreover, well known that in a class society a nonclass stance does not and cannot exist. And any deviation from clear class positions inevitably leads into the quagmire of opportunism, revisionism and thence to patent counterrevolution. And the Polish experience is vivid evidence of this.

The creative unions are in an extremely bad state. Thus, for instance, the artists' congress was to have been held back in April. During the preparations for the congress, the chairman of the union's Warsaw section, a certain Mrs (Zbruzhina), proposed in earnest that a point stipulating that artists get the priest's permission before fulfilling any order be included in the organization's rules. The congress organizers spared no effort in trying to ensure that purely political problems are discussed at the congress instead of creative ones. And in a hostile, antigovernment, antisocialist spirit, moreover. The congress did not take place and the union has been disbanded.

In the writers' organization the leadership was taken over by a relatively small but close-knit gang of convinced opponents of socialism who morally terrorized the others. Suffice it to say that of the 32 members of the main board of the Polish Writers Union 18 are rabid adherents of the counter-revolutionary organization KSS-KOR [Social Self-Defense Committee-Workers Defense Committee]. The situation deteriorated to such an extent that certain writers, or rather people who feature as members of the Polish Writers Union, are openly engaging in anti-Polish and antisocialist activities in foreign subversive centers while the leadership of the union refuses to react. Since all attempts by the authorities and writers who have remained loyal to Poland to normalize the situation within the organization have been rejected, the organization's activities have been suspended.

Certain changes have occurred in the sphere of culture recently. On the basis of the sections of the Artists Union, trade unions of sculptors, potters, graphic artists, and so forth have been set up. It is planned to hold a cinematographers' congress. Careful preparations are under way. And those who--to put it mildly--engaged in antisocialist activities at the expense of the state have been deprived of this opportunity. Thus, Andrzej Wajda has been removed from the leadership of the cinema association.

But a special word should be said about Wajda. At one time this producer's films, depicting the struggle against the Hitlerite invaders and the establishment of people's Poland with talent and truthful, were justly hailed as an event in world cinematography and won their author deserved fame. Alas, Wajda's civic maturity proved unequal to this fame. Gradually the degradation of the man and the artist set in, intensifying as the commercial ambitions of Wajda, who was shooting money spinners for Western distributors, were replaced by political ambitions. Everybody who has seen his film "Man of Iron," made to meet Solidarity's needs, shares the unanimous opinion that it is very poor.

Next we see Wajda in Paris. He gets the "lame d'or" prize at the Cannes film festival, the Order of the Legion of Honor, and a large sum of money to shoot a film about the French revolution--"Danton." But this latest film of Wajda's again came out as slander--of the French revolution this time. The right wing is delighted, the left wing indignant... But what is there to be surprised at? Everything is quite logical. He who has once betrayed will go on...

I am convinced that the same fate is in store for Brandys. The once famous writer is now a declared and implacable enemy of people's Poland who has also settled in Paris and intends--no less--to export the whole of Polish literary life abroad. On the model of the 19th century, to create "Polish literature in exile." At home, he says, it can do nothing. It is wasting away. Talents are withering away, books are not published. But with money from various anticommunist funds it will flourish like an apple tree in May.

However, it emerges from a conversation at the Polish Ministry of Culture and Art that the claims about the persecution of Polish culture are unmitigated nonsense. Here are the facts. They were supplied by Maksymilian Celeda, the director of the book department. Of late 1,470 different books have been published. And all in all only two manuscripts were stopped.

Despite the boycott on the part of certain "men of letters" and their "following" the literary life in the country is by no means dead. Work with young writers and translators grouped around publishing houses is developing especially actively. Almost 100 writers' debuts a year--this is the tangible result of this work. Displaying genuine concern for the writers and for improving the conditions under which they live and are creative, the Ministry of Culture and Art intends to set up a literature fund (Poland is the only socialist country which does not have such a fund). To enhance writers' interest in sociopolitical problems the Ksiazka I Wiedza publishing house has set up a Ludwik Warynski fund. The first prizes from this fund went to books devoted to the Polish workers' movement centenary.

"We are patiently trying to resurrect the creative unions, but on clear-cut and firm political terms," Comrade Nawrocki told us. "We are ready to cooperate with all figures in culture who recognize the realities of the people's Poland. At the same time we are exposing our enemies. In this we have the support of many sober-minded representatives of the creative intelligentsia. The time has come to rid ourselves of the notion--a purely Polish notion, I would say--that even in dealing with an adversary you have to use kid gloves. But, you see, many people are worried because they do not want to provide ammunition for the enemies of people's Poland who claim that 'the party is now prepared to use the knife which it has always kept at the ready.' And they say that after the recent unrestrained counter-revolutionary organ and malicious baiting of personalities in culture who are devoted to the ideas of socialism or even just simply loyal! In short, the struggle goes on unabated..."

Meetings, talks, viewings--they took up almost all our time. And only during brief breaks was there an opportunity to take a walk in the streets, to open a newspaper or switch on the radio or television. At Lazenki there was a rose show. At Zelazowa Wola the traditional Sunday Chopin concerts had resumed. While a scientific conference in Warsaw examined the problems of Poland's development up to the year 2000.

People in Poland are absorbed in current concerns, but they are thinking more about tomorrow. And that is perhaps what is most remarkable.

CSO: 1807/239

## INTERNATIONAL

### BBC ASSAILED FOR 'SO-CALLED' INDEPENDENT BROADCAST STYLE

LD281412 Moscow Domestic Service in Russian 1115 GMT 27 Jul 83

[Second part of series "Antennae Directed Eastward" by international affairs journalists Vadim Kassis and Leonid Kolosov]

[Text] The British special services have long made use of the media for their own ends. One of the leading places in this orchestra is held by the British Broadcasting Corporation--the BBC. Let us note at once that, although the BBC is totally financed by the British Government and forms part of the system of the state apparatus of Great Britain, this seemed insufficient to the inspirers of psychological warfare. The Corporation was incorporated in the sphere of activities of the so-called special political actions department.

Well, of course, the interest of British intelligence in making use of the BBC is quite understandable. The Corporation's activities are practically worldwide. Apart from English language broadcasts there are radio broadcasts in 40 other languages. The programs for these broadcasts are concocted in 47 studios of the London headquarters and are sent out over the airwaves via 70 radio stations in other countries. The BBC has a large number of its own correspondents' assignments on all continents, staffed by specialists in anticommunism, military problems and various kinds of sovietologists.

It should be said that the ideologists of the British bourgeoisie naturally find it advantageous to spread the fable of the alleged total independence of the Corporation from the course pursued by the political parties, of its super-objectivity and even neutrality. It was Churchill who, in support of this myth, asserted that there are three neutral states in west Europe: Sweden, Switzerland and the BBC. But this struck rather a false note and raised a smile even from the British themselves. The British Cabinet has always exerted a constant check on all radio programs, of the home and overseas services. The arbiters of British policy allocate a special place to courting the listeners. The BBC editors do this too. They praise the national qualities of their own people, hypocritically express sympathy with the sufferings of various kinds of deprived social groups, and all this not only without any abuse of communism but without praise for the bourgeoisie either. Under the guise of dispassionate news, a class-oriented point of view is cleverly put over. The airwaves are filled with

carefully selected information in which use is made of actual facts, spiced, as it were, with independent commentaries. Blatant deliberate misinformation of the listeners is perpetrated. It is none too easy to refute a program presented in such a package. That arch-liar Goebbels, the Nazi minister of information asserted: One should only lie when one cannot be definitely caught out, or can only be caught out too late.

The present-day enemies of socialism try in every way to distance themselves from the disgraced system of the big lie. But, naturally, they cannot get by without it. This brings to mind a certain BBC broadcast, the subject of which was Pavel Korchagin. [Hero of Ostrovskiy's novel "How the Steel Was Tempered."] The author of the broadcast twisted things so as to make it appear that Korchagin, though liking Voynich's book "The Gadfly," did not know that the prototype for the character Arthur, the Gadfly, was that well-known provocateur and fanatical enemy of Soviet Russia, the British spy Sidney Reilly. The author was distressed. See who it was whom Korchagin wanted to take as an example. Certainly nonsense like this could only arise in the mind of a man who was incurably ill, or an outright ideological subversive. In this case, it could only be the latter. Voynich began working on this novel, according to her own account, in 1889. The adventurer and criminal Reilly began to cooperate with the secret intelligence service in 1897. So it obviously does not add up. But this malicious canard was put out all the same. One may publish a protest, a refutation, or whatever else, but it will just be a belated slap for the liar. And not everyone would read the refutation anyway. That was the way it was calculated.

Thousands of other programs have been compiled according to Goebbel's recipe, they all rely on his basic method. One must cite a fact that is impossible to check immediately. The lie is the canvas on which certain real facts are painted for camouflage.

The BBC's provocative activities have frequently aroused protests from various countries. For instance, the Burmese Government justly accused it of being an advertising agency for rebel groups in Burma and of publishing malicious commentaries about events in that country. Thousands of letters are received by Soviet newspapers and journals, and by the State Committee for Television and Radio from listeners and readers, in which they also express indignation at the activities of the liars' radio.

It has long been known, by the way, that the BBC makes use of any pretext, any events in the countries of socialism, to force-grow it in the anti-communist hothouse. The voice of foggy Albion, since the end of 1979, has with particular enthusiasm put out broadcasts connected with events in Afghanistan, augmenting the overall anti-Soviet propaganda of imperialist circles. If one speaks of foreign broadcasting as a whole, a considerable proportion of the programmes is aimed at the developing countries, particularly the former British colonies. British ruling circles pursue just one aim: by hook or by crook to preserve their position there. This task is fulfilled in two ways: by establishing control of the national radio and television companies, and the directing of ideological propaganda at the

young independent states of Asia and Africa. In doing this, London takes account of the fact that the number of papers and their circulations in the developing countries are as a rule considerably behind the European scale: and the level of literacy is not high everywhere either. And these factors make radio propaganda a more effective and accessible medium for influencing the masses.

New facts recently became known, showing that the British corporation, apart from deliberate misinformation, is directly engaged in espionage activities, maintaining close contacts with the intelligence services of Britain and with the U.S. CIA. According to the NEW STATESMAN, the BBC's main target remains the Soviet Union and the other socialist countries. For monitoring their radio broadcasts, the corporation uses special centers located in Britain and also the British Embassy in Vienna. There are similar radio monitoring posts in other cities too, for example in Accra and Abidjan. The main clients of the BBC, the journal stresses, are the British Foreign Office, and the secret intelligence. The information obtained by the radio spies of the BBC goes to the foreign information section which, according to the journal, is engaged in organizing propaganda campaigns. One may recall that this section was formed in 1976 to replace the information research department of the Foreign Office, which, by the admission of its founders, was an anti-Soviet propaganda organ.

Well, it is quite natural that the British secret service should devote every effort to conceal its secret activities and not to compromise the superficial respectability of the Corporation. The BBC's position is delicate, stressed the chief of this service, in one of his directives, since it might be accused by foreign governments of engaging in espionage activities.

One could go on citing such documents. But what we have already said throws enough light on all the shady side of the BBC's activities. To sum up, one may stress that the BBC is an extremely sharp ideological weapon of imperialism, and the British moneybags do everything possible to make use of this weapon, primarily in the interests of maintaining their own power.

CSO: 1807/331

INTERNATIONAL

'NATIONAL,' NOT 'CLASS' ORIENTATION SEEN AS ESSENTIAL TO PLO

Moscow APN DAILY REVIEW in English 8 Aug 83 pp 1-3

[Interview with Yevgeniy Volodin, doctor of historical sciences and "leading Soviet expert on Mideastern affairs," by APN correspondent Avtandil Rukhadze: "Who Benefits by Discord in Palestinian Circles"]

[Text] Novosti: THE NEW YORK TIMES writes about a "disintegration" in Fatah, a leading Palestinian organization, and qualifies it as a "manna" for Israel. Other capitalist and, first of all, American and Israeli mass media also gloat over a "crisis" and a "split" in the Palestinian circles. Are these reports true and to what extent do recent developments in the region and the Palestinian resistance movement threaten the unity of Palestinian organizations, which has always been an indispensable condition for the successful actions at the inter-Arab and international levels of the resistance movement and its vanguard, the PLO?

Volodin: There have always existed prerequisites for opposite and even contradictory trends in the Palestinian resistance movement. This reflects the complexity and even certain contradictoriness of inter-Arab relations in many fields, and points to the great diversity of the political and class forces which back detachments of the Palestinian movement. To deny straightforwardly the remaining complexity of the Palestinian resistance movement's organizational consolidation would mean to ignore a generally acknowledged fact, the gradual maturation of this movement and its individual elements, as well as the Palestinians' intensive searches for ways of eliminating the constant Israeli threat and establishing a just and lasting peace in the Middle East.

It should be stressed that the Palestinian resistance movement is viable and enjoys prestige, respect and support precisely because it is Palestinian in essence, the aims of struggle and political orientation. Understandably, the Arab world as a whole would not benefit if the Palestinians dropped national orientation. It is precisely the national Palestinian character of the Palestinian resistance that is a real political force capable of uniting Arab countries and peoples on the basis of anti-imperialist and anti-zionist struggle and of leading to a certain radicalisation of the aims and means of the Arab national liberation movement in general.

Question: Imperialism, Zionism, and Arab reaction are actively using any contradictions and all kinds of internal difficulties in the Palestinian resistance movement for their selfish purposes...

Answer: They are not only using but vigorously provoking them. Imperialism's goals with regard to the Palestinian problems are quite clear. They were again mentioned in a statement by Fatah's Revolutionary Council late in June: "U.S. imperialism seeks to eliminate the Palestinian cause, rout the PLO, and impose a peace American style on the Middle East, using for this purpose its puppet, Israel." The long tragic history of the struggle waged by the Palestinians is a guarantee that the crucial element of the Palestinians' struggle, i.e. their striving for national and social freedom and the implementation of the right to self-determination, up to and including the formation of an independent Palestinian state, will always triumph, I am sure, over relatively minor and transient things. In other words, it is the unity of the aims of all Palestinian detachments that constitutes the foundation on which it could be possible to overcome difficulties that arise.

Question: What role is played in a situation like this by the Israeli-Lebanese separate treaty which was worked out by the United States?

Answer: The separate treaty with Israel imposed on Lebanon; Washington's open support to actually all anti-Arab and anti-Palestinian actions; new American military deliveries to Israel, including 75 latest F-16 fighter bombers; efforts exerted by the United States to expand its military presence in the region--all these show that no changes have taken place in Washington's anti-Palestinian strategy.

The above said fully refers to the so-called Reagan plan. As far as Mideastern settlement goes, it is also aimed at splitting the Arabs, enliven the notorious Camp David accords in a new variant, and change the correlation of forces in the Middle East in the interests of the anti-Soviet line of the United States and Israel.

Question: Are the Palestinians and all Arabs aware of the danger of intestine dissension?

Answer: All true Palestinian and Arab patriots realize that discord in the Palestinian quarters in the face of the Israeli aggressor is inadmissible. A joint Soviet-Palestinian communique issued July 14 during a short working visit to Moscow of a PLO delegation said that today, as at any other moment, the contradictions emerging in the PLO from time to time can be overcome by political means, through a dialogue. Differences in estimating some events or other in the Middle East or within the Palestinian resistance movement's framework must not impede advancement toward the common goal. The cohesion of all Arab patriots on an anti-imperialist and anti-Zionist basis and the unity of their action with the socialist nations and all those backing the just Palestinian cause are the real forces that can overcome any external and internal problems in the Palestinian resistance and Arab national liberation movements and crown with a long-awaited victory the Palestinians' struggle for the implementation of their inalienable national rights.

(APN, August 5. In full.)

CSO: 1812/232

INTERNATIONAL

JAPANESE FISHERMEN WARNED OF RETALIATION AGAINST ALL FOR 'SPYING' BY SOME

OW080255 Moscow in Japanese to Japan 1200 GMT 5 Aug 83

[Vladimir Tsvetov commentary]

[Text] We have received a letter from Mr Jiro Taniguchi of Kawagoe City, Saitama Prefecture, asking for explanations about an incident involving Tsunayoshi Matsuda, skipper of the Hokkaido fishing boat Kasuga-Maru No 88. Skipper Matsuda was tried in the Soviet Union in December 1982 and sentenced to 4 years in prison and seizure of the cargo of the Kasuga-Maru No 88. In answer to Mr Taniguchi's letter, Moscow Radio's political commentator Vladimir Tsvetov writes as follows:

Tsunayoshi Matsuda, skipper of the Kasuga-Maru No 88, was arrested in the summer of 1982 on charges of violating the Soviet border and unlawful sea urchin gathering in Soviet territorial waters. Soviet border guards discovered five cameras mounted with telephoto lenses, a movie camera and films hidden in the hatch of the Kasuga-Maru 88. When developed, the films made clear that the sea urchin gathering was nothing more than a pretense; in reality, Skipper Matsuda was cooperating in espionage activities on Soviet border areas.

Here I would like to talk about the sentence Skipper Matsuda drew. The skipper violated three articles of the criminal code of the RSFSR. He violated one of them, Article 163, for the fourth time.

In 1965, Skipper Matsuda was sentenced to deprivation of his liberty for 2 years on charges of violating this article; in 1966, to a stay of execution for 2 years; and in 1967, to 4 years in prison. In the final analysis, he was a wicked old offender and this fact became the basis for judging him severely. However, acting from a humanitarian standpoint, the Soviet court ultimately gave him the minimum sentence, deprivation of his liberty for 4 years.

As already mentioned, cameras and other equipment necessary for conducting spy activities were discovered aboard the Kasuga-Maru No 88. In this respect as well, Matsuda had a criminal record. Previously he took a cameraman named Yozo Soga aboard his boat to waters off the Soviet coast. As reported by the Japanese press, Soga had some of the photographs he took of the Soviet

Kuril Islands published in a magazine but he passed on most of them to a Japanese intelligence agency and, through it, to a U.S. intelligence agency.

Thus, Skipper Matsuda's crime was aggravated because of his cooperation in anti-Soviet spy activities. Nevertheless, the Soviet court and authorities again took a humanitarian attitude toward the skipper. Matsuda, who was sentenced on 8 December, 1982, was set free on 31 December. An amnesty was granted him by the Soviet Union.

This is an outline of the Matsuda incident, we already have reported to you about it. On 8 July Moscow Radio broadcast an article published in the newspaper IZVESTIYA on the use of Japanese fishermen by U.S. and Japanese intelligence agencies.

What sort of conclusion should Japanese fishermen draw from the Matsuda incident? The Soviet Union, out of consideration for the Japanese fishermen's livelihood for the purpose of strengthening good neighborly relations with Japan, allows the Japanese side to engage in fishing operations in its economic zone and in kelp gathering in its territorial waters.

In case of an incursion into Soviet territory or a violation of fishing regulations by Japanese fishermen, the Soviet side tries to deal with the problem from a humanitarian standpoint, expecting that such violations will not be repeated. However, as was shown by the Matsuda incident, some Japanese fishermen take such humanitarian handling as meaning that they will be forgiven for whatever they do.

I think that both the Federation of Japanese Fishery Cooperatives and Japanese fishermen themselves should realize that patience has its limits. What I would like to draw the Japanese fishermen's particular attention to is that, if they carry out spy activities against the Soviet Union by falling victim to the enticement of intelligence agencies or by yielding to their pressure, the foundation of Japan-Soviet good neighborliness will be demolished.

The treaty on the Japanese side's fishing operations in Soviet waters was concluded because of that good neighborliness. Those who cooperate in spy activities may cause big troubles to other fishermen because there is the possibility that, because of the acts of a small number, all Japanese fishermen may be subjected to sterner measures by the Soviet side.

CSO: 4105/386

## INTERNATIONAL

### DANGER OF WESTERN ABUSE OF DIRECT INTERNATIONAL TV BROADCASTS VIEWED

Moscow IZVESTIYA in Russian 26 Jun 83 p 4

[Article by Yu. Kolosov, professor of international law, under rubric "Reply to the Reader": "For the Sake of Nations Becoming Closer"]

[Text] In the press they sometimes use the term direct television broadcasting. Could you discuss this system in more detail?

Ya. Manuvarova, Vinnitsa

The first transmission of radio signals from space to the earth was on 4 October 1957 from the world's first artificial satellite, launched by the Soviet Union. And today satellites have become an indispensable integral part not only of national but also of international communications systems.

The advantage of teletransmission through space as compared with ordinary, surface-of-the-earth television is that all continents can simultaneously observe events taking place tens of thousands of kilometers away from the television viewers. Hence the name--direct television broadcasting (DTB). It is creating unlimited opportunities for expanding the exchange of spiritual values between peoples of our planet, and for their mutual intellectual enrichment and cultural rapprochement.

At the same time, it is essential to keep in mind that television, in the modern world, has become one of the most influential means of shaping social consciousness. It is well known that in the ideological conflict imperialism constantly resorts to the illicit devices of subversive propaganda, open interference in the internal affairs of sovereign states.

Keeping in mind not only the greater blessings of DTB but also its potential danger to the peaceful co-existence of states, as early as 1972 the Soviet government proposed to the UN that an agreement be made concerning the principles of governments' use of artificial satellites of earth.

The UN Committee on the Peaceful Use of Space worked for ten years to prepare the principles of DTB. During this time, the American representatives tried in every possible way to impede or generally disrupt the work. They tried to justify their position by appealing to the so-called acknowledged

principle of "free and unlimited flow of information" in international relations. But the overwhelming majority of UN committee members defended the paramount significance in intergovernmental relations of the principle of strict respect of state sovereignty, which we apply in various degrees to "all spheres of international relations, including international exchanges by means of the mass information media." The powerful characteristics of DTB were particularly emphasized, as well as the fact that not every state is able to use it.

The irresponsible approach of private broadcasting organizations toward putting together television programs for foreign audiences could lead to complications in international life. The measures ensuring freedom of information which are taken within some governments can turn out to be harmful and even destructive in a system of international television broadcasting. One Canadian journalist, giving his assessment of American information activities, emphasized that the United States is not only crowding out Canadian industry, but also the Canadian way of life.

By 1982, the UN committee had practically finished formulating the principles of DTB. The single obstacle remaining in the path of their approval by the UN General Assembly was essentially only the position of the United States. In view of the futility of further debates and the obvious absence of the political will on the part of certain delegations to reach mutually acceptable results, a group of countries proposed that the final decision be made by a vote at the 38th Session of the UN General Assembly. In December 1982 this international organ adopted the principles of DTB by votes of 107 states, including all socialist and developing nations. Only the United States and its allies voted against the resolution.

The approved document should be regarded as an important means of regulating the international use of DTB. It will be a useful instrument in the struggle against every sort of ideological sabotage and a sufficient foundation from which governments can take measures to protect their population from foreign influence by means of television broadcasting through space.

The General Assembly also determined a specific procedure for international cooperation in this field. In the event that any government intends to create an international DTB service, it must notify the governments of the countries which will be able to receive the television programming. If these nations request it, the broadcasting nation is required to enter into consultation with them.

The Soviet Union and the other socialist countries, after actively campaigning in the UN for formulating and adopting the principles of DTB, will unquestionably observe them in their practical activities. The position of the governments, which are members of the Warsaw Pact in the realm of dissemination of mass information, was recently laid forth once more in the Political Declaration adopted at the meeting of the Political Consultation Committee in Prague early this year. It said that the creation of a climate of trust in the relations between governments requires the dissemination of true information, giving up pretensions to great-power status, turning away from the propagandizing of racism, chauvinism, and ethnic exclusiveness, as well as attempts to instruct other peoples how to order their way of life, and sermons of violence which aggravate the military psychosis.

INTERNATIONAL

SCHOLARS ATTENDING ALL-UNION ORIENTALISTS' CONFERENCE INTERVIEWED

Baku VYSHKA in Russian 25 May 83 p 3

[Interview with L. Alayev, deputy chairman, the All-Union Orientalists' Association; M. Khayrullayev, PhD, director, the Uzbek SSR Orientalism Institute, associate member, the Uzbek SSR Academy of Sciences; N. Oganesyanyan, doctor of history, professor, and chairman, the Armenian SSR Academy of Sciences Orientalism Institute Department of Arab Countries; and Z. Bunyatov, director, the Azerbaijan SSR Academy of Sciences Peoples of Middle East Countries' Institute, hero of the Soviet Union, academician; date and place not specified]

[Text] The Second All-Union Orientalists' Conference "The Role of the Contemporary Orientalist in Learning About Asian and African Countries" is beginning today. VYSHKA correspondents asked the above participants to share their views and plans.

L. Alayev: First I would like to say a few words about the make-up of the conference and its tasks. The conference will be attended by the country's 200 scholars-orientalists. They will study many problems of orientalism such as socioeconomic development of Eastern countries outside of the USSR and problems concerning study of ancient, recent- and modern languages and literatures of the East. History, culture, future socioeconomic development, and ideological issues of those countries will be addressed as well.

VYSHKA readers may be interested to know why Baku was chosen as the conference site. I ought to say that the All-Union Orientalists' Association's Azerbaijan chapter is one of the most successful. The school of Turcology is very strong here. The same applies to the Arabic department. Studies of cultures and languages of Eastern ancient countries are also well developed. Furthermore, we have strong ties to the Azerbaijan SSR Academy of Sciences People of Middle East Countries' Institute headed by Ziya Musayevich Bunyatov.

All those qualities combined with Azerbaijan people's traditional hospitality make us feel that the Baku conference, which, by the way, has been prepared very carefully and with consideration given to all of our country's orientalists' accomplishments, will be a success and become a new important

development in the research of problems encountered in countries of the East and North African countries.

M. Khayrullayev: The conference will devote much attention to problems of the Near and Middle East and to studies of this region's culture, science, and art. Not too many people know that the Soviet Union has many manuscripts containing much information. It is very important that we should start to study them.

The Uzbek Oriental Institute is one of the leading institutes in the Union. We have a wealth of manuscripts in our archives. The direction of our scholarly work is determined by the study of these manuscripts. The Institute's scholars translated into Russian and published works of Avitsenna and al'-Birunya. Currently the anniversary edition of al'-Khorezmya, the founder of the mathematical systems of algorism and algebra and the greatest encyclopedist of his time is being prepared. The 1200th anniversary of his birth will be celebrated this year.

Personally, I believe that the history of the East, in which I specialize, can be a lifelong interest.

N. Oganesyanyan: I think that interesting discussions will take place at the conference concerning some problems, such as that of anti-imperialist struggle and selection of its own path by a given state. During this meeting of orientologists much attention will be given to the opportunity of exchanging experiences and ideas. Of course, this will help uncover development patterns of Eastern countries and will be of great importance to our work, as well as contribute to a greater sense of responsibility.

At present, I am working on the current problems of Syria, Lebanon and Egypt. In particular, I am studying the causes of the Lebanese conflict and the new relationships that have formed in the Near East as a result. These, of course, cannot help being of concern to mankind.

As far as the meeting site of the Soviet orientologists--the city of Baku--is concerned, I think that it is just beautiful. It would be difficult to find a better place for such a distinguished forum. Baku is not only beautiful, it also has the happy ability to stay eternally young. This is my third time in this city, and each time I am just as surprised.

Z. Bunyatov: We, as orientologists, will have to come to certain conclusions concerning our work. At the conference our discipline's best achievements will be summarized and plans will be made for the future.

Speaking of our Azerbaijan scholars-orientologists' contribution, it is considerable. It is enough to say that about 40 lectures of Azerbaijan scholars will be presented at the conference. They include A. Aliyev's "The Controversies of Capitalist Transformation of Socioeconomic Structures in Countries of the Orient," R. Aliyev's "Islam as a Component of Nationalism

(on the Example of Arab Countries)," A. Rasizadze's "The Turkish Aspect of the Truman's Doctrine in a Historical Perspective," and A. Imanguliyev's "The Development and Main Trends in Arab 'Emigre' Literature."

The fact that the second conference of our country's orientalists is conducted in Baku will, doubtlessly, be an important stimulus in the continued development of the work of our orientalists. I am especially happy that their contribution to the work of this distinguished forum will be substantial.

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CSO: 1807/306

INTERNATIONAL

BLOC SCHOLARLY CONFERENCE ON LATIN AMERICA ATTACKS 'REFORMISM'

Moscow OBSHCHESTVENNYE NAUKI in Russian No 2, Mar-Apr 83 p 208

[Text] The subcommittee on Economy and Politics of Latin American Countries and the Caribbean Basin (of the committee on the Problems of Multilateral Cooperation Among Socialist Countries' Academies of Sciences) conducted a conference on the subject "The Struggle Against the Policy and Ideology of Reformism in the Labor Movement" in Moscow in October 1982. The conference was attended by about 200 experts from the People's Republic of Bulgaria [PRB], GDR, Cuba, USSR, and CSSR. They attended and discussed 19 lectures including A. Shulgovskiy's (USSR) "The Basic Directions of the Reformism Research in Its Present Stage," B. Merin's (USSR) "The Scientific-Technological Revolution and Reformism's Social Basis in the Labor Movement," A. Dessai's (GDR) "The Historical Roots of Reformist Ideas in Latin America," I. Gron's (CSSR) "The Role of Social Reformism in Latin America's Revolutionary Movement," and I. Samuilov's (PRB) "Social-Democratic Leaders on Causes of a Turn in the Socialist International's Policies."

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CSO: 1807/306

## INTERNATIONAL

### REAGAN FOREIGN POLICY SEEN CONTRADICTING AMERICAN TRADITIONS

[Editorial Report] PM051513--Moscow SOVETSKAYA ROSSIYA in Russian 24 July 1983 carries on page 5 under the rubric "The White House in the Mirror of the Past" an 1,800-word Ernst Genri article headed "The Dazzled Hawks." The author claims that U.S. prestige has never before declined so sharply. In the past, when America conducted a different, more sensible, and more realistic policy its prestige at home and abroad was high, he notes. "The U.S. people's might is to this day based on what was achieved at a time when Washington was going forward and not backward, when the United States was firmly in favor of normal international relations, when convinced democrats and not the accomplices of the military-industrial complex were acting on its behalf." The author cites Washington, Jefferson, Lincoln, and Roosevelt as examples and notes that the Americans are a great people without whom life on earth and in space cannot be built--an opinion shared also by the Soviet people. He goes on to say that the Americans' might does not lie in nuclear bombs and ICBM's, since others also have these. "The might of the Americans, in our time too, lies in what their best and most capable people always wanted: it lies in resisting the forces of the adventurist reaction, in the struggle for justice and for the countries' right to equality in international relations, and in upholding the cause of peace." He adds: "There can be no doubt that if America advanced along that road instead of the road of Reagan, Shultz, and Weinberger, it could indeed play a positive and fruitful role in international affairs." The author asserts that the majority of Americans believe that "there is no other way to achieve sensible international relations, to avert an appalling nuclear catastrophe, apart from the difficult but nonetheless realistic way of peaceful coexistence." And he concludes: "The Soviet people have never felt any hostility toward the Americans, they respect the American people, appreciate their bubbling energy and their scientific achievements, and want to live in friendship with them. But to be able to do this it is above all necessary for Washington to stop engaging in nuclear blackmail and threatening a first strike. As has been said before, there is still time but it must not be wasted."

CSO: 1807/330

## INTERNATIONAL

### BRIEFS

BRITISH JOURNALISTS VISIT UZBEKISTAN--A group of journalists from Great Britain has visited the Uzbek SSR. The objective of the visit paid by the journalists was to acquaint the people of Great Britain with the measures and facilities for foreign tourists in the Soviet Union, including the Uzbek SSR. The British journalists visited Tashkent and Bukhara and acquainted themselves with sites of interest and with new establishments. BBC journalist Susan Marley, in a statement to our correspondent, said that numerous new facilities have been created in Uzbekistan for hosting foreign tourists. [Text] [GF290931 Tashkent International Service in Uzbek 1700 GMT 28 Jun 83 GF]

DANISH COMMUNISTS VISIT UZBEKISTAN--A delegation of the Communist Party of Denmark headed by Poul Emanuel, member of the Executive Committee of the Communist Party Central Committee and secretary of the Central Committee, has visited Uzbekistan for a few days. The guests acquainted themselves with the achievements of the Uzbek people under Soviet sovereignty and familiarized with historical and cultural characteristics of Tashkent and Samarkand. They also visited the Council of Uzbek Trade Unions and conferred with workers of the agricultural machinery factory in Tashkent. The communists from Denmark were received by the Uzbek Communist Party Central Committee. [Text] [GF051521 Tashkent International Service in Uzbek 1700 GMT 3 Jul 83]

AUSTRIAN BANKERS IN UZBEKISTAN--A delegation from the (Presidentstein Banke Rhine Bank) in Austria has visited Uzbekistan. (Johanns Androv) headed the delegation. The Uzbek Council of Ministers received the member of the delegation and briefed them on the accomplishments achieved by the Uzbek people in the economic and cultural fields during the years of socialist development. The guests also familiarized themselves with sites of interest in Tashkent, the capital of Uzbekistan, and visited one of the kolkhozes close to the capital. The delegation departed Tashkent for Yerevan, the capital of the Armenian SSR, on 5 July. [Text] [GF060730 Tashkent International Service in Uzbek 1700 GMT 5 Jul 83 GF]

PORTUGUESE EX-PREMIER IN UZBEKISTAN--Vasco Goncalves, member of the USSR-Portugal Friendship Society and former prime minister of Portugal, has concluded his familiarization visit to Uzbekistan and departed Tashkent for Moscow on 17 July. While in Tashkent, the highranking guest was received

by the Presidium of the Uzbek Council of Ministers where he was acquainted with the achievements of the Uzbek people in economic and cultural fields during the years of socialist development. Vasco Goncalves also travelled to Uzbekistan's historic cities of Bukhara and Samarkand where he observed architectural sites with great interest. He also visited industrial factories and acquainted himself with the life of Uzbek people. In a statement to our correspondent he expressed confidence that the Uzbek people, together with other Soviet peoples, are sincerely working for peace and friendship among the world peoples. [Text] [GF171846 Tashkent International Service in Uzbek 1700 GMT 17 Jul 83]

FRENCH TRADE UNIONISTS IN UZBEKISTAN--The representatives of French workers have concluded their visit to Uzbekistan. A large group of the French workers and trade union actives delegation, which arrived in the Soviet Union at the invitation of the Soviet trade unions, visited Uzbekistan for 5 days. The members of the group were received by the Uzbek Council of Trade Unions and the Uzbek Society for Friendship and Cultural Relations with Foreign Countries. They also visited industrial factories. In their talks with journalists they said they were impressed by the confidence Uzbek workers and toilers have in their future--as in the case of workers in the rest of the Soviet Union--and by the favorable work conditions created for the workers. [Text] [GF220604 Tashkent International Service in Uzbek 1700 GMT 19 Jul 83 GF]

SWISS CP OFFICIAL IN UZBEKISTAN--(Gensh Sherman), member of the Political Bureau of the Swiss Labor Party, is on a visit to Uzbekistan. He is acquainting himself with our republic. On 4 August, he was received by the Uzbek Communist Party Central Committee and the Tashkent City Soviet Executive Committee. While visiting the latter, he was briefed in detail on the preparations underway for the marking of Tashkent's 2,000th anniversary. The guest from Switzerland departed Tashkent for Samarkand today. [Text] [GF041742 Tashkent International Service in Uzbek 1700 GMT 4 Aug 83]

GREEK TRADE UNIONISTS IN ALMA-ATA--(KAZTAG) A youth delegation of the General Confederation of Labor of Greece was in Alma-Ata for several days. The guests were received in the Kazakhstan Trade Unions Council; Chairman K. T. Turysov met with them. [Excerpt] [Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 3 Jul 83 p 3]

CSO: 1807/335

NATIONAL

WORKERS CRITICIZE RAPO FOR OLD METHODS, LACK OF PARTICIPATION

Moscow IZVESTIYA in Russian 3 Jun 83 p 2

[Article by IZVESTIYA correspondent Ye. Vostrukhov: "Ask, but Trust"]

[Text] Everywhere in the country, in accordance with the decisions of the May (1982) Plenum of the CPSU Central Committee, rayon agro-industrial associations have been created. Practical experience has confirmed that this form of management has its advantages. Regardless of the administrative affiliation, the responsibility of each collective for the effective use of land and for obtaining the end product--milk, meat, grain--is increased. At the same time their administrative independence is expanded.

In the Law on Labor Collectives presently being discussed, much attention is given to their role in improving production planning. We asked the workers of the Kraslavskiy Agro-industrial Association of the Latvian SSR to share with us their thoughts on this matter, to discuss the possibilities presented by RAPO to the collectives.

A. ORLOV, chairman of the association soviet:

Unlike previous rayon agricultural administrations, RAPO stresses the use of economic controls. Of course, it is possible to simply replace an old signboard with a new one, to continue by tradition to use the old management methods--to give directives on what, where and how much to plant, when to apply fertilizer, and when to start the harvest. Such administration is inadmissible within the framework of RAPO. True cost accounting primarily affects economic interests. This can be achieved by giving each collective broad operational independence, and the broader the independence, the higher the responsibility.

Z. RIVOSH, director of the association's economic planning and finance department:

Theoretically everything seems correct, but in practice it is not so simple. The psychological barrier makes itself known. It seems that exercising independence must be learned.

Before, the structure of planting was developed by the farms themselves. And this turned out to be no simple task. One would start talking to the chief economist: 'What do you think, what do you want?'. And he would not know what to say. We at RAPO started with basic economic training, conducted seminars with all the leading farm specialists, learned to think collectively, to analyze and predict in a new way....

Ya. BRIL', director of the "Andrupene" sovkhos:

Cost accounting also does not work with incomplete planning. Our old scourge--planning by "fact" and "from what has been achieved"--is still making itself known. The production of milk and meat in the farm are the leading branches. What does their growth depend on? Ultimately it depends on the feed, on the effectiveness of utilizing each hectare of arable land. Nevertheless, we have been given such a plan for the growth in sales of milk which we cannot possibly fulfill with the existing material-technical provision.

Z. RIVOSH: The unrealistic plan for milk is presented to the association as a whole. It does not consider the objective farming conditions: the quality of the fields by points, their high rockiness, the fact that our arable lands are located on the steep slopes of a plateau.

A. ORLOV: The old approach to planning is not manifested in this alone. As before the plans for the production, for example, of hay, feed and silage have been "reduced." It should be that the decision be made at the farms as to what kinds of feed are most expedient to produce from the standpoint of quality and quantity. Having received the plan for the sale of basic products, let the farms determine how many cattle to keep, what kind of weight increase to get and when to submit their product. It is finally time to go from word to deed: to stop planning hectares--how much and what to plant.

The republic Gosplan and the Ministry of Agriculture seem to respect our rights (the "Standard Position on Rayon Agroindustrial Associations" binds them to this), but by inertia they do not trust us as before, they keep watch over us and tell us what to do.

Z. RIVOSH: For this year they had planned such an increase in cows for us that there was no place to put 412 of them. There were no provisions for the introduction of new farms in the managements. I went to Minsel'khoz. I went from office to office with my computations, trying to prove my point. From the planning office I went to the animal husbandry administration. Here they took off the "extra" cows. The administration director signed the papers, but in the planning office they did not believe me. They started phoning--did I forge the director's signature?... This is how they are trying to adapt the new to the old, to hinder independence and initiative.

Ya. BRIL': It is very good that the draft of the USSR Law gives the labor collectives so much trust. Undoubtedly, much depends on the creative,

initiative work of our units, brigades, sectors, farm collectives and complexes. They know their capabilities very well and see their reserves.

In connection with this, the participants of the discussion entered this addition to article 6 of the draft law: "After examination of the projects for the production plan for agricultural products by the higher organizations, their final ratification with consideration for the capabilities and reserves takes place at the labor collectives of the kolkhozes and sovkhoses."

A. ORLOV: We must say that the effective system of giving awards is complex and, in our opinion, in many ways incomplete. First of all, it is extremely confusing. It considers too many indicators. Often a considerable prize is given to those who least deserve it. For example, a farm management is awarded a prize for growth in feed production. Its average annual production in the past five-year period and in the present is considered. And there you are: it is easier to get a prize for those who work lazily. Formally it has a large growth rate, but in comparison with what level? The paradox is that the award for feed production will not go to those who, year after year, produce their maximal amount and, naturally, cannot show off with a high percentage of growth.

The discussion participants proposed that the following supplement be introduced to the law draft: "For increased efficiency of cost accounting and more complete accounting of the conditions of each farm management, the specific indicators for awarding prizes are determined by the collective in agreement with the higher organizations."

12322

CSO: 1800/1492

NATIONAL

FARM MANAGERS CRITICIZED FOR LIVING AWAY FROM FARM

Moscow PRAVDA in Russian 5 Jun 83 p 3

[Article by V. Posokhov: "Where Should the Manager Live?"]

[Text] Every morning in many cities, large as well as small, one may see the same picture. A passenger car drives up to a house, a passenger gets into it and, without being detained in the labyrinth of streets, they speed together with the chauffeur to the open area of the country, or more precisely--to the office of one farm or another.

"He has gone to work," the building residents comment on what they have just seen.

The notice "Automobile Run to the Sovkhoz" (PRAVDA, 9 March) discussed the question of farm managers who preferred to live in the city rather than at the farm. It was noted that life at a respectable distance from the village, the expenditure of precious time for constant trips back and forth, and the material expenses associated with this do not facilitate the matter of improving the economy of the sovkhozes and kolkhozes. What measures have been taken after the newspaper statement? The response by the first secretary of the Kashin party gorkom of Kalinin Oblast, G. Aksenov, reported that the criticism was acknowledged as being correct. The notice was examined at the party gorkom with the participation of the farm managers. It was suggested to the directors of the sovkhozes "Verkhnetroitskiy" V. Mil'nikov and "Komsomolets" A. Maksimov, who were mentioned in the publication, that they take up permanent residence at the farms which they manage.

As said in the response, the party gorkom strives to select farm managers on site, and not from outside. Thus, recently I. Paplevchenkov was selected to be the chairman of the kolkhoz "Krasnyy putilovets." He previously served here as the chief livestock specialist. V. Markov was chosen as the chairman of the kolkhoz "Rassvet," having previously been the chairman of the local village soviet.

The editorial staff also received a response from the Vinnitsa obkom of the Ukrainian Communist Party. Obkom secretary, A. Tsarenko writes that the notice was discussed at a conference of the party gorkom and raykom first

secretaries and rayispolkom chairmen. The criticism was acknowledged as being correct.

The Ukrainian Communist Party obkom focused the attention of the party raykoms, particularly the Vinnitsa, Lipovets, Reschanka, and certain other raykoms on the fact that individual managers continue to reside away from their farms.

There cannot be two answers to the question of where the farm manager must reside. He must reside where his land is.

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NATIONAL

#### BENEFITS FOR AGRICULTURAL SPECIALISTS DETAILED

Moscow SOTSIALISTICHESKAYA ZAKONNOST' in Russian No 4, Apr 83 (signed to press 29 Mar 83) pp 47-48

[Article by M. Yeliseyenkova, head specialist, the USSR Goskomtrud Department of Law: "Benefits for Employees Transferring to Jobs in Rural Areas"]

[Text] On 24 May 1982 the CPSU Central Committee and the USSR Council of Ministers adopted the resolution for "Continued Strengthening of Kolkhozes and Sovkhozes' Management and Specialist Cadres and Raising Their Role and Responsibility in the Agricultural Production Development." According to the resolution, the party, council, and agricultural bodies are obligated to make efforts at strengthening highly qualified cadres at kolkhozes and sovkhozes (the USSR Collection of Government Regulations and Decrees 1982 No 17 p 94).

As a result of resolutions adopted at the May 1982 CPSU Central Committee Plenum commissions responsible for sending specialists and other employees to farms were created in rayons, oblasts, krays, and republics by agricultural bodies. Members of the commissions include representatives of the USSR Goskomtrud local bodies, trade union committees, and other local organizations. The commissions examine applications of agricultural specialists and other employees desiring to transfer to kolkhozes, sovkhozes, and other agricultural enterprises. Decisions concerning employment of persons desiring to transfer to farms are made by the commissions based on those persons' areas of expertise, profession, and work experience.

The commissions assign the desired job at the given kolkhoz or sovkhoz to the person that wants to transfer within its oblast, kray, ASSR, or rayon after consulting the farm director. When the employee wants to transfer to a farm in another oblast (kray or ASSR) the application and the necessary documents are sent with the commission's recommendation to the agricultural body of the given oblast (kray or ASSR). If the applicant would like to transfer but has not chosen a specific oblast (kray or ASSR), the commission makes a recommendation.

When the applicant's documents are received the commission recommends the applicant to the interested farms for an interview. The interview invitation that is sent to the applicant by the farms contains the job description, salary, and the available housing, schools, day-care and medical services, and other services.

When necessary, the commissions may ask the Central Commission (the USSR Ministry of Agriculture) to make the decision.

Specialists and other employees may also be hired directly by directors of the farms that received recommendations from the above bodies, i.e. the agricultural bodies' commissions may be bypassed.

The 24 May 1982 resolution of the CPSU Central Committee and the Council of Ministers points out that it is necessary to raise salaries of managers, specialists, and professional workers of agricultural enterprises. New official wage rates are introduced in stages: they will be effective 1 January 1983 in Siberia, Far East, and Ural regions, as well as in the RSFSR Central rayon and Nechernozemnaya zone. The new rates will go into effect in January 1984 in the remaining RSFSR rayons, Belorussian SSR, and Kazakh SSR. Effective 1 January 1985 they will be used in the country's remaining regions.

Young agricultural specialists that are assigned permanent jobs in kolkhozes, sovkhozes, and other agricultural enterprises after graduating from middle and higher special learning institutions are provided rent-free apartments with heating and light for the first 3 years, in accordance with regulations established for specialists employed in the RSFSR Nonchernozem farms.

Graduates from special agricultural learning institutions that are assigned jobs in sovkhozes and other state-run agricultural enterprises are provided a lump sum equalling up to 6 months-worth of their wages to help them get settled. The sum comes out of the sociocultural activities and housing construction fund. If the young specialist leaves the job before his 3 years are up without a good reason or is fired for disciplinary reasons, he is required to return the sum to the farm.

Persons transferred to jobs in sovkhozes and other state-run agricultural enterprises as farm managers and specialists and secondary subdivision production managers receive a lump sum equalling 3 months-worth of their wages when they transfer to jobs in other localities. Those with five or more children receive a sum equaling 5 months-worth of their wages. This is over and above the sum paid in accordance with the 15 July 1981 USSR Council of Ministers Resolution No 677 "Guarantees and Compensations Concerning Job Transfers to Other Localities" in the amount of monthly wages (according to the rate of tariff) for the employee. The employee also receives a sum equaling one-fourth of his salary for every member of his family that is moving with the employee (the USSR Collection of Government Regulations and Decrees 1981 No 21 p 123). This means that the employee that moves with five or more family members receives a lump sum equaling 7.25-months-worth of his monthly wages: 5-months-worth according to the CPSU Central Committee and the Council of Ministers Resolution of 24 May 1982 and 2.25 months-worth according to the 15 July 1981 USSR Council of Ministers' Resolution No 677.

The transferred employees receive their average wages based on their previous job wages for the first 3 years, assuming that their average wages would be lower in the farms to which they transferred. In low-profit and deficit farms they receive their average previous wages for 5 years.

The USSR Goskomtrud, the USSR Ministry of Finance, and the USSR Ministry of Agriculture issued a joint letter regulating computation and continuation of previous average wages for employees transferred to jobs in sovkhozes and other state enterprises as farm managers and specialists and secondary subdivision production managers. The letter explains that average wages the employee receives at his previous job are retained not only after the transfer for the employee assigned to a sovkhoz or another state-run agricultural enterprise, but also retained for those employees who personally requested transfers to those farms (according to the prior agreement with the farm managers) to posts as farm managers and specialists and secondary subdivision production managers. The average wages are calculated based on the wages received during 12 calendar months prior to the transfer. If at the time of the transfer the employee was employed by the given enterprise, institution, or organization for less than 12 months, the average wages are calculated based on the wages paid for the number of full months the employee spent on the job (the USSR Goskomtrud Bulletin 1983 No 1).

For example, the section manager at a machine-building plant applied for a transfer to a sovkhoz. He worked at the plant for 8 months and earned 2,080 rubles during that time. His average monthly wages, which he will continue to receive at the sovkhoz, if the wages he would receive at the sovkhoz are lower, will equal 260 rubles ( $2,080 \div 8$ ).

When the average wages are calculated, both the basic and the additional regular emoluments are considered. This includes tariff rates, wages, and additional wages for high skills, professional ability, etc. It also includes one-time payments or percentage-based additional payments for the seniority and the length of service in the given area of expertise, as well as bonuses received from annual profits of the enterprise. Also included are bonuses for results of basic activities and other payments that are stipulated by the emolument systems regardless of the source from which payments are made.

Not included in this income are special factor payments (according to rayon--for work in high mountains, deserts, and localities with water shortage), percentage-based additional payments for work in Far North rayons and localities with the same status; in rayons, enterprises, and organization of the European North, Arkhangel'sk oblast, Karel ASSR, and Komi ASSR.

In cases when the average pay of employees transferred to the above farm jobs is lower than the previous average pay, they are supposed to receive additional pay. Depending on the employee, the additional wages can either be given in the form of monthly advances on the regular wages followed by recalculation at the end of the fiscal year, or in the form of a lump sum that is based on the average monthly wages for every year of work on the farm.

Average wages for farm jobs are calculated the same way as wages received at the previous job. Furthermore, employees transferred to jobs on farms where coefficients are in use (in some rayons, for work in high mountains, deserts, and localities with water shortage), as well as percentage-based additional pay for work in Far North rayons and rayons with the same status

and in rayons of the European North. The coefficients and the additional pay are added to the regular wages. However, the total cannot exceed 300 rubles a month.

For example, the department manager at a machine-building plant transferred to the job of a repair shop manager in a sovkhos in the area where all employees have 1.15 coefficient added to their wages. His average wages equaled 260 rubles at the plant (200 rubles of basic wages + 60 rubles-worth of a bonus and other additional pay contingent on work results). The employee ought to receive 190 rubles a month at the sovkhos. Every month he should get an advance of 70 rubles added to his previous average wages. After a year the shop manager receives a bonus contingent on his work results equaling 1,380 rubles. Since he ought to receive the advance of 840 rubles for a year on the job (70 rubles X 12), this sum would be subtracted from the 1,380 ruble sum, and the final amount should be 540 rubles (1,380 rubles minus 840 rubles).

When the additional wages contingent on the results of his work on the farm are added, the shop manager's wages will equal more than 300 rubles (190 rubles + 1,380 rubles ÷ 12 months = 305 rubles). Thus, the rayon coefficient, which is 1.15, i.e. the additional pay equaling 15 percent of the wages, should be added to 300 rubles for this employee. Since during the year the coefficient was added to his wages equaling 260 rubles, at the end of the year he should receive additional pay according to the rayon coefficient (1.15) equaling 72 rubles (300 rubles - 260 rubles X 12 X 0.15).

Resources for additional wages are appropriated as part of farm financial production plans within the framework of their general expenditures. They are taken under consideration when limits are set for maximal appropriations earmarked for wages for the management apparatus.

Kolkhozes are advised to set wages and benefits for managers and specialists according to the 24 May 1982 USSR Council of Ministers Resolution No 438.

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ORIENTALIST CONFERENCE PROCEEDINGS REPORTED

Baku VYSHKA in Russian 26 May 83 pp 1-2; 27 May 83 p 3; 28 May 83 p 3

[26 May 83 pp 1-2]

[Text] [Report by AzerINFORM] Current Problems of Soviet Orientalism: Second All-Union Conference of Orientalists

At the present stage Soviet Orientalism has a great and responsible mission to fulfill--the study, assessment and propagation of the historical experience in the socio-economic development of the nations of Soviet Orient and the analysis of current problems of the history, present-day life and national liberation struggle of the nations of the Afro-Asian continents, of young countries which have taken the road of independent development. The role of modern orientalism in studies of the countries of the East and Africa is the principal topic of the Second All-Union Conference of Orientalists. It is worth noting that Baku was chosen as the site of this conference. Baku is the capital of Soviet Azerbaijan, whose happy modern life is a shining testimony to the mighty creative forces of socialism and the consistent solution of the nationality question in the USSR. The conference was opened on 25 May in the circular auditorium of the Azerbaijan SSR Academy of Sciences.

The members of the conference presidium are: K. M. Bagirov, first secretary of the Azerbaijan CP Central Committee; K. A. Khalilov, chairman of the Presidium of the Azerbaijan SSR Supreme Soviet; G. N. Seidov, chairman of the Azerbaijan SSR Council of Ministers; R. G. Yanovskiy, deputy director of the Department of Science and Educational Institutions under the CPSU Central Committee; F. G. Akhmedov, deputy chairman of the Azerbaijan SSR Council of Ministers; Academician Ye. M. Primakov, chairman of the All-Union Association of Orientalists and director of the Institute of Orientalism, USSR Academy of Sciences; A. S. Dzasokhov, first deputy chairman of the Soviet Committee for Solidarity with the Countries of Asia and Africa; V. M. Gulizade and A. F. Dashdamirov, department heads at the Azerbaijan CP Central Committee; G. B. Abdullayev, president of the Azerbaijan SSR Academy of Sciences and corresponding member of the USSR Academy of Sciences; G. F. Kim, deputy chairman of the All-Union Association of Orientalists, editor-in-chief of the periodical 'ASIA I AFRIKA SEGODNYA' and corresponding member of the USSR Academy of Sciences; M. M. Khayrullayev, director of the Institute of Orientalism, Uzbek SSR Academy of Sciences; T. V. Gamkrelidze, director of the Institute of Orientalism, Georgian SSR Academy of Sciences; Z. M. Bunyatov, director of the Institute of the Peoples of the Near and Middle East, Azerbaijan SSR Academy of Sciences; and orientologists from Moscow, Leningrad, the fraternal republics and foreign countries.

The conference was opened by Academician Ye. M. Primakov.

The floor was given to K. M. Bagirov, first secretary of the Azerbaijan CP Central Committee.

Speech of Comrade K. M. Bagirov

Dear comrades! Esteemed foreign guests!

Today the flower of Soviet Orientalism has gathered in Baku. Soviet science is proud that domestic Orientalism has made an outstanding contribution to the study of history, philosophy, literature, languages, culture and the entire development of the peoples of the East, that it occupies leading positions in world Orientalism. Basing themselves on the basic works and creative traditions of the older generations of Russian Orientalists, Soviet scientists have expanded this discipline in manifold ways and augmented its prestige, raising it to a new level, enriching it through a creative application of Marxist-Leninist theory and making known to the world the truth about the historical destinies of present-day peoples of the East.

I take great pleasure in ardently greeting on behalf of the Central Committee of the Communist Party of Azerbaijan, the Presidium of the Azerbaijan SSR Supreme Soviet and the republic's Council of Ministers, this glorious community of Soviet scientists participating in the Second All-Union Conference on Orientalism--and in wishing you all, dear comrades, fruitful work and new creative successes and accomplishments.

We cordially welcome our foreign guests--scientists from People's Republic of Bulgaria, Hungarian People's Republic, German Democratic Republic, Socialist Republic of Vietnam and Democratic Republic of Afghanistan--who are attending this conference.

It is profoundly gratifying that this All-Union Conference of Orientalists is taking place in Baku--the capital of Soviet Azerbaijan--a republic that was the first to erect the Red banner of October in the borderlands of the old Orient.

The destinies of the Eastern peoples, and their contributions to world civilization, national liberation struggle and enormous potential possibilities for creating the future of our planet have always been of keen interest to the founders of scientific communism. The works of Marx and Engels were the first to provide a genuinely scientific substantiation of the place and role of Asian nations in the history of mankind. A deep grasp of the fundamental national interests of the oppressed peoples of the East imbues the works of Vladimir Il'ich Lenin. A shining testimony of attentive and respectful attitude toward the special features and feelings of the Eastern peoples is provided by one of the first historic documents of the Great October Revolution--"The Declaration of the Rights of the Peoples of Russia!"--and by the appeal "To all working Moslems in Russia and the East." For the first time in history, the working people of the Moslem East were addressed in language worthy of a human being and a citizen. It was the language of the October Revolution, the language of the Leninist Communist party.

The Soviet state has from the first moment of its establishment been steadfastly supporting the rights of the peoples of the non-Soviet East to national and social freedom. Our country has never retreated from this basic position. Solidarity

with the countries that freed themselves from colonial oppression, with nations defending their independence, was and remains a keystone of the foreign policy of the Soviet Union.

It is well known what a great place in the activities of V. I. Lenin was devoted to questions of the paths of development of the nations of the Soviet East, including Azerbaijan. Stressing the international significance of the establishment of Soviet republics in the East, Lenin and the Communist party pointed to the exceptional importance of this fact to the cause of popularizing the ideas of scientific socialism, the cause of the Great October Revolution.

V. I. Lenin dreamed of seeing Azerbaijan as a model socialist republic in all respects. He believed that this would provide the best agitation, the best propaganda of our cause throughout the vast multinational Orient. On his initiative, 4 months after the victory of Soviet rule in Azerbaijan, Congress of Eastern Peoples was held in Baku. It was attended by nearly 2,000 delegates from 40 countries. That congress called into being the Council of Eastern Peoples for Propaganda and Action. All of its activities were inspired by Lenin's slogan: "Proletarians of all countries and oppressed peoples of the East, unite!" That slogan, incidentally, has largely determined the new nature and political orientation of Orientalism in the Soviet Union.

The dream of Vladimir Il'ich Lenin has become reality. Once an oppressed borderland, Azerbaijan has now turned into one of the flowering republics of the mighty Soviet Union. We pride ourselves on the historic accomplishments of the Azerbaijani nation, which has in the international community of the fraternal nations and nationalities of this country climbed the socio-economic and intellectual heights of modern civilization. The remarkable new face of Soviet Azerbaijan is convincing people of the mighty creative strength of socialism and an inspiring example for the new national states and all nations struggling for social and national liberation.

In Soviet communists, patriotism is inseparable from internationalism. They always thought and think it their international duty to aid by word and deed the working people of foreign countries in their struggle for social progress, democracy and socialism. Imbued with this noble desire, the Leninist party generously shares its experience in the cardinal solution of the most complex economic, social and political problems of society's development and in the historic accomplishments of mature socialism.

Under the leadership of the party and supported by the advantages of the socialist system and the huge and selfless aid provided by the great Russian people, the nations and nationalities of the USSR, including the nations of the Soviet East, have overcome age-long backwardness, solved the social, economic and cultural problems facing them, developed and enriched their traditions and, most importantly, become the captains of their own fate and found a happy life. This experience, shared by each Soviet republic, is internationalist in nature. When utilized, it is tremendously charged with revolutionary energy, political astuteness and tact and social optimism. Hence ensues the lofty and responsible mission of the country's social scientists in general and Orientalists in particular--the mission of investigating in depth, assessing and propagandizing at the level of the present-day achievements of Marxist-Leninist theory the historical experience of the accelerated socio-economic development of previously backward peoples of the Soviet East, the experience in the consistent

socialist solution of the nationality question. A bright example of genuinely creative Marxist-Leninist analysis of the path traveled by the nations of the USSR is provided by the report of comrade Yu. V. Andropov, General Secretary of the CPSU Central Committee, "Sixty Years of the USSR," which unfolds an impressive picture of the achievements of the party's nationality policy and historic accomplishments and outlines the tasks for the coming period.

Considerable credit belongs to Soviet Orientalists for their indepth studies of important problems of the history, present-day life and national liberation struggle of the peoples of the non-Soviet East. Works by Soviet scientists have opened a new stage in the development of Orientalism on a Marxist-Leninist basis. Their fruitful research, encompassing a broad range of present-day problems of the Orient, has greatly enriched science and updated the problems it deals with. An acknowledged base of domestic Orientalism is the Institute of Orientalism, USSR Academy of Sciences--one of the oldest and most honored scientific research establishments in the Soviet Union. The collective of that institute, headed by the eminent Soviet scientist Academician Ye. M. Primakov, is making a notable contribution to the development of Orientalist sciences and the training of scientific cadres. The institute provides considerable and varied assistance in this matter to the research centers of the Union republics. I take this opportunity to express my sincere gratitude to the collective and heads of the Institute of Orientalism, USSR Academy of Sciences, for its constant and extremely valuable assistance provided to our republic in training highly qualified cadres of Orientalists and conducting topical scientific research.

Comrades! Our era is marked by the revolutionary process of the consolidation of the nations of Asia, and Africa as increasingly significant and active forces for social progress and in world politics. The more active the Oriental countries on the international arena are, the most important and needed the efforts of Orientalists and their research become to the foreign-policy activities of the CPSU and Soviet state. This also concerns the creation of basic works elucidating the principal trends of social-economic and political development of the Eastern countries as well as the prompt conduct of accurate analyses of current events in the practical-operative plane.

The milestones to reach in the further expansion of this work were explicitly determined by the 26th CPSU Congress and the subsequent documents relating to the foreign-policy activities of the party and state. The party poses the task of a broad expansion of research into prospects for political, economic and cultural cooperation between the Soviet Union and the Eastern countries, as well as for the expansion of the international contacts of the Soviet Orientalists themselves. The deep social changes and complex political processes occurring in our times within the liberated and struggling countries of the non-Soviet East, require a comprehensive approach and full attention as well as clear coordination of the foreign-policy line of our state with the political realities in these countries.

As pointed out at the 26th party congress, the CPSU follows steadfastly the course toward the development of cooperation between the USSR and the liberated countries, toward strengthening the union of world socialism and the national liberation movement. The line of the CPSU and Soviet state toward supporting in all ways the just cause of the liberation struggle of nations on all continents was strongly emphasized anew in the report of comrade Yu. V. Andropov, "Sixty Years of the USSR," which stated: "The active and resolute struggle of the Soviet Union to liquidate colonialism and its steadfast support for the cause of the

liberation and equal rights of nations facilitate their path toward freedom and progress. This is well known to the nations of Asia, Africa, the Arab East and Latin America."

Guiding themselves by the behests of the party, Orientalists are called upon to actively promote by their research and scientific-propagandist work the rapprochement between the Soviet Union and the Eastern countries and the strengthening and expansion of their friendship, cooperation and good-neighbor relations. The liberated countries are experiencing a difficult period of formation of statehood and social development. As inherited from colonialism, economic backwardness and national rivalries and conflicts engender many difficult problems for these countries. These problems are compounded by the neocolonialist policy of the imperialist powers, and primarily the United States, which rudely intervene in the domestic affairs of the liberated countries, employ impermissible means of dictating to them and pressuring them and attempt to nudge them away from the highroad of progress and democracy and ensnare them in the nets of economic and political dependency. The incessant unmasking of the neocolonialist nature of the foreign policy of the United States and of the self-seeking imperialist goals it is pursuing in Asia, as well as in other regions, is not just a topical scientific-political task but the class and civic duty of scientists who are Marxists-Leninists. The point is that the scientific works of our Orientalists and the conclusions they contain should contribute to a clear grasp of the fundamental interests of the social progress of the Eastern nations, of the incompatibility of their national interests with the plans and policies of world imperialism. A highly important task in this connection is the comprehensive analysis of the present-day strategy and tactics of the imperialist powers in the Eastern countries and the exposure of their actions as the deceit and depredation of exploiters.

Increased attention should be devoted to problems of international security, the struggle against the aggressive policies of the United States, the danger of nuclear war and the unrestrained arms build-up, and the struggle for international disarmament and peace. The military preparations of the United States and of the NATO bloc which it heads have acquired an unprecedented scale. Certain liberated countries are increasingly drawn into the arms race unleashed by Washington. The current tense situation dictates the need for an even stronger combination of efforts by the socialist countries and the national liberation movement, all revolutionary forces of the present time, in the struggle to strengthen peace and avert a nuclear catastrophe. And there is no doubt that Orientalists shall make a weighty contribution to this matter of supreme importance to the world's destiny and that they shall continue to uncover the roots of the imperialist policy of aggression and preparations for a new war and elucidate the Leninist principles of the peace-loving policy of the Soviet Union and its constant readiness to support all who struggle for their freedom and independence.

Of special importance is unmasking the militarist policy of imperialism in the East, its tactic of scaring the peoples of these countries with the "Soviet menace," policy of stirring up the hotbeds of local wars, its efforts to undermine the non-aligned movement. Orientalists are expected to develop scientifically substantiated counter-arguments against the insinuations of anti-communists and Soviet haters. Also needed is in-depth research into religious ideology at the present stage, studies of modern Islam and its place and role in the political movements of our days.

The front of research, ideological-theoretical, and practical-scientific tasks facing Soviet Orientalism is broad. And we are convinced that these tasks shall be fulfilled successfully and at a high level.

Azerbaijan's Orientalists are called upon to make a worthy contribution to this work. In this republic there is experience in Orientalist research and firm traditions of the scientific study of the history and culture of the contiguous countries of the non-Soviet East have been established. With the aid and cooperation of the country's major research centers, the republic's scientists have authored a number of remarkable works analyzing aspects of the history of the revolutionary, national liberation and worker movements in the countries of the non-Soviet East, the paths and features of their socio-economic development and the influence of the liberating ideas of the October Revolution on the formation of progressive social-political thought and the ideology of revolutionary struggle. Studies of the basic directions and progressive trends of development of the literatures of non-Soviet East have been published, as have works on Oriental linguistics. Definite successes have been achieved in the study of the medieval history of the countries of the Near and Middle East, the compilation of scientific-critical texts and publications on historic, literary and cultural monuments of the East. This republic has highly qualified experts in various Orientalist disciplines.

At the same time, serious shortcomings beset the development of Orientalism. The state of research in some topical problems does not meet the requirements of modern social practice. Sufficient attention is not paid to the study of the latest occurrences in the political and socio-economic life of neighboring Eastern countries, the activities of national-democratic parties and the situation of the national minorities. The policy and intrigues of the imperialist states, and primarily the United States, in the Near and Middle East, as well as the neocolonialist goals of imperialism attempting to safeguard the exploitation of the riches of the Eastern nations under new conditions, are insufficiently elucidated. Scientific research is not always combined with analysis of current events.

Recently the Azerbaijan CP Central Committee considered problems of the further development of Orientalism in Azerbaijan. It adopted a resolution defining specific measures to radically improve this work, expand and deepen the range of research topics and restructure the system for training expert personnel and it posed specific targets.

The principal direction of both Soviet Orientalism as a whole and Azerbaijani Orientalism at the present stage is the study of the problems of national-liberation revolutions, their motive forces, the progressive social movements and their premises, and the nature of development and orientations. The nations of the Near and Middle East, which is the region investigated by Azerbaijani Orientalists, are increasingly active on the historical arena as subjects of social progress and national liberation struggle. In this connection, it is an important task of Azerbaijani Orientalists to provide a scientific analysis of socio-political, economic, cultural and ideological problems of the countries in that region, to be conducted by way of a comparison with domestic history and the experience in economic and cultural construction gained in our republic. There is a great need for the study and scientific explanation of the latest processes and occurrences in the spiritual, political and socio-economic life of the nations of the Near and Middle East, as well as of the role of the

Islamic factor in the further fate of the nations in that region. It would be good if our Orientalists were to focus on research into these problems.

It is necessary to expand the research into the social thought of the nations of the Near and Middle East, the history of the spread of Marxist-Leninist ideology in the countries of that region. Various aspects of the external economic ties and trade and economic cooperation between the USSR and the countries of the Near and Middle East, as well as the significance and role of Soviet aid in surmounting the economic and social backwardness of the nations of these countries, should be extensively investigated.

Comrades! Your conference is to assess the extensive work of Soviet Orientalists, evaluate the accomplishments, bring to light unsolved problems and outline ways of the further development of Orientalism. The practical needs of the foreign policy of the Soviet state and the world revolutionary process as well as the acute political and ideological struggle between world socialism and imperialism pose complex and varied tasks to domestic orientalism. They require of an even greater mobilization of creative forces and a more complete and explicit coordination of scientific activity throughout the front of scientific research. The discussion of these tasks at your conference will undoubtedly enrich scientific research and outline a new stage in the development of Orientalism; in a word, it will prove fruitful. This is vouchsafed by Marxism-Leninism--that living guide to action and to creative work on the complex problems posed by every new turn in history.

Allow me, comrades, once more to wish you successes in your great and essential for the good of science, in the name of the triumph of progress and peace on our planet. **/(APPLAUSE)/** [printed in boldface]

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The paper "Soviet Orientalism and the Tasks Facing It" was presented by Ye. M. Primakov, director of the Institute of Orientalism, USSR Academy of Sciences.

Report of Academician Ye. M. Primakov

A quarter-century has passed since the First All-Union Conference of Orientalists was convened. During that time the subject of our studies--the non-Soviet East--has experienced extraordinary changes.

The colonial system of imperialism has been definitively liquidated. The former colonies and semi-colonies have become sovereign states.

The revolutionary process in the East continued to develop: despite counter-attacks by imperialism, objective difficulties and the leftist petty-bourgeois line of the Mao Zedong leadership, socialism has yet again demonstrated its vital elan and universality and, on the whole, has gained in strength on the Asian continent. A tremendous and historically significant accomplishment of the Eastern peoples is the formation, in the former colonial world, of a group of countries that chose the socialist orientation and are passing through the pre-socialist stage of their development; revolutionary struggle has matured in those former colonial and dependent countries which follow the capitalist road.

Having turned from an object into a subject of history, the former colonial and dependent East is increasingly influencing the course of international events. A positive role in stabilizing the world situation and in the struggle against the plans and actions of imperialist militarist circles and for the democratization of international relations is played by the collective policy of non-alignment to which an overwhelming majority of liberated countries adhere.

While remaining an object of exploitation by imperialism, the liberated countries are, at the same time, exercising their newly won sovereignty in the economic field, successfully protecting their national interests in a number of cases.

In the struggle to preserve the East as a zone of exploitation, imperialist states and monopoly capital resort to all means, beginning with neocolonialist means as chiefly embodied in multinational corporations and ending with openly colonialist actions based on military force.

The attainment of the goals of imperialists is being prevented by the growing ties between the liberated countries and the Soviet Union and the countries of the socialist community. Multilateral relations between socialist countries and the developing world are growing.

Today's East is a highly complex organism whose development is determined both by the specific features of the reproduction process and the patterns of world economic and international relations and by the dialectical interaction of traditions and modernity and, too, by the uniqueness of the revolutionary situation, the motive powers of revolution. At the same time, it appears that never before in history has there been a period comparable in rapidity, scale and depth of socio-economic and socio-political changes with that which arose following the collapse of the colonial system in the East.

At every congress of the Communist Party of the Soviet Union and Plenum of the CPSU Central Committee dealing with international questions, the new complex processes occurring in the countries of Asia, Africa and Latin America have been scientifically assessed and highly important problems having a direct bearing on the development of social sciences as a whole and Orientalism as their organic part have been raised. In this context, of tremendous importance to us as Orientalists are the directives of the 26th congress of our party, its conclusions concerning the liberated countries, and the materials of the November (1982) CPSU Central Committee Plenum and the speeches of comrade Yu. V. Andropov, General Secretary of the CPSU Central Committee, particularly his speech at the ceremonial session in honor of the 60th anniversary of the USSR and his article "The Teachings of Karl Marx and Certain Problems of Socialist Construction in the USSR," published in the periodical 'KOMMUNIST.'

Yu. V. Andropov emphasized: "Grasping all the complexities of the modern world and organizing and directing the revolutionary socio-historic creativity of the working class, of all working people--such is the grandiose task being accomplished at present by the theory of Marxism-Leninism and the practice of the struggle for the progress of mankind." This task wholly determines the main and paramount direction of the development of our science of Orientalism as well, the firm and unshakable basis of which is Marxism-Leninism.

Orientalism was a complex subject from the moment it emerged as a science. It consisted of the study of the languages, literatures, history, cultural monuments, and customs and traditions of the peoples of the East. Later the study of the economies and political processes of the Eastern countries, of their economic and political relations with other countries and, at present, with the countries belonging to two opposite social-political systems was added and given equal weight. There is no doubt whatever that this interdisciplinary complex will grow in scope and detail as the processes in the East become more complex, on the one hand, and owing to the development of Orientalist science itself--of its methods, forms and means of research--on the other.

The interdisciplinary nature of Orientalism is an indubitable accomplishment which assures its progress. At the same time, it inherently contains various contradictions which it is absolutely essential to overcome. The point is that each of the disciplines composing Orientalism is also developing as part of a corresponding science transcending the limits of that complex. As these disciplines develop, specialization increases, which objectively engenders a tendency toward the isolation of Orientalists-linguists from historians, historians from economists, literary scholars from political scholars, etc.

Could it be that these circumstances will cause the disintegration of the comprehensive approach and hence also the collapse of Orientalism itself as a science? Could it be that there will be no more Orientalism and there will be only historians, economists, linguists and literary scholars?

Of course, such all-around scientists as V. V. Bartol'd, A. Ye. Krymskiy, V. A. Gordlevskiy, V. M. Alekseyev and I. A. Orbeli, each of whom had been an Orientalist himself, are no longer around nowadays. And it can hardly be expected that such universal scientists, identically prominent in different domains of research, will appear in the future. Yet, at the same time, the objective necessity of systemic, multifaceted study of the East not only persists but is even greater. In view of this, the task arises to safeguard the interdisciplinary nature of Orientalism at, as the saying goes, a new turn in the spiral of its development. This task should be accomplished by the scientific community through cooperation among Orientalists specializing in various disciplines.

The current development of science shows that the most important new discoveries usually are made at some point of contact between or among disciplines. This also applies to Orientalism. The "socio-economic" combined term, meaning the combination of sociology with economics, has become customary. The study of classes and social groups and strata is done as part of an overall study of their economic and political existence. This also is exemplified by sociolinguistics, --the combination of linguistics with sociology--a direction which acquires special importance in view of the present-day ethno-national processes in the East.

A highly promising combination is that of textology with the natural sciences: ancient and medieval treatises contain knowledge which can be grasped and properly evaluated on the basis of the present-day accomplishments of astronomy, mathematics and medicine. At the same time, this knowledge can be and is utilized by experts in the corresponding natural sciences.

In addition to the interdisciplinary factor, the complexity of Orientalism as a science is also due to the fact that it is directed not only toward the past but also toward the present and even the future. Knowledge of history allows a deeper understanding of present-day processes in the East. It is hardly possible, for example, to understand the finely interwoven patterns of the Islamic movement in present-day Iran without having in-depth knowledge of the dogmas and sects in Islam's history. Similarly, without an analysis of ancient philosophic views in the Orient--the history of Buddhism and Confucianism--it is hardly possible to understand the entire complexity of the political processes occurring in the past and at present in many countries of South, East and Southeast Asia.

In this connection, the interdependence of the so-called classical and modern trends in Orientalism has to be considered. It should be emphasized above all that attempts to oppose to one another these two organically related parts of Orientalism can only bring great harm to our science. For while it has to be fully admitted that all the components of classical Orientalism--linguistics, literature and the history of the Ancient East, medieval studies, etc.--display autonomous qualities, at the same time they also are viewed as instruments for analyzing the present-day East. In their turn, classical studies also, clearly, cannot be pursued at present unless the knowledge gained by the so-called "modern" Orientalism is utilized.

In this connection, it has to be plainly stated that among us the coordination of retrospective and current research is insufficiently promoted. Thus, an expert in modern political or economic processes often sees no point in consulting the historical record, naively assuming that his statistical knowledge suffices for a complete understanding of the topic he is researching. Not infrequently, historians, literary scholars and cultural experts steep themselves, as it were, in their medieval or ancient fields of study and become oblivious to drawing practical conclusions from their research that might benefit Orientalism as a whole, that is, benefit the systemic understanding of Eastern countries.

Lastly, the complexity of Orientalism as a science is also due to the fact that it comprises both basic and applied research, with basic research representing, naturally, its principal orientation. Without basic research there can be no applied studies, the value of which depends precisely on the extent to which they are based on theory. At the same time, basic research itself cannot be divorced from the concrete life situation and practice. In Orientalism such a divorce threatens the degeneration of basic research--a term that then is enclosed in inverted commas--into some "essay" of highly dubious scientific value.

Of course, we do not intend at all to imply that all Orientalist research without exception should be directly applicable to some field. It is indisputable, however, that the works of Soviet Orientalists could and should promote both the building of communism in our country and the affirmation of Marxist-Leninist ideology, as well as the success of the peace-loving internationalist foreign policy of the USSR and other countries of the socialist community. The entire history of Soviet Orientalism demonstrates that it has always been inseparably connected to the practice of ethnic, state and cultural construction in the USSR and played a major role in the development and implementation of the domestic and foreign policies of our country. This has always been so and undoubtedly will remain so in the future.

This aspect of scientific activity is of particular importance these days in view of of the exacerbated ideological struggle against imperialism, militarism and reaction. Orientalism has already become a major domain of this struggle. Our ideological adversaries perfectly understand and allow for the growing role of the Asian and African countries on the world arena. Huge funds are being spent on the conduct of all kinds of analyses and studies intended to develop policies most convenient to imperialism in regard to these countries. All this poses to our scientists serious tasks of Marxist-Leninist research into the role and place of Asian and African countries in the world, the propaganda of the internationalist nature of the policy of the USSR toward the liberated countries, and the struggle against neocolonialist ideology and practice.

The development of Soviet Orientalism as a science also predetermined the organizational measures taken following the First All-Union Conference. The Institute of Orientalism, USSR Academy of Sciences, headed for nearly 20 years by Academician B. G. Gafurov, was built up, strengthened and designated the principal center of Orientalist research in this country. Academic Orientalist centers were expanded or newly established in Leningrad, Baku, Dushanbe, Yerevan, Tashkent and Tbilisi. Oriental studies were introduced or expanded in Kazakhstan, Turkmenia, Kirghizia, Buryatia, the Far East, and other regions of this country. Orientalist research is being intensively pursued at Institutes of Africa, the Far East, Universal History, Ethnography, International Worker Movement, World Literature, Linguistics and others. Major research centers also exist in the form of the Institute of Asian and African Countries under the Moscow State University, the Orientalism Department of the Leningrad State University and university departments in Tashkent, Baku, Tbilisi, Yerevan and Vladivostok.

Research requires skillful coordination which includes as an important element the allocation of domains of research and specialization of different Orientalist institutes in different fields. Clearly there is no need for every center to attend to the complex whole of Orientalist research. The branches with the greatest traditions and largest supply of experts, literature, sources and information should be developed. Meticulous work allowing for mutual interest and, most importantly, for the interests of developing the science of Orientalism as a whole, is needed. This makes particularly important the decisions of the party and the presidium of the USSR Academy of Sciences on whose basis the All-Union Association of Orientalists (VAV) had been organized more than 2 years ago.

Foreign scientific contacts of Orientalists have markedly broadened. Many notable representatives of the Soviet Orientalist school have been elected to membership in foreign research centers. Another form of recognition of the considerable merits of Soviet scientists is the fact that our foreign colleagues display great interest in scientific contacts with Soviet Orientalists.

The nature of our scientific work has changed. Orientalism has come closer to real life. Research now proceeds not only in the stillness of reading rooms but also in situational analyses within computer centers.

It is perfectly clear that the development of a science is closely linked to persons who work in it. A pleiade of remarkable scientists, eminent experts widely known in this country and abroad, works in Orientalism.

Allow me to dwell briefly on the principal results of the development of Soviet Orientalism in recent years.

Research into Oriental languages has been greatly expanded. Orientalists-linguists have published large bilingual dictionaries, prepared or are preparing basic grammars and performed or are performing studies in linguistic theory. Some work has also been done in the field of sociolinguistics.

The large Japanese-Russian dictionary edited by Academician N. I. Konrad was awarded the State Prize. The largest foreign language-Russian dictionary, the "Bol'shoy kitaysko-russkiy slovar'" [Unabridged Chinese-Russian Dictionary], edited by Professor I. M. Oshanin, is now in print. It measures about 700 author's sheets and the first two volumes will be published already this year. A unique Tibetan-Sanskrit-Anglo-Russian dictionary conceived long ago by Yu. N. Rerikh has also been prepared for printing.

The study of Eastern languages has also been expanded. Thus, the Institute of Orientalism, USSR Academy of Sciences, has jointly with the Institute of Linguistics, Committee of Social Sciences, Socialist Republic of Vietnam, carried out expeditionary field studies of the languages of the peoples of Vietnam. During two field seasons the expedition headed by V. M. Solntsev and Hoang Tue gathered materials on 10 nearly or completely uninvestigated languages of the peoples of Vietnam. These materials already are being published in the form of six books of language description representing an original contribution to world science.

Increasing attention is devoted to the history of Eastern languages. Of great importance are the works of Academician A. N. Kononov and E. N. Nadzhip on the history of Turkic languages and of G. D. Sanzheyev on the history of Mongolian languages. A new approach has been adopted toward the study of ancient Indo-European languages of Asia (works by Corresponding Member of the USSR Academy of Sciences T. V. Gamkrelidze and V. V. Ivanov). A team of linguists in Moscow and Leningrad headed by Professor I. M. D'yakonov is working on the world's first comparative dictionary of Afro-Asian (Semito-Hamitic) languages.

In addition to the significant volume of the accomplishments so far, one would like to mention the future directions of research into Oriental linguistics as well as certain unsolved problems.

It appears that the problems of such linguistic research may be classified as follows:

1. Scientific descriptions of Eastern languages (compilation of scientific grammars, dictionaries and monographs on specific languages). The study of Oriental languages as part of the system of world languages with the object of introducing appropriate material to general linguistic theories which can neither exist nor develop without works on Oriental linguistics.

2. Study of Eastern languages from the standpoint of tasks of historical research, particularly in cases in which cultural monuments of a given people are entirely or almost entirely lacking. There exists an urgent need for relating the study of Eastern languages to history as such, archaeology, cultural history, ethnography and other historical disciplines.

3. Study of Eastern languages from the standpoint of their role in society—as means of communication; means of the development of national literature, science and art; and, more broadly, means of cultural and social development.

Perhaps the greatest accomplishments have been scored in studies of the Eastern languages themselves and their place in the system of world languages. As for Orientalist linguistics as a means of historical research of the study of social and political processes in the modern East, here the progress made so far cannot be considered satisfactory.

The problem of raising the qualifications of linguists remains a major task. The times are past when taking a few language courses was enough to qualify a person as a linguist. The level of development of modern science requires thorough professionalism combined with a good practical knowledge of Eastern languages.

In the last two decades an essentially new discipline—Oriental literature—has arisen within the framework of "classical" Orientalism.

It comprises, first, the study of the works of the leading writers of Asian and African countries; second, the study of Oriental literatures as part of the world literary process, that is, within the framework of general literary studies; and third, the study of the role and place of literature in the life and development of Eastern societies or, in other words, the study of the functions of literature in Eastern countries during various stages of their development, as well as of the role of literature in ideological and political struggle.

Mention could be made of the series of books dealing with the works of major Eastern writers being published by the Institute of Orientalism, USSR Academy of Sciences. The next stage in the development of Oriental literary studies will be the publication of series of basic outlines of the history of literatures of the Eastern Countries (under the direction of Corresponding Member of the USSR Academy of Sciences Ye. P. Chelyshev).

Major accomplishments have been scored in the field of Oriental literary studies. Nevertheless, the successes we have achieved cannot fully satisfy us. Many questions have been inadequately developed, including the interrelationship of general patterns and specific features in the development of the literary process in the East. This is not just a "narrowly literary" problem. Its study is needed to uncover the patterns of general literary development in the East and the history of world civilization as a whole.

Such a statement of the problem doubtless requires a much closer collaboration between literary scholars and the representatives of other Oriental disciplines than that existing at present in rudimentary form. The shortcomings this leads to are exemplified by the status of the research into the Eastern Renaissance (Renaissance in the pre-colonial East). This Renaissance is discussed separately by literary scholars and by historians and, largely owing to this, despite the additional scientific material accumulated in the meantime, the status of this problem still remains the same as when it had been left by Academician N. I. Konrad in 1966.

The study of the culture and science of Eastern peoples has become a separate discipline and is closely linked to textual publishing work. It is to be particularly emphasized that this Orientalist discipline adjoins the study of the general and cultural history of the nations of the USSR.

In this respect, research has been chiefly concentrated on the history of medieval science in the countries of the Near and Middle East, Central Asia, Kazakhstan and the Transcaucasus, that is in the region of the spread of Arabic language as the language of science. Soviet publications have rescued from oblivion more than one work of ancient and medieval scientists that is of priceless value to the history of world culture. Many studies and works were published on the occasion of the 1,100th anniversary of al-Farabi in 1973; the millenium of al-Biruni in that same year; the millenium of Ibn Sina in 1980. This year we are preparing to celebrate the 1,200th anniversary of al-Khorezm.

Other works published were translations of the treatises by Nasireddin Tusi, al-Kashi, Omar Khayam, the brothers Banu Musa, Sabit ibn Korra, Abu Kamil, Ibrahim ibn Sinan, Abu-l Vafa, al-Karadji, Ibn al-Khaysam, ar-Rumi, Ulugbek and al-Kushcha. An extremely great role in the editing and publication of these works was played by scientists from the Soviet Central Asian and Transcaucasian republics. It can be said that schools for the study of Eastern science have arisen in Moscow, Tashkent, Alma-Ata and Baku.

Soviet scientists have also scored major accomplishments in uncovering the achievements of science in India and China. The work of such scientists as Aryabhatta, Shridhara, Sun Zi and Sim Qiang has been investigated.

In this connection, special mention should be made of the so-called "Black Series" on "Literary Monuments of the East" published by the Main Editorial Board for Eastern Literature (under the direction of Academician A. N. Kononov). Since this series first appeared in 1959, 100 literary monuments have been published in 126 books. More than half of these represent texts never before published. The textual analysis performed for this series and other publications is usually at a high professional level. But mention should also be made of unsolved problems which will soon make themselves felt. The experience in work on these literary monuments is inadequately disseminated. Apparently it is time to assess the results of this work (cataloguing, annotation, textual criticism and translations). This is all the more urgent in view of the absence of any major scientific work on the theory and methodology of the study of Oriental primary sources as well as on textual analysis.

In addition the manuscripts and numismatic and epigraphic documents stored in many Soviet collections are being inadequately utilized. It is time to commence a planned mass publication of an expanded catalogue of these documents under a unified program. Only then can they be introduced into scientific circulation and made amenable to processing by mathematical techniques. A definite role in coordinating the activities of the Academy of Sciences in that direction can be played by the All-Union Association of Orientalists.

Speaking of textual analysis and the publication of Oriental literary monuments, the Leningrad Affiliate of the Institute of Orientalism, USSR Academy of Sciences, deserves special mention. It has succeeded in preserving and developing the inherited excellent traditions of classical Orientalism. The meticulous scientific-educational work done by the older generation of Orientalists has resulted in a highly trained research collective capable of accomplishing scientific tasks at a high professional level. Twenty-five years ago the Leningrad Affiliate of the Institute of Orientalism, USSR Academy of Sciences, faced the task of providing scientific annotations for its collections of Eastern manuscripts and thus introducing into scientific circulation extremely valuable

collections of primary sources on the general and cultural history of non-Soviet East. At present such annotations have been provided for approximately 100,000 units in the collections and more than 40 volumes of scientific catalogs have been published. Upon the publication of a few additional volumes, which already are in print, the task posed 25 years ago will have been practically completed. On the basis of its voluminous historical research, the collective of the Leningrad Affiliate, headed by Yu. A. Petrosyan, has commenced to refine aspects of historical, literary-historical and religious studies.

Orientalist historical studies may be said to straddle the dividing line between "classical" and "modern" Orientalism, encompassing both these domains. Despite the highly specific nature of the basis, forms and, of course, the subject matter itself of historical research, studies of Eastern history represent a unified process. This is also largely demonstrated by the existing practice, with scholars in ancient history, medievalists, and scholars in contemporary history all being combined into a single collective. Common to all historical disciplines without exception is, obviously, also the need for close collaboration with other disciplines of Orientalist science. Thus, the experience in studies of ancient history shows that the most outstanding results are achieved in cases when the complex whole of archeological, linguistic and manuscript data is taken into account and utilized. Such comprehensive research encompassing all forms of sources is exemplified by the book by Academician B. B. Piotrovskiy, "Vanskoye tsarstvo" [The Van (Urartu) Empire], as well as by the works by Corresponding Member of the Azerbaijan SSR Academy of Sciences I. G. Aliyev and Solmaz Kashkay on the history of the Manaic Empire.

It is particularly worth noting that the antique, ancient and, to some extent as well, medieval history of the East cannot be investigated without archeological materials. Archeological studies dealing with the ancient and medieval history of the non-Soviet East as well as with the history of the Transcaucasus and Soviet Central Asia are handled along the line of the USSR Academy of Sciences. Interdisciplinary scientific expeditions staffed with scientists from central and republic research establishments are operating. One such expedition is being conducted jointly with the Leningrad Hermitage Museum and the Tajik SSR Academy of Sciences by the Institute of Orientalism, USSR Academy of Sciences (under the direction of Corresponding Member of the Tajik SSR Academy of Sciences B. A. Litvinskiy). Of major scientific and international importance are the archeological studies conducted by Soviet scientists directly in countries of the non-Soviet East: the Soviet-Afghan and Soviet-Iraqi expeditions as well as the digs in Nubia. Currently an extremely promising--in our opinion--interdisciplinary Soviet-Yemenite expedition, in which associates of the

Institute of Orientalism, USSR Academy of Sciences, take an active part, has started operations under the direction of Academician B. B. Piotrovskiy.

On the whole, it can be said that historical studies have grown markedly in recent years. Another definite accomplishment of Orientalist historians has been widening the range of historical research. Our medievalists are traditionally strong in problems of agrarian history (evolution of forms of land ownership and land rule, the agrarian community). In recent years major individual and team studies have also been carried out on such topics as trade-monetary relations, the medieval town, the history of social thought and social movements, the ethnogenesis of individual nations and the ethnic history of entire regions. Extensive studies of traditional social structure in various countries have commenced.

Discussions, both verbal and printed, were and to some extent are continuing on the most important problems of the historical process--the evolution of pre-bourgeois formations in the East and the level of development attained by the East toward the beginning of its colonial enslavement. These discussions have played a positive role in the development of Orientalist historical studies.

Scientific discussions do not culminate in the adoption of resolutions. What is more, it is obvious that no categorical conclusions can be made on debatable and discussable problems in this report on the development of Soviet Orientalism. I will therefore confine myself to just one methodological comment. It appears unproductive to state the problem as follows: either the development of social formations in the East obeys general laws or is chiefly dictated by specific conditions. The tasks consist not in opposing one to the other but rather in uncovering the concrete forms in which general laws manifest themselves under the specific conditions of the East.

There is reason to believe that the ongoing discussions gradually are bringing us closer to the elaboration of a unified concept of the historical development of Eastern countries, to understanding the specific pattern of its evolution and realizing why, at the beginning of modern times, the East became an object of colonial depredations.

The records of some discussions have been published. In this connection, various major problems of the theory of Eastern history still require extensive additional research and conceptualization. They include the following:

--causes of the delayed socio-economic development of Asian and African countries in the pre-colonial period;

--the genesis of capitalism in the East and the role played in this process by internal and external factors;

--the pattern of the synthesis of modern and traditional structures in the contemporary East;

--factors and specific features of social mobility in Asian countries.

Historical studies by Orientalists display a kind of lag in research into super-structural phenomena and institutions. To be sure, we have scored definite accomplishments in the study of culture and ideology. They may be exemplified by the monograph "Religiya drevnego Egipta" [Religion in Ancient Egypt] by Academician M. A. Korostovtsev and the collective work "Kul'tura Drevnego Vostoka i mirovaya tsivilizatsiya" [The Culture of Ancient East and World Civilization] being prepared with the participation of experts from many institutes (under the direction of Corresponding Member of the USSR Academy of Sciences G. M. Bongard-Levin). But many aspects of such important problems as the types of states in the East, the ideology of social movements and the history of law still await their investigators.

Recently definite changes have been observed in studies of the religions of the East and of their influence on social thought at various stages of historical development. It is worth noting that on the whole the importance of the study of the problems of religious traditions has been underestimated. In particular, the process of the secularization of Eastern countries during the period of their political independence has been overestimated. As a result, the "Islamic boom" in

the early 1980s was to some extent a great surprise to Orientalists. More recently the related gap in knowledge of Islamic topics is being filled.

A number of important problems has been posed concerning the socio-economic origins of the influence of "the Islamic factor," the dual nature of Islamic political movements, the petty-bourgeois nature of the most widespread Islamic ideologies, the broad use of religious stereotypes of mass mentality as a means of political mobilization of the masses, the blind-alley nature of the Muslim version of the "third path" of development, including the theories of Muslim socialism. But these problems require further in-depth study. The new questions that should be explored already in the immediate future--because this is so demanded by the life itself and the rapid unfolding of the situation in Asia--could include the following:

--the interrelationship and mutual influence of the religious factor and nationalism in contemporary East;

--differentiation within the Islamic movement, the intensification of contradictions and struggle between petty-bourgeois theological and petty-bourgeois revolutionary (nonproletarian revolutionaries following religious slogans) currents; the schism of the petty-bourgeois theological current and the trend toward the fusion of one part of that current with bourgeois Muslim elements.

The study of contemporary problems increasingly becomes the principal direction of development of Soviet Orientalism. It is quite natural that life always poses new questions to be considered by theory: questions of the nature and motive powers of revolutions, of the new accents in the liberation movement, of the changes in the socio-economic and political situation of the Asian countries due to the activities of multinational corporations, and largely also of the inevitable changes that occurred and occur owing to the concentration and centralization of capital at the international level.

All this requires development of theory and a deeper cognition of reality.

In the late 1950s, for example, we had to revise the traditional but mistaken views of the role of the national bourgeoisie in liberation movements in the East and subsequently, following the growth of multinational corporations, again to revise our understanding of its role in the revolutionary process. In the 1960s the place of the revolutionary democracy of Afro-Asian countries in the modern world was creatively reevaluated. The formation of the theory of noncapitalist development by our social scientists and, especially, Orientalists was of great practical significance.

It can be said that on the whole Orientalists have succeeded in tracing and investigating various stages in the liberation process in the East. Consider the publication of the three-volume basic work, "Natsional'no-osvoboditel'noye dvizheniye v Azii i Afrike" [The National Liberation Movement in Asia and Africa]--an extensive historical survey of the anti-colonial movement from the 16th century till the era of the disintegration and crumbling of the system of imperialism. Various research centers in this country have prepared special studies of the history of the formation and principal motive forces of the national-liberation revolution (peasantry, working class, middle social strata, national intelligentsia).

An important advance on the road toward updating Orientalist science and enhancing its role in the struggle for social progress in Asian and African countries was represented by the publication of the three-volume basic work

"Zarubezhnyy Vostok i sovremennost'" [Contemporary Non-Soviet East] and the monograph "Razvivayushchiesya strany: zakonomernosti, tendentsii, perspektivy"

[The Developing Countries: Patterns, Trends, Perspectives], which circumstantially analyze the social and economic structure of the post-colonial society, the interaction of external and internal factors in anti-imperialist struggle and the relationship between the "center" and the "periphery" of the world capitalist economy.

Noteworthy is the book "Sotsialisticheskaya orientatsiya osvobodivshikhsya-stran" [Socialist Orientation of the Liberated Countries], authored by a team of leading Orientalists, which presents results of many years of meticulous description of the model of socialist orientation as one of the paths of development toward socialism.

It is perfectly obvious that the principal problems of the socio-political and ideological development of the Eastern countries should continue to be investigated primarily in the interest of a deeper conceptualization of the revolutionary process and the anti-imperialist democratic movement of nations.

In recent decades much work was accomplished to write one- or multi-volume histories of individual Asian countries: the Arab countries, Afghanistan, Vietnam, India, Indonesia, Iran, China, Korea, Kampuchea, Turkey, the Philippines. This series can be said to include as well the five-volume "Istoriya Drevnego Vostoka" [History of the Ancient East], because it essentially consists of separate surveys of the principal civilizations of the antiquity (currently steps are being taken to expedite the publication of this long-completed work). We Orientalists also classify within this series of country-by-country histories the histories of the Soviet Asian republics because, although they rightly are part of the history of the nations of the USSR, they are at the same time highly important to understanding the history of the non-Soviet Eastern countries.

Thus, a solid foundation of facts and theory has been laid for commencing the publication of a multi-volume "History of Non-Soviet Asia."

In the years past a qualitatively new direction of modern Orientalism has arisen--the study of international relations in Asia and North Africa.

A most important place in the system of Orientalist disciplines belongs to economics, the youngest and most dynamic branch of our scientific complex. The study of the economies of the liberated countries began on a broad scale in practice only in the 1960s. In its first two decades general analyses of a broad spectrum of common problems have already been published on the basis of extensive empirical material accumulated in a large number of works on individual countries and disciplines. In the last 1970s and early 1980s has arisen a new stage of research related, on the one hand, to the distinct differentiation of the developing world and, on the other, to the rapid growth of the role of the developing countries in the solution of contemporary global problems.

The new directions of Orientalism include the forecasting of economic, social and political processes in Eastern countries and the evaluation of the dynamic role of these countries in international economic and political relations. Forecasting is a recent and rapidly developing domain of research which is largely based on methods of mathematical logic, including the use of computers.

These methods are beginning to be used more and more widely in linguistics, textual analysis, historical statistics, typological studies, etc. At the same time, it is worth noting that the introduction of methods of mathematical logic into Orientalism is hampered by the absence of suitable technical facilities and trained personnel. Another negative factor is the inertia of our thought. Hence it is necessary to provide more actively the psychological and organizational premises for the introduction of these methods, including the organization of seminars and mathematical schools, the formation of appropriate sections at conferences and the publication of anthologies.

In general, the question of training the cadres of Orientalists should always lie in the focus of our attention.

Orientalists are favorably situated as regards the publication of their works. We publish two journals, 'AZIA I AFRIKA SEGODNYA' and 'NARODY AZII I AFRIKI' (editors-in-chief: G. F. Kim and A. A. Kutsenkov), which have improved their performance and began to address in greater depth and a more principled and operative manner the problems of fundamental importance to the development of the Asian and African continents.

The Section on Eastern Literature at the Nauka Press, headed continuously for 26 years by O. K. Dreyer, is operating efficiently and competently. It publishes about 500 books a year.

Sometimes our publishing house is criticized. Not all the books yet are published promptly enough, manuscripts requiring intricate type-setting by hand take a long time to process and Oriental printing types are not available at the publishing house. Criticism of this kind is correct, but it is also important to stress the other side of the coin: our publishing house generally copes well with the fairly large influx of Orientalist literature. The acquisition of new equipment has expanded its opportunities for publishing intricate texts without manual type-setting.

It is also highly important to note that the publishing house needs more attention and help from its customers. It sometimes happens that inadequately prepared, unedited and carelessly formatted manuscripts are received. Not only the authors but also the heads of the appropriate subdivisions and scientific secretaries at institutes are responsible for the quality and format of the scheduled manuscripts sent to the publishing house.

Soviet Orientalism is indubitably developing successfully. Our science is becoming increasingly diversified, its baggage of theory is growing weightier and its techniques of investigation are becoming refined. At the same time many problems--both creative and organizational--still remain unsolved and much work is yet to be done. The Second All-Union Conference of Orientalists should help our science make further advances. Life demands that we constantly improve our studies. There is no reason whatsoever for doubting that Orientalists will, together with the entire Soviet creative intelligentsia, fulfill the tasks posed to us by the Central Committee of our party, the Soviet government and the headquarters of Soviet science--the presidium of the USSR Academy of Sciences.

**/(APPLAUSE)/** [printed in boldface]

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Following this speech, the conference's sessions began.

The deliberations of the conference continue.

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Before the conference had opened, its participants placed flowers at the monument to V. I. Lenin and a wreath at the Memorial of 26 Baku Commissars.

In the evening, the conference participants listened to a concert by masters of arts of Azerbaijan at the Azerbaijan State Philharmonic Society imeni M. Magomayev.

[27 May 1983 p 3]

[Text] [Report by Azerinform] "Important Tasks of Soviet Orientalism: VAV"[All-Union Association of Orientalists]

[Text] The scope of Soviet Orientalist research is broad. The scientists' range of attention includes problems relating to the history and present of Asian and African countries and the struggle of the peoples of Asian and African continents for national independence and economic and political development. In their studies, scientists pay considerable attention to the relations between the USSR and the new states of the non-Soviet East--relations based on the principles of equality, broad cooperation and non-intervention into each other's affairs.

This is a topic of the All-Union Conference of Orientalists now being held in Baku to discuss the role of modern Orientalism in studies of Asian and African countries.

The attention of the Section on Social and Economic Problems, headed by Doctor of Economic Sciences G. K. Shirokov, is centered on aspects of the strategy for socio-economic development of the liberated countries in the 1980s, economic cooperation between the countries of the socialist community and the developing countries, etc.

The Section on Political and Ideological Problems, headed by Corresponding Member of the USSR Academy of Sciences G. F. Kim, discusses aspects of the interaction of international and internal factors in the national liberation struggle of the peoples of the East, Afro-Asian solidarity and the non-aligned movement, foreign policy and international relations.

A broad range of questions relating to the theoretical aspects of constructing the history of literature, research tasks in modern and recent Eastern literature, literary monuments and problems of poetry and linguistics is being discussed by the participants in the Section on Philology and Culture, headed by Doctor of Philological Sciences V. M. Sointsev.

The Section on History and Historiography, headed by Academician of the Azerbaijan SSR Academy of Sciences Z. M. Bunyatov, discusses aspects of archaeology, development of social formations in ancient and medieval Eastern countries, governments, ideology and social movements in the East, and studies in historical primary sources.

The conference participants have toured museums of the history of Azerbaijan, Azerbaijani carpets and applied folk arts, as well as the republic's manuscript collection, and familiarized themselves with the sights of Baku.

[28 May 1983 p 3]

[Text] [Report by Azerinform] New Advances of Orientalist Sciences: All-Union Conference of Orientalists Ends Its Deliberations

Soviet Orientalists shall continue their work to serve the cause of translating into reality the international policy of the Communist party and the triumph of the ideas of Marxism-Leninism. It is the duty of Orientalism to contribute in all ways to the development of broad cooperation between the Soviet Union and the Afro-Asian countries, help the peoples of the non-Soviet East in their struggle for social progress, strengthening of political and economic independence and restructuring international relations in the economic field on a just democratic basis. This guiding idea was reflected in all the speeches of the participants of the Second All-Union Conference of Orientalists which deliberated for 3 days in Baku.

On 27 May the concluding plenary session of the conference was held in the Circular Auditorium of the Azerbaijan SSR Academy of Sciences.

The activities of the All-Union Association of Orientalists [VAV] and tasks facing this organization were discussed by its deputy chairman Corresponding Member of the USSR Academy of Sciences G. F. Kim. He announced that at present Orientalist studies in this country are conducted at about 50 research and university centers whose activities are coordinated and directed by the VAV. Of great importance are the training of the rising cadre of Orientalists, popularization of Orientalist knowledge and literary publishing.

Comrade Kim stressed that an important task of the association is to establish broad international contacts between Soviet Orientalists and their foreign colleagues. This will not only promote the further development of science but contribute to the unification of scientific effort in the struggle to strengthen peace, prevent nuclear war and relieve international tension.

His speech was followed by the presentation of reports on the work of the following conference sections: Social and Economic Problems, by Doctor of Economic Sciences G. K. Shirokov; Political and Ideological Problems, by Doctor of Historical Sciences A. I. Chicherov; Philology and Culture, by Doctor of Philological Sciences V. M. Solntsev; and History and Historiography, by Doctor of Historical Sciences K. Z. Ashrafyan. Altogether, about 170 papers and reports on various problems of Orientalism were presented at sessions of this sections.

The conference participants adopted a resolution.

On behalf of the delegations from socialist countries attending the conference, its participants were cordially greeted by Jaroslav Cesar, Director of the Institute of Orientalism, Academy of Sciences of the Czechoslovak Socialist Republic. He praised the splendid conditions provided in Baku for conducting this representative scientific forum and the considerable assistance provided by the party and state agencies of Azerbaijan and the republic's Academy of Sciences. Comrade Cesar further stated: "On coming to Azerbaijan we witnessed personally what a shining example is provided by its socialist new face to the new countries of the East which have taken the road of independent development."

Further, Jaroslav Cesar commented that Orientalists from socialist countries value highly the accomplishments of their Soviet colleagues and shall continue to expand joint research with them.

The conference participants accepted the text of a letter of greetings to the CPSU Central Committee.

They also accepted the text of a letter to the Azerbaijan CP Central Committee.

The concluding speech was delivered by Academician Ye. M. Primakov, chairman of the All-Union Association of Orientalists and director of the Institute of Orientalism, USSR Academy of Sciences. He was gratified to note the success of this meeting of Orientalists in Baku and expressed his confidence that the results of the conference will serve to further develop Soviet Orientalist science.

Studies in Orientalism, which is an important factor to the cognition of the entire history of mankind, mean the investigation of the growing place and role of the liberated countries in the contemporary world. We perceive further accomplishments of Soviet Orientalism to be vouchsafed by the high quality of its cadres, with the best traditions of this important science being refined by the successive generations of Orientalists.

Upon expressing gratitude to the CPSU Central Committee for its unremitting assistance and concern for the development of Soviet Orientalism, comrade Primakov affirmed that scientists shall continue to devote all their efforts and knowledge to the cause of building communism in our country and implementing the party's internationalist policy.

In conclusion, he voiced expressions of cordial gratitude to the Azerbaijan CP Central Committee, the republic's government, the presidium of the Azerbaijan SSR Academy of Sciences, and the Academy's Institute of the Peoples of the Near and Middle East for their considerable assistance in organizing the conference.

Therewith the Second All-Union Conference of Orientalists completed its deliberations.

Interviews With Foreign Delegates by L. Bagdat'yev: "Feelings That Strengthen Unity"

Foreign guests, too--scientists from several countries--are taking part in the deliberations of the Second All-Union Conference of Orientalists in Baku. They are not only interested in the special problems of Orientalism but also highly curious about life in present-day Azerbaijan. They link the accomplishments of this republic to the vital elan of socialist construction, the ideological-political unity of all Soviet peoples. The following shared their impressions with the 'VYSHKA' correspondent:

Horst Grinig, Professor at Alexander Humboldt University (GDR), Doctor of Economic Science.

I do research on West Asia. I have devoted years of my life to this subject and, of course, attended many conferences and symposiums. But this is the first time I've been in Baku. This is a notable event for me. Why? Chiefly because of so many

interesting, important and shining impressions. In time they will ripen into scientific ideas, as the saying goes. I have benefited a great deal from the conference itself--from the papers and the exchange of views at section sessions. But I have equally enjoyed our surroundings here in Baku.

The unveiling of the monument to Karl Marx was very stirring. In my speech on that occasion, delivered at the ceremonial meeting in honor of the unveiling, I spoke a great deal about the feelings overflowing in my heart and soul. Let me repeat: this is a magnificent monument! A remarkable symbol of fidelity to the all-conquering doctrine has been created. Marx seems about to stride forward, his statue reflects dynamism and strength and, when you think of Soviet Azerbaijan, of the entire united and friendly Soviet land, of our remarkable socialist community, you understand that all this is reflected in the image of the forward-facing statue of Marx mightily striding forward into the future. In our Karl Marx Stadt there also is a monument to Marx showing his powerful head that symbolizes the genius of human thought. Your monument is the symbol of all-conquering unity of thought and action. By the nature of my work I often have to unmask the fabrications of enemies of Marxism claiming that he is supposedly obsolete. The best answer to this lie is life itself, in which our Marx strides forward so confidently.

Other impressions? They are numerous. I rediscovered by personal experience what I already knew from literature, that Baku is a traditional center of the working class. This is sensed in the very rhythm and breathing of the city. At the same time, this is a lovely city, remarkable for its beauty and natural wealth. I heard much about Baku from my friend Altven Dirk. That promising young scientist pursued his higher studies in Baku. Prior to my departure Altven and his mother visited me--it turned out that she had visited Baku to see her son defend his degree. They asked me to bring souvenirs to their friends in Baku, of whom they spoke with great warmth. As you can see, even before my trip to Baku I gained an idea of how experts are trained in your country and of the warmth of the inhabitants of Baku. I am not leaving with empty hands either. One day I was approached by the son of a soldier who had fallen in battle near Berlin. A school in Al'tlantsberg is named after his father, Isa Isayev. I certainly must visit that school to talk about this encounter....

Boguslav Doubrava, senior scientific associate at the Institute of Marxism-Leninism (Czechoslovak Socialist Republic), Docent:

My strongest impression? But that is linked not only to this meeting of Orientalists in Baku. Our conference and the entire sojourn in the capital of Soviet Azerbaijan helped me to sense even more deeply and pervasively the most beautiful thing about the Soviet people--the unity of their patriotic and internationalist feelings. I specialize in the Near and Middle East, and especially in problems of the theory of the national liberation movement, and in the course of this work I often think and write that the upbringing of people in the spirit of this unity engenders confidence in the future and vouchsafes the success of the revolution. Of particular interest is the mutual closeness of patriotic and international feelings in countries with socialist orientations. I'm probably engaging here in shoptalk--I presented a report on this subject at the section in whose work I participated. I should like to talk about many other things, mention for example that this is the second time I'm in Baku. My professional interests preoccupy me so much that I recall personal encounters and activities as well as the work to beautify the Caspian and the

charm of walks through this Southern city only late at night. But I hope that if I come here a third time (which is devoutly to be wished!) I'll make up for what I've missed. So good-bye until then!

Sarvar Homayun, Professor at Kabul University (Afghanistan):

The conference which I attend is yet another major manifestation of the goodwill of the Soviet people, who oppose to the cruel force of capital a deeply humane and genuinely human interest in the paths of development of the East and its past, present and future.

I traveled to Baku with the idea that genuine science, cognition and exploration of the world cannot have anything in common with cruelty, hate and injustice. This train of thought was not accidental: mentally I apply the term "the good city of Baku" to the capital of Soviet Azerbaijan. This is the second time I've been here and, for a second time, I feel particularly happy, because here one can see how the socialist way of life enriches people. I'm speaking literally of material enrichment but even more so of spiritual, moral enrichment.

The revolution in Afghanistan has been carried out not so long ago, and among us there are people who have suffered from all kinds of miseries and are socially, culturally and economically deprived. But just as we have achieved our revolution so we are defending it now, so that all this may become a thing of the past, so that we may achieve all that which is so graphically evident in present-day Soviet Azerbaijan.

In Afghanistan much has already changed, and with each year the changes to the better are growing. Thus, for example, to the special joy of scientists, cultural activists, artists and the entire population, a cultural center, the first ever of its kind in Kabul, built with aid from the Soviet Union, has been opened. It is the site of conferences and concerts. In our country aid from the Soviet Union is visible in all spheres of life. In my opinion, this is the most beautiful manifestation of human goodness--sharing all you have with those who are of one mind with you. I personally also follow this law. I share my scientific projects with Azerbaijani colleagues, and they are just as generous--currently I'm participating in a highly interesting expedition to Divichinskiy Rayon where the site of the ancient town of Shabran is located.

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[Article by L. Polonskaya, doctor of historical sciences, professor: "Muslim Ideological Trends and Concepts"]

[Text] After gaining their independence countries of the "Muslim world" had to select a path of development which would bring them complete economic independence, political stability and prosperity for their people within the shortest possible period of time. During the past decade most of those countries have made their choice. Some of the states have taken a socialist orientation, while others have selected the path of capitalist development. The number of liberated nations which have not defined their type of social and economic development has been reduced to a minimum.

Despite this, however, the search for means of accomplishing the enormous number of general democratic and social tasks facing the developing nations under their specific circumstances is far from completed. Models of development previously worked out are continuing to change, and new theories are being created. All of these ideological trends and concepts reflect various levels of social awareness in the "Muslim" countries, the unequal degree of their economic development and the numerous conflicts between their desire for social progress and their actual possibilities.

Development models based entirely on the tenets of Islam or including them as one of the main elements have become increasingly widespread in the 1970s. This is due in great part to historical factors. The ideology behind all the social and political movements in those nations was primarily religious during the pre-colonial period. During the period of colonialism religious slogans became for the oppressed peoples the banner of their struggle against their oppressors (although they were also used by the oppressors for splitting up the national liberation movement). Enormous masses of the population, especially the rural population, perceived reality through the prism of Islam for centuries, and frequently still do.<sup>1</sup>

Despite the fact that the different Muslim concepts use the very same tenets of Islam, they are interpreted in different ways, depending upon which interests (the interests of which classes and strata of society) are expressed by these theories. The way the Muslim concepts changed during the various periods after

independence was gained, and this was given prominence in the concepts, is also extremely significant. The typology which we propose, based on the precise influence which Islam exerts in them on the various areas of public awareness, helps to orient oneself in the great diversity of Muslim ideological currents which have arisen and functioned in the liberated "Muslim" nations and in their evolution up to the present time.

First of all, they are either traditionalist or reformist. The traditionalists guard not only the spirit but also the letter of Islam, reject "ijtihad" (independent reasoning on religious matters) and adhere to the principle advanced by Muslim clergymen back in the Middle Ages, after the main schools of Islam ("mazkhab") were founded: "the gates of 'ijtihad' are closed." The reformists, on the other hand, defend the right to independent reasoning and to new interpretations and state that "the gates of 'ijtihad' are open."

The reformist trends are not identical. They can be broken down into two groups: some openly advocate the adaptation of Islam to a bourgeois society along western lines--it is their ideologists which are most frequently called modernists; others advocate "a rebirth of the fundamental principles of Islam" and the restructuring of society on the basis of those principles, taking contemporary circumstances into account. These reformists call themselves fundamentalists (they are also referred to as renewers). And so, all Muslim trends can be subdivided into three types: the first--traditionalist; the second and third (reformist types)--modernist and fundamentalist.<sup>2</sup>

The traditionalists recognize no kind of synthesis of the traditional and the modern. The reformists offer various alternatives for the development of the "Muslim" countries, allowing for and proposing such a synthesis. Their versions of the synthesis differ, however. The modernists are ultimately oriented toward the "progressive West," while the fundamentalists take the traditions of the former "pure" Islam, preserving the originality of the "Islamic world."

The traditionalists are against all secularization and modernization of the society. They are fiercely anti-communist. While attempting to prove that Islam is incompatible with both capitalism and communism, the traditionalists devote most of their attention to distorting the nature of scientific socialism, to turning the Muslims against this doctrine. In the 1980s they are appealing for a "Jihad<sup>3</sup> against imperialism and communism!" and they reject the concept of "Islamic socialism," which they previously used.

The concepts of the traditionalists reflect the interests of various semi-feudal groups. They are directed toward the more conservative aspects of the mentality of the semi-feudal, patriarchal peasantry, craftsmen and lumpen elements, and these sections of the population are indoctrinated with the conviction that no deviations from Islamic tenets are acceptable. In the area of politics, the traditionalists call for the creation of a theocratic state headed by clergymen. They reject all western models of the state structure, but they do not have an adequately clear concept of forms for an Islamic power structure. The traditionalists put Islam in front of nationalism, placing religious unity above national unity.

The modernists--ideologists of the bourgeois groups of the society--are the proponents of a new interpretation of religious dogmas and the altering of religious practices in such a way that religious traditions do not prevent bourgeois development but give it a Muslim foundation. They have striven for and are continuing to strive for a combining of Western and traditional Eastern social institutions, for the reconciliation of Islam with secularism. They have opposed and continue to oppose the mechanical application of the religious dogmas developed in another historical setting to the contemporary conditions in their nations.

In the social area the modernists acknowledge "Islamic equality." They say that everyone is equal before God but that economic inequality is inevitable and that the demand for equality in this area is nothing other than a demand for wage equalization. In this matter they are in agreement with the most conservative of the traditionalist dogmatists. The modernists, to be sure, also recognize the equality of people before the law and equal opportunity for people, regardless of their social affiliation. That is, they take the usual bourgeois point of view. Their theories provide an Islamic basis for the legality of private ownership and individual initiative. The modernists therefore actually accept the basic principles of capitalism, although they offer their own economic, as well as political, legal and ethical, Muslim doctrines as the "third path" of development, presented as an alternative to capitalism and communism.

The modernist concepts deny any direct linkage between Islam and politics and reject the total Islamization of the economy and the state structure, and of public life in general. They want to limit the functioning of Islam to the area of morals and ethics.

Like the other Muslim ideologists, the modernists include in their theories the principles of "Islamic fraternity" and "Islamic solidarity," but unlike the traditionalists and fundamentalists, they regard religious unity as a part of the cultural tradition and as only one of the elements (although a very important one) of national unity. In the final analysis they subordinate Islam to nationalism. The modernists regard the jihad as moral renewal, as a strengthening process on the path of social reform.

In the 1960s the modernists also worked out the theory of "Islamic democracy," which proclaimed popular government with "God as the supreme authority," regarding it as rule by his chosen representatives. These concepts actually recognize the secular power structure and secular state law as lawful, although they declare "loyalty to the spirit of Islam" and advocate the creation of councils of ulema for defining this "loyalty."

Concepts pertaining to the synthesis of western bourgeois and Muslim institutions and ideas, advanced by the modernists, became relatively widespread among the Muslim intelligentsia and were accepted by the bourgeoisie of a number of traditional Islamic nations and made a part of their official ideology after they gained political independence.

During the period when Islam's bourgeois reformism was coming into being, capitalist relations were the only alternative to feudal relations and the reformists,

oriented toward Islam's adaptation to bourgeois development, took objectively progressive positions on certain matters, whereas today, when there is the socialist alternative for development, the bourgeois orientation of religious modernism is not capable of providing the ideological foundation for social progress.

It should be noted that the concepts of bourgeois modernism were never highly popular in the broad masses of believers, that is, in the social groups linked to the traditional pre-bourgeois and petty merchant social customs. In the situation of the structural crisis which enveloped the liberated nations in the 1960s and 1970s (this crisis primarily involved an increase in inequality, exacerbation<sup>4</sup> of the poverty problem and the unsuitability of the Western path of development), many of its proponents became convinced of the inadequate effectiveness of modernization oriented toward Western values. In their search for a way out of the structural crisis the Moslim ideologists are resorting more and more frequently to slogans having to do with a "rebirth of faith." Prominent Egyptian historian and sociologist Anvar Abdel Malek notes that an attempt to find in the deeply rooted foundations of the national cultures (therefore the name "fundamentalists concepts"--L.P.) mainly a base of support for the weakened national system, is the basis for the ideology of the "rebirth of faith."<sup>5</sup> This is not traditionalism, however. It is not a matter of simply returning to the past, but an attempt to find their own models for social development in the conventional religious structures (as distinct from the Western structures).

Beginning in the second half of the 1970s the slogans having to do with the "rebirth of Islam" seemed to gain new strength and became the ideology of mass Muslim political movements. There was a general reinforcement of Islam's role and Islamization of public life and state policy in a number of nations. Algerian scholar A. Merad notes, as an example, that after World War II the crisis in moderate Muslim reformism led to its degeneration either "into various forms of secular ideology or into an Islam of political protest."<sup>6</sup>

The new forms of return to religious traditions and the new focuses of the religious trends themselves reflected the increased political activeness of the middle strata of the population, the nonproletarian working class and small property owners, which had always been highly religious.

With respect to their social nature, the fundamentalist theories are petty bourgeois. With the dialectical interaction of positive and negative development trends typical of the pettybourgeoisie. They reflect the social desires and aspirations and the anti-imperialist attitudes of the peasantry and the petty bourgeoisie, the semi-proletarian and pre-proletarian classes in the city, as well as their conservatism with respect to everything pertaining to their traditional way of life and way of thinking.

The hostility toward imperialism in the fundamentalist religious ideologists is ordinarily combined with anti-communist attitudes. Most of these religious theories contain the premise that loyalty to Islam is incompatible with the acceptance of any type of atheistic philosophy. It is this feature in the "rebirth of Islam" theories which are used by the enemies of progress and national sovereignty to turn the broad masses of believers against socialism, to nudge the patriotically inclined religious ideologists toward anti-national, anti-communist positions.

The "rebirth of Islam" theories lay great stress on the fact that Islam is a religion of social justice. The radicals base their concepts on Islam-related popular ideas about freedom, equality and social justice, although semi-feudal and bourgeois leaders, who take advantage of the conservative aspects of the petty-ownership mentality, also advocate the "rebirth of Islam."

The "rebirth of Islam" movements and the theories they reflect, which we classify as "fundamentalist" in our typology, constitute (as do the modernist concepts) various Muslim versions of the "third path of development," that is, their ideologists are convinced, a path which is intrinsic only in the "Muslim" countries.

The "Islamic socialism" concepts are one version of this "third path." "Islamic socialism" slogans are used by both the bourgeois modernists and the petty bourgeois ideologists of the "rebirth of Islam."

"Islamic socialism" is contrasted to capitalism with its absolutist acceptance of inequality and the concentration of the wealth in the hands of privileged classes. It does not accept the socialist principle of elimination of the exploitative classes or private ownership, although it recognizes the possibility of restricting that ownership. The "Islamic socialism" concepts maintain that Islam proclaims (the) unity (of class interests) and most importantly, that it is capable of assuring such unity. All of the "Islamic socialism" theories are based on the fundamentalist Islamic principles and contrast the "third path of development" to both capitalism and scientific socialism, although they differ in their social and political tendencies.

The "Islamic socialism" theories are nationalistic in nature. They reflect both the general democratic and anti-imperialist and the conservative aspects of the nationalism of peoples who have experienced an era of colonial enslavement and are now attempting to overcome economic dependence and actual inequality.

Those "Islamic socialism" concepts which constitute one version of "petty-bourgeois socialism" have had the greatest impact upon the social and political life of the "Muslim countries." Even when the bourgeoisie are using the concepts of "Islamic socialism," they cannot ignore the interests of the petty bourgeois nationalists, who serve as a sort of "driving belt" between the bourgeoisie and the masses.

Overall, the concepts of "Islamic socialism" reflect a dialectical combination of the anti-imperialist, democratic, and in many cases, even anti-capitalist, trends, on the one hand, and the anti-communist, reactionary trend, on the other. There are significant differences in the "Islamic socialism" concepts. Democratic trends are predominant in some, which belong to the radical, petty bourgeois type of ideology; reactionary trends are predominant in others, which belong to the bourgeois and petty bourgeois ideologies; while there is a relative balance of all these trends in a third group of concepts, belonging to the petty bourgeois trends which have not completely defined their orientation.

The basic principles of "Islamic socialism" were not only developed, but were also introduced into the state structure in certain countries: in Egypt under G.A. Nasser and in Pakistan under Z.A. Bhutto. A theory of "Islamic socialism" developed by M. Qadhafi is presently being implemented in Libya.

Despite the fact that they have the same name, these are different concepts. Their social and class characteristics are the following. The "Islamic socialism" included in the official doctrine of Z.A. Bhutto, who headed the government of Pakistan from 1971 to 1977, called for the realization of a mixed economy, which provided for cooperation between the state and private sectors, while at the same time declaring support for small-scale and medium-scale entrepreneurship through the state sectors, establishing restrictions on monopolistic capital, proclaiming agrarian reform and reducing the maximum amount of land which could be owned, without the payment of compensation. In other words, this concept combined elements of petty bourgeois democracy with its "popular Islam" and bourgeois liberalism.

The "Islamic socialism" concepts as interpreted by the ideologists of al-Azhar (Muslim University) of the time of Gamal Abdel Nasser reflected most fully the positions of the vacillating petty bourgeois classes and the struggle between the revolutionary-democratic and liberal bourgeois trends.

Mu'ammarr Qadhafi's "Islamic socialism" reflects the interests of social classes linked with the pre-bourgeois traditional and petty bourgeois structures. It attempts to synthesize "tribal democracy" with Islam, nationalism and elements of revolutionary democratism. The idealization of tribal and clan relations is a typical feature of this ideology.

Can such concepts help to create conditions conducive to development along the noncapitalist path or, on the contrary, do they place insuperable barriers along that path? There is no simple answer to this question. It depends upon the specific conditions of the given country and upon whether the peasantry and other nonproletarian classes not led by a proletarian party (as is the case in most Afro-Asian countries) retain their democratic positions or relinquish them to bourgeois liberals and petty bourgeois reactionaries.

The matter is also complicated by the fact that the reactionaries are unquestionably taking advantage of the conservative features of the peasant mentality in their own interests, and there can be a retreat from revolution to nationalism and traditionalism. This occurred in Egypt following Nasser's death, as an example. This question was posed by V.I. Lenin with respect to the Chinese revolution of 1912: "The Chinese liberty was won by an alliance of peasant democracy and liberal bourgeoisie. Will the peasants, without the leadership of a party of the proletariat, be able to maintain their position against the liberals, who are only waiting for a convenient moment to shift to the right. This will become clear in the near future."<sup>7</sup> The fate of the non-Marxist concepts of socialism, including those taking the Islamic form, depends upon the resolution of this question.

The "Islamic socialism" slogan was especially popular in the 1960s. Its popularity has declined markedly since the 1970s. There are several reasons for this. The gradual overcoming of ideas of a "third path of development" by the revolutionary democrats in the course of the ideological-political struggle is leading them to reject the "Islamic socialism" slogans. From the standpoint of the bourgeois and conservative petty bourgeois ideologists, "Islamic socialism" has proved to be an inadequate barrier to the influence of the concepts of scientific

socialism. Many modernists and fundamentalists today are therefore also including scientific socialism as one of their concepts. The traditionalists, however, as stated above, have already totally rejected it.

All types of Moslim ideological trends--traditionalist, modernist and fundamentalist ("rebirth of faith")--resort to a general set of stereotypes, which are designed for regulating social and economic and political relationships and which are regarded as distinguishing features of the Islamic "third path of development."

An "Islamic economy" is first among the social stereotypes. The "Islamic state," the jihad, Muslim solidarity and the ethical regulation of society are among the political stereotypes.

It was the petty bourgeois ideologists of the "rebirth of Islam" (the fundamentalists) who developed the Islamic models of the "third path of development" on the basis of these stereotypes in the 1970s, as an alternative to capitalism and communism, and a new strategy and tactics for implementing it under the circumstances existing at that time. They demonstrated, on the one hand, an attempt to isolate the "Muslim world" (because the Islamic reasoning contrasted it to everything non-Muslim, and no distinction was made between any of the non-Muslims), and on the other, the intensification of social differences within that world, since most of the "rebirth of Islam" ideologists are speaking for the underprivileged.

The social makeup of the model and the interpretation of "Islamic economics" vary among the ideologists of the different trends.

The "Islamic economics" of the ideologists of Nasser's time, for example, was based on the principle of "labor ownership," whereby Allah is the supreme owner of the land, while man, as the Koran states, owns only that for which he diligently toils. This approach is characteristic of both the Libyan program and the ideologists of contemporary Iran. Property is subdivided into privately owned property based on personal labor, and public property, which takes a portion of the results of the individual's labor. An organic combination of private and public ownership is the main essence of "tawhid economics" ("tawhid" is the principle of oneness of God, the basic principle of Islam), which rules out the designation of one type of ownership as the main type, because property is in the "sacred ownership of Allah." Ideologists of the "third path" see this as its foundation. It differs from capitalism, which is based on private ownership, and from socialism, which "elevates public ownership to the absolute."

Islam sanctifies both private ownership and both kinds of public ownership--state and cooperative. The proclamation of a "balanced combination" of all three types of ownership in the concepts of Islamic economics is based on this. This is established in Iran's new constitution, among others. This constitution also speaks of the legality of private property acquired "by permissible" means (without force), but it does not say that it must be based on personal labor and not on the possession of capital, thereby covering both the large industrial enterprises and large land owners. Here we have a joining of radical and conservative trends.

The Islamic principle of *riba*, the forbidding of usurious interest rates, is used to limit the activities of the monopolies. This rate is interpreted in different ways, however, depending upon whose interests are reflected in the given theory of "Islamic economics." The modernists apply the principle only to usury, for example, but not to banking operations. The petty bourgeois interpretations, however, which protect the interests of the small property owners, also rule out the charging of bank interest, thereby limiting capitalist exploitation.

The term "Islamic state," like "Islamic economics," is extensively used by contemporary Muslim ideologists and political figures. Medieval Islam did not have this concept, since any state with Muslims in authority was not considered as anything other than Islamic. The modern concept of the "Islamic state" is based on the traditional concept of Islam as the regulator of all forms of state functioning of the Muslims. Allah is the only source of power, therefore the Islamic precepts are the only form of law. Provision is made for the implementation of the Muslim principles for the state structure and government in the modern situation. Various models of "direct democracy" and "government by the people" are being developed. They are based on Islamic principles such as the *ash-shura* (council) and *ijma* (consensus of the Islamic community). The "Islamic state" is governed by religious morals and is based on class harmony and state ideological and political unity, because Islam, the theologians assert, generates a sense of cooperativeness.

The concept of the "Islamic state" is presently used in the interest of various classes and political forces. Its practical realization is claimed not only by Saudi Arabia's monarchical regime and the theologians who have come to power in the Islamic Republic of Iran, but also by the military dictatorships of Pakistan and the Libyan Arab Jamahiriya.

The Islamic social and political models are based on the replacement of secular law with the *shariat*, which is considered to be the most important means of stabilizing the political situation and legitimizing authority. The obvious utopianism and eclecticism of the Muslim political concepts, however, make it difficult to expect that an "Islamic state" attempting to put these "models" into practice can assure lengthy political stability.

The *jihād* is interpreted as both the "application of effort on the path to achieving the goals" (the main goal is the creation of an Islamic society) and as a "just war," the Islamic way to resolve problems of war and peace and to establish the national sovereignty of the "Muslim" countries. A distinction is made between the concepts "little *jihād*" (a struggle for political goals--against imperialism, against Israel, and so forth) and "great *jihād*," fought for a triumph of Islamic principles. The Islamic model of the new economic order and the Islamic interpretation of a number of international problems are based on the concepts of "Islamic solidarity."

Islamic social and political theories are being used today for various political purposes--both as a form of protest against exploitation and as the banner of counterrevolution. In both cases, however, they are primarily oriented toward supporting the petty bourgeois and nonproletarian, working social groups.

An analysis of contemporary Muslim ideological and political movements shows two trends: a progressive, anti-imperialist, anti-exploitation trend, on the one hand, and a conservative, anti-communist trend, on the other. First one trend and then the other moves to the fore, depending upon what political forces are turning to Islam.

Today, as they were during the first years after they gained independence, the ideologists and political figures of the developing nations are troubled by the problem of combining the family foundations, standards of public behavior and institutions sanctified by Islam with the new attitudes and concepts. The practical political experience of the "Muslim" countries today does not provide an example of the orderly resolution of this problem.

The struggle by progressive forces against markedly intensified attempts to use Islam for anti-communist purposes is becoming especially acute as the national liberation movement continues to expand and intensify in its contemporary phase. Anti-imperialist and anti-capitalist attitudes common among the masses of the believers, as well as the political figures close to them, are making it possible to counter the dogmatists of religious exclusiveness with the concept of religious tolerance for the sake of creating a united front of patriotic forces; to counter the theocratic trends with a demand for the truly democratic and progressive reform of society and the state; and to counter appeals for religious unity with a policy of international solidarity of the workers for the sake of peace and social progress.

#### FOOTNOTES

1. The author discusses general questions pertaining to Islam's role in the contemporary East in an article published in issue No. 4 of our journal in 1983.
2. The author described the main Muslim ideological trends in the fifth section of the monograph "Zarubezhnyy Vostok i sovremennost'" [The Non-Soviet East and the Modern Era], Vol. 3, Moscow, 1981. The typology presented in that article makes certain changes and refinements in earlier definitions of the differences between the types of trends. For greater detail on the historical origins of the traditionalist and modernist ideological trends read: M.T. Stepanyants, "Musul'manskiye kontseptsii v filosofii i politike XIX-XX vekov" [Muslim Concepts in the Philosophy and Politics of the 19th and 20th Centuries], Moscow, 1982.
3. Jihad is a holy war for the faith, one of the requirements of Islam.
4. A detailed analysis of the structural crisis was provided by Soviet scholar N.D. Simoniya in an article published in the collection "Strukturnyye zdvigi v ekonomike i evolyutsiya politicheskikh sistem v stranakh Azii i Afriki v 70e gody" [Structural Advances in the Economies and the Evolution of Political Systems in the Nations of Asia and Africa in the 70s], Moscow, 1982.
5. A. Abdel Malek, "Le deficit de l'islam a l'Occident," MOND, Paris, 1979, 2 December, p. 16.

6. A. Merad, "Reformism in Modern Islam," in CULTURE ET DEVELOPPEMENT, Paris, 1977, Vol. 4, N 1, p. 126.
7. V.I. Lenin, "Poln. sobr. soch." [Complete Collected Works], Vol. 22, p 191.
8. The term "Jamahiriya" is a neologism of Modern Arabic, from the word "Jamahir"--the masses; a state organization of the society, which represents it completely, represents all of its members.

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11499

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NATIONAL

MORAL SUBSTANCE, NOT BANALITY, NEEDED IN SOVIET LITERATURE

Moscow PRAVDA in Russian 27 Jun 83 p 7

[Article by Vitaliy Korotich: "Participation: Moral Substance and Craftsmanship"]

[Text] Every writer who from time to time ventures into public appearances well knows that questions from the audience least of all concern the secrets of literary criticism. They ask about life and want to know your opinion on the most acute of contemporary questions, and this is the mark of the writer's authority. But from time to time, judging from my own experience, there comes without fail the question whether such close contact with everyday life, appearances on television and radio, work for the periodical press, and traveling do not interfere with the fulfillment of my lofty writer's duty to literature.

Such questions also sometimes resound at writers' gatherings. Despite the fact that our Union of Writers is a very dynamic, avid-for-life, creative organization, and despite the lively cooperation of men of letters with the majority of labor collectives, someone will say that all this is nothing, that one must concern oneself with lofty literature. With a capital "L." Like Lev Nikolayevich Tolstoy. But it is Lev Tolstoy to whom belongs one of the most extreme viewpoints, according to which writers should not tell stories, but "recount what is significant or interesting, what there is to observe in life."

However, writers and readers are different. At times it seems to me that there even exists a reader who has had in his hands no works but those of Dumas. Sometimes I think that he is simply a serenely light-hearted individual who no longer wants to think about anything but relaxation. For all that, it is more difficult and more honorable to live among the troubles and cares of one's own time, to try to help people make the world better, and to labor honorably oneself in that time which unites us all. The pathos of these recent verses by Robert Rozhdestvenskiy is very clear to me:

I want  
That in life's theorem  
It has been shown by fate and line:  
That I lived at this time.  
Lived in this time.  
In this one.  
And not in any other.

But to live in one's own time is difficult. In it drone radios and televisions, and a great number of newspapers, magazines, and books are printed. And--most importantly--the Soviet age has reared thinking and esthetically-demanding people, who expect selfless labor from writers. Today the man of letters must constantly go beyond the bounds of "literature proper" in order to find the writer's lofty authority.

Common definitions of the terms publicism [publitsistika] and publicity [publitsistichnost] are not even in the encyclopedias. In the dictionary of foreign words, it states that this is "a form of literature devoted to the discussion of urgent social questions for the purpose of directly influencing public opinion."

So be it. The publicity of today's very popular books by Georgiy Markov and Oles Gonchar, Aleksandr Chakovskiy, Vasiliy Bykov and Vasiliy Belov, Chingiz Aytmatov and Yuriy Bondarev, Nodar Dumbadze, Pavel Zagrebelnyy, Ivan Shamyakin, Yuriy Mushketik and other authors is evident. Many problems are raised and discussed there in direct fashion; the pulse of life is palpable and strong.

In a resolution of the June (1983) Plenum of the CPSU Central Committee it says: "Statements in the press and on television and radio should influence and convince by the depth of their penetration into life, by well-reasoned arguments, by freshness of thought and word. They should skillfully propagandize the advantages of our system and vividly disclose the character and appearance of the builder of the new society--the authentic hero of our epoch." Do not these words relate in full measure to literature? Do they not speak of the urgent need for publicistic penetration into life?

The publicistic genre, like no other in literature, exposes the culture and depth of the author's thinking. All the lyrical "ahas" and "ohos" willingly wasted by other authors have ceased resounding, settled in the accounting departments but not at all in the reader's memory. The foundation and pivot of the literary process is the frank discussion of the present. It is extremely important that the main efforts of Soviet literature are devoted to such a discussion. Even historical novels are written from today's viewpoint and are guided by this age. In fact, such was always the case, but today this tendency is particularly in evidence. The creative energy contained in this swift-flowing age is being released at an unprecedented rate. The culture of thought and the level at which problems and the times are now connected define more and more appreciably the authority and the standard of publicistic canvases. For me, Vladimir Chivilikhin's "Pamyat" [memory], which plucks at the thread of folk history, and Vasiliy Peskov's works about mother nature are efforts of the loftiest artistry, and not just publicistic, problematic incandescence.

In the conversation about the hero of our time, in the spirited appeal to those who build life and take upon their shoulders the responsibility for it, a word spoken in timely fashion is very important. Be that as it may, the publicity of Soviet literature has long been instructive for the whole world. In many respects, we began with Gorkiy's "Mat" [Mother], and in the later stages of our life both Ovechkin's "Rayonnye budni" [Weekdays of a District] and Sholokhov's "Sud'ba Cheloveka" [Man's Fate]--lively, honest works that have become important creative landmarks--are clearly distinguished.

All this literature, which continues the great tradition--from the chroniclers, from the great forerunners--is also a response to the tasks which Maksim Gorkiy clearly set in his speech at the opening of the First Congress of Soviet Writers nearly half a century ago. Speaking of the responsibility of the writer of the new world, he noted that life "lays upon us men of letters the necessity of strict responsibility for our work and for our social conduct. This places us not only in the position, traditional for realistic literature, of 'judges of the world and of men' and 'critics of life', but grants us the right of direct participation in the building of the new life, in the process of 'changing the world'."

When I think how popular are the publicistic investigations of Imant Ziedonis in Latvia or Silva Kaputikyan and Vardges Petrosyan in Armenia; when I again and again feel how the process of the development of the publicity of Soviet literature is gathering strength, I want to repeat Gorkiy's term "social conduct." It is very accurate how the demand for writer activism is a constant reminder of it. And how the demand thoughtfully relates to any written or spoken word.

Responsibility! How little the authors of many, many works timed, for example, for significant dates think about it. The wooden language and the truisms piled on top of each other often border on blasphemy. For example, in an essay on the Lenin theme published in the Kiev newspaper LITERATURNAYA UKRAINA, there is a "warm" episode in which the lips of a "man of the people" speak thusly about the humanity and simplicity of the leader: "It happened that Valdimir Il'ich was busy, he had many things to do, but he needed coal, so he was standing in a line. He was standing there with a basket, reading a little from a newspaper. 'You have so much to do, Vladimir Il'ich,' people said to him. 'Come and be first in line.' Well then, Il'ich answers them: 'Each of us has things to do.' And then he goes back to his newspaper and waits..."

Tastelessness and banality exist, of course, not just in literature. Classical works often become their victims. In theaters, the recycled heroes of Arbuzov's "Gorod na zare" [A City at Daybreak] and Trenev's "Lyubov Yarovaya" sing and dance with might and main in musical comedies. I just read that Griboyedov's "Gore ot uma" [Woe from Wit] and Mayakovskiy's "Klop" [The Bedbug] are being redone for these very theaters. Of course, this can be done. I remember how the fashion of performing the Cossack dance to the redone song about Katyusha came about, and it seemed that the words of that song might also be somewhat forgotten, and what they were about,...

Publicism is conversation in the open. Here everything is evident, and there is no room for strange thoughts. But people are not comfortable with having everything open and exposed. In saying this, I know that it is difficult to convince other writers--even young ones--to go off on assignment, to interest themselves in new themes.

Not long ago Ukrainian television was planning to conduct a series of hour-long broadcasts devoted to writers. Wishing to bring the authors of books closer to the reading public, to give them the opportunity to rub shoulders with the readers to their hearts' content, the television decided to convert the broadcasts into writers' monologues lasting an hour each. This enterprise, most unexpectedly, turned out rather stiff. Of the many speakers, only a few were able to talk to

the viewers in a manner such that their talks held the attention of a large number of people for an hour....

Nowhere on earth have I seen such interest in the word, printed and spoken, such faith in the word, as in our country. The oft-repeated truth that our people read the most in the world can be supplemented with the inarguable thought that our people read thoughtfully. Moreover, the question of the writer's authority is not as simple as it may appear at first glance.

People hunt, stand in lines, and beg for good books to read. On the days of good television programs, the electrical stations produce additional power, so much energy is needed for all the television sets working at the same time. Nevertheless, the stores are full of books; some publications sit on their shelves a long time. We have television programs every day, but there are still some that we never watch. One can say with absolute certainty that our people have learned not to read bad books, not to waste time on bad broadcasts. For all that some percentage of underrated productions has always existed and continues to exist, one must remember that for the most part viewers' and readers' verdicts are sound and not accidental. Books, films, and plays that do not affect people by their participation in life, which shrink from acute problems and interesting fates, are needed by no one. And when our motion picture distributors work out a whole strategy of sales, shower praise upon weak works, or sell them in a "load," I am ashamed of these efforts....

Publicism, the perception of reality transformed by art, appears even in those books whose authors declare their particular adherence to timeless and far-from-everyday categories. Readers expect talk "about time and about self," and for them the paths of a book are where they find it.

I take only the verses of poets of the so-called middle generation: of the Russian Robert Rozhdestvenskiy and the Ukrainian Boris Oleynik, of the Georgian Dzhangus Charkviani and the Latvian Oyar Vatsietis, of the Moldavian Grigoriy Vier and the Azerbaijani Fikret Godzhi. It is clearly evident how the living life pulses within them. These verses enjoy popularity in view of the fact that the publicistic tradition of Mayakovskiy, the tradition of frank, civil, and responsible poetry, is consistent in the creative work of their authors. And you involuntarily ask yourself the question: Why, in our country, where there are not a few literary awards and prizes of various kinds, is there no All-Union Vladimir Mayakovskiy Prize? Perhaps in the Vladimir Mayakovskiy jubilee year we shall think about this more deeply?

Often anything you like is counted as publicism--from a newspaper article to a perfunctory essay completely without problems. Sometimes one even hears that publicism has relation only to everyday newspaper work, to reportage. The critics have learned to talk about publicism in an offhand manner at odd moments. Is this fair?

I would like to remind them that such diverse prose-writers of worldwide reputation as the Colombian Garcia Marquez, the American Norman Mailer, and the Englishman Graham Greene are beholden in many respects to publicism for their present fame. The writer-publicist becomes known to millions because he interests them, and sometimes (and necessarily) this is a very high honor.

This is not a matter of popularity as understood in the narrowest sense; isn't it fame when they recognize you on the street? Now is the time when human participation in the main events of the epoch has become the guarantee of the survival of cultures and peoples. The weapon from which no bomb shelter can save us has appeared and has fallen into evil hands. And the word has become a shield protecting life. Almost the main direction of publicism in our days is the thoughtful, persistent struggle for life on this planet. Writers who care only "about the eternal" must understand how much must still be done now in order for that eternity to be a reality. About two-thirds of the Americans today do not believe, according to their own statistics, that the human race will survive until the next century. They have become used to a life of fear and have lost faith in it. We believe in peace, in the future, in life--in a tremendous victory for our system, our way of life, our way of thinking, and we are obliged to appreciate and improve what we have won. Especially now, when we are regularly threatened with missiles and blockades.

The Voroshilovgrad poet Nikolay Rybalko, blinded in the Great Patriotic War, gave a famous song the title "I Lived in Such Times."

We are living in such times, when there should be no observers on the sidelines. All are participants, all are the makers of history.

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NATIONAL

SOVIET FILM ON EMIGRE NUN STRESSES HER PATRIOTIC, ANTI-FASCIST ACTIONS

Moscow NAUKA I RELIGIYA in Russian No 6, Jun 83 (signed to press 29 Apr 83)  
pp 51-52

[Article by M. Grigor'yeva: "Sister Mariya"]

[Text] A woman in a black nun's habit walks along the streets of Paris. She has a broad, almost masculine stride. She walks with a firm, confident and serious step. The figure generates a feeling of trustworthiness, of strength. One watches her with interest, although she is doing nothing but walking along the street. The cameraman is also following her: along the streets, past a small store and someone's apartment, then streets again--an ordinary route. The new film, "Sister Mariya," produced by Sergey Kolosov, people's artist of the RSFSR, is about the poet Yelizaveta Yur'yevna Kuz'mina-Karavayeva, who became the nun Mariya. The film centers on an outstanding individual, an unusual life.

The pretty young woman, a graduate of the Bestuzhev Courses, became a member of the elite of Petersburg's writers and artists, who talked about poetry and the revolution, about serving the people and about the noble objectives of poetry. She wrote poetry and engaged in social work. Following the revolution she was elected deputy mayor of Anapa, where she helped the refugees and soldiers. Two years later she emigrated with her husband and three children. She settled in Paris, where she became a nun after burying two daughters. The two collections published by Ye. Kuz'mina-Karavayeva before the revolution contain some fairly good poetry. The times were producing so many gifted poets, however, that the young poet's creative output was dimmed by their shadow. Ye. Kuz'mina-Karavayeva went down in history (in the history of literature as well) as Sister Mariya, heroine of the French Resistance. Very few people could have lived their life as she lived hers.

The film "Sister Mariya" (the script was written by S. Kolosov and Ye. Mikulina) tells about the heroine's final years (she had only slightly more than 5 years left to live), when her main goal had already been achieved. A shelter had been set up for destitute Russians immigrants (or emigres). The film does not discuss sources of character. It does not study the complex psychological path which led a woman with a university education to become a nun. This is not a research film. It is a filmed chronicle, which describes specific events of that remarkable life. People's Actress of the USSR Lyudmila Kasatkina plays the main role. Her job

was extraordinarily difficult--to demonstrate the essence of that character in a deliberately documentary story. This is probably why the producers of the film strove so hard to recreate the appearance of the heroine, why they strove so hard to achieve accuracy of detail and authenticity of the setting.

A face reflecting a strong will, no longer young, round glasses, a black scarf and a broad, rapid, skimming gait. Here she is carrying a huge basket at the market. Here she is at a milliner's, selling artificial flowers made by those at the shelter. Now we see her in a luxurious apartment of a former Russian prince, who donates to the shelter each month. Here she has a heavy cart loaded with food. Everywhere she is the same, efficient, serious, concentrating.

The rebellious, freedom-loving nature of this woman, it appears, is not restrained by the nun's habit. She is neat, energetic and determined. In fact, Ye. Kuz'mina-Karavayeva did not lose her social activeness when she became a nun. For her the nun's life was not a retreat into a kingdom of illusions from an unjust world. It was more like an atonement, a conscious payment for the loss of her homeland. This is what Sister Mariya herself says about it. And one should listen to what she says. It explains a great deal about this complicated individual.

The path she traveled might be called worldly monasticism. Life around Sister Mariya became her monastery. She did not acknowledge, even denied, monasticism in the strict sense of the word. Naturally, representatives of the official church could not accept this perception of monastic service. Doomed to be alone and misunderstood, Sister Mariya nonetheless resolutely defended her only faith--love for people. This was not a meek love expressed only in prayers but an active, busy and succoring love. The regulated life of renunciation in a monastery was not to her liking. She could not live in security and tranquility while life was so difficult for those dear to her. And everyone in need was dear to her. This was especially true for the Russian emigres.

France was flooded with them prior to the war. Many of them lacked housing, food and jobs. People became drunks, lost their minds, begged. It was just such emigres, needed by no one in the foreign land, for whom Sister Mariya opened her shelter. She gave her all--her mind, her feelings and her strength--to set up the shelter. She collected donations, haggled in the market, cooked, sawed and planed wood, kept the yard and the rooms clean. All the while, she continued persistently to look for people in need of her help--in the cheap, filthy cafes, in the hospitals, in the gutter. When she found them, she brought them home with her, gave them food and work. She understood that it would do no good in this situation to discuss God and faith. These people needed real, material help. And this is what she gave them.

Sister Mariya herself said that it was not the daily prayers but the daily physical work which helped her during her difficult times. And the more difficult that work was, the lighter became her heart. And there were more than enough difficult times. Naturally, the strange nun, who observed neither the church laws nor the fasts, who was prevented from attending church services by the enormous amount of work she had to do, could not expect support from the church. Those near to her--her son Yura and her mother, Sof'ya Borisovna Pilenko--were always at her side, as were understanding and dependable workers and friends.

The camera, operated by V. Zheleznyakov, covers the scenes in the film unhurriedly and thoroughly. Ordinary details are painstakingly depicted, and the characters are carefully studied. It is the characters who are of greatest interest to the producers of the film. They have a great deal to say to the viewer. This is why master actors I. Gorbachev, L. Markov, Ye. Khanayeva, V. Zolotukhin and Yu. Katin-Yartsev were asked to play incidental roles involving little speaking. The director relied upon their ability to draw a portrait in a brief scene, which can easily be expanded in the viewer's imagination. And he relied upon L. Kasatkina to realistically depict the personality of the main character. She plays the role with great distinction. The heroine's every action is amazingly natural. She seems not to give any thought at all to what she is to do in a specific situation but does what she does simply because there is no other way.

An old worker at the shelter dies, and Sister Mariya sets out without hesitation on a long journey--to take his things to his son, who works in a mine. There, in a dirty dormitory, a sick and bitter miner complains: "You would be of more help to us if you mopped the floor"! Again, she does not hesitate. She takes a rag, tucks up her long nun's habit and mops the floor like an expert.

War has come. "All the smart people" are fleeing Paris, which the Germans are expected enter at any time. They leave by vehicle and on foot, rushing to escape. It is perfectly natural for Sister Mariya not to flee, however, not to leave the empty city. Hundreds of helpless and weak people are in her hands. It has now become far more difficult to get money and food. But those in her care have to eat every day and know that they have a good roof over their heads. Every morning Sister Mariya stubbornly continues to set out for the market with her cart. And once again, she cooks, cleans and works in the garden...

Her nun's habit is even a help to her now. When the war came to France, thousands of Russian immigrants were arrested, including friends of hers, such as I. Bunakov-Fondaminskiy (I. Gorbachev). He was one of the few who understood and supported her. His relatives are not permitted to see him, but the nun is. She can bring him clothing and letters....

The film does not explain how the heroine became connected with the Resistance. The viewer understands, however, that it is just as natural for Sister Mariya to be connected with the Resistance as it is for her to help the hungry. Her shelter saves people from the camps, hides prisoners of war, obtains clothing and documents for them and helps them to flee. Her son and her mother are still her most important helpers. Here we see two Russians who have escaped from a camp. Having found her home, it seems that their worries are over. Peaceful, tranquil comfort literally radiates from the totally unmilitary atmosphere which reigns in the room, from the homecooked meal, from the confident tone of voice of the woman sitting across from them...

Outwardly, there is nothing extraordinary or heroic in Sister Mariya's actions. However, one senses her natural fearlessness, the inner heroism of her acts. She goes home without hesitation, although she has been warned that the enemy has lain in wait at the house and arrested her son. Later, in a camp (we can easily imagine this), she gives her bread, her only possession of any real value,

to a weaker person--also without hesitation. She unhesitatingly goes to her death in place of another woman, a young Russian woman, mother of three children.

The surviving prisoners of the fascists' Ravensbruck camp say that while treating everyone equally and with unvarying tenderness, Sister Mariya showed a special interest in the Soviet women. With the exhausted and sick Nina (N. Bondarchuk) she could talk about the homeland she had lost many years before, as she did with those she had previously helped to find refuge. She could recall that precious meeting with Bloc, hidden away in the depths of her mind, and the poem he had written about her:

When you stand there before me,  
So full of life, so beautiful,  
But oh so troubled,  
Talking always of sadness,  
Thinking of death,  
Loving no one,  
With contempt for your own beauty...

Alexander Bloc had written this poem about her, the 16-year-old Liza Pilenko, in far-away 1908. She had a momentary flash of memory: blue skies, the sun, a large meadow and a girl in a white dress. Had it actually happened or was it her imagination? What a life the poet's young friend lived! From writing symbolic poetry to a heroic death in a fascist crematory....

If we are to believe Blok, the 16-year-old gymnasium student had thought about death and did not love anyone. Sister Mariya, played by L. Kasatkina in the film, does not appear to be thinking about death at all. Her thoughts are more on how she can buy food for the shelter and feed the people as well as possible. Or she is thinking about how to acquire documents for refugees from concentration camps and how to hide them safely. And this woman loves--she loves everyone living in her home, every prisoner in a camp, everyone who needs her and her help. This is not blind, all-forgiving love. She angrily reproaches the individual prepared to fight the "Russian proletariat": "Remember that you are a Russian! Do you really want your own homeland to be defeated? You and I lost it 20 years ago...." There are times when her voice is hard as steel and her eyes are unmerciful. She is remembered in a different way, however.

Ye.Yu. Kuz'mina-Karayayeva lived a life full of love for people. Even her tragic death, a month before the arrival of the Soviet Army, was sacrificed for life. For those who remained.

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11499  
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REGIONAL

UZBEK SUPREME SOVIET NOTES CHANGES IN UZBEK LEGAL CODE

Tashkent PRAVDA VOSTOKA in Russian 7 Jul 83 p 4

[Report by Deputy G.K. Khaydarova, secretary of the Presidium of the UzSSR Supreme Soviet, under the rubric "7th Session of the UzSSR Supreme Soviet, 10th Convocation": "Ratification of Ukases by the Presidium of the UzSSR Supreme Soviet"]

[Excerpts] Following the sixth session of the republic's Supreme Soviet, the Presidium of the UzSSR Supreme Soviet enacted a series of ukases which, in accordance with the Constitution, are to be passed by the Supreme Soviet.

In its increased efforts to combat vagrancy, cadging and other forms of parasitism, the Presidium of the UzSSR Supreme Soviet on 16 December 1982 enacted an ukase to amend and to supplement the republic's Criminal Code. This ukase envisions sending persons who evade socially useful labor to corrective labor institutions is now a measure of criminal punishment, not an administrative measure as before. The newest revision of Article 220 of the Criminal Code now deals with vagrancy and parasitism. The code has other changes as well, and the ukase became effective 1 January 1983.

Other necessary changes were enacted by the following ukase of the Presidium of the UzSSR Supreme Soviet, dated 5 November 1964: "Compulsory Treatment and Work Rehabilitation of Chronic Alcoholics and Drug Addicts."

In order to preserve socialist property in enterprises, institutions and organizations--to improve the situation here--to foster a careful attitude toward public property in work collectives, the Presidium of the UzSSR Supreme Soviet enacted changes in Article 114, Section 1 of the Criminal Code; such crimes are to be more strictly punished. And the ukase of the Presidium of the UzSSR Supreme Soviet from 24 September 1983 has been revised: "Stricter Measures for Petty Theft of State and Public Property."

The Presidium of the UzSSR Supreme Soviet, by a series of ukases on 31 December 1982, enacted amendments and supplements to the Criminal Code and to the Corrective Labor Code of the Republic. They stem from republic legislation and are directed at greater efficacy of punishment measures not involving incarceration. They also incorporate a more differential treatment of law breakers, depending on the personality involved and the degree of public danger.

By the ukase of 28 January 1983 the Presidium of the UzSSR Supreme Soviet supplemented Article 210, Section 2 of the republic's Criminal Code. It defines as criminal activity: violation of the rules on forming karate sports sections and recruiting members for them; the teaching of moves now allowed under sport rules, or unauthorized instruction of karate following administrative punishment for the above violations. Those found guilty are to be incarcerated for a term of up to two years or are to be fined up to 500 rubles [repeated cases of incorrect monetary notation marked by] aggravating circumstances may lead to incarceration for a term of up to five years with or without confiscation of personal property.

The Presidium of the UzSSR Supreme Soviet then enacted an ukase that set forth administrative punishment for those in violation of the rules governing karate instruction; it calls for fines of up to R50.

Acting upon citizens' responses to the Council of Ministers of the republic, the Presidium of the UzSSR Supreme Soviet enacted the following ukase on 28 January 1983: "Prohibition Against Citizens' Keeping Carniverous, Fur-Bearing Animals." Citizens are forbidden by this ukase from keeping silvery-black foxes, polar foxes, minks, and other carniverous, fur-bearing animals. Those found in violation of this ukase are subject to a fine from R20 to R50 with confiscation of the animals. The ukase has been in effect since 1 April 1983.

In order to encourage preservation and judicious use of rare and endangered species of indigenous plants in the republic, the Presidium of the UzSSR Supreme Soviet enacted the following ukase on 28 February 1983: "Administrative Responsibility for Unauthorized Procurement of Rare and Endangered Species of Indigenous Plants." The Ukase calls for administrative fines of up to R50 for those citizens found guilty and up to R100 for officials plus confiscation of the illegally obtained plants and restitution of damages.

By the ukase of 28 February 1983 the Presidium of the UzSSR Supreme Soviet brought about amendments and supplements in the republic's Civil Code; these stem from the Constitution and from the ukase of the Presidium of the USSR Supreme Soviet entitled: "Introducing Amendments and Supplements to the Fundamentals of Civil Law of the USSR and of Soviet Republics."

To make improvements in the republic's labor legislation, the Presidium of the UzSSR Supreme Soviet enacted the following ukase on 28 February 1983: "Amendments and Supplements to the Labor Code of the UzSSR." The new code has articles dealing with wages for combining occupation (positions), compensation for those beginning work in a new locality or transferring to work in another area, the granting of maternity, birth and child-care leaves, etc. Several articles are supplemented by explanatory statutes.

On 31 March 1983 the Presidium of the UzSSR Supreme Soviet enacted the ukase: "Amendments and Supplements to the Corrective Labor, Criminal Procedure, and Criminal Codes of the UzSSR." These amendments and supplements are to refine correctional-labor, criminal process and criminal legislation and bring it into accordance with USSR legislation.

The Presidium of the UzSSR Supreme Soviet also enacted the ukase: "Amendments and Supplements to the Marriage and Family Code of the UzSSR." Article 76 of the new code deals with the adoption by children of their parents' surnames, while Article 217 is supplemented by a part two, containing a statute whereby marriage and birth registration may also take place in palaces and homes for the ceremonial registration of these events.

The ukase "Administrative Responsibility for Violations of Requirements of the Campaign Against Domestic Noise" was enacted on 31 March 1983 by the Presidium of the UzSSR Supreme Soviet. The ukase states that those disturbing the peace and normal rest of citizens during the night shall be subject to the following administrative measures: citizens--a warning or a fine of up to R10; officials--a warning or a fine of up to R20. For repeated violations within a year, violators are subject to larger fines.

9964

CSO: 1830/367

REGIONAL

BELORUSSIAN CP CENTRAL COMMITTEE ECHOES NEED FOR LABOR DISCIPLINE

Minsk SOVETSKAYA BELORUSSIYA in Russian 2 Jul 83 p 1

[Unattributed article: "A Militant Program of Actions"]

[Text] The workers of Belorussia, like the whole Soviet people, met the decisions of the June (1983) Plenum of the CPSU Central Committee, which discussed the urgent tasks of the present stage of development of Soviet society, with hearty approval and satisfaction. The plenum reviewed one of the fundamental problems of CPSU activity--the problem of the further improvement of the ideological, mass-political work of the party. The brilliant, profoundly-reasoned speech of Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee, its theses and conclusions, has become for the party organizations a clear program of actions, calculated for the immediate future and for the long-term perspective.

The 14th Plenum of the Belorussian Communist Party Central Committee, held the other day, reviewed the results of the June Plenum of the CPSU Central Committee and the tasks of the party organizations of the republic which ensue from its decisions and from the speech of Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee. The plenum of the BCP Central Committee noted with satisfaction that in the republic, and also everywhere else in the country, the ideological-political situation is characterized by a close rallying of the workers around our party, its Central Committee, and the Central Committee Politburo headed by Yu. V. Andropov.

The Communist Party and the entire Soviet people are strenuously and selflessly working for the realization of the decisions of the 26th CPSU Congress. The socialist economy is steadily being developed and growing stronger, and the material and cultural level of the life of Soviet people has been raised. The workers of Belorussia are also making a significant economic contribution to the labor successes of the Motherland. As was noted at the plenum of the BCP Central Committee, the collectives of the republic's industrial enterprises are working at a rhythm that allows fulfillment of the tasks of the five-year plan. Our industries have completed the half-year plan ahead of schedule. Approximately 270 million rubles worth of products were turned out above the assignment. The builders are working successfully. The workers in agriculture are laboring strenuously. The half-year plans for the sale of livestock production to the state have been fulfilled. The production of meat, milk, and eggs has increased.

However, as was emphasized at the plenum of the BCP Central Committee, behind the general positive results are also hidden serious inadequacies in the work of some ministries, departments, associations, plants, and factories. More than 8 percent of the enterprises did not meet the plans for the output of their products, and 44 percent for deliveries in accordance with agreed obligations. On account of this factor, only 76 percent of the increase of production was obtained in fulfilling the plan for the growth of labor productivity. According to this important indicator of production efficiency, 85 enterprises did not meet their tasks. There are many inadequacies and unresolved questions in the utilization of material and fuel-energy resources. Much stress must be placed on propaganda and on the broad introduction of brigade forms of organization and on the stimulation of labor. In the republic's industrial and construction sectors there are now some 60,000 brigades, but only 28,000 of them work in a single detail with the application of the coefficient of labor participation. In a number of enterprises the structure of social formations with regard to the development of brigades has not been reorganized. There are serious inadequacies in the organization of socialist competition.

In this connection, the further intensification of work in the cardinal directions of economical construction and in surmounting the prevailing difficulties and bottlenecks in production now assume decisive significance. A special role will be attached to the all-around increasing of the pace of scientific-technical progress--to the automation and the complex mechanization of production processes, to the reduction of the share of heavy manual labor, and also to economizing and to the rational utilization of all types of resources. It is necessary to direct the efforts of the republic's workers into the channel of fulfilling the tasks set by the party, to secure the raising of responsibility for the assigned matter. We are to hasten work for the establishment of order and organization in every element of the economy, and for the strengthening of plan, labor, and state discipline.

At the plenum of the BCP Central Committee it was also stated that although changes for the better have been projected in agriculture, it is not being developed as quickly as desired, and the results achieved and the rate of growth still do not place the sector at the level of the Food Program's requirements. The plenum demanded the organization everywhere--from brigade and farm to republic ministries and departments--of specific work for the accomplishment of this task, and the enlisting for its fulfillment of party organizations, communists, and all the toilers of the agro-industrial complex.

In the successful fulfillment of the projected plans and economic problems, great is the role of ideological, political-educational work, of its close connection with the realization of key economic and socio-political tasks. "It is important not only to project clear, thought-out reference points for the future," said Comrade Yu. V. Andropov at the June Plenum of the CPSU Central Committee, "but also to bring them home to the millions of communists and non-party people, so that they have been actively included in the work ahead. Just this is one of the main tasks of the fighters on the ideological front."

At the plenum of the BCP Central Committee it was noted that problems of ideological, political-educational work occupy an important place in the activity of party committees and organizations. In the spirit of the requirements of the 26th Party Congress and of the CPSU Central Committee resolution of 26 April 1979, significant work for its improvement has been done in the republic. Attention to questions of ideological-political, labor, and moral education has intensified. All this aids in increasing the productive and socio-political activity of labor collectives.

In addition, it was emphasized at the plenum that there are still serious inadequacies in the business of propaganda and of education of the workers, and that not all party committees and organizations allot sufficient attention to this work. Therefore, it is important to examine more deeply the state of ideological-educational work and to ensure its close unity with organizational-party and socio-economic activity. The plenum made it incumbent upon party committees to take as a rule the systematic study of the efficiency of ideological work, since it has an influence upon the growth of people's political consciousness and labor activism. Much will depend on the ability to lay bare clear perspectives to people, to point out the paths of projected achievement, to form in them a confidence in their strength, to create a healthy moral climate in the collective.

At the plenum of the BCP Central Committee, there was a discussion about strengthening the role of the local party organizations of the institutions of culture and art. They are being called upon to exert a more active influence on the ideological direction of creative work, to answer in full measure for the Marxist-Leninist education of cadres.

In a resolution it passed, the plenum of the BCP Central Committee called upon party committees and organizations to develop an active study of the materials of the June (1983) Plenum of the CPSU Central Committee, to regulate their profound elucidation and propaganda, to carry their ideas and positions to the minds and hearts of all the republic's workers. The plenum assured the CPSU Central Committee and its Politburo that the party committees and local organizations of Belorussia will with still more persistence improve the ideological, political-educational work in the masses and fight for the realization of the plans of communist construction and the strengthening of the economic and defensive might of our great socialist Motherland.

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CSO: 1800/1536

REGIONAL

KIROV OBKOM CHIEF REPLIES TO CRITICISM

Moscow PRAVDA in Russian 14 Jul 83 p 2

[Article by I. Bespalov, first secretary, Kirov CPSU Obkom: "Improving Style"]

[Text] Pravda Spoke. What Has Been Done?

In the articles "After the Report in the Obkom" (23 January) and "The Wrong Style" (25 April), the style of work of a number of party raykoms in Kirov Oblast and departments of the Kirov CPSU Obkom is sharply criticized. These materials were thoroughly examined in the oblast party organization and found correct.

The bureau of the party obkom adopted a decree directed toward improving the style of party work in conformity with the requirements of the 26th party congress. Special attention was paid to improving control over the execution of measures being adopted to strengthen discipline and raise the responsibility of cadres for work assigned to them.

The bureau of the CPSU Obkom rebuked P. Nabokikh for shortcomings in his work and he was released from his duties as first secretary of the Nolinitskiy CPSU Raykom. Ya. Rukhlyadev, head of the organizational department of this raykom, and V. Rodygin, secretary of the partkom at the Udarnik Kolkhoz, were released from their positions. V. Perminov, deputy director of the department of party organizational work of the CPSU obkom, and V. Lekomtsev, instructor in that department, exercised poor control over the execution of decrees of the secretariat of the CPSU obkom in Tuzhinskiy Rayon and were reprimanded. CPSU Obkom secretaries K. Vorob'yev, Yu. Karacharov, S. Ronzhin, and V. Trigubenko and department chief of party organizational work A. Dudin were cited for formalism in measures adopted following review of the article "After the Report in the Obkom." V. Babintsev, secretary of the primary party organization of the administrative apparatus of the CPSU obkom, was also cited for not promptly fulfilling the 8 February decree of the bureau of the obkom in which the necessity of discussing the article "After the Report in the Obkom" at a party meeting of the CPSU obkom apparatus was clearly indicated. The attention of department chiefs of the party obkom A. Podlevskiy, V. Cherminin, and Yu. Romin was directed to unsatisfactory control over execution of decrees of the bureau of the obkom.

After PRAVDA published the critical articles, in addition to the above the obkom, gorkoms, and raykoms of the party accomplished the following work. A party meeting of the administrative apparatus of the CPSU obkom took place at which questions related to improving the style of work were critically examined on a principled basis. Similar meetings were conducted in all party organizations of the apparatus of the CPSU gorkoms and raykoms.

In Nolinskiy Rayon a plenum of the party raykom was held at which the organizational question and the critical articles in PRAVDA were reviewed. Expanded sessions of raykom bureaus were held in Kumenskiy, Tuzhinskiy, and Yur'yanskiy Rayons. Expanded sessions of the bureaus, inviting all secretaries of primary party organizations, took place in the Kirov CPSU Gorkom and in other party gorkoms and raykoms. It was decided to review questions of improving methods of party political work in all primary party organizations.

In accordance with the requirements of the November 1982 Plenum of the CPSU Central Committee and taking PRAVDA's critical articles into account, several steps have been taken in the oblast recently: the number of various kinds of meetings and sessions and unfounded summonses of leaders has been significantly decreased; measures have been carried out to decrease the number of decrees and other documents; control over the execution of decisions has been strengthened; and the information system has been put in order. As a result of strengthening party, labor, and performance discipline and raising the personal accountability of cadres, it has been possible this year to somewhat correct the situation with performance of a number of economic tasks.

Plan assignments for the sale of industrial output and labor productivity for the first six months were overfulfilled. The increase in industrial production exceeded the five-year plan assignment and was secured entirely by raising labor productivity. There were improvements in construction. But in the oblast as a whole, the plan for assimilating capital investment still is not being carried out and many industrial enterprises and construction organizations still are not fulfilling their assignments.

The situation in agriculture has improved somewhat. The number of all types of livestock has increased and productivity has risen. In comparison with the corresponding period of last year, production of milk has increased 37 percent, meat 24 percent, and eggs 2 percent. The six-month plan for sale of milk, meat, and eggs to the state was fulfilled.

The projected measures for improving the style and methods of party work in connection with the critical articles in PRAVDA have been taken under special control by the bureau of the CPSU Obkom.

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REGIONAL

KAZAKH SUPREME SOVIET PRESIDIUUM MEETS

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 29 Jun 83 p 3

[Article: "In the Presidium of the Kazakh SSR Supreme Soviet"]

[Text] The Presidium of the Kazakh SSR Supreme Soviet met on 28 June.

The Presidium of the Supreme Soviet examined matters connected with holding the Sixth Session of the Supreme Soviet of the Kazakh SSR, 10th Convocation.

Proposals on the agenda and on handling the proceedings of the Sixth Session were approved.

Deputy S. K. Dosmagambetov presented a brief report on completion of work by the commissions on draft legislation and on housing, utilities and public services pertaining to preliminary examination of a draft housing code for the Kazakh SSR. The Presidium of the Supreme Soviet ratified the Kazakh SSR draft housing code and placed it on the agenda for consideration at the Sixth Session of the Kazakh SSR Supreme Soviet.

It was also decided to submit for ratification ukases by the Presidium of the Supreme Soviet issued between the Fifth and Sixth sessions of the Supreme Soviet of the Kazakh SSR.

The Presidium of the Supreme Soviet of the Kazakh SSR then discussed efforts by the Pavlodar Oblast Soviet to increase consumer goods production and to improve their quality. A report was presented by oblast executive committee chairman R. Myrzashev.

Noting that a certain amount of work has been done in the oblast on this matter, the Presidium of the Supreme Soviet pointed to the necessity of further expanding consumer goods manufacture and correcting deficiencies occurring in this important area in connection with the decisions of the 26th CPSU Congress, subsequent CPSU Central Committee plenums, as well as the CPSU Central Committee and USSR Council of Ministers decree entitled "On Additional Measures to Improve Provision of Consumer Goods to the Public in 1983-1985."

Kazakh SSR Minister of Justice B. D. Dzhusupov presented a report on the observance by Kazakh SSR courts of laws prescribing time limits on trying cases, acting on complaints and petitions by citizens, and forwarding court decisions for execution. G. B. Yelemisov, chairman of the Kazakh SSR Supreme Court, and others spoke on this matter.

In the Standing Commissions of the Kazakh SSR Supreme Soviet

A joint session of the Draft Legislation Commission and the Housing, Public Utilities and Services Commission of the Kazakh SSR Supreme Soviet was held on 28 June. A Kazakh SSR draft housing code was discussed.

Those officials who spoke at the meeting -- Kazakh SSR Minister of Housing and Municipal Services A. I. Chernyshov, deputies S. K. Dosmagambetov, G. U. Khaymuldin, R. Khobdabergenov, and P. V. Savel'yev -- noted that adoption of a housing code will help ensure a solicitous, good-management attitude toward housing, will help protect citizen housing rights, and will constitute new evidence of unswerving implementation of the party's social program, which aims at all-out improvement in living standards for the Soviet people.

The commission meeting was attended by Deputy Chairman of the Presidium of the Kazakh SSR Supreme Soviet A. P. Plotnikov.

3024

CSO: 1830/332

REGIONAL

KAZAKH TRADE UNION SECRETARY DESCRIBES WORKER BENEFITS

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 25 Jun 83 p 3

[Article, published under the heading "Soviet Way of Life," by V. Fomin, secretary, Kazakh Trade Union Council: "In the Interests of Each"]

[Text] This June marks 50 years since the trade unions began administering state social insurance.

It includes various types of material assistance to working people and health services. It also includes the childbirth allowance, subsidized stays at Pioneer camps, vacation spots, sanatoriums, and temporary disability benefits. It includes payment of pensions to employed retired people, medically-prescribed diets, etc.

All working people in our country are covered by social insurance, regardless of where they are employed. They make no monetary contributions themselves. Year by year the Soviet state has been increasing expenditures on social insurance. This year more than a billion rubles is to be spent on social insurance in this republic.

All these enormous funds make it possible to work purposefully to raise our people's living standards.

The 26th CPSU Congress prescribed measures to achieve further improvement of social insurance, and pension benefits, to increase government assistance to families with children, and to improve health services for working people. Old-age pensions for long, continuous employment at a single enterprise were boosted 20 percent effective 1 January of this year. And effective 1 November there will be introduced in Kazakhstan leaves of absence with partial pay for women, both working and enrolled in a full-time course of study, for caring for a child up to the age of 1 year, and additional leave without pay until a child reaches the age of 18 months. One-time allowances on the birth of a child will be paid in substantially larger amounts.

Thus the financial situation will be improved in this republic for more than 340,000 families and 1,100,000 retired persons.

Social insurance in the USSR is characterized by large benefits in relation to earnings. Workers who have a continuous term of employment of 8 years or more receive temporary disability benefits equal to full earnings. Working women receive pregnancy and childbirth benefits equal to earnings, regardless of length of employment. Persons disabled as a result of on-the-job injury or occupational diseases, as well as disabled veterans of the Great Patriotic War, also receive benefits in the amount of their average earnings.

An important role in administering social insurance is played by this republic's trade union activists, consisting of insurance delegates, authorized volunteer physicians, instructors, and other activists. Workers and employees in turn participate in administering state social insurance through the trade unions of enterprises, commissions, medical establishment volunteer councils, etc.

Improvement in organization of medical care for working people, verification of the work performance of health care establishments, record keeping and analysis of the incidence of disease, and implementation of measures to lower the sickness rate constitute an integral part of the activities of trade union agencies in this area.

Joint efforts by health care establishments, economic agencies and trade unions to achieve further improvement in health services and disease prevention are widely practiced. New forms and methods are born in the course of these efforts, such as the establishment of medical-engineering brigades. Much has been accomplished in this regard in Karaganda, East Kazakhstan, Pavlodar, and other oblasts.

An important role is assigned to sanatoriums and preventive clinics in an effort to reduce the sick rate among working people. There are 145 of these in this republic, with accommodation for 13,500 persons, at which approximately 200,000 persons restore their health each year.

As we know, vacation and sanatorium travel and accommodation authorizations can be obtained at low cost or without charge, with the bulk of the cost paid by state social insurance funds. Every year Kazsovprof [Kazakh Trade Union Council] pays out 14 million rubles for the operation of preventive clinics.

In recent years more and more attention has been paid in this republic to improving operations of sanatoriums and rest homes. At the present time 11 trade union sanatoriums, a holiday hotel and eight rest homes are operating in this republic.

The Saryagach, Shchuchinskiy, and Arasan-Kapal sanatoriums and the Zerendinskiy and Mankent rest homes are in great demand. Every year more than 160,000 persons restore their health at these facilities. In addition, the trade unions send approximately 70,000 workers for rest and treatment to health facilities in other republics.

We should note that 20 percent of travel and accommodation packages to sanatoriums and 10 percent to rest homes are given to workers free of charge, while others are given at special low rates. Every year 32 million rubles are disbursed from the republic social insurance budget for sanatorium-spa treatment.

Arrangements for treatment and rest for entire families has become a new trend in the health facilities system. The Koktem sanatorium, providing treatment for mothers with children and accommodating 400 persons, is now in operation in this republic. Family arrangements are made at rest homes and vacation facilities.

Rest and recreation facilities belonging to enterprises and organizations perform an important social task. There are approximately 300 of these in this republic. These include ministry sanatoriums, rest homes, holiday hotels, overnight recreation facilities, sports and health camps, etc. Last year more than 400,000 persons enjoyed healthy rest and recreation at these facilities.

Trade unions, jointly with economic organizations, concern themselves with improving the facilities of Pioneer camps and children's health facilities. Last year alone more than 600,000 children and teenagers attended Pioneer camps and health camps.

These measures have helped reduce work time losses due to temporary disability. In 1982 there was a reduction of work time losses by 43 days per hundred workers over 1981, while money saved in sick benefits totaled 18 million rubles.

Our republic trade union organization was awarded a All-Union Central Trade Union Council prize for the first time for successes achieved in social insurance in 1982.

But there are no grounds for complacency, particularly since there still exist serious shortcomings and errors of omission in this most important area of our work. Administering an enormous social insurance budget, trade union councils and committees should utilize funds in a careful and efficient manner to improve our people's living standards and health.

The decisions of the June (1983) CPSU Central Committee Plenum and the address at this plenum by CPSU Central Committee General Secretary Comrade Yu. V. Andropov stated new, exceptionally important tasks pertaining to improving the conditions of life for our people. This republic's trade union organizations must also raise even higher the level of social insurance and make every effort to foster the growth of labor activeness on the part of the people of this republic.

3024  
CSO: 1830/332

## REGIONAL

### MOLDAVIANS SUPPORT 'ANTI-ZIONIST' COMMITTEE

#### Committee's Objectives, Leadership

Kishinev SOVETSKAYA MOLDAVIYA in Russian 2 Jul 83 p 3

[Article by M. Gol'denberg, doctor of philosophy: "The Truth Will Triumph-- At the Ideological Struggle Fronts"]

[Text] The Anti-Zionist Committee was founded a little over 2 months ago. During the short time of its existence we have seen that this voluntary organization is warmly received by the Soviet people, as manifested in many letters and telegrams coming to the committee headquarters.

The committee is headed by D. A. Dragunskiy, a famous military man, general-colonel, and twice a Hero of the Soviet Union. He bravely led into combat armies entrusted to him at the fronts of the Great Patriotic War. Today he continues a war that knows neither respite nor truce. This war is of vital importance since it strives to expose madmen who want to plunge the world into the abyss of thermonuclear cataclysm. After all, Israeli ringleaders and the international zionism that supports them not only unleashed five wars in the Middle East, but helped in many ways their patron--the American imperialism whose sinister designs are fraught with deadly danger to everything alive on earth.

The Anti-Zionist Committee wants to strengthen opposition to all expressions of the zionist ideology and political practices marked by chauvinism, racism, obscurantism, terrorism, and both blatant anticommunism and antisovietism. The committee will strive to protect Soviet citizens of Jewish nationality who may like to listen to deceitful ideas of pharisaic "defenders" from their destructive influence (even if there are only a few such Soviet citizens).

How have our class enemies reacted to the committee's founding? Just as expected: with a heart-rending cry about "Soviet antisemitism." This concerns zionist antisoviet elements as well as their Washington sponsors led by President Reagan.

After all, in addition to physical terror zionists and their well-wishers have another weapon at their disposal. It is bloodless, but just as dangerous. This weapon is moral and psychological terror. Used by the enemy in

the area of ideological struggle, this never-changing reprehensible method is based on blatant defamation strategy and the bugaboo pretext of antisemitism applied to all those who reject zionism. Let us say that you were brave enough to express sympathy with suffering Palestinians and Lebanese. It is obvious why--claim zionists--you are an antisemite! If you had the courage to state that Israel needs peace as much as Arabs, from zionists' point of view the diagnosis is obvious--you are an antisemite! And if you expressed an opinion that on the threshold of the 21st century it is not right to think in categories of the epoch of slavery depicted in the Bible, it is obvious why you said that, cry zionist zealots. It is because you are an antisemite. This happens when you are not Jewish yourself. If you are Jewish, you are an antisemite and a traitor as well.

Following this topsy-turvy logic, dozens and hundreds of thousands of Israelis angrily protesting antinational policies administered by the fascist Begin clique and many Jews living in capitalist countries of the West who fearlessly expose this clique should be immediately included in the ranks of traitors sowing hatred of Jews. And they are included! Even in cases when many of them did not break their ties with zionism but simply speak against its most blatant crimes.

The recently founded Anti-Zionist Committee follows high principles of Lenin's national policy and ideals of internationalism and friendship among nations. The committee, and Soviet people in general, strongly oppose all nationalistic trends, such as antisemitism, zionism, and other manifestations of bourgeois nationalism. The committee's activities are not directed against Jewish workers but to the contrary, the committee defends their genuine, correctly understood interests. The committee's policies are not directed against the people of Israel either--this country is not threatened by those who unmask zionism, but rather by those who, following the zionist man-hating doctrines, and turned the country into an instigator of bloody conflicts fraught with countless tragedies for both Arab nations and Israelis.

Anti-zionism and antisemitism are not synonymous, as advocates of zionism claim. When you take a stand against zionism based on the marxist-leninist point of view, you fight with all expressions of excessive nationalism, including antisemitism. On the other hand, antisemitism is convenient to zionists since excessive nationalism creates the soil that nourishes zionism and which cannot exist without it.

Foreign slanderers will not be able to discredit noble motives that led to the birth of the Anti-Zionist Committee. Even its first steps showed that it is on the right path. In connection with this, it would seem that one of the important tasks of the committee should be the creation of committee chapters locally, including in our republic. This is needed not only because this new organization has met with the Soviet people's approval, but also in view of the flare-up of uncontrolled malice that its creation aroused in the enemy camp.

Committee Chapter in Moldaviya

Kishinev SOVETSKAYA MOLDAVIYA in Russian 7 Jul 83 p 3

[Article by I. Bersuker, Moldavian SSR Academy of Sciences member-correspondent and the Moldavian SSR State Prize laureate: "At the Fronts of Ideological Struggle--Exposing Zionism"]

[Text] The last month was full of important political events in the life of both the party and our country. The CPSU Central Committee Plenary Meeting and the USSR Supreme Council session took place.

The June plenary meeting documents, including comrade Yuriy Vladimirovich Andropov's statement, concerned many current problems in our society. Their solution is of great importance to the continued development of socialism and the world's future.

Party strategy and tactics were defined concerning activities directed at creation of the new man. Thus, it is necessary to strengthen the active approach and the assertiveness of our ideological work. We must be persistent in our efforts to inculcate every Soviet citizen with ideological convictions, high moral standards, Soviet patriotism, and proletarian internationalism.

The plenary meeting emphasized the necessity of educating each person not merely as a bearer of a sum total of specific knowledge but, more than anything else, as a citizen of the socialist society with its ideological and moral principles, interests, and behavior.

This is especially important at present when our class enemies are attacking our country as never before, when the Reagan administration announced a global "crusade" against communism, and when voices of anticommunists of every stripe unite in a single anti-Soviet chorus, that includes zionist ideologists.

This is why I emphatically support the idea of founding a chapter of the Soviet Society's Anti-Zionist Committee in our republic. This idea has been already introduced on the pages of SOVETSKAYA MOLDAVIYA.

I believe that the organization should concentrate on widespread propaganda and explanatory activities that would constitute a part of measures aimed at preventing pernicious infiltration of zionist ideas into our society. As I write this, I remember numerous publications describing those who ruined their lives when they believed stories of zionist ideological saboteurs. Those people lost their friends, jobs, and homes. They became people without a homeland.

I have spent much time abroad. During the last few years, in the interest of developing scientific connections, I had an opportunity to be in the FRG, Italy, Switzerland, and the United States of America. I became acquainted

with many wonderful accomplishments of my colleagues and marvelous historical and cultural landmarks. I also saw the underside of the "capitalist paradise": the unemployed and the homeless, including those who lost their homeland.

I would also like to touch on something else. The difficult international situation, the Atlantic strategists' missile-nuclear psychosis, and the threat of thermonuclear war hanging over our planet demand from us all persistence in exposing those who attempt to ignite the flame of the worldwide fire. Zionist leaders are among the most reactionary forces playing with fire. The aggressive tendency of zionism manifests itself today even more so than in the past. Thus, when we expose the zionist ideology and its essence, we contribute to the strengthening of peace and progress.

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CSO: 1800/1483

REGIONAL

UKRAINIAN CC EXAMINES ORGANIZATIONAL, CADRE QUESTIONS

Kiev PRAVDA UKRAINY in Russian 2 Jul 83 p 1

[Article: "In the CC of the Communist Party of the Ukraine"]

[Excerpts] The Central Committee of the Communist Party of the Ukraine [UkCP Central Committee] has held a conference, with obkom first secretaries and oblispolkom chairmen participating, at which a number of important questions were discussed concerning organizational and political work for the implementation within the republic of the decisions of the 26th CPSU Congress and of the socioeconomic tasks of the 5-year plan.

V. V. Shcherbitskiy, member of the CPSU Central Committee Politburo, first secretary of the UkCP, spoke at the conference.

Reports on various questions were presented by UkCP Central Committee Politburo members A. P. Lyashko, chairman of the UkSSR Council of Ministers, and A. A. Titarenko, second secretary of the UkCP Central Committee; by UkCP Central Committee Politburo candidate members A. S. Kapto, secretary of the UkCP Central Committee, and Yu. A. Kolomiyets, first deputy chairman of the UkSSR Council of Ministers; and by V. A. Masol, chairman of the UkSSR State Planning Committee.

First, questions were discussed concerning the organization of practical work in connection with the decisions of the June (1983) Plenum of the CPSU Central Committee. It was emphasized that discussion of the tasks arising from the plenum decisions and the speech of Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee, in party, soviet, trade union, and Komsomol organizations should be conducted conjointly with a broad explanation of the plenum documents among the workers and organizations carrying out the decisions made by the plenum. From the beginning of the academic year, the deep study of the plenum's materials by students of the network of party and Komsomol political and economic education, by VUZ students, and by students at tekhnikums and professional-technical schools should be organized.

Observations and suggestions made during discussion of the plenum's results should be carefully examined and summarized, and they should be taken into account when working out specific measures for the improvement of ideological mass-political work. Attention was directed to the importance of improving the selection and training of cadres in the areas of education, party propaganda,

and political agitation. Ideological mass-political work should be closely linked with resolution of the tasks of social and economic development, with fulfillment of national economic plans. The effectiveness of the performance of means of mass information must be increased in every possible way.

In the present circumstances, it was stressed at the conference, the improvement of the style and methods of party leadership and the strengthening of executive discipline are of paramount importance. In accordance with the directions of the 26th Party Congress and the November (1982) Plenum of the CPSU Central Committee, and with the instructions of Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee, much is being done by the party, soviet, economic, and social organizations of the republic to increase the effectiveness of organizational and political work. At the same time, some party committees, soviet ispolkoms, and economic leaders are still not concentrating enough efforts on the main, long-term questions, on the organization of the fulfillment of the decisions made. At times they needlessly adopt many resolutions and request large quantities of information, accounts, and data from the localities. Here and there all manner of meetings, seminars, conferences, and other measures are still being conducted during working hours with large numbers of people invited.

In the practical work of party committees, soviet organs, ministries and departments, much attention is as usual being given to the statement of facts, as is necessary. Moreover, it is absolutely inadequate that the consequences of the decisions made are not always taken into consideration. The quality of preparation of some documents remains low.

Attention was also directed to the need for the clear delimitation of the functions of party and state organs and for the eradication of the practice by which individual employees of ministries, departments, and soviet, economic and other organs attempt to shift onto party committees the resolution of problems that relate entirely to their sphere of competence.

The execution of constantly growing economic, social, and educational tasks and the improvement of style and methods of leadership demand, firstly, deeply creative, genuinely collective work, and secondly, further improvement in the selection and training of cadres. In a number of localities, it was noted at the conference, there is not yet the proper system, concreteness, and consistency in this important area. Some leaders do not consider public opinion and are oversensitive to criticism. Party committees and local party organizations have an obligation to show more initiative and principle in cadre work and to combat more resolutely manifestations of superficiality and various kinds of violations, imputations, and eyewash--everything that contradicts the principles and norms of our Soviet way of life.

First secretaries of party committees, ministers, and chairmen of state committees and soviet ispolkoms have an obligation to be more concerned with questions of selection, placement, and training of cadres. It must be taken into consideration that such qualities of our leading cadres as high political culture; competence; erudition; efficiency; the ability to listen to people, to explain the essence of the matter clearly, and--if necessary--to demand that

those who conduct themselves incorrectly and violate discipline be called to order, are now rising greatly in importance.

Members and candidate members of the UkCP Central Committee Politburo took part in the meeting: A. F. Vatchenko, I. A. Gerasimov, Yu. N. Yel'chenko, Ye. V. Kachalovskiy, B. V. Kachura, I. A. Mozgovoy, V. A. Sologub, V. F. Dobrik, V. P. Mirnov, S. N. Mukha, Ya. P. Pogrebnyak, deputy chairmen of the UkSSR Council of Ministers and department chiefs of the UkCP Central Committee.

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REGIONAL

BRIEFS

SOVIET WEDDING RITES CONTEST--It is customary for many weddings to take place in the spring. It is no accident that this time of year was chosen to hold the republic's first oblast competition for the best official ceremony of marriage registration in Krasnovodsk. Workers from city and rayon registry offices took part. The object of the competition was to make this Soviet ceremony bright, festive, memorable, and full of profound content. In addition, the judges considered the originality of the musical accompaniment and the address to the young people. The winners of this extraordinary competition held in the Krasnovodsk City Registry Office were N. G. Arutyunyan, head of the Nebit-Dag City Registry Office, and D. Kadyrova and O. Mukhamedova, heads of Kizyl-Arvatskiy and Kara-Kalinsky rayon registry offices. Their experience is recommended for widespread use. The competition not only brought out the best members of the profession but also created a unique opportunity for celebrating marriage registration for the newlyweds who got married on the day it was held. [by G. Tsura] [Text] [Ashkhabad TURKMENSKAYA ISKRA in Russian 4 May 83 p 4] 12255

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