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IN THE COMMUNIST MANNER

By D. S. Avraamov

-USSR-

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FOREWORD

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IN THE COMMUNIST MANNER

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What is communist labor? How did the movement of the brigades and crash workers of communist labor arise? How is the youth learning to live in a communist society and to direct its affairs? These are the questions answered by this brochure in a clear and understandable way.

The author, on the basis of extensive factual material, shows how the young men and women cultivate in themselves the features and qualities of the people of the future, by joining in communist labor, how new moral relationships are formed among people at the collectives of communist labor.

The brochure is written in a clear manner and is designed for a broad circle of komsomol and trade union workers, brigade members and crash workers of communist labor, and for all young men and women.

An All-Union conference of leading workers engaged in the competition among the brigades and crash workers of communist labor took place at the Large Kremlin Palace from 27 to 30 May 1960. The best people from factories, construction projects, and kolkhoz fields gathered at the Kremlin: the glorified heroine Valentina Gaganova and the twenty year old Royena Siamashvili -- a tea picker from Georgia, a well known Leningrad metal worker, Mikhail Romashov and an oil worker, Gumer Telyashev from Bashkiria, Vladimir Stanilevich -- a foreman from the Moskva-Sortirovochnaya depot and Alya Shabalina -- a very young pig-tender from the Kirovskaya oblast, as well as others.

The writer L. Sobolev very aptly called the conference "a parliament of labor". It is true that the meeting of the communist scouts revealed a new page in the development of competition for communist labor. It generalized the experience of the brigades and crash workers of communist labor, it exposed inadequacies in the organization of the leadership of this movement, and pointed out the directions for its further development.

The conference represented an expression of the indestructible unity of the people with the party. The resolution, adopted by its participants, wholeheartedly endorses the internal and external policies of the Communist Party and of the Soviet Government headed by N.S. Khrushchev, an active struggle for peace and a firm rebuttal of the provocations by the imperialist circles of the USA.

The continuers of the great initiative were greeted by the Central Committee of the party, which evaluated the movement of the brigades and crash workers of communist labor as "a great economic and moral force, a school for mass labor heroism and for the training of the workers". Over 2,500 progressive workers were decorated with medals. The very best workers received gold medals of the Heroes of Socialist Labor. This group included the initiators of the movement: Kuz'ma Severinov, Akif Dzhafarov, Yuriy Kutsyy and Vasil'y Pil'tay.

The speech by N.S. Khrushchev, which opened up truly inspiring prospectives before the collectives and the crash workers of communist labor, was undoubtedly of great significance to the development of the movement. "The crash workers and the brigades of communist labor may rightfully be called pioneers of the future," said N.S. Khrushchev at the conference, "pioneers, as commonly known, lead the way, and lay the path for the main

forces, but they must not become detached from these main forces, they must not work separately from the other workers.... The party and the people see innovators among you, because all that which you have won to-day, all levels which you have reached to-day, you are striving to pass on to others tomorrow. This is your strength, this is your glory."

The conference adopted an appeal of the leading workers in the competition for the title of brigade and crash worker of communist labor to all the workers of the Soviet Union.

Fresh competition is expanding. The broadest masses of workers are rising and will rise to the level of the progressive workers. Most important is the fact that everyone who entered the movement for communist labor, not only sets an example of labor heroism, but calls on his comrades to follow suit, gives them the benefit of his experience, transmits enthusiasm by setting an example. Competition becomes nationwide.

Sources of the Movement.

"A new development of the great initiative" -- the Komsomol Pravda of 18 November 1958 appeared under such a banner headline. The country found out about the communist labor brigades.

The initiators of the movement, young miners of the Kuz'ma Severinov brigade, the blast furnace workers of the Magnitotsk metallurgical combine, oil workers of Akif Dzhaferov's brigade from Azerbaijan, also found out about one another from the same issue of the newspaper. Even though the initiators of the glorious movement are considered to be the communists and komsomol members of the Moskva-Sortirovochnaya depot, it started at almost the same time in Leningrad, Baku, in the Urals and in the Ukraine, as well as in Estonia and Belorussia. The powerful nationwide competition of the brigades and crash workers of communist labor which at the present time includes over five million persons, was ignited by a few isolated sparks. This fact alone points out the realistic nature of the new movement, of its deep roots.

The first collectives of communist labor were born at a time when the country was preparing for the 21st Congress of the CPSU. That was not a coincidence. We turned to a comprehensive building of the communist society. Communism became the practical concern of everybody; not just the development of the country is associated with it, but our entire personal life, our desires and hopes. This brought about an unprecedented development of national initiative. Therefore the appeal of the party to the youth "to learn to live and work in the communist manner" fell on cultivated soil. It became a concrete task for the Soviet people to build communism, to learn to live under communism and to direct its affairs.

"We believe that the time has arrived when every one of us must take stock of his work, and of his entire life from a fresh viewpoint, that the time has arrived to raise the competition to a new, higher stage" -- this is what the young workers of blast furnace No. 7 of the Magnitogorsk metallurgical combine wrote about their obligations.

"Only highly productive labor will bring us closer to the coveted goal of humanity -- the communist society, whose members we intend to become." (Adopted by the general meeting of the fifth komсомол-youth brigade, second unit of the Gyurgyanneft' administration.)

The initiators of the movement caught on to the basic requirement of life. In order to create a material-technical basis for communism within the next 12-15 years, as well as to perfect production relationships, it is necessary to sharply raise the productivity of labor and to start educating the bearer of the new social order and the new creator at the present time.

The present time itself, when communism has become the order of the day, calls on the Soviet people to endeavor to live and work in the communist manner. This is the reason for the new competition, for its nationwide nature. The mass movement for communist labor occurred in conformity with a necessity and is required during the period of an expanded building of the communist society.

The brigades of communist labor are frequently compared to the first communists who gave freely of their time to the state during their days off or on holidays. Yes, the participants were brought close together by their profound devotion to communism, selfless labor and a concern for the interests of the people. But an entire epoch of time separates them: socialism was built in our country, the Soviet people have shifted over to the building of a communist society. All the necessary conditions for a competition among the communist brigades were created by the labors of the Soviet people.

These conditions are primarily the new industry, the latest achievements of science and technology, electrification and, first of all, the complex mechanization and automation. The movement of the innovators in production was also associated with the new technology. But we have moved far ahead by comparison with 1935! Let us, for instance, consider the coal industry. On 31 August 1935 Aleksey Stakhanov mined 102 tons of coal in eight hours, thereby setting a new world's record. At the present time every machinist of the "Donbass-2" coal combine spends from 35 minutes to one hour for the same amount of work. The average productivity of the workers on the new machines is several times higher than the records established during the Second Five Year Plan. Only the new technology assures a level of labor productivity higher than under capitalism -- a decisive condition for the victory of communism.

In the second place, these conditions are the result of forty year experience of socialist competition. The movement of the brigades and crash workers of communist labor absorbed all that is valuable from the creative initiatives of the past. It was fostered by the full scale socialist competition and was a stage in its development. The occurrence of the new initiative does not diminish the significance of the other forms of competition. They are used up to the present time in order to bring all the workers under the movement for communist labor.

Communist Party educates the new man in labor, a conscientious builder of communism. The party is rearing the Soviet youth as a partial resolution of extensive national tasks. During the past several years, especially after the 20th Congress of the CPSU, the komsomol made a sharp turn towards an active participation in economic and cultural activity. The virgin land, new construction projects in the East, North and Siberia, the building of mines and blast furnaces, the movement into animal husbandry -- these are the affairs of the komsomol. Six million young men and women received wonderful labor training in those areas.

The cultural-technical training of the workers changed considerably. The present day workers and kolkhoz workers are cultured people, who have mastered the most modern technology. Every fourth person in our country is studying. Sixty-nine million persons have a higher, secondary or a seven-year education. This is the third premise for the movement.

Such very important measures undertaken by the party and the government as the administrative reconstruction of building and industry, the activity and initiative of the masses, an upsurge in agriculture, the further development of socialist democracy, and measures for a radical improvement in the material position of the Soviet people, had a profound influence on the occurrence of the communist labor brigades.

The new conditions determined the most important peculiarities of the movement of the brigades and crash workers of communist labor, made it the highest form of socialist competition. It introduces the workers, and especially the youth, to communist labor, to the communist way of life, in practice.

"The most important peculiarity of the competition for a title of a brigade or crash worker of communist labor," states the greeting of the Central Committee CPSU to the participants of the All-Union conference, "is the fact that it organically combines the struggle for an achievement of a highest level in the productivity of labor on a basis of the most modern technology and science with the education of the new man -- a master of his country, who is constantly looking ahead, is daring and creative."

The communist labor brigades combined labor with a communist education, revealed the great educational value of labor,

inspired by the great concept of communism. Competition went beyond the area of production and encompassed daily living, unifying the labor, studies and life of the young people. The producers' collective appears as an organizer in the education of the workers.

There is no limit to the creative search. The collectives and crash workers of communism stand out as the initiators of remarkable undertakings, which are picked up by the millions of workers. Crash workers I.D. Rudakov, V. Korotkov and I. Bezrukov of the Leningrad, Kirov plant, were the first to develop personal plans for achieving a level of the productivity of labor within a period of five years that was originally planned for a seven year period. Communist labor brigades of the Permskaya oblast started a movement of youth for technical progress. Many advanced workers in industry and agriculture followed the patriotic example of the crash worker of communist labor, Valentina Gaganova. The new movement is developing both in scope and intensity, its prospectives are unlimited.

Of Communist Labor.

A discussion on the theme "To live and work in the communist manner" took place at the plant imeni Lenina in Dnepropetrovsk. The folks were most concerned about a question of communist labor.

"It is known," some said, "that V.I. Lenin termed free labor for society outside of any norms, without consideration for any rewards as communist labor, necessary to man as the most important requirement for living.

But in our times such labor has not yet grown to a mass scale. It will be a common feature for people only under total communism. Do we then have a right to be called a collective of communist labor?

Perhaps it is best if only those for whom labor has already become a natural need, should engage in competitions?"

Formerly, communist labor was a topic of discussion and arguments for philosophers, economists, sociologists, whereas at the present time this issue is discussed by common workers and kolkhoz members. This is a sign of the times. It appears that the nature of this movement, its scope, depend on the resolution of this problem, which, at a first glance, appears to be purely theoretical.

Those who fail to see that communist labor is developing from socialist labor and that its features are forming gradually, are wrong. Certain komsomol activists reason approximately as follows: "Since labor has not become a requirement for you, since you have inadequacies, it is still too early to engage in competition!" Sometimes the komsomol committees decide for the young men and women whether they are good enough to participate

in the competition. But what if a person wishes to grow, to improve? Is it not clear that he must be given a hand and not turned away?

It is impossible to partition socialist and communist labor by some kind of a wall. Socialism and communism -- are two stages of a common unit. The highly productive labor of "volunteer, conscientious, amalgamated workers employing the latest technology" [See Note] is a characteristic for both stages. Such features of socialist labor as an attitude of an owner towards national property, a selfless concern for the interests of the society, comradely discipline, mass competition, an aspiration to those who are lagging behind up to the level of the leading workers, a widespread participation of the workers in rationalization and an association between production and science, will, in their fully developed form, distinguish labor under total communism. V.I. Lenin saw many of these communist features in the first workers who volunteered to work during holidays and weekends. Taking note of these features, Vladimir Il'yich called the labor under socialism communist labor, in a broad sense of the word. We term the new movement of the brigades and crash workers communist in the same sense of the word.

[Note] Lenin, V.I., Works, Vol. 29, page 394, 4th Edition.

The principal peculiarity of labor under communism will be the fact that it will become an intrinsic requirement for man. "Communist labor in a narrower and stricter sense of the word is unremunerated labor for the benefit of society, labor accomplished not as a fulfillment of a certain obligation, not for the acquisition of a right for certain products, not on a basis of predetermined and legalized norms, but voluntary labor, labor outside of any norms, without any remunerative arrangements, labor as a habit to work for the common good on a basis of conscientious (now a habit) attitude towards the necessity for labor for the common good, labor as a requirement of a healthy organism." [See Note].

[Note] Lenin, V.I., Works, Vol. 30, page 482.

Under total communism people will work to satisfy their requirement for labor, and not for material benefits. The process of labor itself will become a joy, a delight, and therefore itself the greatest stimulus for labor. People will labor in their specialties out of a feeling of the most profound sense of personal responsibility for all of society, on a basis of a moral habit of working for the common good.

The new competition expresses the certainty of Soviet people in a victory of communist labor. This certainty is based on their profound understanding of the laws of social development.

"...A transfer from the socialist stage of development to the highest phase -- is a historical process occurring in accordance with a law, which may not be voluntarily violated or circumvented." [See Note]. It follows, then, that the evolution

of communist labor is a historical inadvertency, as well as its conversion into an intrinsic requirement of human nature of a comprehensively developed man.

/Note/ Vnesocherednoy XXI S"yezd Kommunisticheskoy Partii Sovetskogo Soyuza, Stenograficheskiy Otchet (The extraordinary 21st Congress of the Communist Party of the Soviet Union, a Stenographic Record), Vol. 1, page 93, State Publishing House for Political Literature, 1959.

But for that purpose it is necessary to alter the nature of labor itself.

The basis for that will be a further development of common production on a basis of a highly developed technology. By the end of the seven year period 600,000 obsolete lathes will be replaced with new ones, the pool of metal cutting equipment will increase by more than 500,000 units, 1,300 automatic production lines will go into service, as well as over 50 experimental-demonstration, fully automated enterprises, the problem of a complex mechanization of agriculture will be resolved.

The development of automation, a widescale implementation of electronics, remote control, will bring about some changes in the nature of labor. Complex mechanization and automation of production are replacing heavy manual labor. They are establishing the beginning of a new type of activity, where it is difficult to determine the borderline between physical and mental labor. The concrete differentiation between mental and physical labor is being liquidated. Agricultural labor will become a variety of industrial labor. Many narrow specialties are merging and disappearing at the present time. Radical changes will occur in all of communal distribution of labor.

Automation and a complex mechanization of production demand a unification of labor with science. They propose a new type of worker, who has a creative attitude towards labor and is cognizant of his responsibility for the entire production process.

The grandiose growth in the productivity of labor on a basis of the new technology leads to a decrease in work time. This will create new conditions for the formation of a new type of worker -- a worker-creator.

The nature of labor will change, in that manner, on a basis of the development of productive forces and a perfection of production relationships.

A single set of objective conditions are, of course, inadequate for the development of communist labor. Labor, on its own, without the guiding educational work by the party, komsomol and other social organizations, is incapable of becoming a prime necessity of life for man. It is necessary to struggle in a steadfast manner for a strict realization of the principle "those who do not work -- do not eat", to further develop moral stimuli for labor in man. It is necessary to work towards a point where every Soviet man profoundly understands

the great social significance of his daily activity, and would see it as a decisive condition for the total victory of communism.

The party, its Central Committee and N.S. Khrushchev, with Leninist sagacity, saw in the new competition a materialization of the great foresight of V.I. Lenin regarding the victory of communist labor. The movement of the scouts of the future is conducive to a very rapid development of truly communist features in socialist labor and to the creation of the most favorable conditions for the establishment of communist labor.

Creative Labor on a Basis of New Technology.

Communism is inconceivable without a highly developed industry. Advanced technology, the achievements of present day science, a full scale mechanization and automation, a higher technical level of the cadres all created real possibilities for the establishment of conditions under which every worker would be capable of raising the productivity of his labor up to the level attained by the innovators.

Formerly there were no such conditions. Therefore, specifically in our times, the competition of achieving by 1963 a level in the productivity of labor that was planned for the end of the Seven Year Plan, on a basis of an example established by the people of Leningrad, developed on a wide scale. A movement under the slogan "Let us Become Equal to the Heroes", was born in the Ukraine.

The decisive condition for the creation of a material-technical basis of communism is a complex mechanization and automation of production. Therefore automatic machines are called the technology of communism. The collectives of communist labor were the initiators of a system of patronage of new technology by the komsomol. The widest scope of such patronage was attained after the June (1959) Plenum of the Central Committee CPSU, which placed a high valuation on the activity of the communist brigades in their implementation of the most perfect technology and techniques.

The Perm' komsomol members were among the first ones to start a movement for technical progress. They were supported by the Kharkov, Sverdlovsk and Moscow komsomol members. The Moscow city komsomol organization patronizes the implementation of automation and complex mechanization of 32 industrial enterprises.

Some 80% of the production at the 1st State Bearing Plant will become automated by the end of the Seven-Year Plan. A komsomol headquarters was established at the plant to patronize automation; young cadres were selected and are undergoing training for work with the automatic machines; a movement for the amalgamation of the specialties of charger and machinist is

being conducted. It was decided to train all the machinists within a period of one and a half years -- to raise them up to the level of the chargers. Each brigade and every member of the brigade are assuming a responsibility for implementing new technology and techniques in their sector.

Participants of a movement for communist labor at the plant for the manufacture of reinforced concrete products at Stavropol'-on-the-Volga proposed to mechanize all of the manual operations themselves, without waiting for the technical refurbishment of the enterprise according to the plan. Formerly, when the mechanization of labor consuming operations was mentioned, it was limited to an entry in the minutes of the meeting, such as "Asking guidance...". At the present time, however, the komsomol have taken the matter into their own hands. The secretary of the komsomol committee at the D. Darakhvelidze states that it all began with an offer by the komsomol members offered to construct an electric cart for the movement of steel to the workshop. Vitaliy Knyazev, Ivan Gipikov, Mikhail P'yanov, Yuriy Yerofeyev, Viktor Shirokov, and Gennadiy Lavin all worked with enthusiasm. They had to surmount many difficulties; the administration did not extend its support to them at first. But the komsomol members believed in their own abilities. They developed a draft for the entire armature shop themselves. But most important -- they were supported by the Party Committee, which obligated all the communists to aid the young people.

Prior to the reconstruction of the technological flow, which was accomplished by the young armature workers, the shop produced 250 tons of armature per month, whereas now it yields 400 tons per month. After completing the reconstruction, the production of armature increased by an additional 100 tons per month. Each spot welding machine replaces ten welders. The shop is now clean, there is no soot or smoke in the shop now. They themselves installed a pneumatic cement unloading machine in the concrete mixing shop, which means that the heavy labor of the cement loaders is no longer necessary. The example established by the komsomol members at the reinforced concrete products plant has already been followed by many other enterprises of the Kuybyshevskaya oblast.

The labor consuming processes are being mechanized by the young agricultural workers as well. Just one year ago the low breed cows yielded barely 1,700 kilograms of milk each, at the Stavropol' kolkhoz imeni Ipatova, despite the fact that it was serviced by an unusually large staff of milk maids and herdsmen. The new director, Aleksandr Tkachenko, milk maids Nina Pertseva, Maria Tolmacheva and Yekaterina Stan'ko, decided to transform their farm into a plant producing cheap milk. This example was supported by the party organization. Of course, without the aid of the communists, the komsomol members would have had a hard time.

They started by economizing on feed. Then they managed to construct a milking compartment as an addition to the cow shed; they established electrical milking and a suspension cable way. As a result of this the productivity of labor increased 2.5 times, and the number of people working at the farm decreased. At the present time three milk maids service 326 cows, whereas previously seven milk maids serviced a hundred cows. The cost of production for a litre of milk decreased twofold, up to 60 kopeks. The milk yield increased by 650 kilograms per cow. During the current year the komsomol members are striving to lower the cost to 30 kopeks per liter. For that purpose they will fully liquidate manual labor and even horse traction. The supply of feed and mechanized cleaning of barns will be done by two tractors with the necessary attachments. The komsomol members at the farm have decided to grow feed, harvest it and to store the silage.

As a result of the mechanization of the labor consuming processes the young people acquired a considerable amount of free time. They planted a beautiful garden in the steppe, constructed a summer-house there, installed some plumbing and even put together a fountain. Many of those who tried to talk Aleksandr Tkachenko out of moving to the farm would not mind working there themselves now. The staff of the farm proudly bears the title of a communist farm.

The patronage of the participants of the movement of new technology, the automation of production, will be conducive to the fact that the labor which is sometimes hard and tiring, will become a source of joy and satisfaction. It is incorrect, however, to think that under communism labor will be treated as a form of entertainment and recreation. Marx wrote that creative labor is "a devilishly serious matter, and a most intensive form of concentration".

Heavy labor is still preserved at many enterprises, especially at the kolkhozes and sovkhozes, and at construction projects. The machines are replacing it at a rapid tempo, but it still exists. Some consider that those units which still employ manual labor are not eligible to compete for the title of a collective and crash worker of communist labor. Life has conclusively negated such assertions. The purpose of the new movement first of all consists of a struggle for a communist attitude towards labor. A communist attitude towards labor itself is a powerful impetus for the development of production, and a rise in the productivity of labor.

Seven years ago, in March of 1953, a young married couple, Vera and Aleksey Rybachek, came to the administrative office of the "Krasnoye Sormovo" kolkhoz, and asked to be put to work in the animal husbandry sector. The chairman of the kolkhoz critically glanced at Vera's tiny figure, but assigned her as a milk maid to the farm, and her husband was assigned

the job of a herdsman. There were not enough people on the farms, there was a lack of feed, the milk yield was not more than 700-800 liters per year, per cow. The animal shelters were poorly constructed, there was a lack of the simplest mechanization.

It was hard from the beginning. The work was new to Vera, even though she did used to milk at home rather frequently, but that was only one cow and here on the farm she was assigned a whole group of cows. After the September (1953) Plenum of the Central Committee CPSU, conditions with the animal shelters improved. The matter of cattle feed improved as well. As a result of the persistent labor, an adequate and a skillful feeding of the cows, the first success was attained. In 1956 Vera milked over 2,200 liters of milk per cow and proposed to milk not less than three thousand liters. After that matters improved further. During 1959 Vera obtained 5,125 liters of milk per cow.

The milk maid's lot is a difficult one, when technology does not come to her assistance. "In our kolkhoz," Vera was saying, at the December (1959) Plenum of the Central Committee CPSU, "there are 26 tractors, 17 combines and many other agricultural technology. The existence of technology made it possible to mechanize many of the labor consuming field tasks. In animal husbandry, however, mechanization is still quite inadequate. Much work is done manually."

At the present time extensive work is being conducted at the "Krasnoye Sormovo" kolkhoz in the mechanization of animal husbandry. Mechanization will considerably facilitate the work of the milk maids. At the Plenum Vera stated that her own highly productive group she relinquished to another milk maid, and took over a group of cows yielding less milk, and obligated herself to milk not less than six thousand liters per cow per year.

Many of her older comrades are learning from milk maid Vera Rybachek. Due to the persistent, comradely labor, all the milk maids of the kolkhoz animal husbandry farm milked over four thousand liters of milk per cow from 130 cows. In January 1960, the farm was awarded the title of a collective of communist labor.

The example established by the Hero of Socialist Labor, Vera Rybachek, indicates that it is possible to participate in the movement for communist labor anywhere.

But does that mean that the title of a collective or crash worker of communist labor should be awarded irregardless of what the price was for achieving such high results? Of course not! It happens that in certain komsomol organizations the difference between precepts of the new movement and common production obligations, which have always existed, is not distinguished. It is sufficient to fulfill the program by 110-115%, for everyone to study in the political circle and to raise their cultural level, and the honored title is awarded to the brigade. This unifies and simplifies the essence of

the movement, the most important task of which is a struggle for the implementation of new techniques and technology, of advanced methods of labor and an improvement in the organization of production. It is not enough to just overfulfill the plan. The principles of competition demand an increase in the productivity of labor not through an overexertion of effort, but through an even development of innovation, technical creativity and rationalization.

The mass technical creativity of the workers is the most important peculiarity of communist labor. The new movement develops it. In the first year of the Seven-Year Plan, the group of rationalizers, people of creative thought, increased by 600,000 persons. Let us, for example, take the Yaroslavskiy tire plant. Before the competition among the collectives and crash workers of communist labor became developed, the plant included 308 young rationalizers and inventors, whereas at the present time there are 1,100 of them. The first common construction bureau was born in the Sverdlovsk oblast at the open hearthshop komsomol organization of the Uralvagonzavod plant, and included young specialists, foremen, and production leaders. The young specialists are working on the problem of the mechanization of labor consuming processes; they are drafting plans for new equipment, and extend technical aid to the young rationalizers. Similar groups first started at the other industrial enterprises as well. These facts indicate that the young technological intelligentsia is finding its niche in the movement for communist labor. At the present time the workers are constantly rising up to the engineer's level, and many engineers join the producers' brigades, and assume guiding roles in them.

Rationalization manifests not only the interest of the workers in raising the productivity of communal labor, but a love for the process of labor itself, which unites with science and becomes transformed into true creativity. The title of collective and crash worker of communist labor is awarded primarily to those who proceed along new paths, those who utilize technology to a higher degree, to those who are constantly improving the technology, the organization of labor, introduce their own rationalized suggestions, even though they at first may not be very substantial.

It should not be thought that the honored title is deserved only by collectives that are ideal in every respect, which introduce something radically new into the organization of production and yield a saving of many thousands. There, of course, are such brigades. But "small rationalization" also is -- an improvement in electric illumination, organization of work areas, etc., induces a spirit of creativity and innovation in the young workers. The communist labor brigade of Mikhail Romashev, from the Leningrad metallurgical plant, is a good example in this case, which was the first one in the Union to organize a complex

collective plan for the fulfillment of its seven year assignment in the productivity of labor within a period of five years. The plan includes all the hidden reserves of productivity, up to the finest details, the organization of labor, work areas, and etc. It turned out that even such items as little tool chests will be conducive to faster work, if they would be of a more rational construction, if it will be possible to store the necessary measuring, cutting and auxiliary tools in it separately. The same applies to the shelving of finished products. Considerable savings were yielded by the provision of the machines with a permanent assortment of attachments and implements. The brigade includes a number of other very important measures. Such plans for the seven year period now involves over 150,000 young inhabitants of Leningrad.

To Learn the Direction of Communal Affairs.

The initiative displayed by inhabitants of Leningrad in the preparation of personal plans for the Seven-Year Plan found widespread support among the brigades and crash workers of communist labor. The young workers themselves calculate the assignment, and evaluate their power. In order to complete the Seven-Year plan for the productivity of labor within a period of five years, the productivity of labor must increase 1.4 times faster than planned. This coefficient is used by the young people for the determination of concrete obligations: shift, monthly and annual. Every young man and woman acquires the habits of an owner of the socialist production, determines their own position in the great creative work of the entire people "their sector in the Seven Year Plan" (N.S. Khrushchev).

Communism appears before us as a clear indication of the results yielded by the personal labors of everyone, it becomes everyone's personal affair. The workers and kolkhoz members appear to ask themselves this question -- "What did I do for the Seven-Year Plan?" Through labor, man joins in the common, nationwide undertaking, contributes his own share. This contains the essence of the labor attitude towards communism. It became the flesh and blood of the Soviet people. Even the bourgeois statesmen are compelled to admit this. A. Harriman, in his book entitled "Peace with Russia?" admits that "I was amazed by the interest and pride that I found was taken by certain workers in their personal contribution towards the attainment of the national goal".

A labor attitude towards communism is the opposite of a narrow, consumer's attitude towards it, as a type of society where haughty laziness and idleness will reign, and all the people do is receive remuneration according to their needs. The movement of the brigades and crash workers of communist labor strikes a blow at such narrow concepts. The labor attitude

towards communism is becoming a moral norm for the Soviet people.

The movement of the brigades and crash workers of communist labor combines the search and innovation with a concern of the rank and file workers for an increase in the productivity of labor, with the zeal of true masters of socialist production. V.I. Lenin wrote that communism starts where this type of selfless concern of the rank and file workers, for an increase in the productivity of labor, for the protection of every ton of bread, coal, iron and other products, that surmounts the difficulties inherent in heavy labor.

Comprehensive economic plans, "the komsomol money box", economy and thriftiness raids, "the All-Union komsomol electric power plant of the Seven-Year Plan" -- all these affairs include the active participation of the brigades and crash workers of communist labor. They develop a sense of ownership among the workers, or, as S.M. Kirov used to say, "a sense of socialist property". These feelings are an inalienable part of the moral demeanor of the communist man.

Every master supports and strengthens order in his own home. Communism is untenable without discipline. This was especially stressed by Nikita Sergeyevich Khrushchev at the June (1959) Plenum of the Central Committee CPSU: "In the final analysis everything will depend on man, since, if the automatic production line is serviced by a single person, who proves to be undisciplined, such a worker will cause untold damage to production, a much greater damage than would be caused if this person worked at a separate machine." /See Note/.

/Note/ Khrushchev, N.S., Za Dal'neyshiy Pod'yem Proizvoditel'nykh sil Strany, za Tekhnicheskii Progress vo Vsekh Otrasyakh Narodnogo Khozyaystva (For a Further Upsurge in the Productive Forces of the Country, For Technical Progress in all Branches of the National Economy), State Publishing House for Political Literature, 1959, page 36.

The observance of the basic rules of labor discipline became a habit for the majority of Soviet people. A.F. Boychenko's brigade at the "Rostsel'mash" plant communist obligation contains the following note: "Points prohibiting unauthorized absentsism, and the violation of production discipline are omitted as they have already been eliminated in our collective."

But the socialist labor discipline does not amount to just that. V.I. Lenin called a discipline of "independence and initiative in the struggle." /See Note/. Its most important demand -- a struggle for higher productivity of labor, for high quality products, to work better today than yesterday, and tomorrow to work better than today. These demands became the motto of the scouts of the future, who are developing a communist type of discipline in labor. Let us, for example, take Tursunov Akhunova, a Hero of Socialist Labor, from the kolkhoz

imeni Kirova of the Tashkentskaya oblast. Not so long ago a considerable amount of the work was done manually. Even though there were sowing machines, machines for cultivation and harvesting of cotton, most of the kolkhozes were not using them. Tursunoy could not tolerate that. In 1958 it reached a point where certain conservatives refused to allow her to work with a machine, gave her a bag and told her to "pick cotton like everyone else is picking cotton". The young woman had to overcome the resistance of her own family, but she boldly challenged the old habits, stagnation and backwardness. After having studied the machine to perfection, Tursunoy now picks as much cotton as a hundred people. The communist labor discipline brought about a labor feat.

Note/ Lenin, V.I., Works, Vol. 27, page 475.

Communism is frequently called "a kingdom of freedom". Freedom, duty, discipline. Can they be combined?

Valentina Gaganova saw no contradiction in this case. She accomplished her feat as a simple, common matter: "One must aid one's comrades!" A sense of duty became second nature to her. This is the way people will act in a conformed manner with regard to the fully realized demands for the development of production. Cognizant discipline, which becomes a habit, is not a burden, oppressing man. A.S. Makarenko was right when he stated that "discipline is freedom".

To live in a communist society means to direct the communal affairs. This means that it is necessary to educate in the youth not only a "sense of the owner", but to inculcate managerial habits as well. Nikita Sergeyevich Khrushchev, in his report to the 21st Congress CPSU pointed out paths for developing the socialist state system into a common communist self-rule. One of these paths is a parallel inclusion of the communal organizations in the fulfillment of those functions, which were formerly carried out exclusively by the state.

The komsomol has never before participated in the resolution of such large economic tasks as at the present time. At the present time self appointed communal youth organizations started to appear, which fulfill individual functions in economic leadership. Komsomol staffs are functioning at all of the large construction projects, which along with the economic organizations, are responsible for the work front, the cultural-public service, and a technical training of the young workers. For the resolution of these tasks the staff involves a large segment of the personnel, members of the brigades and crash workers of communist labor. The experience gained by the work of the komsomol staffs has fully justified itself: komsomol construction projects start functioning in record time.

Komsomol organizations and brigades of communist labor assume a part of the tasks for the professional training of cadres, of raising their skill levels. Universities of science

and technology are created on a communal basis, national institutes of advanced experience, technical departments of liberal arts universities, rural youth clubs, night courses for young mechanizers and schools of advanced experience.

There was a time when only the well known scientists, philosophers and artists had their own schools. At the present time many young fighters for communist labor have their own students: Yekaterina Zaparozhchenko, a Hero of Socialist Labor -- a milk maid from the kolkhoz imeni Kirova, of the Zaporzhskaya oblast; Yuriy Zashliapin -- a steel smelter from Nizhniy Tagil, a supernumerary member of the Talin city komsomol committee; Leo Raun and many, many others.

There is a particular abundance of such schools in Armenia, the Stavropol'skiy and Krasnodarskiy krays, Vinitskiy, Kirovogradskaya and other oblasts.

In the Zaporzhskaya oblast interesting experience was acquired by the Berdyansk inter-plant school of advanced experience, where the young people who have entered the competition for a title of collective and crash worker of communist labor, perfect their skill. All the graduates of this school became communal instructors of production training. On communal bases, they fulfill the same work that is accomplished by the regular staff workers of the enterprises. The communal instructor of advanced experience is an important person in the collective. When Petr Semenikhin's youth brigade of lathe operators from the Berdyansk dock equipment plant entered the competition, some people took it rather skeptically. Its members were striving to follow "the book", but barely managed to fulfill the plan -- they obviously lacked experience. They then decided to send their brigade leader to the school of advanced experience and delegated him with the task of learning progressive labor methods. Petr Semenikhin mastered the rapid cutting of metal at the school and successfully passed on his experience to the other members of the brigade. At the present time many members from other collectives are learning from them.

The komsomol-youth control posts, raiding detachments and "light cavalry" brigades are a significant school for training youth to participate in industrial management. In order to conduct effective production quality control, to observe economy measures, to be able to effectively deal in the internal production reserves, the communal controllers must raise to the level of people who are conducting the same work in the administrative sectors.

"Having held executive positions", the young men and women will personally experience many managerial difficulties, will complete a school on the mastery of the rules of socialist dormitories, and will learn to have a communist attitude towards common property.

The youth, however, is studying not only production

matters. Let us, for example, take Nikolai Lozhkov's brigade of shaft No. 38 of the Permskaya oblast. The brigade includes members of the komsomol committee as well as safety instructors, members of the city komsomol committee. Everyone has a social obligation. This may be said about any collective of communist labor.

Rita Samodurova is well known at the Moscow acoustic devices plant not only as a good assembly worker: Rita is already working for three years as a pioneer detachment leader at the Verkhne-Likhoborskaya secondary school. When she came to the class the children were living in discord, many lagged behind in their studies. Rita had to devote much energy and strength in order to make the pioneer work interesting and to create a friendly collective in the class. Rita is aided by her communist labor brigade. The assemblers assumed patronage of the school children, they train the boys and girls in the simplest labor habits. Rita has so much initiative and love for work with the children! For her, just as for many others, the komsomol assignment became a favorite occupation, her second "communal profession".

In those areas where there are people like that, it is possible to convert the physical culture, mass-culture, and propaganda work to a communal basis. Of great significance in that are the "schools of communal professions". They train mass workers-initiators, physical culture instructors, propagandists of the book, editors of wall newspapers, and etc. After completing these schools, the young men and women conduct the same work on a free basis that is normally conducted by the mass-cultural workers and physical culture instructors. Many of those attending the schools of communal professions are crash workers and members of communist labor brigades. The time is not far distant when a majority of the clubs and physical education collectives will function completely independently.

The direct participation of the workers in the direction of communal affairs is an important peculiarity of communist labor, which is developing and is thoroughly supported by the new competition.

To Study and to Help Others.

"To learn to live and work in the communist manner" -- these words spoken by Nikita Sergeyevich Khrushchev are inseparably associated with the Leninist legacy "to learn communism", are its direct continuation and development under the present historical conditions. This slogan is an absolutely practical task, that is being carried out specifically in our times.

The Soviet people are building communism in a cognizant manner, with a profound understanding of the laws of social development. The assimilation of a Marxist-Leninist viewpoint

becomes a requirement for the Soviet people under the present day conditions. It is such a communist viewpoint that points out to the workers the great goal of their labors, brings about an unprecedented upsurge in energy and a development of creative initiative.

The movement of the brigades and crash workers of communist labor serve as an example of the conscious participation of the people in perfecting the production, and the creation of communist relationships.

In studying many practical questions, the party thereby resolves extensive theoretical problems as well. Therefore it is necessary to study life profoundly, to generalize the practice acquired in communist construction, and on that basis to learn Marxism-Leninism. This is understood by the collective members, crash workers of communist labor. For them, therefore, the study of Marxist theory is not a simple repetition of the truisms of "pure" communism, but a conscious participation in a transformation of this theory into life. The movement of the brigades and crash workers of communist labor, by joining a study of communism with productive labor, is a powerful method for the cultivation of a communist viewpoint.

"To learn communism" means not only to comprehend the basic tenets of Marxism-Leninism, but to aspire for a profound assimilation of all the achievements of modern culture.

The desire to work in the communist manner would have remained a good wish for the participants of the new movement, if they did not raise their general educational and cultural-professional levels from day to day. This is an objective necessity dictated by the tumultuous development of science and technology. In order to direct an automatic production line, experience in mechanical control is necessary as well as a profound knowledge of modern equipment and of the technology of the entire process of production. The worker will cease being a mere executor, he will combine the features of a controller, operator and charger. The level of his knowledge must come constantly closer to that of a technician or even of an engineer. Therefore the initiative of the Kharkov komsomol members, who propounded the motto "Engineering knowledge for every young worker!" expresses the vital requirements of production. A worker of the future is unthinkable without a general politechnical education, without a knowledge of the bases of contemporary production, an extensive professional training and an employment of advanced methods of labor. The new competition is "a most important factor in the obliteration of material differences between mental and physical labor". [See Note].

[Note] "To the Participants of the All-Union Conference of Leading Workers in the Competition of the Brigades and Crash Workers of Communist Labor", Pravda, 28 May, 1960.

Marx wrote that under conditions where man only guides the production "not labor itself, which is performed by man, nor the time which he spends in labor but...the development of a common man -- this is what appears as a basic foundation of production and wealth." [See Note].

[Note] From K. Marx's unpublished manuscripts. The magazine Bol'shevik (Bolshevik), No. 11-12, 1939, page 62.

The new movement, for the first time in history, demands mandatory study of its participants.

The Soviet system offers the workers the broadest possibilities for acquiring an education. Some 753 higher educational institutions, 3,329 technical schools, 21,200 workers' and rural youth schools as well as schools for adults are all at their disposal. The reform of national education, a consolidation of the ties between the school and life, a shorter work day, the extension of special privileges to those who successfully combine study and work, are conducive to an upsurge in general education and cultural professional level of the youth. Four million young men and women combine their studies with work.

One of the most important tenets of the competition first of all demands a rise in the cultural-technical level of its participants. Interesting experience was acquired by the Stalingrad tractor plant. The collective of that enterprise planned to increase the productivity of labor 1.5 times by 1965, on a basis of an implementation of the newest technology, which will permit them to increase the production of tractors by 2.3 times. Under the direction of the party organization, the kom-somol committee conducted extensive work for increasing the technical knowledge of the young workers. A widespread network of schools, courses and circles was created. Experienced engineers and technicians as well as over a thousand foremen and cadres workers were recruited as instructors. The communists were setting the example. As a result, in 1959, 8,800 young workers at the plant increased their knowledge and work skills at the schools of advanced methods of labor and mastered secondary as well as contiguous professions. All this was conducive to an increase in the productivity of labor.

The 6th Plenum of the Central Committee of the All-Union Lenin's Young Communist League, which took place in October of 1959, appealed to the participants of the movement of brigades and crash workers of communist labor with a call to raise their skill level, to acquire one or two contiguous or second professions and to thoroughly study the machine or lathe with which they are working, in the course of the year.

Study, without loss of work time, is a difficult task. But the brigade members and crash workers of communist labor have learned to combine work with study. The combination of education with productive labor is the only method of educating a comprehensively developed man, who must not only know much, but,

as V.I. Lenin used to say, he must also "know how to do everything".

A movement to master the adjacent professions developed on a wide scale at the brigades of communist labor. The first brigade to win the honored title, the construction of the Novo-Krivorozhskiy mine beneficiation combine imeni Leninskogo komsomola, was the concrete pourers brigade led by Nikolai Kotsyuba. Every member of the collective has 2-3 construction specialties, and Nikolai himself has 12. If the reinforcement metal is not ready -- a welding machine is in Kotsyuba's hands, if an area is to be cleared for construction, he drives a bulldozer, if the crane operator is absent -- Nikolay confidently maneuvers the buckets of concrete.

The mastery of the most variegated production habits became possible due to the fact that the young workers profoundly penetrate into the essence of the production process. Communist labor assumes a multilateral development of the personality. The transformation of the young workers into multilateral specialists overcomes a certain professional narrowness, prepares the youth for communist labor. Due to the introduction of polytechnical training, a close association of training with productive labor, man will not be forever attached to some single activity. This, however, does not mean that under communism a transfer from one form of labor to another will be accomplished entirely at will. It only means that man, knowing the general bases of production, will be able to freely select a specialty for himself without limitations due to low cultural-professional level.

Today, studies and an improvement in the skill level cease to be a strictly personal matter. This was noted and described by Nikolay Pudovkin, a brigade leader of builders from Stavropol'-on-the-Volga, in his brochure entitled "The Brigade Gains Momentum". Having entered into competition, all the members of his brigade decided to study. But mason Yevgeniy Plotnikov dropped his studies. He earned good wages and was quite satisfied. Nikolay Pudovkin shows in a very graphical manner how life in the brigade, the appearance of people with a ten year education, the studies of all the young workers led to a point where Yevgeniy began to be "bothered by his conscience". Attraction to science and the perfection of knowledge acquire a profound moral content, it becomes a moral norm for people of communist labor. For them "the acquisition of new knowledge, a rise in the cultural level" is a "primary need". This was stressed by N.S. Khrushchev in his speech at the conference of the leading workers in the competition of brigades and crash workers of communist labor.

Therefore the trade union and the komsomol organizations aspire to satisfy the great demand of the youth for knowledge in a more comprehensive manner, by using the most variegated

types of training. It is incorrect to consider that a participant in the competition must study only at some educational institution. Everyone is able to decide themselves whether he continues his education at a school, technical school, higher educational institution, through special courses designed to raise the skill level, at a university of culture or an institute of new technology. Everyone is eligible to compete for the honored title, independently of his general educational and professional training. If a comrade falls behind, it is necessary to help him, to raise him to your own level, to arouse a desire to learn in him.

Comradely assistance to those who lag behind -- is an important feature of communist labor. It is manifested most vividly in the initiative displayed by Valentina Gaganova, who started the mass movement for transfer to the sectors that are lagging behind, in order to raise them to the level of the leading sectors. The example set by Gaganova spread throughout the entire country. Twenty four thousand leading young production workers followed her example.

The people's initiative gave birth to the most variegated versions of this movement. It is interesting that at almost the same time such initiative occurred at two opposite ends of the country, which at Stalingrad was called "1+2". V. Vedeneyev and M. Nikitin, operators of the Stalingrad ship docks, following Gaganova's example, promulgated a motto: "If you attained a high level -- raise your comrade, train him and transfer your experience to him." Nikitin and Vedeneyev decided to train two people in the course of a year in the advanced methods of labor.

The same type of movement occurred simultaneously at Leningrad. Every advanced young worker of the Okhotinsk chemical combine resolved to transfer his experience to two of his lagging comrades.

An aspiration to work in the communist manner stirred the intelligentsia as well. Ye. Pronkin, V. Chervyakov and V. Andreyev, young technologists at the Moscow automobile factory imeni Likhacheva appeared with the initiative to transfer knowledge to workers that they acquired at the institute and the technical school. They help the young workers to raise their skill level, general educational knowledge and their cultural level. This can be done by every young specialist.

Many young scientists refuse payment for giving lectures and consultations during their free time. Engineers, technologists and other specialists provide free training in industrial professions for young workers and kolkhoz members. Universities of culture are established on communal bases, as well as institutes of progressive experience, innovator's schools, and etc.

The moral effect of true communist labor is tremendous. Several months ago a young engineer of the "Rostsel'mash", Konstantin Mikhaylov, refused remuneration that was legally due

him for the training of six students in workers' professions. Along with Mikhailov, foremen Yevgeniy Yevladov and Viktor Grinenko resolved not to accept payment for the training of novices. Mikhailov quite justifiably remarked that he himself is indebted to the workers, who helped him to supplement his theoretical knowledge through practical experience. The workers, who are working at the neighboring lathes, also participate in the training of the novices along with the foreman or the engineer. Why should the engineer then be paid for it? In addition to that he is more than anyone else, interested in the workers raising their levels of skill and studying constantly. This is the way Konstantin Mikhailov reasons, and this is the way tens of other people are now reasoning at "Rostsel'mash".

Foreman Viktor Sidorenko, a party organizer at the railroad shop, trained 20 people in his skills and gave them a 110 hour theoretical course without charge. Komsomol member Mikhail Belousov, leader of a communist labor brigade of the combine assembly shop, trains six workers free of charge, and at the same time guides the practical industrial training of two students, also without charge. Some 137 engineers, technicians and highly skilled workers are providing free training to over one thousand novices and students at "Rostsel'mash", who are receiving their practical industrial training there.

An aspiration to help the young people, to pass on their knowledge to them -- this is a characteristic feature of the intelligentsia, which joined the movement for communist labor. The passing on of one's experience and knowledge to others becomes a moral duty, transforms into a moral norm.

A justifiable thought of supplementing the creed of the brigades -- to make assistance to those lagging behind a mandatory condition for engaging in the competition, was expressed at the All-Union Conference.

The movement of crash workers of communist labor is developing not only in the sphere of material production. Doctors, teachers, scientific workers and cultural workers also strive to work in the communist manner. This also equally applies to the youth occupied in public service enterprises, in trade and in the network of public food service. Life will evolve criteria which will permit them to acquire the title of crash workers of communist labor.

Stimulus for Work.

What does man work for? What motivates him? Only by answering these questions is it possible to reveal man's attitude towards his work.

The significance of the initiative displayed by V. Gaganova is not only in her aid to those lagging behind. Valentina disregarded the fact that there was a decrease in her wages for a

period of time. N.S. Khrushchev said that -- "the value and noble features of this person's deed lie in the fact that she was prompted not by material considerations, but by an idea, an ideological devotion to the communist order. And for the sake of this order, man is willing to undergo personal sacrifices." [See Note].

[Note] Khrushchev, N.S., Za Dal'neyshiy Pod"yem Proizvoditel'nykh Sil, Za Tekhnicheskiiy Progress vo Vsekh Otrasyakh Narodnogo Khozyaystva, page 8.

The initiative displayed by V. Gaganova and by her followers speaks of the fact that labor in the name of society becomes a moral requirement, and the communal motives become dominant in the activities of the Soviet people. This was especially stressed by Nikita Sergeyevich Khrushchev in his report at the 21st Congress CPSU: "The feelings of the majority of Soviet people are subjugated to a great ideal -- to be useful to society, and to constantly create new material and cultural benefits. Specifically, this and not a desire for personal gain, as under capitalism, is the basic motivator for the activities of the Soviet people." [See Note].

[Note] Vneocherednoy XXI S"yezd KPSS. Stenographicheskiy Otchet, (Extraordinary 21st Congress CPSU. Stenographic Record), Vol. I, page 57.

Ya. S. Chizh, an outstanding pig-tender from the kolkhoz imeni Shvernika of the Zolochevskiy rayon, L'vovskaya oblast, told at the December (1959) Plenum of the Central Committee CPSU how, on his own initiative, the kolkhoz lowered his rating on several occasions, and why he requested the administration to do that: "My working conditions are constantly improving and even with lower rates my income remains high, while the conditions for successful fattening creates a large collective, and it would be unfair if just one person reaped the benefits. I consider that the advantages must be received not by just a single person, but that these advantages must be received by society, the state and all the people. Even the progressive methods I do not consider as personal property, which may be bought and sold, but a common acquisition of the entire Soviet people. I would like to say to all the leading workers -- if you show how to work in a new manner, mention to the first few that the norms and ratings should remain unchanged."

In the course of the expanded building of communism the growing role of moral stimuli for work will be an index of the gradual transformation of work, in the eyes of all members of society, into a prime requirement of life.

A system of moral encouragement for the leading production workers is developing in the komsomol organizations. An important stimulus is the title of a crash worker and a member of a brigade of communist labor. The honorable mention of leading workers badges, the presentation of pennants and banners,

photographs by an unfurled komsomol banner, the award of honorable titles such as "the best young builder", the "best young milk maid" and others are widespread; evenings devoted to honoring leading workers are also conducted.

The growing role of moral stimuli for work does not, however, mean that it is possible to violate the principal of material interest of the workers in the results of their work.

Under socialism the communal motivation incentives become inseparably intertwined with the people's viewpoints regarding work as a means of earning a living; the attitude towards work as a matter of honor is inseparable from the duty to work. This attitude towards work may not be split. V.I. Lenin stressed that only by combining material interest with revolutionary enthusiasm of the masses, is it possible to build socialism.

Under a socialist society all the labor performed by the worker is socially necessary. Therefore the material interest of the toiler in the results of his labors are not limited by a concern for his earnings. Labor becomes a social issue, labor for the common good, that carries the respect and honor of the people.

In addition to that it must be considered that under the conditions of socialism, a considerable and an ever increasing portion of the material and cultural benefits are divided among the members of the society, independently of the amount or quality of labor performed by them, i.e. free of charge. Society bears considerable expense in providing free education and medical care of the citizens, for social security, aid to families with many children, for free club, library and other services. This communist way of raising the welfare of the citizens, for the satisfaction of their requirements, is of great significance for the development of a moral stimulus for work. This is understandable: each person feels concern for himself on behalf of society. "Therefore, in the Soviet man, the desire for personal gain and personal property is eliminated, the feeling of collectivism and concern for the common welfare becomes constantly more developed." /See Note/.

/Note/ Ibid., page 56.

An attitude towards labor as a means of earning a wage, also reflects economic relationships in socialism. It is exclusively socialism which originates a system of distribution according to work. We know that under capitalism wages are not payment for work performed. The actual distribution in that case is accomplished "not according to work, but, primarily, on the basis of capital, it is regulated according to the laws of cost, profit and land rent." /See Note/.

/Note/ Ibid., page 99.

Therefore it is incorrect to consider an attitude towards labor as a means of acquiring an income, as a remnant of capitalism. A remnant of capitalism is a habit of considering labor

only as a compulsory obligation, only as a means "to make money" and nothing else.

Under socialism, when an abundance of material goods has not yet been attained, conscientious Soviet toilers justifiably see their labor as a way of obtaining the means for subsistence. This is aided by a strict adherence to a great principle of socialism: "Those who do not work -- do not eat", a struggle against those who shirk useful work.

Attempts were made at several of the collectives of communist labor to revoke the system of remuneration for labor and to create a general fund, divided equally among the workers. In certain cases a portion of the distributed wages was appropriated for automation of the workshop and for other projects. All this was brought about by the most noble aspiration of the young people. Each brigade usually includes some more or less skilled workers, the so-called "profitable" and "unprofitable" work and therefore the difference in wages. Desiring to end this "injustice", the young people were forgetting that an abundance of material goods has not yet been created and that the distribution of the wages on an equal basis, naturally, can not satisfy the very different requirements of the various brigade members. Wage-levelling completely fails to solve the problem of a "just" distribution. More than that, it acts as a hindrance to an increase in the productivity of labor, and, consequently, to the development of the movement for communist labor.

At the L'vov plant, for instance, all the members of one of the brigades of smelters received equal wages, irregardless of their skill rating. This did not stimulate the workers to study further. That is apparently why there were only two people in the brigade who continued to study and to raise their skill level. It is incorrect to consider that this method should be used to train the youth for unremunerated labor under communism. Material interest -- is an important stimulus for better work, a rise in the productivity of labor and the creation of more products. It makes work a communal matter and compulsory, it teaches people socialist discipline, develops a habit for work, and, thereby, becomes a means for converting labor into a prime necessity of life.

Therefore the young people very soon begin to oppose the wage-levelling system. But what can be done with the "unprofitable" work? This is a question that disturbs many people. A brigade of smelters of the Orlov "Tekmash" plant assumed the correct attitude in this respect. There was a firm opinion in the shop that the moulding of spools is an unprofitable work. The brigade requested that this work be assigned to it. They for a long time thought about how to attain a high productivity. The search was rewarded with success. The moulding of spools was transferred to a lathe as a result of the brigade's suggestion. Now twice as many parts are moulded during each shift. Talk

about "unprofitable" work is no longer heard. By mechanizing production, assistance to those lagging behind and a rise in their skill levels, the wages of the young workers are levelled out.

Under socialism, when labor becomes a matter of honor, when it is done in the name of a great goal, the material stimuli become closely intertwined with the moral stimuli, the significance of which constantly increases.

Considerable harm may be caused by a violation of this combination, on the other hand, by attempts to establish hot house conditions for the brigades and crash workers of communist labor, to establish special material incentives for them. In certain areas lectures and universities of culture were established only for those participating in the competition for communist labor. Individual directors fail to understand that by doing so they narrow the new movement, and artificially prevent it from becoming a nationwide socialist competition of the workers.

"We do not need a glass cover", said Mikhail Dovzhik, leader of the first brigade of communist labor in Kazakhstan, of the "Yaroslavskiy" sovkhos. (At the present time Mikhail Dovshik, following V. Gaganova's example, transferred to a lagging brigade at the same sovkhos). Participants of the movement agree with Dovzhik. They enter the competition not for personal profit, but for the achievement of a great goal -- bringing closer the victory of communism in our country.

Brigades and crash workers of communist labor under ordinary conditions, using the same machinery as the others, on same land as the others, by working in the communist manner, achieve better results.

A proper combination of moral and material stimuli is the most important condition for training in the communist attitude towards labor.

Moral Obligations of the Participants of the Movement.

During the period of the building of socialism a direct task of the party was the socialist reorganization of the mass consciousness, whereas at the present time the party is confronted with the task of a specifically communist education, and the formation of a consciousness among the people on a basis of the developing communist relationships.

"Communism grows out of socialism, and is its direct continuation.... Even at the present time communist forms of labor, organization, production, are developing as well as such communal forms of public service as communal cafeterias, boarding schools, kindergardens and nurseries. Our society includes many perceptible and visible communist features, which will develop and become perfected." /See Note/.

/Note/ Ibid., page 94.

The development of these visible features of communism is occurring in the process of the creation of its material-technical basis, in the process of the establishment of communist labor. The establishment of communist labor is first of all a development of true communist features in socialist labor. Such features as labor heroism in the name of society, comradely discipline and mutual aid, competition, mass technical creativity, an association with science, a thrifty attitude towards common property and the development of moral stimuli for labor became the inseparable elements of socialism, and will characterize communist society in a more developed form.

In creating a new society, the Soviet people themselves are creating an objective basis for communist consciousness. This contains the profound philosophical sense of Lenin's creed for the youth: "One may become a true communist only by working together with the peasants and the workers." /See Note/.

/Note/ Lenin, V.I., Works, Vol. 31, page 273.

The moral values of communism develop into communist production relationships on a basis of developing socialist production relationships; the content of communist morality becomes enriched and new moral norms evolve. By introducing the workers to communist labor, the new movement thereby develops in them the qualities and features of the people of the future.

The socialist order bound the personal interests of the workers with the common interests. The more man works and concerns himself with society, the more comprehensively are his personal interests satisfied.

The development of moral stimuli for labor indicate that the communal interest becomes a matter that is very close to man, not only because of the material incentive, but due to an ideological devotion to communism, the concern of a master for an increase in the material assets.

During one of the evenings devoted to communist labor, Nina Zolotova from the automobile plant imeni Likhacheva was asked how the members of her brigade regard some of the lower paid and heavier work. If you happen to get some "profitable" work then the "unprofitable" work will have to be done by your comrade. What about the creed -- "one for all and all for one?" Nina stated that everyone in her brigade is eager to take a lower paid and heavier job, in order to lighten the load on their comrades. Everyone wants his contribution to be felt. The accomplishment of "unprofitable" work is considered most honorable in the collective. The relationships that have evolved in Zolotova's brigade indicate that the highly developed sense of duty and the moral motives perform an ever increasing role in the merger of common interests with personal ones and in the resolution of the problem of the personal and the common.

The transformation of work into a prime necessity of life

for man resolves this problem, and qualitatively injects new content into the principle of collectivism.

The principal common interest in a communist society is for man to provide society with more products and to work according to his ability. This contains the main personal interest of man, for whom life becomes a prime necessity of life, who is unable to live without work. Personal interest coincides with the common interest. Man will act in accordance with the need for work because of habit, he will feel towards the common interest as he does towards his own. Thereby the material basis for the conflict between duty and personal desires is eliminated. The common interests will be observed by the people on a voluntary basis as a matter of habit, and not as a mandatory obligation. The "kingdom of freedom" is coming about, where, as Marx said, "the development of man's power" is "a goal in itself".

[See Note].

[Note] Marx, K., Das Kapital, Vol. III, page 833.

This same goal -- the education of a new man, is established by the collectives of communist labor. They are called the laboratories of the future. This analogy has a profound sense, inasmuch as a new form of life develops in the brigades -- a life based on the norms of a communist morality. Their essence comprehensively expresses the basic principal of communist morality -- the principle of collectivism -- "one for all and all for one", which permeates all the activities of the communist brigades. "Even when man moves to a new apartment, he strives to dispose of all that is outdated, he does not move anything that is no longer useful. And here an entire society is gradually rising to the highest step. It is natural that the progressive people of this society are striving to develop in themselves those qualities, those peculiarities, those habits, which will have to be used in the new house." [See Note].

[Note] Khrushchev, N.S., "To Consolidate the Matter of Peace Through Creative Work, to Assure Victory in the Economic Competition with Capitalism", Pravda, 29 May 1960.

The communist norms have become a part of the brigades of communist labor in the form of creeds or principles.

Three basic principles form the foundation of the movement:

1. To work in a highly productive, organized and economic manner. To persistently implement the latest technology and techniques, to utilize progressive methods and measures in labor.
2. To study constantly, to aspire towards an assimilation of the bases of Marxism-Leninism, of present day knowledge in the fields of science and technology and of the achievements of socialist culture.
3. To cultivate the best features and qualities of a man of the new society in oneself, to be developed in an all-round manner both physically and spiritually, to lead an exemplary life, to have an exemplary attitude towards the common duty and to

actively struggle for the new morality.

These principles were born of mass creativity and are based on their experience in the struggle for communism. They reflect the buds of communism as it is today and the objective requirements of common development. Therefore the creeds clearly reveal the specific features of the new movement.

The different creeds may not be separated one from the other, they create new moral relationships in the brigade only when taken together. The decisive role in introducing the youth to communist way of life, however, is performed by the establishment of communist labor. Voluntary labor because of an internal requirement, labor-pleasure assures a coincidence of personal and common interests. Therefore the brigade's motto "one for all and all for one" acquires a profound labor and material basis. It is possible to work in the communist manner only by working in the communist manner.

This inherent unity of the creeds expresses the objective requirement of communism for the multilateral development of man as a moral personality. The communist starts with our attitude towards labor, but is not exhausted by it. The man of the future must be a whole and noble individual in all of his deeds: in labor, in public life, and in personal life. Life can not be separated from production: they are inseparably joined in a single process of the establishment of a new life. "It is possible to build the communist structure only with clean hands --" said Viktor Dyuzhev, a leader of the sheet rolling brigade of the "Serp i Molot" plant at a meeting of that brigade; "that means it is necessary for every one of us to set an example in our work, in our studies and especially in every day living."

The brigades are responsible not only for the seven or eight hour working period of the members of the collective, but also for their cultural and technical development, their spiritual demeanor. It is true that certain komsomol activists understand the role of the collective in education in too "peculiar" a manner: "If you are members of a brigade of communist labor, you must always be together -- at work, on the street, and at home..." they reason; "go to the movies and the theater as a group, read books collectively." Such petty guardianship, and excessive regimentation is contrary to the interests of the young people, it limits their initiative.

The creeds of the brigades and crash workers of communist labor are characteristically active, they prompt a person to action. This is one of the differences between them and the requirements of the bourgeois and religious morality, which is essentially prohibitive in nature and educates the people in a spirit of passivity. The structure of communism is a conscious historical creativity by the millions. Therefore communist morality demands a manifestation of communal initiative from everyone, and raises communal activity to a norm of behavior.

Those who, for example, in the third creed see only a demand to "behave", are wrong. Its basic purpose is to actively implement communist morality, to struggle against those who violate its norms. The principle "one for all and all for one" is basically alien to indifference, it demands an active involvement in life.

The brigade of communist labor led by G. Panaseyko of the Gulyay-Polye shoe factory, found out that the parents of one of its members, Nikolay Popov, are exerting an unhealthy influence on their children, forcing them into religion. The entire collective of the brigade met and invited Nikolay's father, talked with him, visited his home, and thereby achieved results in that the oldsters stopped subjecting the education of their children to an improper influence.

The brigades' attention is attracted not only by problems as serious as that. Deficiencies that were formerly not noticed at all, now become subjects for very serious criticism. If someone drank too much, was rude at home, threw a cigarette butt on the floor -- all this does not bypass the attention of the collective.

At first glance the struggle against foul language and drunkenness is far from communism. The fact that a man does not drink and maintains a clean home does not reflect on him as a man of the future. That is correct, but also true is the fact that the struggle against residues of the past, personal inertness, a lack of discipline, and the old traditions and habits is the most important condition for building communism.

The basic rules for any human community evolved through many centuries. They are the historical result of peoples' life together. But only socialism creates the conditions necessary for all the people to observe these rules, and communism transforms them into habit. The basic principles of communist morality -- collectivism, humanism, patriotism, and internationalism; they enrich the rules of the community of man with new content. The elementary demands: not to indulge in hooliganism, not to drink to excess, not to spoil common property on purpose, etc., acquire a profound moral basis in the framework of these principles. Without the observation of the elementary community rules, the principles of communist morality will remain wishful thinking.

The all-round development of the personality presupposes the liberation of man from the oppression of old traditions and viewpoints, that hinder his spiritual and moral growth. It is sometimes considerably more difficult to win a victory in this struggle than on the labor front. But the establishment of the new man starts from small beginnings.

The tractor operators of the "Luch" kolkhoz in the Orlovskaya oblast struggled with Kolya Frolov for a long time. He would either be late in coming to work, or forget to pour oil in the crank case, or spill fuel when filling his tank. His co-workers thought for a long time about what to do with him. To

remove him from the brigade would be the easiest way out, but how to make a decent person out of him? His comrades helped him on many occasions and were very demanding. It seemed as if Nikolay improved somewhat. But once, right in the busiest period of plowing, he took a day off and went to the movies.

Frolov left his tractor in the mud, ungreaed and in the morning he did not recognize it: every bolt was shined, every bearing greased.

Kolya could not face his comrades all day. In several days a "flash" appeared, asking everyone to equal Nikolay Frolov, who fulfilled two norms. Frolov's name appeared again in the "flash" the following week: he fulfilled two and a half norms. It has long since been forgotten how Nikolay was "set straight". But he himself remembers it with gratitude.

The creeds of the brigades and crash workers of communist labor provide the young people with answers to such questions as: how to live and how to work in order to educate oneself and one's comrades to be people who would deserve to be members of a communist society? It is therefore hardly proper to assimilate them with production obligations of the brigades, which are calculated for a certain period of time and are of an absolutely concrete nature. A distinguishing peculiarity of the creeds, compared with the obligations, is their universality, inasmuch as their conditions and demands are broad within limits. Therefore the creeds are a form of moral obligations. They are based on public opinion and appear as the demands by the collective made of every one of its members. By voluntarily confronting themselves with these high moral demands, the participants of the movement thereby transformed them into a regulator of their attitude towards labor, towards society and one another.

A.I. Vasil'yev, director of the 4th State bearing plant in the city of Kuybyshev, spoke of its magnificent traditions at the All-Union conference. Its automatic-milling workshop is functioning without controllers, chargers or receivers for a period of several years. The workers themselves guarantee the volume and quality of production. Everyone is aspiring to produce items which exceed the prescribed technical requirements in order to be certain not to be embarrassed before their comrades. Many of them, just to be certain, place extra rings in the stack, frequently return from the dressing room for a recount to make certain that there is no error. Many of the administrative-economic problems became communal problems, an affair of the entire collective. Over a ten year period the average 24 hour output of rings increased fourfold, and spoilage decreased 75%. Similar initiative was displayed recently at the Rostov locomotive maintenance plant imeni Lenina in a brigade led by Viktor Bolenko. The members of this brigade decided to assure the high quality of repairs themselves, and to eliminate the time clock.

All the members are doing everything on an honor system;

that do they need a control foreman for? When the work is well liked, who will want to be absent or late? Why punch the clock then? State control over the quantity and quality of labor is being gradually replaced by communal control.

Is this not a step towards communist labor? Towards work outside of any norms? Is this not a further development of the movement for communist labor?

The initiative displayed by the brigade led by V. Bolenko yields a great economic effect. The plant employs 28 control workers. Some 238,810 rubles a year are spent on them. Elimination of the time clock also yields a saving of 44,000. And how many people will shift from auxiliary jobs to the basic jobs!

This of course does not mean that all controllers and time clocks should be eliminated. But with time communal control will perform a constantly increasing role.

With the establishment of communist production relationships, the measures of compulsion are constantly decreasing, the role of moral norms in the regulation of relationships between people acquires an increasingly important role. The transformation of "the creeds" into a basic regulator for the relationships among members of the brigades of communist labor -- is a manifestation of this general law. In the future the creeds will turn into generally accepted moral norms, into requirements which each person will demand of himself.

The creeds of the crash workers and brigades of communist labor are conditions on the basis of which the competition is developing. But the creeds draw a line, and the workers frequently rack their brains: who is worthy of this high title? It is easy to compute the percentage in the fulfillment of a plan, but how can it be determined if a man is working in the communist manner? Which percentages may be used to compute the communist features of a man's character?

The creeds are the demands of a collective to those engaged in the competition. Therefore the entire collective of the enterprise, kolkhoz or sovkhoz only is capable of deciding whether the title should be awarded. The comrades in work know better and are able to evaluate the successes of the competition to a better degree. The collective is the best judge.

The Birth of Tradition.

In order for the creed to become a moral norm in a full sense of the word, the behavioral habits, and adherence to it must become tradition, a custom. The content of ethical traditions at the brigades of communist labor are determined by principles of communist morality, the basic creeds of the brigades.

All the girls of Anatoliy Fedorovich Boychenko, at the machine assembly shop of the "Rostsel'mash", started wearing red

kerchiefs, blue jackets and silvery blouses. This appears to be petty, but the red kerchiefs of the girls are not just a uniform of the brigade, but a sign of everything that preceded it. Their grandfathers fought under a red banner of the revolution in 1917, red kerchiefs were worn by their mothers and elder sisters -- the crash workers-komsomol members of the 20's and the 30's.

The creation of labor traditions first of all depends on the nature of the production obligations that are assumed and on their fulfillment. The creeds and obligations must form an indivisible entity. If the obligations are too low and are fulfilled without the least effort and boil down to the most elementary job obligations, then they are not only not conducive to the development of a habit for work for the common good, but develop a lighthearted, flippant attitude towards labor, perverting the essence of the competition.

The habit to work in the name of society is a tradition of honest, inspired labor, occurs only in those cases where man receives satisfaction from his labor when, after surmounting certain difficulties, he fulfills his high obligations.

But the creeds are incarnated not only in labor matters, in the undeviating fulfillment of production obligations. They are made concrete in many other useful and interesting matters. Every measure, which satisfies the demands of the collective, and increases the creativity of the participants of the competition, should be consolidated and transformed into a tradition. The creation of traditions, the cultivation of behavioral habits -- is a very complex and difficult process. According to A.S. Markarenko, it "is a considerably more difficult matter, than an education of consciousness". Usually some of the simpler and apparently insignificant matters are consolidated into a tradition. But their usefulness must be quite apparent to the collective. They form the first brick, which eventually develops into a system of traditions at the collective. Nikolay Pudovkin from Stavropol'-on-the-Volga tells about how at first it was the procedure at the brigade to use crushed brick for building walls, even though the brigade was well supplied. This became so well entrenched that once, after thawing, Podovkin saw how several members of his brigade chipped the ice off the pieces of brick and stacked it into a pile. The economy of brick led to an economy of cement. Each member of the brigade learned to work in a more rational manner, not permitting irresponsible squandering of building materials. At first the brigade leader's instructions performed an important role, as well as the demands and personal examples set by the cadre masons, who comprised over one half of the brigade. Then a habit for thriftiness developed in the brigade. The brigade was first to transfer to a system of economic accountability thereby setting an example for others. Then the workers themselves understood that "crushed brick" was of an incomparably greater significance than what it

appeared to be at first. If a habit for thrift is developed in a person, he then demands that his comrades act in the same manner. The komsomol members studied the weak points in their sector. As a result of their suggestion, a competition for economy of cement and lumber developed. The brigade's representatives began to participate in production conferences at the Building Administration and to actively work on the staff of the komsomol control post. The sphere of activity of the young builders was gradually expanding. They began to think on a scale of entire plants, to evaluate the situation from the same command positions as the directors of the Building Administration.

It is possible to study the establishment of new ethic traditions and the cultivation of the habit of communist behavior, on a basis of the example set by the brigades of communist labor. Mikhail Dovzhik of the "Yaroslavskiy" kolkhoz describes a very interesting fact associated with that, in his brochure entitled "The Awakened Steppe".

During the warmest days of the harvesting season it was decided to organize a shop without any sales personnel at the field location of the brigade, which would be open 24 hours a day. Some people were at first skeptical about this project; however the first days of this store fully substantiated the original idea. There were no losses. When the store without attendants became a regular part of the mechanics' lives, tractor operator Nikolai Kozlov confessed to Dovzhik: "There was a time when I ran out of cigarettes, and I had to go on shift for the night. I circled the store, wanting to help myself to a pack of cigarettes, but something prevented me from doing that."

The experience of the collective, the daily lessons in honesty, trust of one another will lead to a point where the recognition of the necessity for proper behavior will turn into a habit of acting in the proper manner. In tradition, the behavioral habit is an accumulation of the collective's long experience, therefore its most important peculiarity, as compared with other forms of consciousness, is durability and stability. This is what primarily defines the role of traditions in the education of a man.

The collective is first of all defined by this system of traditions. The creeds of the various brigades differ from one another, but, for example, one of the most important creeds of all -- "one for all and all for one" -- is embodied in different ways at the various collectives. In Nikolay Mamay's brigade and in hundreds of other miners' brigades, it became a tradition to prepare the work area for the next shift; Ivan Kayela's brigade from the "Zaparozhstal'" plant, the blast furnace workers teach their art, pass their experience on to their assistants. In other brigades it became a tradition to extend assistance to one's opponents in the competition, to transfer to the lagging collectives for that purpose.

But in certain areas the very same motto -- "one for all and all for one", was embodied in a wage-levelling system, "a general cauldron", with attempts to regiment the personal life of the members of the brigade in petty things. There were cases where a progressive worker would fulfill the quota for a lagging comrade. This once again indicates the fact that the creeds of the communist brigades change into communist traditions not by themselves, but due to an active, and guiding activity of the party and other public organizations. For the establishment of traditions the active support of the entire collective is naturally necessary. Man, in turn, by including himself into a system of firm traditions, stable communal relationships and demands, becomes an active participant in these relationships and in the life of the collective. The authority of the traditions is supported by the collective, their bearer, and any violation of these traditions leads to a condemnation by the collective.

The creeds of the collectives of communist labor perform an important role in communist education primarily because they are embodied in the stable system of ethical traditions and thereby are conducive to the development of a habit of communist behavior in the participants of the competition. Many brigade members, crash workers of communist labor were transferred to other collectives and are serving in the Soviet Army. They remain exemplary people wherever they are, in labor, studies or life.

With the further development of the movement of the communist labor brigades and the involvement of the broadest masses of young people, the creeds will become transformed into a moral code of the Soviet people.

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How will the movement develop further? This is a question that disturbs quite a few people. The case in point, of course, is not of thinking up some "new", special forms. Let us assume that a collective wins the title of communist, a crash worker is awarded the title of communist labor, but it is impossible to exhaust the possibilities and reserves for raising the productivity of labor, there is no limit to knowledge or to the perfection of moral qualities. The participants of the competition are thinking about how to develop the movement farther, to make a truly nationwide movement. In their thoughts and their search they base themselves on a basic principle of socialist competition: help those who fall behind, raise them to the level of the progressive workers!

The competition within the collectives struggling for the honored title is expanding at the Ukraine, Belorussia, in Moscow and at Rostov-on-the-Don. At the present time only those people

may become crash workers of communist labor who work individually outside of a brigade. But there are cases where the collective as a whole does not yet deserve the title of a communist collective, but many of the leading workers are ready for it. Why not award them the title of crash worker? The example set by the crash worker of communist labor Yevgeniy Pronkin, of the automobile plant imeni Likhacheva inspired not only tens of workers of the stamping workshop. At the present time the workers who are lagging behind are aided by every leading worker of the plant.

The brigades and crash workers participate in the national competition for an early fulfillment of the plan for the second year of the Seven-Year Plan, for the fulfillment of their own important obligations. "Why not have the leading workers compete with one another?" -- decided the outstanding pig-tenders, Yaroslav Chizh, Tat'yana Pereshivko and Anton Bartulis. Is that not a further development of the competition?

The wonderful example set by the Kharkov and Stalingrad workers opens up a great sphere for creative initiative for the brigades such as their motto, "engineering knowledge for every young worker" along with the initiative displayed by Valentina Gaganova. Not too long ago members of the first brigade of communist labor at the Talin "Vol'ta" plant, led by Valentina Brykova, decided to dissolve their collective and transfer to brigades which were lagging behind, in order to raise to the level of communist brigades. At the present time the spirit of the communist brigade is manifested in many of the collectives.

The workers from brigades of communist labor of a number of enterprises at Ros tov-on-the-Don, Kuybyshev and elsewhere reasoned as follows: "We are struggling for a high conscientiousness for everyone. What do we need time clocks, controllers, and checkers for? The komsomol conscience will not allow us to cheat our comrades!" This means that with an increase in the number of crash workers and brigades of communist labor, more people will be able to transfer from auxiliary work to basic work.

The wider the scope of the movement, the easier it will be for the brigades and the crash workers of communist labor to struggle for a fulfillment of their obligations. There are also such cases as this: the collective wishes to exceed the norm. How to go about it? The comrades in competition will always lend a helping hand. The competition rises to a new level. At the present time entire enterprises are struggling for the honored titles. The Dneprodzershinskiy coke by-product plant and the Bakin railroad car maintenance plants have already been awarded the title of an enterprise of communist labor.

All this remarkable search for something new is the further development of the competition. The party affectionately called its participants -- scouts of the future. Under the

direction of the party organizations, with their daily assistance and support, the patriotic movement of the collectives and crash workers of communist labor is developing both in intensity and scope. It becomes more of a mass movement with every day, and rises to a new, higher stage.

The All-Union conference of the leaders engaged in the competition for the title of brigades and crash workers of communist labor -- is a remarkable new link in the development of the movement.

A wave of workers and employees meetings rolled across the entire country. These conferences discussed the documents of this conference and the speech delivered by N.S. Khrushchev. There is not a single enterprise or kolkhoz in the country where the workers failed to approve the policies of their party and government. And the word of the toilers decides all. Neither millionaires nor kings are building the cities and plants, create machinery, grow orchards, gather the harvest -- all this is done by people of labor, true heroes of history, true creators of everything wonderful that was built by man on this planet.

"We know that the principal condition for preserving the peace is a growth in the power of the Soviet Union and of all the socialist countries.

For that purpose the crash workers and collectives of communist labor, inspired by the high evaluation given them by the party and the government, will in the future devote all of their creative energies, experience and knowledge to the further consolidation of the economic and defensive power of our Homeland", this is stated in the resolution of the All-Union conference of the leaders engaged in the competition for the title of brigades and crash workers of communist labor.

The greeting of the Central Committee CPSU to the participants of the conference, the speech by N.S. Khrushchev, outlines a widescale program for the further development of this greatest movement of our times. N.S. Khrushchev's fraternal words had a profound effect on the participants of the competition: "Through your inspired work, dear comrades, you bring closer the victory of communism, you enthrall millions upon millions of Soviet people with our great goal by your noble example." /See Note/.

[Note] Khrushchev, N.S., "To Consolidate Peace Through Creative Labor, and to Assure a Victory in the Economic Competition With Capitalism", Pravda, 29 May 1960.

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