

T H E M O S T P R E C I O U S G I F T

C O L L E C T I O N O F A R T I C L E S

B Y

S E R G E Y K I R U T A

P U B L I C A T I O N S , D O C U M E N T A T I O N , L I A I S O N & W E L F A R E C E L L

P R A C T I C E S C H O O L D I V I S I O N

B I R L A I N S T I T U T E O F T E C H N O L O G Y & S C I E N C E

P I L A N I (R A J A S T H A N) , I N D I A

BIRLA INSTITUTE OF TECHNOLOGY AND SCIENCE

THE MOST PRECIOUS GIFT

COLLECTION OF ARTICLES

BY

SERGEY KIRUTA

1987

PILANI

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THE MOST PRECIOUS GIFT
PROMINENT INDIANS ON INDO-SOVIET FRIENDSHIP

The Soviet Union has given us many precious gifts; the most precious of these gifts is FRIENDSHIP.

JAWAHARLAL NEHRU

ON RUSSIAN REVOLUTION

1. The October Revolution is one of the great turning points of history. Not only did it enable the people of one of the largest countries of the world to overthrow the old order of exploitation, it showed a new way to social and economic development.

INDIRA GANDHI, Prime-Minister. 1967.

2. Look at Russia, look how they are making revolution. You should do the same.

AUROBINDO GHOSH, Freedom Fighter.

3. Current movement in Russia is a great lesson for us. We, too, can demonstrate the same strength the Russians do.

MOHANDAS K. GANDHI

4. Everything I have seen here will serve as a source of inspiration for me in the persistent struggle which is being waged by the oppressed people of India. The working masses of the USSR have created a system which offers a living example to us.

SRINIVAS AYENGAR, Swaraj leader.

5. I had no doubt that the Soviet Revolution had advanced human society by a great leap and had laid the foundations for that new civilization towards which the world could advance.

JAWAHARLAL NEHRU. Discovery of India.

6. October Revolution had a profound impact on India's mind. Jawaharlal Nehru spoke eloquently of the historic significance of your Revolution. He often reminded Indira Gandhi that she was born within a few days of that great event.

RAJIV GANDHI, Prime Minister. 1986.

ON VLADIMIR LENIN

7. A study of Marx and Lenin produced a powerful effect on my mind and helped me to see history and current affairs in a new light. The long chain of history and of social development appeared to have some meaning, some sequence, and the future lost some of its obscurity. The practical achievements of the Soviet Union were also tremendously impressive.

JAWAHARIAL NEHRU. Autobiography.

8. The day of liberation of mankind is breaking on Russia's horizon, and Ulyanov-Lenin is the bright sun that augurs happiness for mankind.

Prof. BARAKATULAH, Freedom Fighter

9. It may appear strange to some people why I have always held Lenin in high esteem, being not a communist. He was full of human sensitiveness and whatever he did for masses was unprecedented and unique; there is one more reason for my high esteem for Lenin: his struggle against capitalism and bureaucracy. Tolstoy was a spiritualist. He did not believe in violence. Yet while dealing with poverty and down-trodden conditions of the have-nots, he also depicted the hypocrisy and false morality of the upper class in such a realistic and vivid manner that the background of the Russian revolution which was maturing then could be understood very well. Lenin unambiguously accepted this fact. I am an admirer of Lenin because of this, too.

VISHNU PRABHAKAR, Writer. 1986.

10. I incline more and more towards a communist philosophy. The whole value of Marxism seems to me to lie in its absence of dogmatism, in its attitude to action, in its stress on a certain outlook and mode of approach. That outlook helps us in understanding the social phenomena of our own times, and points out the way of action and escape. Even that method of action was no fixed and unchangeable road, but had to be suited to circumstances. That, at any rate, was Lenin's view, and he justified it brilliantly by fitting his action to changing circumstances.

JAWAHARIAL NEHRU. Autobiography.

11. An ideal that is sanctified by sacrifices of such great master spirits as Lenin cannot go in vain; the noble example of their renunciation will be emblazoned for ever and quicken and purify the ideal as time passes.

MOHANDAS K. GANDHI

ON SOVIET ACHIEVEMENTS

12. We had the example of the Soviet Union which in two brief decades, full of war and in the face of what appeared to be insurmountable difficulties, had made tremendous progress. Some were attracted to communism, others were not, but all were fascinated by the advance of the USSR in education and culture and medical care and in the solution of the problem of nationalities - by the amazing and prodigious effort to create a new world out of the dregs of the old. Even Rabindranath Tagore, became an admirer of this new civilization.

JAWAHARIAL NEHRU. Discovery of India.

13. ...unsparing energy with which Russia has tried to fight disease and illiteracy, and has succeeded in steadily eliminating ignorance and poverty, wiping clean the face of a vast continent from all distinctions between one class and another. Her rapid and astounding progress has made me happy and jealous at the same time. When I see elsewhere some 200 nationalities - w which only a few years ago were at vastly different stages of development - marching ahead in peaceful progress and unity, and when I look about my own country and see a very highly evolved people drifting into chaos and barbarity, I cannot help contrasting the two systems of government, one based on cooperation, the other on exploitation, which have made such conditions possible.

RABINDRANATH TAGORE. Death-bed Message.

14. In the Soviet country, a great new world was being built up before our eyes. Russia, following the great Lenin, looked into the future, while other countries lay numbed under the dead hand of the past and spent their energy in preserving the useless relics of the bygone age. In particular, I was impressed by the great progress made by the backward regions of Central Asia under the Soviet regime. In the balance, therefore, I was all in favour of Russia, and the presence and example of the Soviets was a bright and heartening phenomenon in a dark and dismal world.

JAWAHARIAL NEHRU. Autobiography.

15. The USSR is the great and fascinating unfolding of new order and a new civilization as the most promising feature of our dismal age. If the future is full of hope it is largely because of Soviet Russia, and if some world catastrophe does not intervene, this new civilization will spread to other lands and put an end to the wars and conflicts which capitalism feeds.

JAWAHARIAL NEHRU. Address to Lucknow session of the Indian National Congress 1936.

16. The Five-Year Plan completely changed the face of Russia. From feudal country it has suddenly become an advanced country. There has been an amazing cultural advance; and the social services, the system of public health and accident insurances are the most advanced in the world.

JAWAHARLAL NEHRU. Letter to Indira.

17. There is a lot that we can learn from your country, the most important being the way a people can, in the face of heavy odds and many dangers, march ahead and create a new society.

INDIRA GANDHI, Prime-Minister. 1973.

ON THE GREAT PATRIOTIC WAR OF THE SOVIET PEOPLE. 1941-1945.

18. Hitler's invasion of the Soviet Union is an assault of the darkest and most barbaric forces of Europe on the most progressive defenders of light and civilization in the whole world. Our eyes are fixed on your country. Every day we read the great history that you are writing with your blood. We are sure that you will smash fascism. All the oppressed nations of the world connect their hopes for future with your victory.

MULK RAJ ANAND, Writer. 1941.

19. It would be a tragedy if Soviet Russia was crippled and weakened by a war against her, for then, the only powerful opponent of imperialism would be removed.

JAWAHARLAL NEHRU. Letter to Maulana Azad. 1941.

20. The Soviets will succeed. They alone will curb the beast.

RABINDRANATH TAGORE. 1941.

21. Russia cannot lose the war, otherwise who will look after the poor of the world? Russia must not lose the war.

MOHANDAS K. GANDEI. 1942.

22. Why, above all others, had the Russians fought with such courage, tenacity, and whole-heartedness? Elsewhere people fought bravely also because they were moved by love of country, fear of aggression, and desire to preserve their ways of life. And yet there appeared to be a difference in the whole-heartedness of the war effort between Russia and other countries.

JAWAHARLAL NEHRU. Discovery of India.

ON THE SOVIET PEOPLE AND THEIR IDEALS

23. There is no questioning the fact that the Bolshevik ideal has behind it the purest sacrifices of countless men and women who have given up their all for its sake.

MOHANDAS K. GANDHI. Young India. 1928.

24. The theory and philosophy of Marxism lightened up many a dark corner of my mind. History came to have a new meaning for me. The Marxist interpretation threw a flood of light on it, and it became an unfolding drama with some order and purpose. It was the essential freedom from dogma and the scientific outlook of Marxism that appealed to me. While all other systems and theories were groping in the dark, Marxism alone explained it satisfactorily and offered a real solution.

JAWAHARLAL NEHRU. Autobiography.

25. The progress of the Soviet Union was impressive but let us not forget that tremendous sacrifices and self-denial were necessary for this achievement. All these years the Soviet people have borne privations and have laboured. Only now that foundations are solid can they think of better clothes, shoes and other consumer goods.

INDIRA GANDHI. Interview. 1955.

26. Russians are not a new people, and yet there has been a complete break from the old, like that of death, and they have been reincarnated anew, in a manner for which there is no example in history. They have become youthful again with an energy and vitality that are amazing.

JAWAHARLAL NEHRU. Discovery of India.

27. The Soviet people are friendly people, and their hospitality is remarkable. Their love is not mere show off, but real, hearty emotion.

VISHNU PRABHAKAR, Writer. 1986.

28. The mention of the people of the Soviet Union brings the very pleasant memories of their helpful nature to my mind. It would be difficult for us to forget such hospitable, courteous and helpful people.

S.N.SRIVASTAVA, Major-General. 1986.

ON SOVIET FOREIGN POLICY

29. The foreign policy of the USSR has been one of the strongest pillars of peace and there is no doubt that if there is co-operation in this policy by other powers, peace would become unassailable.

JAWAHARLAL NEHRU, Message to the Communist party of Great Britain, 1938.

30. In San-Francisco, the USSR took the lead in championing freedom for dependent countries, but other powers fought shy of this. Whenever the Soviet Union said anything it was in favour of freedom of dependent countries.

JAWAHARLAL NEHRU on establishment of the U.N. Organization in 1945.

31. The Soviet Union, unlike the US, has, from the very beginning, recognised the geopolitical importance of India. She was bound to be a great power, and the USSR in its own interest wanted India to become a great power.

K.P.S.MENON, Former Ambassador of India in the USSR. 1973.

32. The personal experience of war of almost every Soviet family, however heroic, involved indescribable suffering and sacrifice. Hence, love of peace is an integral component of your outlook.

INDIRA GANDHI, Prime-Minister. 1976.

33. We have no doubt that in the quest of peace, our two countries will always be together.

RAJIV GANDHI, Prime-Minister. 1985.

34. The Soviet Union has been consistent in its support to the Non-Aligned Movement in its struggle to preserve peace and ensure the economic independence of the countries. This has helped the NAM countries to resist imperialist blackmail.

M.BASAVAPUNNAIAH, Member of the Politbureau, CPI(M). 1986.

35. Any initiative for global peace and for the elimination of the atomic threat must be welcomed. The USSR has advanced workable proposals to meet this challenge.

A.M.SIDDIQUI, President, All-India Progressive Muslim Front.

36. I am sure that Indo-Soviet cooperation will continue to be a positive factor in the quest for global peace and well-being.

RAJIV GANDHI, Prime-Minister. 1986.

ON INDO-SOVIET RELATIONS

37. Today, we have the best of relations with the Soviet Union, and we are the best of friends.

LAL BAHADUR SHASTRI, Prime-Minister. 1965.

38. The developing friendship between the USSR and India is a good example of international cooperation. In all parts of this vast land, there are visible and living monuments to this cooperation and friendship.

INDIRA GANDHI, Prime-Minister. 1968.

39. If we are now in a position to defeat Pakistan, it is not merely because of the superior strategy of our generals, and the superior bravery of our jawans, but because industrially India is more advanced country than Pakistan. The credit for this must go to the Soviet Union.

K.P.S.MENON, Former Ambassador of India. 1971.

40. There has been similarity of outlook between our two countries, and the area of mutual understanding has steadily enlarged in the Treaty we concluded in 1974, providing a comprehensive framework for our friendship.

INDIRA GANDHI, Prime-Minister. 1974.

41. The Indo-Soviet Treaty signed in 1971, is an important milestone in the development of our bilateral relations. It has been a logical expression of Indo-Soviet cooperation and friendship.

Prof. NURUL HASAN, Former Ambassador of India.

42. Your Mission is a symbol of Indo-Soviet friendship and an outstanding example of how two countries can work together constructively for the advancement of science, for mutual benefit and for the good of mankind.

GIANI ZAIL SINGH, President of India. Message to the Soviet-Indian Space Crew. 1984.

43. Jawaharlal Nehru laid the foundations of Indo-Soviet friendship on which Indira Gandhi built a fine edifice. The relations between our countries have for long been a model of international cooperation.

RAJIV GANDHI, Prime-Minister. One of the first statements in office. 1984/11/12.

44. When the rest of the world refused to help us, the USSR came forward to help us build the foundations of our industries.

RAJIV GANDHI, Prime-Minister. 1984.

45. We hail the time-tested and many-faced friendship built up over the years between India and the USSR. This has acquired special significance in the present international situation, both for defending world peace and safeguarding India's independent economic development as well as national security.

RAJESHWARA RAO, General Secretary of the CPI.

46. Soviet support has not been confined to economic field. You have stood by us in our difficulties. It is adversity that tests friendship. The Indian people regard the Soviet people as reliable friends.

RAJIV GANDHI, Prime-Minister. 1985.

47. We thank you for the support you have given us when and where we needed it most. We thank you for the warmth of your friendship which we warmly reciprocate. I have no doubt that the relations of cordiality which have been established between Indian National Congress (I) and the Communist Party of the Soviet Union will grow from strength to strength and prove to be a great bulwark for peace in the world.

ARJUN SINGH, Vice-President, Indian National Congress (I). Speech in Moscow on occasion of the 27th Congress of the CPSU. 1986.

48. I see strong relationship between India and the USSR. They have been friends when we needed them. And there are many issues on which we think alike without having to align each other.

RAJIV GANDHI, Prime-Minister. Interview to the U.S. magazine "Time". 1985.

49. Indo-Soviet friendship has blossomed into unbreakable ties which had helped India in every field. The enemies of Indo-Soviet friendship are the enemies of India.

ROMESH CHANDRA, General Secretary, World Peace Council. 1984.

50. The Soviet Union has given us many precious gifts; the most precious of these gifts is friendship. I am leaving a part of my heart in Soviet Land.

JAWAHARLAL NEHRU, Prime-Minister. Moscow, 1961.

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THE SOVIET UNION
KNOWN AND UNKNOWN
FRIEND OF INDIA

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A COLLECTION OF ARTICLES

BY

SERGEY KIRUTA

PART ONE:

Articles on the Soviet Union

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Language Picture, State System - pp. 1 - 10

HISTORY OF THE SOVIET PEOPLE: - pp.11 - 18

CONTEMPORARY LIFE IN THE U.S.S.R.: Soviet democra-
cy; Human Rights; Religions; People's Well-Being;
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SOVIET SCIENCE & TECHNOLOGY: Myth About Backwardne
ness; Electronics & Computerisation; Robotisation;
Power Industry; New Challenges - pp.30 - 38

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Education; Higher Education - pp.39 - 47

P R E F A C E

It gives me pleasure to present the first part of the Collection of Articles written by me in the current year. The book SOVIET UNION: KNOWN AND UNKNOWN consists of five articles on the U.S.S.R. The second book is a collection of articles on literature and culture.

The decision to write a few articles about my country was taken in the second year of my work in India. It was taken for the following reasons:

- FIRST, being introduced to many people in this country and particularly in Calcutta, I have realised their considerable interest in knowing the U.S.S.R. The Soviet Union and India are friendly countries. There are many friends of the U.S.S.R. among Indian workers, peasants and intellectuals. There are strong ties between my country and several Indian industrialists, as well as between the two governments. Our co-operation is quite considerable in the fields of economy, science, defence, culture and education. My presence here itself reaffirms it.
- SECOND, under conditions of ideological and information struggle, which is going on today, many people are influenced by the Western propaganda. A lot of Indians are also concerned about that. Therefore, information available here is not always unbiased. The extent of such information is small. For instance, the latest edition of GENERAL KNOWLEDGE-1987, published by Competition Success Review, presents some information in the section "The Is Who". To my mind, it is strange, that the thousand-year-old history of the U.S.S.R. gives the author only 10 names for that section, while the 200-year-old history of the U.S.A. provides 35 names. Is that due to ignorance? Or, is that a well-considered way of informing a reader? I don't know and I don't want to, but in any case a reader is robbed of the true picture.
- THIRD, I consider it is my duty to help my Indian friends to get at least the basic and general information about my country. This is the basis of the present book. If my attempt is considered as propaganda, well, what of that? If one can uncomplainingly stomach the Western propaganda, why should not one take the Soviet one? If somebody finds that I colour the truth overstating the merits and reducing demerits, what can I say? Such an impression is possible due to misinformation mentioned above. Why should not one think that the other side casts slurs upon the truth? The best way is to visit the U.S.S.R. and see everything with one's own eyes, otherwise the only way is to get information from both the sides, searching for the truth only among the facts.

You know that a Soviet citizen was the first man to fly into outer space. You know that the U.S.S.R. is a multinational state. You know that it took part in World War - II. You know that it has well-developed industry and advanced science and education.

But do you know how it has solved the national and language question? Do you know how it won the war and what had been paid for the victory? Do you know that it left America far behind in its output of many industrial products, in the fields of science, culture and well-being of the people? Do you know that Soviet achievements in the field of democracy and human rights are much greater than those of capitalist countries?

This book has many facts to prove all this. They are taken from both Soviet and western sources. The book should not be considered as propaganda proper, because my means are not rumours and speculations. My means are facts. A fact itself is the best propaganda, like it or not.

The famous Russian artist Nikolai Roerich was a close friend of Rabindranath Tagore and Jawaharlal Nehru, and for many years lived in India. By the way, do you know about that? Shortly before his death in Kulu in 1949, Roerich wrote:

"If a man loves his native land, he will do his utmost to bring into play all its achievements, no matter what part of the globe he may find himself in".

The great friend of October Revolution and the Soviet Union Jawaharlal Nehru wrote:

"A Russian goes to the East as an equal, not as a conqueror or race-proud superior".

I have tried to follow these two quotations in letter and spirit, while writing the present book.

In conclusion, I would like to express my gratitude to people who gave me friendly help in my work for this book; particularly to Dr. Vijay V. Mandke, thanks largely to whom this book is before your eyes.

PILANI,

7.11.1986.

S E R G E Y K I E V T A

Visiting Professor of Russian,
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NOTE: 1. In this book I never use the word "Russia" as it commonly used in India and the West. Russia is only part of the Soviet Union. The country is called also as the Union of Soviet Socialist Republic (U.S.S.R.).

2. In this book the figures are given either in Indian rupees or in Soviet roubles. According to Reserve Bank of India, one rouble is equal to: Rs 19.3431

US \$ 1.3074

(Data as on 28-10-1986)

THAT BLOOMING GARDEN

Notes on the Soviet land and Soviet state system.

That garden shall be blooming,
that city must arise,
when Soviet Russia has such men
as these before my eyes.

VLADIMIR MAYAKOVSKY

The USSR is the world's largest country, spreading over two parts of the world - Europe and Asia. It occupies an area of 22,402,200 square km, which constitutes one-sixth of the Earth's land surface. The Soviet Union is a country whose Western and Eastern borders are separated by eleven time-zones, that is more than 11,000 km. Then in Leningrad people begin a working day, in the East at 10 o'clock. TV-sets, enjoying the evening programmes. The USSR has 42 degrees difference in latitude from North to South, that is 4,500 km. There are 3 oceans and 12 seas around the country, and numerous lakes inside it, including the biggest ones - Caspian, Aral and Baikal. There also are large rivers like Ob, Yenisey, Lena, Amur, Volga, Dnieper and Don.

People often think of Russia as the country of snow and frost. Indeed, cold regions in Siberia are quite vast. But even Siberia is by no means a land of eternal cold. Several cities have as many sunny days a year as Delhi. In summer it gets quite hot there. The coldest region is Yakutia (N.-E. Siberia), where the temperature sometimes falls to 60 degrees Centigrade below freezing. The hottest place in the whole Asia is Turkmenian desert Karakum, where the sand gets as hot as 70 degrees Cent. Then roses bloom in the Transcaucasus, the Urals are still blanketed with dazzling-white snow.

The USSR is a country of amazing scenic contrasts. Its rich landscape mosaic is composed of taiga forests and vast steppes, flood meadows and high mountain ridges, fertile valleys and vast deserts.

The Soviet Union is one of the world's most multi-national states. It is inhabited by more than 100 nations and nationalities, each speaking its own language. They are united by federative Soviet state, which includes fifteen fraternal equal Republics, called as Union Republics. There are also 20 Autonomous Republics in Georgia, Uzbekistan, Russian Federation and Azerbaijan.

UNION REPUBLIC	*TERRITORY*	*POPULATION*	CAPITAL
	(thousands sq. km and people)		
ESTONIAN Soviet Socialist Republic	45	1,520	Tallinn
LATVIAN Soviet Socialist Republic	64	2,590	Riga
Lithuanian Soviet Socialist Republic	65	3,540	Vilnius
BYELORUSSIAN Soviet Socialist Republic	207	9,890	Minsk
UKRAINIAN Soviet Socialist Republic	603	50,690	Kiev
MOLDAVIAN Soviet Socialist Republic	34	4,090	Kishiniov
GEORGIAN Soviet Socialist Republic (includes Abkhazian and Ajarian Autonomous Soviet Socialist Republics)	69	5,180	Tbilisi
ARMENIAN Soviet Socialist Republic	30	3,270	Yerevan
AZERBAIJANIAN Soviet Socialist Republic (includes Nakhichevan Autonomous Soviet Socialist Republic)	87	6,500	Baku
TURKMEN Soviet Socialist Republic	488	3,130	Ashkhabad
KAZAKH Soviet Socialist Republic	2,717	15,660	Alma Ata
UZBEK Soviet Socialist Republic (includes Kara-Kalpak Autonomous Soviet Socialist Republic)	447	17,500	Tashkent
TAJIK Soviet Socialist Republic	143	2,370	Dushanbe
KIRGHIZ Soviet Socialist Republic	198	3,900	Frunze
RUSSIAN Soviet Federative Socialist Republic (includes the following Autonomous Soviet Socialist Republics: Bashkir, Buryat, Daghestan, Kalmyk, Kabardin-Balkar, Karelian, Komi, Mari, Mordovian, North Ossetian, Tatar, Tuva, Udmurt, Chechen-Ingush, Chuvash and Yakut)	17,075	143,000	Moscow
UNION OF SOVIET SOCIALIST REPUBLICS	22,402	275,000	MOSCOW

The biggest nations of the USSR are as follows: Russians (138 millions), Ukrainians (43 m), Uzbeks (13), Byelorussians (9), Kazakh (6.5), Tatars (6), Azerbaijanians (5.5), Armenians (4), Georgians

(3.6), Moldavians (3.0), Tajiks (2.0), Lithuanians (2.9), Turkmens (2.1), Germans (2.0), Kirghiz (2.0), Jews (1.8), Chuvash (1.8), Letts (1.5), Bashkirs (1.4), Mordvinians (1.2), Poles (1.2), Estonians (1.1), and others.

WESTERN REGION: Estonia, Latvia, Lithuania and Byelorussia.

Baltic Republics - Estonia, Latvia and Lithuania - are often referred to as "sisters" because they have much in common historically, economically and culturally. Their capitals Tallinn, Riga and Vilnius are very old cities with the narrow streets of their ancient quarters, mighty walls of their feudal castles and forts. The Gothic structures and cultural traditions of the region bear resemblance to those of Denmark, Sweden or Germany. Even the climate is the same. The Baltic Republics are inhabited by the Lithuanians, Letts, Russians, Poles and Estonians. The largest city is Riga (900,000).

Byelorussia, or White Russia, is the westernmost Republic of the Union. It is hard to believe that World War - II raged there only 40 years ago. Many cities and villages of the Republic lay in ruins. The Nazis shot and tortured to death one-fourth of its population. Today it is the flourishing land of beautiful woods and highly developed economics. Byelorussian cars, tractors and TV-sets are known far beyond the borders of the Soviet Union. The Byelorussians are the dominating nation there. The Russians, Ukrainians, Poles and Jews also are the inhabitants of Byelorussia. The capital of the Republic, Minsk is its biggest city (1.5 million).

SOUTH-WESTERN REGION: Ukraine and Moldavia.

Ukraine is the country's second largest Republic by population and economic potential after the Russian Federation. The economical picture of Ukraine comprises the mammoth cascade of hydroelectric power stations on the Dnieper river, the high-capacity coal mine and factories of the Donbas, the giant metallurgical and engineering enterprises of the Dnieper area, the chemical factories in the Carpathian foothills, and the shipyards of the Southern ports. There are well-known Black Sea resorts in the Crimea, where the subtropical climate bears resemblance to that of Italy or Southern France. The Ukraine is a land of vast steppes, man-made seas, meadows and mountains of the Carpathia and Crimea. It is inhabited by the Ukrainians, Russians, Poles, Jews, Hungarians, Bulgarians, Greeks and other nations. Main Ukrainian cities are as follows: Kiev (2.5 million), Kharkov (1.6), Dniepropetrovsk (1.2), Odessa (1), Donetsk (1.0) and Zaporozhye (0.9).

Moldavia is a land of picturesque, variegated and infinitely boundful nature, with its soft-contoured wooded hills, spacious river valleys, pink-and-white orchards in bloom, green vine-yards, and fields of golden wheat. It is one of the smallest Republics, but it is the country's biggest grape producer. The Moldavians, Ukrainians, Russians, Gypsies and Romanians live there. The biggest city is the capital Kishinyov (500,000).

THE TRANSCAUCASUS: Georgia, Armenia and Azerbaijan.

The region occupies a part of the Caucasian isthmus south of the Main Caucasian Ridge between the Black and Caspian Seas. This land of subtropical climate stands out for the variety and beauty of its scenery, for the extreme diversity of its ethnographic and cultural features, for the high standard of its economic development. There are plenty of seaside, high-altitude and balneological health resorts in this sunny land which is criss-crossed by mountain ridges and bordering on the seashore. It is a land of grey history. Several ancient states had been established there long before the Russian state was born. In Armenia, Christianity had become the official state religion for the first time in its history, in the 4th century A.D. The Transcaucasus is inhabited by the Georgians, Armenians, Azerbaijanians, Ossets, Abkhazians, Kurds, Persians, Assyrians, Turks, and the Russians. The biggest cities of the region are the capitals of the three Republics - Tbilisi (1.2), Yerevan (1.1) and Baku (1.7).

THE CENTRAL ASIA: Turkmenia, Kazakhstan, Uzbekistan, Tajikistan and Kirghizia.

This is an exotic land of the towering Tien Shan and Pamir Mountains, boundless steppes and vast deserts, a conglomeration of different, even contrasting climatic zones and belts. In the summer, it is quite hot there, up to 50 degrees Centigrade. In the winter, it gets very cold in the Northern part of Kazakhstan - about 30 degrees below freezing.

All the five Republics made the fantastic progress, having jumped from the feudal epoch of backwardness and total illiteracy to socialism. Within historically short span, since 1920, the five Asian nations turned to highly-developed industrial nations with completely different level of the culture. With the help of fraternal Russian people, they built irrigation canals many kilometers long, erected high-capacity power stations and large industrial enterprises. The varied output of Central Asia's industry is exported to more than 90 countries.

The Uzbeks, Russians, Kazakhs, Tajiks, Ukrainians, Kirghiz, Turkmens, Jews and the Karakalpaks live there. Tashkent (2.0) and Alma Ata (1.0) are the biggest cities of the region.

RUSSIAN FEDERATION

Russia is the largest Republic of the Union by its territory population and economic potential. There are 6 large regions in Russian Federation, from East to West - Siberia and Far East, Urals, Northern Caucasus, Volga Area, Northern European Part, and Central European Part of Russia.

SIBERIA. This part of the Republic is most striking for its enormous expanses. Its territory is as large as that of the U.S.A. and India, taken together. It is a land of great distances, boundless taiga forests, and mighty rivers. The world's deepest lake Baikal, the biggest freshwater reservoir on Earth, is found there.

Siberia has the sharply-continental climate with the very cold and long winter, and hot and short summer. There is extremely large difference between the maximum and minimum temperature, of about 100 degrees Centigrade. Siberia has richest natural resources of oil, gas, coal, wood, ore, and river energy. The area, where the Russian revolutionaries used to live in their exile, within 60 years of the Soviet power became the land of the world's biggest hydroelectric powerstations and huge industrial complexes. Multi-storey apartment blocks of new cities now stand on land where man had never set foot before. In Siberia, the following nations and nationalities live: the Russians, Ukrainians, Buryats, Yakuts, Tuvinians and others. Novosibirsk (1.4), Omsk (1.1) and Krasnoyarsk (0.8) are the biggest Siberian cities.

URALS. This region is situated between the Volga Area and Siberia.

Its climate is rather cold, with minimum of about 30(minus)degrees in the winter and quite cool summer. The Urals are not high. They are soft-contoured old mountains. There are many natural resources, which are the base for industrial development of the region. The URALMASH and other mighty industrial complexes of the region are known abroad. The region is inhabited by the Russians, Komis, Bashkirs and other nations. Main cities - Sverdlovsk (1.3), Chelyabinsk (1.1), Perm and Ufa (a million each).

VOLGA AREA. The region is known as that of genuine Russian nature, with its golden Volga beaches, its air steeped in the fragrance of fieldflowers and its berry-rich woods. It is known also as an area of developed industry, with its cascade of hydroelectric stations and its industrial cities. The Russians, Tatars, Chuvashes, Mordvinians, Germans, Udmurts and Maris live there. Gorky (1.4), Kuibyshev (1.3), Kazan and Volgograd (a million each) are the biggest cities of the region.

NORTHERN CAUCASUS. It is a land of picturesque mountains, mirror-smooth blue sea, mild climate and salubrious springs. The Black Sea coast of the Northern Caucasus is known as a top-class health resort. The region is inhabited by the Russians, Chechens, Ossets, Avars, Lezgins, Kabardins and other nations and nationalities. The main city of the region is Rostov-on-Don (1 million).

NORTHERN EUROPEAN PART OF RUSSIA. This region includes the lands, lying near the three seas - Baltic, Barents and White. Its climate is quite cold near the latter two seas. This land fascinates by its "white nights", when the darkness does not come several days.

The heart of the region is the city of Leningrad, the USSR second biggest city with population of almost 5 million. It was there that the Great October Socialist Revolution was carried out in 1917. It is one of the most beautiful cities on Earth, with its majestic architecture, innumerable rivers and canals,

graceful bridges and splendid parks. The third biggest museum in the world, the Hermitage, is situated in Leningrad.

CENTRAL EUROPEAN PART OF RUSSIA. The nature of the region is modest and unpretentious, but it has a quiet charm all its own. It is a land of woods and plains, vast fields and broad rivers. It is the heart of Russia and the heart of the Soviet Union.

The centre of the region is the capital of Russian Federation and the Soviet Union, the city of Moscow (almost 9 million population). Moscow is the seat of all the country's highest bodies of state authority. It is the largest economic, scientific and cultural centre of the USSR. There are numerous industrial enterprises, 170 museums, 30 theatres, hundreds of cinemas and scientific institutions in Moscow. Many of them are the world famous. Moscow is constantly growing. New housing developments are being built, one after another. The centre of Moscow is the Kremlin. The Soviet parliament is situated there.

NATIONAL PICTURE OF THE U.S.S.R.

Then in 1922 the Soviet Republics were united and the Union of Republics was established, that gave the birth to the first-ever socialist multinational state of really equal and fraternal nations. The Tsarist Russia, known as "the prison of peoples", had died. Ethnic strife became a thing of the past, and fraternal friendship, close co-operation and mutual assistance became a norm of life. In the course of socialist construction, the rapid economic, social and cultural progress of the former national outlands was ensured. The victory of the Great October put an end for ever to national oppression and inequality of nations and peoples.

In 1917, the right of nations to self-determination was declared. The Soviet Republics were established almost everywhere in the former Russian Empire, excluding Poland and Finland, where the bourgeois governments took over. The latter two were separated from Russia, but other Republics expressed their will to live and work together. After the Union was established, the more poorly developed Republics received from the Central government much more capital investment per head than the Republics which for historical reasons were at a higher stage of development. The Russians helped other nations to train skilled workers, engineers, doctors, teachers etc. Then the great friendship of the Soviet nations was brilliantly confirmed by their team-work during the period of restoration of the national economy and their joint struggle against the Nazist barbarians.

As a result of more than 60-year-old development of the Soviet society, the new type of economic and cultural community had come to the picture - the Soviet people. All citizens of the USSR are Soviet people regardless to their nationality, language, colour of skin or religion. They have the integral Soviet culture, which is socialist in its content, diverse in its national forms and internationalist in its spirit.

LINGUISTIC STRUCTURE OF THE U.S.S.R.

The great achievements that have been attained in socio-economic and cultural life of the Soviet people would have been impossible without planned and purposeful language construction - which means conscious influence by society on the process of the development of languages. The level of this development for every nation is dependent on the level of social development of a nation. A nation has a highly-developed language, only if it had attained considerable achievements in the field of science and its language had been developed by world-wide known writers and scientists. Under the Tsars, the only Russian language had such a level of development. The Ukrainian, Byelorussian, Georgian and Armenian languages were quite close to that level. The same goes for Lithuanian, Latvian and Estonian languages, based on the Latin script and close to Western-European languages. Other nations did not have even scripts for their languages. Today, all nations of the country have highly developed languages, based mostly on the Cyrillic (Russian) script.

Soviet people speak today more than 100 languages of the following seven language families:

1. INDG-EUROPEAN FAMILY - over 211,000,000 people
 - (a) SLAVONIC GROUP - Russian, Ukrainian, Byelorussian, Bulgarian - Cyrillic script;
- Polish - Latin script;
(over 191,000,000)
 - (b) BALTIC GROUP - Lithuanian and Latvian - Latin script;
(about 4,300,000)
 - (c) ARMENIAN GROUP - Armenian - Armenian script;
(about 4,200,000)
 - (d) GERMANIC GROUP - German - Latin script;
- Yiddish - the language of Soviet Jews - Cyrillic script;
(about 3,800,000)
 - (e) ROMANIC GROUP - Moldavian - Cyrillic script;
- Romanian - Latin script;
(about 3,500,000)
 - (f) GREEK GROUP - Greek - Greek script; (345,000)
 - (g) IRANIAN GROUP - Tajik, Ossets, Kurd, Persian and others Cyrillic script; (about 3,100,000)
 - (h) INDIAN GROUP - Gypsy - Cyrillic script (210,000)
2. CAUCASIAN FAMILY OF LANGUAGES - about 7,000,000 people.
 - (a) KARTVELIAN GROUP - Georgian and Ajarian - Kartvely script
(about 3,600,000)

- (b) CHECHEN-DAGHESTAN GROUP - Chechen, Avar, Lezgin, Dargin, Inghush and others - Cyrillic; (over 2,400,000)
- (c) ADYGHEAN-ABKHAZIAN GROUP - Kabardin, Adyghean, Circassian and Abkhazian - Cyrillic; (about 600,000)

3. URAL FAMILY OF LANGUAGES - over 4,500,000 people

- (a) FINNIC GROUP - Estonian, Karelian, Finn - Latin; Mordvinian, Udmurt, Mari, Komi - Cyrillic; (about 4,300,000)
- (b) UGRIC GROUP - Hungarian - Latin script; Khanty, Mansi - Cyrillic script; (about 200,000)
- (c) SAMODIAN GROUP - Nenets, Selkup, Nganasan - Cyrillic; (about 35,000)

4. ALTAIC FAMILY OF LANGUAGES - over 40,000,000 people

- (a) TURKIC GROUP - Uzbek, Kazakh, Tatar, Azerbaijanian, Turkmenian, Kirghiz, Chuvash, Bashkir, Karakalpak, Yakut and others - Cyrillic script; (40,000,000)
- (b) MONGOLIAN GROUP - Buryat and Kalmyk - Cyrillic script; (about 500,000)
- (c) TUNGUS-MANCHURIAN GROUP - Even, Evenk, Nanai, Ulchi and others - Cyrillic script; (57,000)

5. KOREAN FAMILY OF LANGUAGES - Korean - Korean script; 400,000.

6. PALEO-ASIATIC FAMILY - Chukchi, Koryak, Itelmen, Nivkh - Cyrillic script; (30,000)

7. ESKIMO-ALEUTIAN FAMILY - Eskimo, Aleutian, Ket - Cyrillic; (3,000)

At present, two specific features exist in the language situation in the USSR. FIRST is that multinationalism of all the Soviet Republic increases. Their economic interdependence grows. Mutual cultural and social influences become more evident, and communications between different nationalities become extremely intensive. Although the full freedom in the studies and use of all languages gives an opportunity to study them, it is impossible to know and speak more than 100 languages.

SECOND. A language of inter-communication was needed, and Russian was found to be such a language. First of all, it had assumed widespread use among non-Russian peoples even before the Revolution. Unlike most colonial powers, in Russian Empire the metropolis and the national outlying areas formed a single geographical unit and were not divided by natural barriers. The process of interaction between the Russians and the other nations took place, and brought them closer. Russian working people,

whom the other peoples knew by day-to-day life, were never considered race-proud, nationalistic and chauvinistic colonisators. In the contrary, they were considered as equal.

Russian language is the mother tongue of the majority (more than 60 per cent) of the population, and being taken together with the two cognate languages, Ukrainian and Byelorussian, it is easily understood by more than 70 per cent of the population. Great Russian writers developed the language, enriching it by innumerable stylistic resources. Great Russian scientists made it really the language of advanced science.

As the link language between the peoples of the USSR, Russian has acquired world recognition. It is one of the six official languages of the United Nations, widely used in different international conferences and meetings. The use of this language by non-Russian people is also an expression of their gratitude and respect towards the mother tongue of Lenin and the language of the nation that made the Great October Revolution and helped other Soviet nations to build socialism.

THE SOVIET ADMINISTRATIVE SYSTEM

Unlike the Soviet Russia of 1917, contemporary Soviet Union is not a state of proletarian dictatorship, but a socialist state of the whole people, expressing the will and interests of the workers, peasants, and intelligentsia. According to the Constitution of the USSR, all power in the country belongs to the people, who exercise it through the Soviets (Councils) of the People's Deputies. There are local Soviets of villages, cities and districts, and regional Soviets at the first level; the Supreme Soviets of Union Republics at the second level; and the Supreme Soviet of the USSR at the highest level. Democratic centralism, which is the main principle of the Soviet State, combines central leadership with local initiative and with responsibility of each state body and official for the work entrusted to them. Each Soviet has its executive body: Soviets of People's Deputies of the first level have their respective Executive Committees, and the Supreme Soviets of Republics and of the USSR have their Councils of Ministers (Governments).

The highest body of state authority of the USSR is the Supreme Soviet of the USSR, Soviet Parliament. It consists of the two chambers: the Soviet of Union and the Soviet of Nationalities. Unlike chambers of Western parliaments, the chambers of the Supreme Soviet have equal rights. The Soviet of Union is elected by constituencies with equal populations. The Soviet of Nationalities is elected on the basis of the following representation: 32 deputies from each Union Republic, 11 deputies from each Autonomous Republic, 5 deputies from each Autonomous Region and 1 deputy from each Autonomous Area. This way, the rights of small Republics and nationalities are preserved. The Ukraine, with population of 50 million, and Estonia, with population of 1 million have 32 deputies each in the Soviet of Nationalities, while in the Soviet of Union they have respectively 150 and 3 deputies. No bill or law can be adopted, if one of the two chambers (by its majority) has some objections.

There is no President in the Soviet Union. His functions are given to the Presidium of the Supreme Soviet. The Presidium consists of a Chairman, 15 Vice-Chairmen (one from each Union Republic), a Secretary, and 21 members. The Chairman of the Presidium of the Supreme Soviet is often called abroad as a Soviet President. There were 8 Chairmen in the history of the Soviet Supreme Soviet: Mikhail Kalinin, Kliment Voroshilov, Leonid Brezhnev, Anastas Mikoyan, Nikolay Podgorny, Leonid Brezhnev (second term), Yury Andropov, and Konstantin Chernenko. Presently, Andrey Gromyko is the Chairman of the Presidium of the USSR Supreme Soviet.

The Government of the Soviet Union, namely, the Council of Ministers, consists of a Chairman, Vice-Chairmen, Ministers of the USSR and Chairmen of State Committees of the USSR. Unlike prime-ministers of various countries, a Chairman of Soviet Government does not form the cabinet. The Council of Ministers is formed in its full staff by the Supreme Soviet of the USSR. The first Soviet premier was Vladimir Lenin. His successors were the following statesmen: Aleksey Rykov, Vasily Molotov, Joseph Stalin, Georgy Malenkov, Nikolay Bulganin, Nikita Khrushchev, Aleksey Kosygin, Nikolay Tikhonov and, presently, Nikolay Ryzhkov.

The first socialist government was formed by two parties, but then the Es-Ars (Socialist-Revolutionaries) had tried to overthrow the Communists, and were defeated after their bloody coup in 1918. Unlike Czechoslovakia, the GDR and Poland, the Soviet socialist system is single-party system. Communist Party of the Soviet Union was established under leadership of Vladimir Lenin in 1903. Its highest body is the Congress of the CPSU, which takes place once a five-year period. The latest Congress took place in 1986. Between the two Congresses, the Central Committee of the CPSU has executive power in the party. It has the Political Bureau and Secretariat. There are 12 members and 7 alternate members of the Politbureau, and 10 Secretaries of the Central Committee of the CPSU. Mikhail Gorbachov is the Secretary General of the Central Committee. There were 7 leaders in the party's history: Vladimir Lenin, Joseph Stalin, Nikita Khrushchev, Leonid Brezhnev, Yury Andropov, Konstantin Chernenko, and Mikhail Gorbachov.

The fundamental law in the USSR is the Constitution of the Soviet Union. Each Republic has its own Constitution. The first socialist Constitution was adopted in 1918. It was the Constitution of Soviet Federative Russia. The first All-Union Constitution was adopted in 1924, and the second one - in 1936. The latter was the Constitution of the country, where socialism had won in the main. The actual Constitution of 1977 is the fundamental law of the country, where socialism has won fully and finally.

LIKE A LIGHT OF

REDEMPTION

Notes on the history of the Soviet people

The immeasurably vast figure of Russia arose before the eyes of the world, bursting into flames like a light of redemption for all the sorrows and misfortunes of mankind.

BORIS PASTERNAK

Ancient history of the USSR begins with the establishment of the Urartu Kingdom in what is now Soviet Armenia. That state flourished in the 9th century B.C., that is almost 3 thousand years ago. Then it was totally destroyed by the Assirians. In the 7th century B.C., the state of the Shahs of Khorezm emerged in the Central Asia, and in the 6th century B.C., the slave-owning civilization had come to the European part of the USSR. The flourishing states-cities of the Greeks were founded on the Northern coast of the Black Sea.

In 882, the Eastern Slavic tribes were united in the first Russian state, the Kievan Rus, with its capital, the city of Kiev. That state extended from the Black Sea in the South to the Baltic Sea in the North and from the Carpath Mountains in the West to Volga river in the East. The Eastern Slavic tribes were called the Russians after the name of the biggest tribe. They mostly were hunters and peasants, collecting honey in the forest. They worshiped pagan gods, having a huge panteon of them. Shortly, the Kievan Rus became a powerful country, and its Princes Oleg, Igor and Svyatoslav even harassed the mighty Byzantine Empire. The Kievan Prince Vladimir understood, that inspite of its considerable power, the Rus was known in Europe as a barbarian country because of its paganism. He decided to abolish the multi-god pagan religion and replaced it by the Orthodox Christianity, taken from Byzantia. This event took place in 989, and become an important source for development of society and culture.

By the end of the 12th century, the central power of a Prince of Kiev was reduced to nothing, and the state became a conglomerat of small independent counties, with their own armies and Princes. Meanwhile, the armies of Genghiz Khan overran Siberia, China, Central Asia and Caucasus - all in a very short span. Their new target was rich and weakened Russia. Having plundered the outlying Russian land, the hordes of Genghiz Khan withdrew to Asia. Russia was internally divided, and the Russian princes failed to put up an effective common front against the

invader. After thorough preparation, the Mongols crossed Volga again in 1236, under the leadership of Genghiz Khan's successor Batu Khan. The Russians fought valiantly, resisting the barbarians, but finally were defeated. However, such a courageous struggle (1236-1240) of the Russians prevented Batu Khan from accomplishing his purpose, i.e. seizure of the whole of Europe, and the Europeans were saved.

At the same time, the Pope of Rome sent knight troops to Western Russia, planning to get casely the Russian land, weakened by the hadm struggle against the Mongols. Prince Alexander of Novgorod defeated the Swedish and Teutonic knights twice, in 1240 and 1242, but victory over Batu Khan was yet impossible. The Russians had no forces for it. Batu Khan formed his own state, the Golden Horde, in the Volga area. The destruction and plunder of Russia retarded its economic and cultural development by about 150 years. Meanwhile, Poland seized the territory of what is now Ukraine and Byelorussia, and Sweden seized the Baltic region. The Russians sharply needed to unite their state and their forces, and that was done by Moscow, the new capital of the country. The creation of one centralized state was completed under Grand Prince Ivan III of Moscow, who finally put an end to Mongolian yoke.

Under Grand Prince Ivan IV Russia became a powerful and vast country. Ivan IV (Ivan the Terrible) was crowned as the first Russian Tsar (from Latin word c a e s a r). He defeated the Mongols once again, now for ^{the} seizure of their territory of the Volga area, Urals and even Siberia. Ivan the Terrible was a clever, cruel, suspicious and restless person.

Russia had already developed its economy and ~~its~~ merchants travelled as far as to India. A merchant Afanasy Nikitin visited India a quarter of a century before Vasco da Gama. The territory of Russia went on spreading. In the war that broke out in 1612 the Russian people routed the Polish and Swedish interventionists. Shortly afterward the Romanov family took over with Tsar Mikhail to be the first Romanov on the Russian throne. His son Aleksey made serfdom a legal institution in Russia. Under Tsar Aleksey, the peasant war against serfdom took place. The Don Cossak Stepan Razin was the leader of the war. His army of 20,000 men seized a territory of Don and Volga rivers, but finally the uprising was quelled, Razin was captured and executed in Moscow's Red Square in 1671.

The struggle against Poles arose in the Ukraine. The liberation war headed by Bogdan Khmelnitsky spread to the whole of the Ukraine. Its main aim was reunification with the Russian state. Khmelnitsky, supported by Russia, defeated ^{the} Poles and reunificated Ukraine with Russia. Aleksey became the Tsar of Great Russia, Malorussia (Ukraine) and Byelorussia, holding unlimited power, while spiritual power was held by the Patriarch of Moscow and All Russia.

Russia became an absolute monarchy under Aleksey's son Peter I (Peter the Great). The reforms introduced by him, represented an important stage in the history of Russia.

Peter the Great studied the art of government, sciences and crafts and service in the navy, in the leading Western countries. All this he did with great diligence, and he demanded the same of his noblemen. The country's territory was enlarged. Russia defeated Swedish king Charles XII in 1709, and got ^{the} lands of the Baltic coast which had been occupied by Sweden since the 15th century. The new Russian capital St. Petersburg was founded there. The rout of the Swedish, the most powerful European nation of that time, was so stunning, that Sweden since then was never involved in any war. Eastern borders of Russia were expanded up to Canada, but in the middle of next century, the 19th, Alaska was sold out to the USA. Russia became an empire, and Peter the Great became its first Emperor.

Under Peter the Great, industry was growing apace, Senate and Ministries of the Russian Empire were established, first library was founded, first printed newspaper appeared, Russian army and navy were completely re-organized. Peter the Great abolished the patriarchat and put the Church administration under the charge of the Spiritual Ministry, thus making the Church another instrument of the Emperor's absolute power.

After Peter's death in 1725, Russia went on playing an important part in the affairs of Europe and Asia. Under widow Empress Catherine II, another peasant war led by Yemelyan Pugachov spread over a vast territory; it was the biggest peasant revolt in the history of Europe. The war took place in 1773 - 1775, Pugachov was finally defeated and executed in Moscow's Red Square. Russia established diplomatic relations with the American colonies and supported their struggle against Britain. At the same time Catherine was openly hostile to the Great French Revolution. In the 18th century, significant progress was made by Russia in the field of science and culture. The Moscow University was founded, and many outstanding discoveries were made, especially by Mikhail Lomonosov.

In 1812th French Emperor Napoleon Bonaparte with his army of 640,000 men invaded Russia. On August 26 the historic battle of Borodino near Moscow was fought. 40,000 Russians fell that day, but Napoleon failed to break the resistance of the Russian army led by Field Marshal Mikhail Kutuzov. "Of the 50 battles I have directed the battle near Moscow was fought with the greatest valour and brought us the least success", wrote Napoleon. By the end of year 1812, he left Russia with the 9-thousand-strong remainder of his huge army. Russian troops marched into Berlin and Hamburg. The victory of the Russians presaged the liberation of Europe from Napoleon's tyranny.

The victory rose the national self-consciousness in Russia. A group of revolutionary thinking young noblemen began to fight Tsarism. Forward-looking army officers of aristocratic descent were eager to rid their country of the yoke of serfdom. Their uprising on December, 24, 1825, however, was crushed by Tsar Nicholas I Romanov. The five leaders of the Decembrists were executed by hanging.

The Decembrists' successors appeared shortly. They were called Raznochintsy, revolutionaries of non-aristocratic descent. Although the serfdom was abolished in 1861, the peasant's life did not improve. The peasants possessed only a small part of lands, while the landlords had the rest. The Raznochintsy tried to fight the Tsarist regime, but finally their movement was turned into terrorism. In 1881, Emperor Alexander II Romanov was assassinated by them. At the same time, they proclaimed measures to educate the people. Many of the Raznochintsy, who were called the Narodniks (populists), left for countryside. Their purpose was to educate the peasants and rouse them to revolt against the Tsarism. Emperor Alexander III brutally repressed the Narodniks. Many of them were executed, others were sent to exile. One of the leaders of revolutionaries-democrats, Alexander Ulyanov, was sentenced to death among other. His younger brother, Vladimir Ulyanov-Lenin, became the founder of the Communist Party.

Although capitalism developed rapidly in Russia, economically the country was far behind the US, Britain, Germany and France, because of outdated system of administration and economic management. Russian Empire lost the war against Japan in 1904 and was about to lose the World War - I. The standard of life of the working people was very low. The peoples of national outlying regions were oppressed by not only national bourgeoisie, but also by Russian one. The history rapidly went to the collapse of capitalism in Russia.

In 1897, the Russian Social-Democratic Labour Party was founded. At the Second Congress of the RSDLP, it was divided into two parties. The majority (bolshinstvo), headed by Lenin, was given the name of Bolsheviks, while minority (menshinstvo) named Mensheviks, in fact, turned into opportunist party.

In 1905-1907, the first Russian bourgeois revolution took place. After the brutal suppression of the revolution, Tsarism clamped down hard on the activities of the working class and its Bolshevik party. Total corruption and demoralization of the highest level of the state power went on. The rascal and adventurer Grigory Rasputin had an influence upon the Romanovs and on Emperor Nicholas II himself. The Emperor was never interested in the state's policy, favouring rather photography and tennis. The First World War made the working people's life worse. In such a situation, the March bourgeois democratic revolution of 1917 took place. The Tsar was held, and Russia became bourgeois republic. But the people's life did not improve, the unpopular war went on, and economy was in disastrous depression.

On November 7, 1917, workers and soldiers of Petrograd (formerly St. Petersburg) attacked the Royal Winter Palace and arrested the bourgeois Provisional Government. Next day, Russia was declared the Soviet Republic. According to the Old Style Calendar, the Revolution had taken place on October 25, so it was called the Great October Socialist Revolution. All power had passed into the hands of the proletariat. The Great October became the turning point in world history.

Shortly, the Soviet power had been established throughout the country. The right to self-determination was given to all colonial and semi-colonial nations of the former Russian Empire. Poland and Finland separated themselves from the country, and conservative governments took over there. In other parts of Russia the Bolsheviks headed local governments.

But Russian capitalists and landlords did not surrender. They organised counter-revolutionary movement in the North of the European part of Russia, in Ukraine, Caucasus, Central Asia, and in Siberia. The foreign bourgeoisie supported them. Sir Winston Churchill claimed it is necessary "to strangle the Bolshevik infant at its birth". In spring 1918, German troops captured Estonia and Ukraine, and overthrow the Soviet power there. In summer 1918, British troops overthrow the Soviet power in the North, France occupied Ukrainian coast of the Black Sea, Germany and Poland seized Soviet Latvia and Lithuania, Japan and the US occupied the Soviet Far East. Soviet power was overthrown also in the Transcaucasus, with the aid of British troops. By August 1918, three-fourth of Russia were in the hands of the interventionists and counter-revolutionary White Guard forces. Only by the end of the year 1922 the Red Army liberated the territory of Soviet Union from interventionists and the White Guard.

Country lost in the war 5 per cent of the population, 85 per cent of industrial output and 50 per cent of agricultural output. But the national economy was restored within a few years. In 1927, the country's industrial output was already 100 per cent of the pre-war figure.

In December, 1922, all Soviet Republics, excluding Baltic ones, were voluntarily united into the Union of Soviet Socialist Republic. ~~Having~~ German and Polish interventionists, leaving Estonia, Latvia and Lithuania, gave the power to anti-Soviet bourgeois governments.

During first five-year plan's period of 1928-1932 and the second five-year period 1933-1938, the country's economy was significantly strengthened. The USSR became an industrialised country ~~with~~ its industrial output's share of 70 per cent in the Soviet economy. The world's biggest power stations and plants were built, and agriculture was collectivized. At the same time, a cultural revolution was carried out, and illiteracy had in main been eradicated. Student enrolment was about 28 per cent of the country's population. The USSR was the only country in the world where medical services were free.

In June 1940, the peoples of the Baltic states - Estonia, Latvia and Lithuania - overthrew the pro-fascist regimes, restored the Soviet power, and voluntarily joined the Union of Soviet Socialist Republic. On the eve of the World War - II, the Soviet government several times tried to establish international system of defence, but Western governments rejected all Soviet proposals, thinking of German invasion of Soviet Union even more than of their own security. Having been left alone in the danger of war, the USSR signed an agreement on non-invasion with the Nazist government.

On June 22, 1941, the hordes of Nazist Germany and its satellites treacherously invaded the USSR on a wide front from the Arctic Ocean to the Black Sea. The Great Patriotic War began. The initial ~~first~~ months of the war brought success to Germany, and Hitler planned to seize Moscow by November 7. The German army was armed much better than the Soviet Army, and Moscow was in mortal danger. The Soviet Capital was saved only by means of the greatest efforts of the whole country. German troops were defeated near Moscow for the first time in that war. The myth of German invincibility burst like a soap bubble.

The second great battle was that of Stalingrad, in the winter of 1942-1943. 147,000 Germans and Italians were killed, and almost 100,000, including 24 generals and the Field Marshal von Paulus, were taken prisoner. The enemy's total losses amounted by that time to 1,500,000, that was one quarter of all its forces on the Soviet-German front.

In the summer of 1943 the Germans suffered a crushing rout in the area of Orel and Kursk. That was a battle of exceptionally equipped troops on both sides. The Soviet forces smashed 30 enemy divisions, including 7 tank divisions. The summer battle of 1943 rocked the Nazi military machine and indicated the turn of the tide in the Second World War.

The last battle of enormous importance was that of Berlin, in the spring of 1945. Hitler committed suicide. The Berlin garrison surrendered on May 2, 1945. On May 8, the Act of Unconditional Surrender of Germany had been signed in the presence of the representatives of the Soviet, American, British and French armies. The Nazi Reich ceased to exist.

The loss of mankind was really tremendous. Over 50 million people were killed, including 20 million Soviets, 9 million Germans, 6 million Poles, 5 million Jews, 1,600 thousand Yugoslavians, 600 thousand French, 388 thousand British, 329 thousand Americans, and many others. The British Chief Commander Field Marshal B.L. Montgomery said: "Russia had to bear, almost unaided, the full onslaught of Germany. We British would never forget what Russia went through".

But history had been later falsified by some British, American and German histericians. They fooled people by saying, that the war was won by only the Western Allies, or at least by by them with little help ^{from} the USSR. Some of them eventoday claim that it was the US Lend-Lease or the Russian frost, that had helped the USSR to win.

The war took place not only in the winter. German troops were defeated not only in January, 1943 near Stalingrad, but also in August, 1943 near Kursk, in August, 1944 in Byelorussia, and in April, 1945 in Berlin. Secondly, the Lend-Lease assistance constituted only a small fraction of the total Soviet war production; for instance, 2 per cent of artillery, 7 per cent of tanks, 11 per cent of aircraft, and so on. As Sir Winston Churchill, the arch-enemy of communism, put it, "Soviet Russia not only survived and recovered from the wounds, but also dealt at the German army a blow of such a night that no other army in the world could have done".

In the Soviet front of the war, 607 German divisions were routed, while 41 Western fronts - only 176. It constituted 70 per cent of Nazi personnel and airforce, and 75 per cent of German tanks and artillery. General Dwight Eisenhower said: "The campaigns of the Red Army played a decisive part in the defeat of Germany". By its victory the Soviet Union made also decisive contribution to the liberation of Europe's peoples from Nazi slavery, and to saving the world civilization.

The great victory cost the USSR a lot. One-third of the national wealth was destroyed, while America had enriched herself during the war period. The European part of the USSR, the most developed region of the country, lay in ruins, including 1,710 cities and towns, 70,000 villages, 32,000 industrial enterprises, 40,000 hospitals. The Nazi barbarians destroyed 84,000 educational institutions, 43,000 libraries, and 427 national museums. The destruction of the Soviet material wealth was estimated at 2,600,000,000,000 roubles, that is 75 state budgets of the pre-war year 1940.

Within a short period of time the Soviet people made miraculous recovery, overcoming the grave consequences of the war. The USSR healed the severe wounds, considerably strengthening its economy and its defence potential. Note should be taken that it was done in the atmosphere of the "cold war" declared by our former allies. Since the US president Truman and Sir Winston Churchill had begun incomparable arms race, the Soviet Union was constantly in need to keep its defence at the level of the US defence. Nevertheless, only 16 years after the war, the first-ever space ship of Yuri Gagarin was launched, and the first-ever peaceful nuclear plant was founded in the USSR. By the end of the 1940s, USSR produced 26 per cent of American figure of industrial production, for example, 14 per cent of oil, 30 per cent of steel, 22 per cent of electricity. Today, the USSR's output amounted to 144 per cent of oil, 235 per cent of steel and 60 per cent of electricity.

Soviet Union had managed to leave the USA far behind in such important fields of production as follows:

- | | | |
|--------------|-------------------------------------|---------------------|
| 1. Oil | 5. Coke | 9. Cement. |
| 2. Pig-iron. | 6. Mineral fertilizers. | 10. Woollen fabrics |
| 3. Steel. | 7. Diesel and electric locomotives. | 11. Leather foot- |
| 4. Iron ore. | 8. Tractors. | wear. |

The USSR produces more sugar, butter, milk, cotton and wheat than the USA. The USSR left America behind also in number of doctors (total and per capita), number of hospital beds (total and per capita), number of scientists (total and per capita), annual number of flats built, number of cinemas, libraries, books published, and so on.

The main achievement of the country is that the Soviet people were able to ensure the constant growth of the national income and industrial output; for instance, growth rates are as follows: USSR - 8.2 per cent, USA - 3.7 per cent annually (1950-1985); total growth rates for the USSR - 1,400 per cent, the USA - 330 per cent of the 1950 figure.

During the post-war period, several events of great importance took place in the political sphere of the Soviet Union's life. The 20th Congress of the CPSU told Soviet people the truth about Stalin's cult of personality. Social life in the country was democratized. Recently, measures were taken to overcome a certain lack of realism in the social and political life; a certain voluntarism in the ideological sphere.

The 27th Congress of the Communist Party of the Soviet Union sets new tasks for the Soviet people, and the main one among these tasks is to accelerate development of the Soviet economy and the whole society, according to contemporary life and achievements of the world's scientific and technological revolution.

Another field of great importance is the struggle of the Soviet Union for a peaceful future on Earth. Numerous peaceful proposals made by the USSR leaders are widely known. Our country has many friends and allies in this struggle in all parts of the world. The Soviet people do not need the arms race, because it is dangerous not only for the future. Today many billions of dollars and roubles are spent for the senseless arms race, while they could have been spent for overcoming hunger or homelessness. There is nobody in the USSR who gets some profit from the arms race, while the US military-industrial complex receives multibillion dividends from it.

As a result of the socio-economic development in the post-war period, socialism won fully and finally in the Soviet Union. The banner of the October Revolution was raised in order to enable all Soviet people to live a life worthy of human beings, to enjoy all the fruits of civilization.

T O L I V E A F U L L - B L O O D E D

L I F E

Notes on contemporary life of the Soviet people

Democracy is the wholesome and pure air without which a socialist public organism cannot live a full-blooded life.

MIKHAIL GORBACHOV

A new historical community - the Soviet people - has become a reality in the USSR today. This community mirrors the profound objective changes in the material as well as spiritual spheres and also the historical process of the emergence and development of nations, between which a new type of relationship has been established. The prominent Indian statesman, K.P.S. Menon, pointed out that Soviet experience in uniting dozens of Asian and European nations, so distinct in race, language, religion and cultural level, into a single state, without infringing on their national aspirations or identity, was an example for other multinational countries like India.

There is an acute crisis of democracy in the capitalist world. If the president, even backed by majority, cannot go further towards disarmament, because the military-industrial complex needs fantastic profits from fantastic "star wars" - such a country has nothing in common with . . . democracy. Naturally, people compare democracy under capitalism and under socialism. In fact, democracy and freedom are not abstract concepts. They have their own class and material-economic basis. One can name highly-developed democracies of the slave-owning world, like ancient Greece or Roman Republic. But they were democracies of minority.

"Until classes are abolished", wrote Lenin, "all arguments about freedom and equality should be accompanied by the questions: freedom for which class, and for what purpose; equality between which classes, and in what respect?"

Soviet people have every reason to say: "We are the state". Over half of the Soviet MPs are workers and peasants; women constitute over one-third, and young people under 30 years of age - almost one-fourth. This fact is not an achievement of socialism. It is the very nature of socialism. What is socialism, then? The Marxist idea of socialism completely differs from "socialism" of various parties, that call themselves as "socialist" ones. Socialism is only the first stage of development towards communism.

Socialism is the socialist ownership of the means of production. The state property belongs to all the people, expelling any form of exploitation of man by man. Due to planning[^] system of economy, scientific and technological progress brings not unemployment but steady growth of the well-being of the entire people. Equal right to work and pay according to one's work is ensured. The inviolable alliance of the workers, the peasants and the intelligentsia has been affirmed. Inequality of nations and sex inequality are abolished, and the ideas of freedom, human rights and dignity of the individual are not only empty phrases. They are filled with real content. Increasingly favourable conditions are taking shape for all-round development of the individual.

Socialism is a way of life which gives the people confidence in the future, on the basis of social justice, collectivism and mutual assistance. Socialism is a society where the truly[^] humanistic Marxist-Leninist ideology is dominant. It is a society of genuine democracy, that is, power exercised for the people and by the people.

Fyodor Dostoyevsky, Russian writer of the 19th century, wrote: "What is l i b e r t é ? Freedom. That kind of freedom? The same freedom for all to do as they please. When can one do as one pleases? When one has a million. Does freedom give everyone a million? No. What is a man without a million? A man without a million is not the man who does what he pleases but a man with whom others do as they please".

It is often said that democracy or freedom means above all else the opportunity to speak one's mind. Let us ask an Englishman travelling in a second class carriage whether it is possible to compare his freedom of speech with that of the owner of T H E T I M E S. Let us ask an American teacher whether it is possible to compare an importance of his opinion on the arms race with that of the Director of the Ford Motor Co. Democracy under capitalism proclaims that every American can become president and every Englishman, the owner of THE TIMES. The latter even is more expensive than the presidential chair for that chair cost "only" \$ 65,000,000 in the last election campaign. Joseph Kennedy, father of the assassinated US President, used to say that with the amount of money he had he could have his own chauffeur elected to Congress.

Of course, America is a rich country. Nevertheless, a very few people there have such possibilities, like Mr. Kennedy. The well-known author of the bestseller THE OTHER AMERICA, Michael Harrington, wrote: "Two decades after the President declared an unconditional war on poverty, poverty does not simply continue to exist. Worse, we must deal with structures of misery, with a new poverty, much more tenacious than the old". Summing up, Mr. Harrington comes to conclusion that there are at least 40-50 million poor in the USA. Of course, they are not as poor as the Indian poor masses, but for them this fact is anything but consolation. And of course, they can not be elected to Congress and thus tell about their equal rights.

I am happy that there is no such "democracy" in the USSR like that in the so-called "free world". The Soviet democracy is different. Our governmental bodies, Soviets (councils), have nearly 2,300,000 people's deputies and 31 million activists participating in the work of Soviets. More and more people participate in social and political activities - over 18 million through the membership in the Communist Party, over 41 million through the membership in the Young Communist League, and over 132 million through the membership in trade unions. There is no lack of power in our hands, our problem is different. As the 27th Congress of the CPSU put it, we have to use that power as actively as possible.

The very meaning of the word "democracy"; that is "people's power", is restored, in fact, by socialism. Genuine democracy, as confirmed by the entire record of history, is possible only under socialism.

A spirit of emulation has always been inherent in man, but capitalism distorted it by supplanting it with competition. The US sociologist Ashley Montagu in his famous book THE AMERICAN WAY OF LIFE wrote: "A principle of the American way of life is the idea of competition. This takes the simple form of going out and doing better than the other even if you have to do him and his family injury in the process. That can be none of your concern. After all, you have y o u r family to think of. This kind of indifference is inherent in the principle of competition". Frankly enough, isn't it?

Of course, competition fosters initiative, but it is not the only thing to stimulate advancement. Let us remember that we are people, not animals. Undoubtedly, competition gives rise to cruelty and extreme individualism. This means ignoring the very nature of man who is a social being. The social nature of man was noted at one time by Aristotle, who was far from being a Communist.

Under socialism man is moulded in the collective. Socialist competition is creative in its character, for that people fight not for their life or food, but for the progress of their country. In such a case competition has only the aim of serving the country better than the other. A man in the USSR is a friend, comrade and brother of the other.

The principle of equality of men and women was legally guaranteed from the very first day of the Soviet power's existence. It has also been incorporated in the laws of a number of capitalist countries (not in the USA). But, according to the statistics of the International Labour Organisation, the pay of women, for instance, constitutes in France 78 per cent, in Britain - 69 per cent, in the USA - 66 per cent, and in Japan - only 43 per cent of the pay of men. Women are, as a rule, the last to be hired and the first to be fired.

In the USSR women have the same pay for the same work. They constitute 47 per cent among those possessed higher education. There are 20 times more women doctors in the Soviet Union, than in the United States. Every third engineer is a woman in the

USSR, while every fiftieth American engineer is a woman. Women account only 1 per cent of engineering in Britain.

Equal rights for women are not only guaranteed by the Soviet Constitution. They are ensured by the very life of the Soviet people in the fields of education, employment, social activity. Special protection measures for mothers and children and material as well as moral support are ensured by the state. Soviet women have 4-month paid leave for pregnancy and delivering a child. This leave is to enlarge shortly. After delivering a child, they can stay home 18 months, receiving a half of their salary. They receive a full paid leave in a case of sickness of children, as well as their own sickness. Meanwhile, the Amendment to American constitution on equal rights for women, which had been discussed since 1923, still does not become a law.

Citizens of the Soviet Union are guaranteed inviolability of the person and the home. Their correspondence, telephone conversations and telegraphic communications are protected by law. We often call that the right to life. Neither men nor women are afraid of going anywhere at any hour of the day, while most of streets in Western cities are deserted in night. There are no case of overhearing and perlustration in the USSR. According to THE NEW YORK TIMES, hundreds of thousand Americans become victims of overhearing annually. The same goes for inspection of their correspondence. As president Reagan put it, speaking in New Orleans in 1981, "crime kills 23,999 Americans annually; every half an hour 1 person is killed, 9 women are raped, and 389 flats are robbed." That is also a kind of competition, isn't it? Hence, a crime is also a part of American way of life.

Citizens of the USSR have a right for rest and leisure, and upbringing of children. Although the upkeep of a child in a nursery costs more than Rs 5,000 a year, and in a kindergarten, over Rs 4,700, the parents contribute only 20 per cent of the cost. Large state subsidies are also provided for the maintenance of the Young Pioneer Camps, in which most children spend their summer holidays. The state systematically extends the network of regular and overnight sanatoria, tourist centres and health resorts. Every year they provide facilities for the rest and medical treatment of about 50 per cent of Soviet families. For one-fourth of them it is free of charge, for others there are 50 to 70 per cent discount.

The Soviet state spends considerable money for a person's life at every stage. It pays for a nursery and kindergarten about 80 per cent of the cost, for secondary education 100 per cent, for school text-books 100 per cent, for higher education 100 per cent plus student's grants, for summer rest about 70 per cent. When one gets sick, the state pays 50 to 100 per cent of one's salary during his sickness, depending on his length of service (initially, 50 %, and after 8 years, 100 %), while paying 100 per cent of the cost of medical service. When one retires, the state pays him a considerable pension. A woman, as it was pointed out above, gets even larger help. These are only main privileges for the working people. However, people do not pay any instalment for the social insurance fund.

As for the health care, there are 372 doctors per 100,000 residents in the USSR, while the USA has 219, Italy - 198, France - 175 and Japan - 151. Now we have 1210 hospital beds per 100,000 of the population, while Italy has 990, Britain - 900, France - 720, and the USA - 710. Moreover, all forms of medical service are free, and all drugs for hospital patients are free, too. Joseph White, a reader of the U.S. NEWS AND WORLD REPORT, wrote in a brief letter to the editor: "I've just spent two weeks in the hospital, and now I'm struggling to pay for it. You wouldn't believe my expenses. My advice: don't get sick in the US!"

Citizens of the Soviet Union are guaranteed employment and pay in accordance with the quantity and quality of work. They also have the right to choose their trade, profession or type of job. A Soviet young man has a task not to look for a job, but to choose, it, according to his abilities, inclination and education. As for so-called "free world", according to official statistics, 18 million people are really free from any job. Western trade unions contend that this figure is even greater, and constitutes over 25 million, including 12 million Americans, 3 million Japanese, and 10 million people in the EEC countries. The last Soviet unemployed person had got a job in 1930. Since then, the planned economy constantly sets such a rate of development, that the demand for a labour force exceeds a labour supply.

Citizens of the USSR have the right to education. For details, see the article THE WORLD OF KNOWLEDGE.

The Soviet people have the right to housing. In 1985, the expenditure on health protection, education and housing was 2.5 times greater than what was spent on defence. The state gives people flats for lifelong use free of charge. As far as the house-rent is concerned, it has remained unchanged in the USSR since 1928. It does not exceed today 4 per cent of an average budget of a middle-income family. This rent includes charges for the use of electricity, gas, cold and hot water, flat itself and repairing of it. In the USA, rent comes to 26 per cent, in West Germany to 25 per cent, and in Japan, 40 to 60 per cent of a person's wages. This is why even in the most developed countries many people are homeless, while whole residential blocks remain unoccupied. However, Mr. Du Font of the USA has a house of 200 rooms, and Mr. Caspar Weinberger has a house which costs \$ 707,000. In short, do what you want. Freedom! Of course, if you have a million. Meanwhile, 10,000 flats get new settlers in the USSR every day.

There is no freedom and democracy, where nationalities have no equal rights. According to US statistics, unemployment among Black Americans runs at 15 per cent, that is double the country's average. Almost a half of them have incomes below the official poverty line, and the Puerto-Ricans in the USA have 60 per cent of the average American's income. The life conditions of the American Indians are even worse. The native American's life expectancy is not more than 44 years, which is less, than that in India in 1965.

President Ronald Reagan said while competing for popularity during the election campaign of 1984, that "the unemployment rate for all youth, 16 through 19 years of age, was 19.4 per cent. Among Black teenagers, that rate was 44.8 per cent. It is a national tragedy." It is difficult to argue against that, Mr. President.

Then Napoleon was fleeing Russia, he got into terrible rage in Warsaw because no salute had been fired in his honour. The commandant explained: "We couldn't do that for quite a few reasons. First, we have no gunpowder". Napoleon cut him short: "Enough. The rest is immaterial". Commenting the above quotation from the Reagan's speech, one can say similarly: Enough, Mr. President, further details on equality and freedom are immaterial.

Nevertheless, there is the great noise in the West (and not only West) about some persecutions in the USSR, and about "poor Russian dissidents", who suffer being put in jails. Although the overwhelming majority of the Soviet citizens is loyal to the Soviet power and Marxism, there are some who hold views that contradict communist ideology. There are also a few anti-Sovieteers in the USSR. But the Soviet state does not persecute those who think differently. It does persecute for socially dangerous actions qualified as criminal by law, and not for ways of thinking. Ideas that do not take the form of concrete anti-state actions do not constitute a crime. These postulates of the internal security are common for all countries. It is strange to demand a freedom for Soviet criminals, even if they hypocritically call themselves as "political prisoners".

Citizens of the USSR are guaranteed freedom of conscience, that is right to profess or not to profess any religion, and to conduct religious worship or atheist propaganda. Incitement of hostility or hatred on religious grounds are prohibited by law. The church is separated from the state, and the school from the church. Development of education and the whole Soviet way of life made it possible for people to overcome mystical mentality. There is no need in gods where people have a strong faith in the creative strength of human being, and can explain the universe by means of the science. Atheists constitute today 98 per cent of the Soviet youth under 20 years of age, and 92 per cent of people above 20. As far as the "free world" is concerned, such data is not available, excluding a few countries, like Holland (20 per cent of the population are atheists). That is not strange, because in the USA, for example, the authorities inflict penalty of \$ 1,000 or 3-year imprisonment on atheist performances. They do that in 16 states out of 50.

Meanwhile, Soviet believers and atheists are not persecuted. Religious Soviet people have 20,000 churches, temples, mosques, chapels and synagogues. There are more than 40 religious trends in the USSR. Christians constitute the majority of believers, who follow Orthodox Church, Baptist, Roman Catholicism, Lutheranism and other trends of Christianity. There also are Muslims, Jews and Buddhists-Lamaists in the Soviet Union. The state helps them to maintain their prayer houses, and does not interfere in their spiritual affairs.

Soviet religious workers are loyal to the state and the Government. Today, their main task is the struggle for peace. They have launched the Movement for Saving the Sacred Gift of Life from Nuclear Catastrophe, and some of them were recently decorated with high state awards.

As His Grace Archbishop Pitirim, the publisher of the Orthodox JOURNAL OF THE MOSCOW PATRIARCHATE, put it,

"I pray for the prosperity of the USSR and other countries, I pray that our Government and Soviet people continue along the path of creative endeavour".

Sheikh Abdulgani Abdulla, Vice-Chairman of the Muslim Board of Central Asia, said:

"In the USSR Muslims are not persecuted. But if a Muslim breaks the law, he bears just as much responsibility as any non-believer breaking the law would bear".

The Jew Rabbi, Adolph Shayevich, said:

"We lead a common life. It often happens that in a particular family the wife is religious while the husband is not. Yet their lives are bound together. I do not think there is any antagonism between believers and atheists in this country. After all we, all of us, live in one country and its interests are our interests, too".

To complete quotations, here is the answer of Monsignor Valerian Zondaks, Bishop of the Roman Catholic Church, to the question put by American magazines NEWSWEEK and TIME, whether Soviet religious organisations follow the "Kremlin line":

"If so, then all who are working for peace are following the Kremlin line. Can you imagine your magazines writing that 350 American Catholic Bishops who oppose Reagan's nuclear policy are following the Kremlin line?"

To my mind, there is nothing bad in the "Kremlin line", for it follows the aspirations of the Soviet people and does not contradict the Constitution of the USSR, supported by everyone in this country. According to the Constitution, Soviet people have not only rights, but also duties and obligations. They are as follows:

- to observe the Constitution and Soviet laws, and uphold the honour and dignity of Soviet citizenship;
- to preserve and protect socialist property, to protect nature and conserve its riches;
- to safeguard the interests of the state. Betrayal of the Motherland is the gravest of crimes. Defence of the Motherland is the sacred duty, and military service in the ranks of the Soviet Armed Forces is the honourable duty;
- to concern themselves with the upbringing of children, to train them and to raise them as worthy members of society, while children are obliged to care for their parents and help them;
- to respect the rights of other persons, and their lawful interests, to maintain public order, to respect the national dignity of other citizens, to promote friendship and co-operation with peoples of other lands, to help maintain world peace;

- to work conscientiously in one's chosen, socially useful occupation is the duty of, and matter of honour for, every able-bodied citizen of the USSR.

Labour had created a man from an animal. Everything that is attained by mankind, is attained only by means of labour. Nowhere in the world labour is respected as much as it is respected in the socialist society, where it is the only measure of a man's worth.

Under Communism, the distribution according to one's needs will take place. However, we have not yet entered this phase of our development. This means that now distribution takes place according to one's work. An outstanding scientist naturally earns more than a worker of average skill. On the other hand, a highly skilled worker earns even more than a lecturer of a university. In the remuneration of labour many factors are taken into consideration, and not just the difference in professional or trades according to their prestige. The average ratio between the maximum and minimum salaries is 4:1. We have no striking luxury but there is nobody living in poverty and hunger either, and that is the main thing. Only a section of the professions, such as writers, artists, composers and singers, receive rather high fees.

All aged people receive pensions. The main distinguishing features of the Soviet pension system are as follows:

First, retirement age is earlier than in Western countries; that is, 55 years for women and 60 for men.

Second, the pension is paid by the state, and an employee makes no contribution whatsoever towards his future pension.

Third, everyone is automatically entitled to maintenance in old age, having worked 20 years (for women) and 25 years (for men)

Fourth, pensioners pay no taxes at all.

Fifth, on reaching one's retirement age or on getting a pension by no means does one have to stop working. A pensioner can work and receive, in addition to his pension, his wages. Moreover, such a practice is encouraged by the state.

Soviet working people pay quite insignificant taxes. There are income taxes of 0.7 to 10 per cent, depending on a size of wages, and the childlessness tax, of about 6 per cent. The latter is raised from men under 50 and women under 45 years of age, having no children.

Mr. Gerald Ford, former US President, called inflation - yes, inflation, and not communism - enemy number one. In the Soviet Union the prices have remained stable for many years, while the cash incomes of people are constantly growing. For example, the prices of meat, milk, dairy products, bread, oil, sugar and other foodstuff have not been raised since 1955. The cost of electricity, central heating, telephone charges and fares for public transport have remained unchanged since 1948.

The salary of an average worker constitutes 170 roubles per month. Note should be taken, that the majority of Soviet families includes working wives, so an average income of a family is about 300 roubles monthly. To understand, how much it is, one should go through the following list:

For one rouble one can buy:

3 to 6 Kg of bread (depending on its sort); 2 Kg of flour of the highest quality; $\frac{1}{2}$ Kg of meat; $\frac{1}{4}$ Kg of butter, $\frac{1}{2}$ Kg of sausage; 4 litres of milk; 1 Kg of fish, 10 Kg of vegetables; 3 Kg of fruits in the summer or 1 Kg of fruits in the winter.

For one rouble one can do the following:

phone from a public telephone 50 times; go by bus, tram, trolleybus or metro 20 times; take a substantial dinner in a cafeteria 2 times.

All Soviet shops and supermarkets are state-ran ones, with the stable prices equal throughout the country.

But a man lives not only by his bread. Cultural life is of enormous importance for the Soviet people. Our achievements in this field are also great. 8,088 newspapers are published in the country with a total of 176 million copies, that is 395 copies per 1,000 of the population. This figure is 3 times greater, than that of Italy, one-third more than that of France, and a quarter more than that of the USA and FRG. There are over 650 theatres, 1,500 museums and 150,000 cinemas in the USSR. According to the UNESCO statistics, Soviet people read more than any other nation in the world. There are 132,000 libraries with almost 1,900,000 thousand books. School libraries have over 800,000 thousand books, and scientific and technological libraries have 2,000,000 thousand (2 billion) books. Private libraries have 30 billion books.

More than 90 per cent of the population have TV-sets, and almost all families have radio. According to the Helsinki agreement, the USSR increased number of translated publications. The UNESCO figures run as follows: in the USSR, 77,500 foreign writings are published in a total number of copies of 2 billion and 420 million. The Soviet Union publishes translated literature 6 time more than the U.K., 4.3 times more than the U.S., 3 times more than Japan, and 2.5 times more than France.

Soviet readers receive an objective information about the life abroad, for they can use both the Soviet and foreign sources. Meanwhile, even the most known facts from this article, surely, are fresh and unbelievable for many foreigners, due to the information imperialism blessed by the Western governments. Moreover, citizens of some Western countries are not able to get works of their compatriot writers.

American journal THE PUBLISHER WEEKLY informs, that many books are not allowed to read or re-publish in the USA. In Wisconsin, for instance, 33 titles of books by American classics were removed from libraries and book-shops. Among them novels by P. Salinger and F. Scott Fitzgerald. In Virginia, Mark Twain's "Huckleberry Finn" is not allowed for sale. Many books are persecuted in other states of the USA as "anti-American" by their character. Among them "A Farewell to Arms" by E. Hemingway and even tales about Robin Hood.

Thus, how can an American get objective information on the USSR, if he knows about some American writers much less than a Soviet schoolboy knows about them?

The quality of the Soviet art and literature is generally higher, than that of the Western art, because it does not produce base-alloy works for vulgar taste. The Soviet art leads people, and does not follow them. I believe it is the great fiddle of genuine art - to unite and educate people.

One will never find on the Soviet screen or in a Soviet book pornography and violence for the sake of violence, as one never found them there before. The Soviet art mirrors life objectively. Even describing an enemy, it takes him as a personality and a human being, in a contrary to some Western movies of James-Bond-type, showing all the "reds" as soulless sketchy characters and moral monsters. So to say, the more one is afraid, the less he is objective.

American economist Victor Perlo wrote:

"If we believe all the assertions of the American official propaganda, we get the impression that most Americans are content with their life. Rarely have illusion and reality been more in conflict. Life is increasingly insecure for overwhelming majority of people. They are beset by debts. Their incomes are declining and the cost of living is rising. The reality is lowered living standards for factory workers with jobs, for retired persons with social security pensions, it is deterioration of public services, increasing criminal assaults, and rising tax burdens".

This is very sad picture, isn't it? In the contrary, one can learn from the 12th Soviet five-year plan, that in the USSR the volume of services paid by the state is to grow by 30-40 per cent, per capita real incomes are to grow by 15 per cent, average monthly wages and salaries are to grow by 15 per cent, and social consumption funds are to grow by 23 per cent. In the coming five years, it is planned to erect new housing with a total of 570 million square meters of living space. All these figures would be much greater, if the arms race is stopped.

In a well-to-do society, the social problem of consumerism rises. The USSR is not an exception. We do have many people with consumer-like requirements. But such a kind of mentality has no social roots in our country. The whole system of the Soviet way of life is against consumerism, and the struggle "Reasonable Demand Versus Consumerism" definitely is hopeless for the latter.

The Communist Party's greatest aim is to mould harmoniously developed, socially active individuals combining cultural wealth, moral purity and a perfect physique. The only way to do that is by socially useful labour. It is the principal criterion of a person's social status, his sacred duty and cornerstone of his communist education. The Soviet way of life consists not only of respect for creative work. It consists also of collectivism, harmonious blend of the common, collective and personal interests of the people; genuine, that is active humanism; atheism; high sense of civic responsibility; patriotism and internationalism.

The Soviet way of life also includes the struggle against shortcomings existing in the Soviet society yet. It is struggle against violations of labour discipline, embezzlement and bribery, parasitism and money-grubbing, private-owner psychology and narrow-minded nationalistic interests, hypocrisy and servility. All these things, though not wide-spread, still exist in our society. They prejudice the success of the communist development and, hence, they have to be overcome.

Leading American economist John K. Galbraith said recently in an interview with a TASS correspondent:

"It was not difficult to plan an economy which guaranteed a high standard of living to a minority. This was done even in feudal societies. Nor was it difficult to provide even a majority with a satisfactory standard of living. The problem arose only when this had to be done for a l l . Then the requirements were truly colossal".

That is precisely how social problems are solved in the USSR - in the interests of the entire population. But that is only the first stage of the development of the Soviet society. Our ultimate goal is to build Communism. As the Programme of the Communist Party of the Soviet Union put it,

"Communism is a classless social system with one form of public ownership of the means of production and with full social equality of all members of society.

Under Communism, the all-round development of people will be accompanied by the growth of the productive forces on the basis of continuous progress in science and technology, all the springs of social wealth will flow abundantly, and the great principle FROM EACH ACCORDING TO HIS ABILITY, TO EACH ACCORDING TO HIS NEEDS will be implemented.

Communism is a highly organised society of free, socially conscious working people, a society in which public self-government will be established, a society in which labour for the social good will become the prime vital requirement of everyone, a clearly recognised necessity, and the ability of each person will be employed to the greatest benefit of the people".

This is our goal. This is the building, which is under construction now. All Soviet people are the builders of this building. Their peaceful work does not hamper anybody on Earth. But if somebody will impede our progress, we have enough power to stand guard over that construction.

SCIENCE AND TECHNOLOGY

IN ACTION

Notes on Acceleration of the Scientific and Technological
Progress in the U.S.S.R.

In order to build communism we
must put science and technology into
action.

VLADIMIR LENIN

The progress of humanity is connected directly with the Scientific and Technological Revolution (S&TR). It matured slowly and gradually and then, in the final quarter of the century, gave the start to a gigantic increase of man's material and spiritual resources. They were of two kinds. A qualitative leap was registered in humanity's productive forces. But there was also a qualitative leap in means of destruction. A man for the first time in history gets the physical capacity for destroying all life on Earth. The facets and consequences of the S&TR vary in the different socio-political systems.

The capitalism of the age of electronics and robots is leaving more millions of people without jobs. Wealth and power are being increasingly concentrated in the hands of a few. Militarism is gorging itself on the arms race beyond reason, and also wants to gain control over the political levers of power. It is becoming the most dangerous monster of the century. By its efforts, the most advanced S&T ideas are being converted into weapons of mass destruction.

To the developing countries the S&TR is setting this most acute question: are they fated to enjoy the achievements of S&TR in full measure in order to gain strength for combating neocolonialism and exploitation, or will they remain on the periphery of world development, getting the achievements from outside for the good of minority? The S&TR shows that many socio-economic problems impending progress in that of the world are unresolved yet.

Socialism has everything it needs to place modern-day science and technology (S&T) at the service of the people. But it would be wrong to think that the S&TR is creating no problems for socialist society. Experience shows that its advance involves improvement of social relations, a change of mentality, and the acceptance of dynamism as a way of life and a rule of being.

It calls insistently for continuous reassessment and renewal of the prevailing patterns of management. In other words, the S&TR not only opens up prospects, but also sets higher demands on the entire organisation of home and international affairs. Certainly S&T Progress (S&TP) cannot abelich the laws of social development. But it exercises a tremendous influence on all the processes that are going on in the world, on its contradictions.

Many Western specialists convince the world of some S&T backwardness of the USSR and the Soviet dependence on Western technologies. They quote the new Soviet leader as criticizing many features of the present day's Soviet economy and science as well. Yes, we do have several problems, but they are the problems of growth. And there is no doubt in our great achievements. If some backwardness of the USSR, exists, we are ready to prove that the same goes for the US, Japan or the FRG. The United States are ahead the rest in some certain fields. In other fields Japan or FRG have not their match. However, in many fields the Soviet Union left others far behind. Hence, we would speak about the US' backwardness similarly to that of the USSR.

An interesting quotation runs as follows:

"Soviet science scores great successes and makes a valuable contribution to the development of Western technology. The Russian contribution plays an important part in such fields as medicine, nuclear physics, creation of new materials etc. Apparently the USSR has taken away from the US the leadership in radioactive isotope production, which is very important for modern industry and medicine. The US scientists are delighted with such a powerful point of the Russians, as development and research requiring a high intellectual ability and theoretical approach."

The quotation is quite impressive, and its source is surprisingly familiar. It is the weekly U.S. NEWS AND WORLD REPORT January 1983. Hence, there is no reason to listen to the Western fairy-tales about Soviet backwardness. Before the Second World War and in the early post-war years the level of American economy and science appeared to us hard to attain, whereas already in the 1970s we had come substantially closer to it in terms of our scientific, technical and economic potential, and had even surpassed it in the output of certain key items (see p.17). Today, the Soviet industrial output is more than that of the whole world in 1950.

Meanwhile, difficulties began to pile up the economy in the 70s, with the rates of economic growth declining visibly. The unfavourable tendencies grew sharper in the early 80s rather than relaxing. As for fundamental causes of the shortcomings, they consist in the following. In practical work timely account was not taken of the changed economic situation arising out of the exhaustion, in the main, of the potentialities for extensive growth, and no proper perseverance was displayed in the use of the achievements of S&TP, and restructuring the economy and its management in accordance with the imperatives of the day.

The S&TP is a complex and multisided process which incorporates both the evolutionary improvement of the existing equipment and technologies, and the revolutionary changeover to basically new technological systems, State-of-the-art facilities having maximum efficiency. Up till now this progress has been rather slack and essentially evolutionary in many sectors of the Soviet economy. In the new conditions the emphasis will be on revolutionary advancement. The present task is to effect the S&TR with intrinsically socialist methods, making full use of the advantages of a planned economy and the creative initiative of people free from exploitation.

The main lever for the intensification of the economy is a current cardinal acceleration of S&TP, a broad introduction of new generation of machinery and fundamentally new production techniques, that make for the highest possible productivity and effectiveness. The foremost task set today is that of carrying out a deep-going technical reconstruction of the economy on the basis of latest achievements in science and technology.

The strategy for accelerating S&TP consists, first, in concentrating the available resources on the key avenues while advancing S&T along a broad front. Second, in providing scope for large-scale application of reliable technological innovations tested in practice, from which it is possible to obtain the maximum return before they become obsolescent. Third, in quickly and purposefully carrying on R&D that will lead to fundamentally new technologies and production methods greatly raising the productivity of labour.

One of the most important lines of S&TP is broad development of advanced technologies, for instance, membrane, laser, plasma, ultra-high pressures, impulse loads, etc. Another avenue is automation and mechanisation of production. The present stage in automation is based on the revolution in computer technology and computerisation of the national economy. The total output of computers of all classes, from super-computers to personal school computers, is to go up by 2.3 times within the five-year period 1986-1990. A characteristic feature of automation is rapid expansion of robotics, rotor lines and rotary conveyers, and flexible manufacturing systems, which ensure high productivity.

In 1975, US experts claimed that in the development of microelectronics the USSR was eight to ten years behind the US. Somewhat later, they reduced the lag to two or three years. In 1986, American journal ELECTRONICS wrote that the USSR produced integrated circuits which were no worse than American ones. This is also evidenced by agreements on the purchase of Soviet electronic products by Britain, France, Italy, Spain, Sweden and some other countries.

The possibilities of Soviet computery are exemplified by the PS-2000 super-computer. It differs from Cybers, the fastest US computers, not only by its high computer speed of 200 million operations per second, but also in its entirely new principle of the computation process.

The history of the PS-2000 could not but have become an interesting example of the American policy of different "sanctions and bans", which is still in fashion in Washington.

The Soviet scientist Izrael Medvedev had come to some revolutionary idea to free a computer from unnecessary work. Computers fulfil a multitude of functions. They not only process information, but also set the computing going, following its course and determining the order in which information must be fed into their units. Engrossed with its "managerial" duties a computer has hardly one-tenth of its time left for calculations proper. Dr. Medvedev wanted a machine does not look like an unfortunate tailor needing to thread a needle at every new stitch; he wanted it what it is designed to be - an electronic brain.

Having expressed his views to his colleagues, Dr. Medvedev had got the support. The new concept aroused the interest of the Control Data Corporation, USA, which produced the fastest American computer Cyber mentioned above. The CDC had been ready to join forces with the Soviet scientists, when somebody in the White House suddenly imposed a ban on computer sales and decided to suspend not only trade, but also S&T co-operation with the USSR. Somebody thought, that the Soviet science and technology are helpless without co-operation with mighty Uncle Sam. The first-ever space travel of Yury Gagarin and other Soviet achievements were "successfully" forgotten. The poor memory of American VIPs cost the CDC the loss of lucrative contract, while Soviet production men delivered the goods in a few years' time. So the PS-2000 was born. We have succeeded in mass production of the computers, which are not only fastest ones, but also economical. In the retail market, it sells at less than \$ 950,000, or at a fraction of the price charged for Western computers with much less speed. The Soviet Union had made the first-ever computer, but then lost its leadership in the field. At present, the USSR is again at the helm of the world process of computerisation.

Another important technology is the Flexible Automated Production. The FAP combines the advantages offered by automation with a fast switchover to new products. The first FAP was built in 1964 for making parts for electric motors at the Dynamo factory, Moscow. Production of the FAP began in the city of Ivanovo in 1974, and the first shop based on the FAP principle, including rapid computerised planning, has been in operation in the city of Dnepropetrovsk since the early 1980s. In a matter of minutes it can be switched over to the manufacture of any of 400 different parts. Today, there are several fully automated factories, based on the FAP principle, particularly in Leningrad and Moscow. FAP systems are attractive due not only to their ability to quickly readjust themselves, but also because they shorten the production cycle and accelerate the turnover of resources. In conditions of shortage of manpower in most branches of the Soviet economy, those systems are also considered to be important labour-savers.

Not long ago Western experts were speaking rather sarcastically about Soviet robotisation. But in 1984, the Paris School

of Political Sciences had issued the memorandum "Soviet Robotisation: 1970-1983", which had been reprinted by the magazine EST-QUEST. It draws the conclusion that the USSR is developing its own approach which is different from the one adopted in the West. The USSR has its original strategy enabling the country to use the advantages of its socio-economic system, including planned economy, a wide network of industries, and planned development of S&T centres. These advantages make it possible to estimate nation-wide requirements in industrial robotisation. The following figures are the most impressive ones: in 1975 every 33rd robot in the world was made in the USSR, by 1980 the country accounted for every fifth robot, and today every second robot in the world is made in the Soviet Union.

Incidentally, the emphasis is being laid on the output of specialised robots, in contrast to the USA where the trend is towards the manufacture of all-purpose robots. Today many Western experts believe the USSR has set itself the aim of manufacturing the second generation of "auxiliary" robots capable of performing complex operations. In the nearest future the Soviet cybernetics will begin mass production of the so-called smart robots. Thus, the USSR will have about a hundred different robot models, and become the world biggest producer of robots not only in total figures, but also in per capita terms.

At present no one in the USSR has any doubt regarding the advantages of robotisation under the existing socio-economic system in the country. The main thing which can be accomplished through robotisation is growth of labour productivity. And this has always been the main goal in the country's economic and political life. At present, apart from nuclear power industry, primarily the watch-making and automobile industries are in need of robotisation. If the plans are fulfilled, the socialist mode of production will make a big headway.

Development of the power industry is another direction of S&T. Of course, we have to think also for safety of nuclear reaction, in this context. Mankind has got a painful lesson during the Chernobyl accident. Although in the West it was rather political noise, we have assumed a serious attitude towards accidents of such a kind and scale. Nevertheless, there is no doubt that the nuclear trend in a power industry development has no alternative because of the coming shortage of other sources for this industry.

In this field, the TOKAMAK system is of great importance. The word TOKAMAK is formed from the first Russian syllables of the names of the basic components of thermonuclear installations developed in the USSR, namely, Toroidal Chamber with Magnetic Field. What is it? The following comparison will give you an idea. A one-million-kilowatt-capacity power station requires either 750 tonnes of coal or 400 tonnes of oil or 250 grammes of Uranium-235 per day. All these quantities would be replaced by just 34 grammes of heavy Hydrogen.

By the end of 1960s with the use of the TOKAMAK-3 installation the Soviet researchers obtained plasma with a temperature of 10,000,000 degrees Centigrade, which was unthinkable at that time. The work to develop Soviet TOKAMAK began in Western Europe, the USA and Japan. The TOKAMAK-15 will obtain plasma heated to a temperature of up to 100 million degrees C°, that will mark the beginning of thermonuclear reaction. Thus, the T-15 installation is the last step on the road to long awaited controlled fusion. It is a fair guess that the next TOKAMAK will produce electricity practically from nothing.

The researchers of the Siberian Department of the USSR Academy of Sciences have come up with a promising design in which plasma can be kept for a longer period than in the TOKAMAKs. The ANGARA-5 compresses the target not by laser, but by electron beams. All these achievements mark, in effect, the beginning of the future in the world's power industry.

We can name today many areas of engineering and technology in which we are ahead of the rest. We pioneered the design and manufacture of the equipment for nuclear plants, we have developed unique welding machines for pipeline construction, a continuously operating ore removing complex of machines for use in quarries with an output of 5,200 cubic metres per hour. It is worth noting that all this is highly sophisticated equipment. Other examples of the "high-tech", developed in the USSR, are listed below:

1. A one million kilowatt atomic turbogenerator TVV-1000-4; extremely high manoeuvrability is intended to guarantee trouble-free operation.
2. An extra-large capacity furnace, which represents a new generation of electric furnaces designed for making carbon, structured and other high-quality steels.
3. A Bulat installation. A license for the manufacture of this Soviet installation and tools with a reinforced coating has been already purchased by the Multi Arc Inc., US.
4. A rotor conveyor production line, a fundamentally new class of process machinery developed in the USSR. Designed for the manufacture of parts out of thermosoftening plastic material, it has a rate of output of 1,000 pieces per minute.
5. The most powerful electric locomotive VL-85 with 24 wheels and automatic control system. It saves even more energy on sections of the route, where a train is normally hauled by two locomotives.

Nevertheless, there are a lot of things to be done in the current five-year period. The Soviet Union imports far less know-how than is being imported by the USA or Japan. The speculations on so-called Soviet "technological dependence" on the West hold no water. Our problem lies in another issue. In the summer of 1985 American THE WALL STREET JOURNAL has rightly pointed out that the USSR has more scientific and technological ideas than any other country, but most of them are realised very slowly. Sometimes Soviet inventions are more effectively used

in other countries that have purchased licenses from the USSR. This was the case with continuous steel casting. Japan, the FRG and the USA have been producing higher percentage of steel through the use of efficient technology developed in the Soviet Union than the USSR itself.

Why is it so? Some reasons were already listed above. The economic mechanism is inadequate. To assure the constant renewal of plants and products is the only way of the fastest implementation of the latest achievements in engineering and technology. One more trend would have a considerable importance. We have to link science and production, simultaneously ensuring our progress in the nearest future. The most effective way, as it seems now, is an establishment of trilateral complexes. They are specialised organisations formed by industrial enterprises, scientific institutions and educational establishments. Such inter-sectorial complexes have already been arising lately. They straddle the main avenues of S&TP and are a new effective way of combining research with production, while training new generations of flexibly thinking high-class researchers and production men.

As the General Secretary of the CPSU put^{it}, delivering his Report to the 27th Party Congress,

"A decision was recently taken to set up intersectorial complexes including large institutes, design organisations and plants. College and university students as well as their teachers should also be drawn into research work and into participation in applying research findings in production. This is the only way that the real scientists and creatively thinking specialists can be trained".

Soviet science is called upon to occupy leading positions in the principal areas of S&TP, and provide effective and timely solutions to current and long-term production, social and economic problems. It is essential to consistently strengthen the interaction of collectives working at scientific institutions, educational establishments and in industry.

Under capitalism S&TP brings grave social consequences. The millions of working people thrown out of the factory gates are doomed to professional disqualification and material privations, and lose all confidence in the morrow. A considerable proportion of young people cannot find application for their knowledge and energy, and suffer from hopelessness of their conditions. Mass unemployment remains regardless of the economic situation, while the real prospect of it continuing to grow is fraught with the most serious upheavals for capitalism as a social system.

When an entrepreneur starts up his business, he is chiefly attracted by the possibility of making profits. Accordingly, he will study demand, improve production and introduce new technologies. Yet, neither the most sophisticated robots nor the most up-to-date production organisation can change the substance of capitalist production, which exists for the sake of raking in profits. It does not matter a capitalist what, where or when he produces - be it bombs or children toys, Japan or India, 1886 or 1986. The profit is the only god to him.

Such a thing is inconceivable in the USSR because production has an entirely different aim under socialism. The historical mission of socialism is to apply the achievements of science and most advanced technology in the building of communism and thus lay a solid foundation for the rapid growth of ~~the~~ the people's well-being and man's all-round development. The drive for intensification and rationalization of production, for its highest efficiency through S&TF (being organically combined under the conditions of socialist economic planning), with the implementation of the humanitarian goals of the Soviet society, with full employment. The Soviet society and economy have different tasks, for instance, the elimination of low-skilled and arduous manual labour. A comprehensive programme is now being implemented. It presupposes the mechanization and automation of loading and unloading, haulage and storage operations, and so on.

In the USSR 94 per cent of the able-bodied population either work or study. The remainder are mostly housewives. Of course, they can hardly be referred to as non-working, for raising children is as socially important as any other work. The right to work includes the right to choose a trade, profession or occupation (see p. 23). Under socialism the working man is not a means of increasing profits, but the main social asset. Therefore, S&TF in the Soviet Union will never be used ~~against~~ against man, nor will it make him redundant, unemployed. An information recently has appeared in the Western media, and then obligingly was re-printed by THE TIMES OF INDIA, that there is some kind of a temporary unemployment in the USSR presently. To my mind, it was either complete ignorance of an unknown Western journalist and his lack of responsibility, or it was a precocious fruit of his ungrounded cocking and his lack of understanding. In case if a worker loses work due to automation of his working place, he is given other work by administration, and if he wishes to find work elsewhere, he has a right to get a full-paid leave to look for a job. More often he takes that leave already knowing the place of his new work, otherwise he agrees with the administration's suggestion.

The Socialist slogan is: the Scientific and Technological Progress for the sake of man, for the good of man. The great Russian scientist of the 19th century Dmitry Mendeleev wrote:

"Not for one moment have I served capital, brute force of acquisition of affluence, but only sought to furnish my country with a fruitful, industrially tangible cause, convinced that today neither national policy, system, education nor even defence are conceivable without the advancement of industry. Science plus industry - that is my dream".

Our time is one of fulfillment of the greatest tasks. The dream of Dmitry Mendeleev comes true. As the New Edition of the Programme of the CPSU, adopted at the 27th Party Congress, pointed out,

"Through substantial acceleration of socio-economic progress to the attainment of a new qualitative state of society - such is the Communist Party's strategy. All-round refinement of socialism will bring about new benefits for every family, for every Soviet person, will lead to a further flourishing of our socialist homeland and finally to the triumph of communism".

For this purpose we are putting science and technology into action.

THE WORLD OF KNOWLEDGE

Notes on the Soviet Educational System

The permanent attraction of the light ahead of him and of all the beauty of the world of knowledge constitute the first and foremost condition for the pupil's success.

LEV TOLSTOY

The great personalities of the past envisaged and anticipated much of what has come true today. Russian writer of the 19th century Feodor Dostoyevsky had expressed his hopes a hundred years ago:

"I do not want to think and live other than with the belief that all our 90 million Russians (or however many of them will be born by then) will be well educated some day".

The writer died in 1881. In 1912 the BULLETIN OF EDUCATION magazine stated that universal primary education could be introduced in the European part of Russia only 250 years from then. It was claimed that it would take 4,600 years to do away with illiteracy in Central Asia. This was not amateur speculation, but a forecast made by experts working on the basis of the literacy growth rate at that time.

Just two decades later illiteracy had been done away with in Russia. By the 1930s compulsory four-year education had been introduced not only in the Central part of Russia, but through all the country, including Caucasus, Central Asia and Siberia. The very next day after the establishment of Soviet power in November 1917, the first Soviet Minister of Education, Anatoly Lunacharsky said: "Our ideal is equal education, the best that is possible, for all the working people".

From that time to this day the people have been striving for this ideal. By 1940, compulsory seven-year education had been introduced. The Great Patriotic War against Nazist Germany (1941-1945) had moved aside the introduction of compulsory secondary education for several years, but finally the transition to universal compulsory secondary (ten-year) education had been completed by 1975. About 80 per cent of adults in the country have secondary or higher education now. The state spends many millions to make all forms of education, from primary to higher, free of charge. Even to become a Doctor of Sciences, one has to pay no fee.

Every capitalist country has its own mechanism of inequality in the field of education. People speaking too much about human

rights, have themselves no rights for equal education in their countries. For instance, schools in the USA are financed from local taxes on property, which means that a poor district has a poorly equipped schools and ones with low standards. Its teachers are less qualified, for in such districts they are paid less. There is a system of private schools and universities, in addition to a system of free education, in many non-socialist countries. As a rule, private establishments give the students better quality of education. The ruling classes in those countries do not relinquish control over content of education, retaining all possible educational restrictions. For instance, in Sweden, only one student out of seven is of working class origin. According to estimates of the British press, the possibility of going to university for the children of the capitalist class is 1:1, while for children of skilled workers, 1:6, and for children of unskilled non-white workers, 1:10.

The USSR's achievements, including the level of education, are well-known abroad. Much has been written about that by the British scientist and novelist Charles F. Snow. Mr. Hubert Humphrey, former US Vice-President, admitted that it became perfectly obvious that millions of Soviet children had opportunities for education and intellectual development which only a few in the United States enjoyed. How that was achieved?

Let's return to 1917. The young Soviet Russia is totally ravaged by the World War - I. The Civil War is going on. On the other hand, more than 70 per cent of the population between 9 and 49 years of age are illiterate. In some areas the illiteracy is almost total, e.g. 99.4 per cent among the Kirghiz, 99.3 per cent among the Turkmens, 98.4 per cent among the Uzbeks and so on. The first and foremost task of the Soviet power, of course, is to defeat the Whites and foreign interventionists. The second task is to restore the country and to feed the people.

Nevertheless, nobody told them that these tasks are more important ones, than the cultural revolution and the battle against illiteracy. A campaign to educate people and to eradicate illiteracy at the earliest was launched even though the Civil War was going on. The very first decree issued by the Ministry of Education immediately after the Revolution^{of} 1917, embodied the basic features that became the theoretical framework of the Soviet educational policy. These are:

- (a) a close link between education and society;
- (b) recognition of education as a life-long continuous process;
- (c) linking of education with production process, and a constant trend to vocationalisation of education;
- (d) process of dynamic change in education in keeping with the changes taking place in the society, social order and in the science itself;
- (e) delinking of religion from secular education;
- (f) education in the mother-tongue;
- (g) equal status for all, without distinction of origin, race, nationality, sex, language, religion, social or property status, in receiving education and managing it.

The voluntary society **DOWN WITH ILLITERACY**, headed by the first President of the USSR, Mikhail Kalinin, established thousands centres called "liq-bez" (liquidation of illiteracy) in all parts of country. First teachers arrived in some outlying regions immediately they were liberated by the Red Army. Very often, those teachers were given guns, for local rich people considered education as a threat to their power over the poor. The very first words written by formerly illiterate people were **WE ARE NOT THE SLAVES**, and the teachers taught the working people not only the ABC of language and calculation, but also the ABC of revolution and social justice. Every literate person had had to teach two illiterate ones.

Finally, by the 1930s, there were only 2 per cent of the population, which was illiterate. Such a significant progress is possible only under socialism, that had been proved by other examples of successful struggle against illiteracy: in China, Mongolia, Cuba, Northern Korea, and Vietnam. Presently, these countries have as many literate people per 1,000 of population, as Great Britain. East-European socialist countries, including the USSR, have total literacy. Nicaragua is making significant progress in the same direction. The Soviet people had become the most educated nation in the world. Every fourth student in the world is a Soviet one; every fourth doctor (physician) in the world is a Soviet one; every fourth scientist in the world is a Soviet one; every fourth published book is a Soviet one. Every year about 80,000 titles of book are published in the country, in a total number of 1,800,000,000 copies.

All forms of education are free of charge, but that does not mean that it is free for the state. The state spends annually about Rs 3,600 per school student, Rs 12,500 per college student and Rs 18,000 per university student. School text-books are free for schoolchildren. College and university students receive state grants of about Rs 900 to 1,800 monthly. Hostel accommodation is paid partly by the state, and a student pays for it insignificant fee of about 5 per cent of his grant. The food-stuff in a student mess is 2 times cheaper than in an average cafeteria. The state pays 60 to 100 per cent of a student's expenditure for taking rest in student sanatorias and rest-houses.

SECONDARY EDUCATION. In 1986, Mr. T.V.Mannunkal, Chairman of the Central Board of Secondary Education of India, visited the Soviet Union. While leaving for home, he said: "I learned a lot of useful things about the Soviet educational system. It is harmonious and well-managed, and allows to give equally extensive and sound knowledge to pupils in different schools in every part of the country".

There are 135,000 general schools with nearly 40 million pupils in the USSR. For children living in remote villages and settlements there are special boarding schools, where they are provided with food, clothing and footwear.

The task of the Soviet general school is the all-round, harmonious training of young people. It is uniform, vocational and

polytechnical educational system. It is uniform in that all schools from those in Moscow to those in the smallest village, have the same curriculum which gives pupils equal opportunities for continuing their education after finishing school. It is vocational (labour-oriented) and polytechnical in that it fosters in children the habit of doing socially useful work and teaches them work skills on the basis of the fundamentals of science.

The general school consists of three stages: primary (1st to 4th form), secondary (5th to 9th form) and senior (10th to 11th form).* The primary stage prepares children of 6 to 9 years of age for studies in secondary and senior forms. At this stage pupils are encouraged to think on their own, in addition to being taught the subjects in the curriculum. The subjects are as follows:

1. Reading	5. Drawing	9. Labour training
2. Native language	6. Singing	10. Physical training
3. Mathematics	7. Russian language (for all schools)	
4. Natural science	8. Russian literature (for all schools)	

Hence, there are 8 subjects in Russian school and 10 subjects in a national school. Studies take 24 to 28 hours a week.

The secondary stage gives children a basic knowledge of nature, man and society, and helps shape their world outlook. Its curriculum includes the following subjects:

1. Native language	7. Physics	13. Trigonometry
2. Native literature	8. Chemistry	14. Art (Drawing)
3. History	9. Biology**	15. Music
4. Social science	10. Astronomy	16. Labour training
5. Economic Geography	11. Algebra	17. Physical training
6. Physical Geography	12. Geometry	18. Computer science
TOTAL: 19 subjects for Russian schools, 21 subject for national schools.		19. Foreign language
		20. Russian language
		21. Russian literature

There is only one foreign language in a general secondary school. It can be chosen by children or their parents among the following ones: English (45 per cent of pupils), French (25 per cent of pupils), German (20 per cent of pupils), Spanish (5 per cent) and some others. These subjects are compulsory courses. Those who wish to learn more about a field can take elective courses.

(*) According to the new Rules of School, adopted recently. Formerly, there were 3 forms of the primary school, 5 of the secondary stage and 2 of the senior stage. The school age had been changed from 6 to 7.

(**) Including botany, zoology, anatomy, physiology, hygiene and family life - each subject for one or more academic years, gradually.

All children of 6 to 15 years of age have to attend school which is called as general. After finishing this school, they can go to the 10th form of the same school to complete their general secondary education. They also can get secondary specialized education either in a college or in a specialized technical school. But they cannot work till they complete secondary education somewhere. Studies can last 11 years (in general secondary school), 12 years (in specialized technical school) or 13 years (in nine-year-school and a college). Talented children are selected to attend specialized schools, which give them deeper knowledge in such subjects as mathematics, physics, chemistry, biology and arts.

A new subject - The ABC of Informatics and Computing Sciences - has been added recently to the curriculum of all secondary schools. The USSR has 25 year-old experience of programming and the use of computers at secondary school. Now it is a time to transfer from the stage of experiments to the stage of general use. The text-book and a Teacher's Guide are published. The new subject takes up two years during which students learn to develop algorithms and programmes in BASIC, FORTRAN, or any other algorithmic language. They learn the basic principles of computer operation, after which practical work starts. The production of school computer models "Irisha" and "Microsha" has been started. During the current 5-year-period personal computers will be produced on a mass scale, and by the 1990, industry will supply schools with hundreds of thousands of computers. Till that time there is a need to use inter-school computer centres, as well as those belonging to industrial enterprises, higher educational and research institutions.

A school year begins on the 1st September in all Soviet schools. There are no semesters in the Soviet secondary school. There are 4 terms running from September 1st to November 4th, from November 10th to December 30th, from January 11th to March 23th, and from April, 1st, to May 30th. There are 4 breaks for schoolchildren: autumn, winter, spring and summer. The latter is longest, for it lasts about 3 months.

An academic week consists of 6 days. Schoolchildren have 3 to 6 lessons a day, 45 minutes each. There are 10-minute and 30-minute breaks between the lessons, so the schoolchildren can relax for a while or take their breakfast. Of course, many of them have time also for play.

Soviet school has the five-mark system: 5 (excellent), 4 (good), 3 (satisfactory), 2 (unsatisfactory) and 1 (very poor). Marks obtained by a pupil in written or oral answers are registered at a "class journal". By the end of each term every teacher gives a pupil term-marks in a certain subject. Term-marks are given on grounds of a pupil's day-to-day class work, home assignments, control and laboratory works, according to a "class journal". Year-marks are given on grounds four term-marks. There is no examination in 1st to 8th and in 10th form. A pupil can join the next form or can be left at the same one depending on year-marks.

Students of the 9th form have to pass 8 examinations by the end of the academic year. While leaving a general school for technical one or for college, they receive a certificate, in which marks obtained in examinations are registered. Students of the 11th form also pass 8 examinations, and their achievements in all school subjects are registered in their school diplomas.

Teaching aid include cinema and television and liguaphone facilities, and the blackboard often gives way to the movie screen. Today the main task of a teacher is to help students get their bearings amidst the incessant information flow. The harmonious development of young people calls for ethical, aesthetic and physical training. Aesthetic education consists of lessons in literature, singing, music and the fine arts. Many elective courses are offered to complement the compulsory ones, and more than 10 million students attend amateur art circles after classes, or study music and art in musical schools or schools of fine arts, combining these studies with the main ones. Another 10 million schoolchildren attend sports circles.

Soviet secondary education seek not only to give pupils knowledge, help them grow intellectually and keep them physically fit, but also to prepare them for future life and work. In their labour training classes the pupils of junior forms are taught to use simple tools and various materials to make toys, souvenirs and uncomplicated visual aids. Student of secondary form learns to work with wood, metal and plastic materials. Senior students undergo their labour training at training-production centres, where they can learn nearly 200 different trades. Every centre serves dozens of schools in a district and is equipped with the latest machinery and facilities, and staffed with experienced instructors. Students work and study at the centre six hours a week. The first two hours are given to theory in an ordinary classroom. Then the students go to a workshop where they make components for equipment produced by a plant, sew articles of clothing which go to shops to be sold, or prepare ready-to-cook food for canteens. Future nurses go to hospital, future sales personnel go to supermarkets, and so on.

It is in school that young people begin to take part in social life and develop spirit of teamwork, a sense of responsibility for one's job, initiative and moral integrity. Their activities are directed by councils whose members are elected by the schoolchildren themselves. Each class* has its own council, and all class councils are subordinated to the school council. In the Soviet Union secondary school leavers enter life as mature, knowledgeable, thinking and socially active people.

- (*) A class is the main unit of the Soviet school. Each class has both male and female students, with a total number of about 30. A majority of students live and study together for at least 9 years, or even all 11 years of studies. Very often a class is a collective of friendly children, who do not cut relations with each other even after finishing school, for they live mostly in the same area of a city.

HIGHER EDUCATION There are 5,500,000 students now at the country's 900 universities and institutes, which train specialists in 430 professions in various fields of economy, science, engineering, culture and health care. Since there are on average four candidates for every available place in higher educational institutions, it is not easy to pass entrance examinations. To be admitted one must have a good knowledge of the subjects taught in secondary schools. Higher education is accessible to all, for Soviet secondary schools have the same curriculum throughout the country. Young men and women have the same chance of entering a university*. Girls even form the majority in pedagogical institutes.

A student may enroll in daytime departments. He also may enroll in evening or correspondence departments, while working ~~the~~ daytime. Students, who combine studies with work are granted certain privileges, such as additional paid leaves of 20 to 40 days for taking examinations, and up to 4 months for writing and presenting their graduation papers. They have an extra day off each week for doing their home assignment.

Of course, studies are anything but easy, and not everyone can meet the requirements. Often a student may feel that he has made a wrong choice, or that he has difficulties in studies. In such a case he may change his field of study or go to work. Only about 85 per cent of the first-year students complete their studies.

University studies take usually five years** The curriculum is designed separately for each branch and profession by the Ministry of Higher Education of the USSR. All universities of the country have the same curriculum for a certain branch. A student participate in lectures, seminars and lab-classes from 9.00 to 14.00. These classes are obligatory. After 14.00, one may participate in elective courses, study independently in a library, laboratory or elsewhere. This is also the time for teachers' consultations.

An academic year starts on the 1st September and ends in June. There are two semesters - autumn and spring, and two examination sessions, in December and in May. Usually classes take two academic hours each (45+45=90 min), be it lecture, seminar or lab-classes.

(*) Since there are universities, institutes, higher schools and other higher educational establishments, it is more convenient to call them simply as universities in this article.

(**) Generally this term is 5 years, but some institutions have 4-year studies, and some of them have 6 years studies (for example, medical institutions, where studies last 6 years, and one year is given for practice).

Students are combined in groups^{of} 20 persons each, for seminars and lab-classes. A group is a unit similar to a class in secondary school. The rules of educational establishments consciously maintain such units as means of development in students the sense of collectivism and collective responsibility, as counterbalance to individualism and selfishness. Several groups form a course (100 to 200 students) for lectures. There are four grades in Soviet universities, namely, "Excellent", "Good", "Satisfactory" and "Unsatisfactory". These are grades for examinations. In pass-examinations students can obtain only one of two grades, either "Accepted" or "Unaccepted". Usually they have 3 to 5 examinations and 4 to 6 pass-examinations every semester. Examinations and pass-examinations can be either verbal or written.

Soviet universities make a notable contribution to R&D. Attached to universities are research institutions, engaged in fundamental and applied research, design offices and industrial enterprises. Industrial application of research projects in which students, teachers, researchers and production men take part, saves the country about \$ 20,000,000,000 (twenty billion) every year. Universities have student research societies and design offices which unite over one million students. Students who have aptitude and desire for research work may begin postgraduate studies after graduation.

A postgraduate course lasts three years, during which students receive state grants of about \$ 1,800. Within these three years a student has to prepare himself for passing examinations in his field and for writing and presenting a thesis offering his own solution to an important research problem. Then he has to present his thesis to the state commission, that discusses the thesis and sends it to the Central body in Moscow, enclosing its recommendations. If the Central body agrees with these recommendations, the state commission publishes the final decision. A student may receive the degree of Candidate of Sciences (Ph.D. in the West). It will give a student an additional amount of about \$ 800 monthly, wherever he will work. It will give him a possibility to work for the higher degree, that is, Doctor of Sciences.

Specialists are trained according to a plan. As soon as a young person has passed the entrance examination and has enrolled as a student, his job after graduation is assured by the planning agencies. This does not mean that his future is decided for him in advance. Six months prior to graduation students are invited for an interview with members of the job placement commission at which future jobs are discussed, including working and living conditions and pay, and they are usually offered a choice of several jobs. A graduate has to work for 3 years at a job, thereby repaying the state for his free education, but that does not mean that a graduate is paid less than others.

A graduate's progress is reported back to his university during^{the} first three years of his work

It is very important to note, that the current reform of the Soviet higher and secondary school aims at reinforcing education by universal vocational training. It will also lead to the bridging of the gap between theory and practice. Under the reform every educational institution will be attached to one production enterprise or the other. That will provide a sort of testing ground for theoretical knowledge acquired in class-room conditions. Since the very first years of the Soviet power's existence, special attention is given to students' practical training after each academic year and just before writing their graduation paper. A participation in the work at industrial enterprises, research institutions, hospitals, schools and other organisations provides students with uncomparable experience which is as precious as knowledge itself.

* * *

With private ownership dominating capitalist society, ^{the} educational system serves as a lever the ruling classes use to force on the working people a crooked pattern of requirements, certain standards of behaviour, and bourgeois morality and life-style. The aims of education are different under socialism where it serves to attain the topmost objective - the forming of a comprehensively developed individual. In socialist society, the social, cultural and production aspects of education complement each other.

As for the content of education in the USSR, it has no equal in the world's practice. All students are taught a wide range of humanities, social and natural sciences. They also master a trade which affords them a wider choice in life. In all educational establishments of the USSR, specialized training is always preceded by general theoretical training, which tends to increase in volume.

Contrary to the assertions of Western theoreticians, socialism by no means rejects but rather insists on an individual approach to every student and the development of all his abilities. Individualization in education is becoming a prerequisite for fuller realization of the communist principle FROM EACH ACCORDING TO HIS ABILITIES. Under socialism individualized education is based on solid general schooling. This is exactly the objective of the current educational reform in the Soviet Union. It places more emphasis on vocational guidance and envisages a higher degree of individualization of education, while developing further all the best achievements of the Soviet system of education.

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T E R T I U M
N O N
D A T U R

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A COLLECTION OF ARTICLES
BY
SERGEY KIRUTA

PART TWO:
Literary Articles

NOTES ON RUSSIAN CLASSIC LITERATURE: Pushkin, Lermontov, Gogol, Turgenev, Dostoyevsky, Tolstoy, Chokhov.

NOTES ON SOVIET LITERATURE: Gorky, Mayakovsky, Sholokhov, A.Tolstoy and others

NOTES ON BASIC TRENDS OF THE MODERN WESTERN LITERATURE: Decadence, Modernism, Paraliterature, Realism

NOTES ON MODERN INDIAN PROSE: Madgulkar, Alanahally Mohanty, Krishna Sobti, Anrita Pritam, R.K.Narayan, Gongopadhy and others.

P R E F A C E

This is the second part of the Collection of Articles written by me in Pilani in 1985 and 1986. The first part, SOVIET UNION: KNOWN AND UNKNOWN FRIEND OF INDIA is dedicated to the USSR, while the present part of the Collection describes an appraisal of the Soviet literary criticism on subjects like Russian classic literature, Soviet literature and modern foreign literature.

TERTIUM NON DATUR is a title of the third article, dedicated to modern Western literature. The meaning of this Latin sentence is: There is no third, or The third is not given. This means, above all, my intention to show that, in the contemporary world, progressive and conservative forces constitute the main contradiction of the epoch, and literature cannot and must not look for some third way of describing the world.

The first article, "Words That Sear the Hearts", is a brief sketch on Russian classical writers of the 19th century. It describes briefly life and work of Alexander Pushkin, Nikolai Gogol, Mikhail Lermontov, Ivan Turgenev, Fyodor Dostoyevsky, Lev Tolstoy, and Anton Chekhov.

The second article, "Masters Of the World", is a brief sketch on Soviet literature from 1917 up to 1980s. It describes life and work of Maxim Gorky, Vladimir Mayakovsky, Aleksei Tolstoy, and Mikhail Sholokhov. There are also notes on three periods of literary development, 1917-1941, 1941-1961, and 1961-1981.

The third article, "Tertium Non Datur", is a brief study of developments in the modern Western literature, in particular, characteristic features of several trends are disclosed. These are Decadence, Modernism, Existentialism, Realism and so-called Paraliterature.

The fourth article, "New Songs", is a sketch on contemporary Indian prose. Several books by Indian authors belonging to various states of India are observed briefly, and major themes of the modern Indian literature are described.

A reader will not find here any mention about those writers who consciously set off themselves against the whole nation. It is clear, that Solzhenitsyn and similar to him writers by no means can claim that they have some support from the Soviet people. By no means can they be compared to honest writers whose life abroad was a tragedy of personality, and not a political game, as we can tell about Ivan Bunin or Vladimir Nabokov.

Of course, the size of an article did not allow me to describe the subjects in depth. Nevertheless, I would like to bring my attempts to your attention, thinking first of all about results of this reading. I do hope, that such a brief tale will make you interested in the subjects, and you will continue reading about them from Soviet books fairly available in India.

February 20, 1987

P I L A N I

SERGEY V. KIRUTA

Visiting Professor in Russian
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and Science

WORDS THAT SEAR THE
HEARTS

NOTES ON RUSSIAN CLASSIC WRITERS

Arise, O sage, my summons hearing,
Do as I bid, by naught deterred.
Stride o'er the earth, a prophet, searing
The hearts of men with righteous word.

ALEXANDER PUSHKIN

Russian literature of the Nineteenth century stands out as a rare phenomenon even against the background of world literature as a whole. The prominent German writer Thomas Mann wrote:

As a matter of fact, all its great masters and prominent personalities came into world almost simultaneously, as though leading one another by the hand, and they travelled the same road for long years. Gogol read his "Dead Souls" to the great Pushkin, and Lermontov was also a contemporary of theirs. Turgenev too, since his fame, like that of Dostoyevsky and Tolstoy, came to him in the latter half of the 19th century, - was only four years younger than Lermontov, and ten years older than Tolstoy.

In the course of this development now one name was highlighted, now another. Idols were set up and overthrown, and whole literary epochs emerged, took shape and finally outlived themselves. Enormous social changes underlay these developments.

A virtual explosion of national self-awareness occurred in Russia during the 1812 war against Napoleon. The upsurge of patriotic feelings, pride in the victory just achieved, and an awareness of the great strength that had lain dormant in the people and had now manifested itself in the struggle against invaders - all this sharply boosted the emancipatory ideas. Russia's victories did not improve the life of her people, however. The peasants who had defended their country wanted their freedom and expected to receive it. Progressive young military officers of aristocratic descent were also eager to rid their country of the yoke of serfdom. A number of secret organizations sprang up. Revolutionary noblemen drew up a plan to seize the Winter Palace of Tsars in Petersburg. They wanted to arrest the royal family and call a constitutional assembly. On December 14, 1825, the revolt of the noblemen was crushed, and its leaders were executed by hanging.

Since the revolt took place in December, revolutionary noblemen came up to be known as the Decembrists.

The uprising led by the Decembrists was the first political revolutionary movement against Tzarism. Two great Russian poets Pushkin and Lermontov expressed in their works ideals, similar to those of the Decembrists. Many of the Decembrists were close friends of Pushkin, and he himself did not take part in the revolt only because he was in an exile. However, Pushkin's poetry is more optimistic, while Lermontov's one expressed a disappointment of the progressive youth after the failure of the revolt.

Russia developed capitalism inside and within the half-feudal society. The serfdom was abolished only in 1861, but even then the social life of Russia went on mainly in literature and art. The country had got neither constitution rights nor parliament, and the only way to express oneself was that by means of art. That was the main reason of outstanding flowering of Russian literature in the 19th century.

Russian social circumstances, in fact, gave the birth to numerous literary characters known as "superfluous men". An outstanding abilities, dreams of universal happiness, characteristic to them, were simply of no use in Tzarist Russia. Hence, numerous tragedies of human souls took place now in one literary work, now in another. But Russian Literature never ran away from reality. Realism, national character and social activity always have been its distinctive features.

Unlike Pushkin and Lermontov, many Russian writers were quite far from being revolutionaries, but they all were supporters and champions of social changes. Most of them became victims of Tzarism. Pushkin and Lermontov were shot dead by serves of the Tzar; Gogol has got a mental illness; Pushkin, Lermontov and Dostoyevsky had been sent to exile; Lermontov, Turgenev and Dostoyevsky used to be arrested; Turgenev spent many years abroad in voluntary exile; Dostoyevsky has been sentenced to death and then to imprisonment. By the end of the 19th century, Russian literature has got an enormous power. Tolstoy openly criticized the government, but it did not persecute the writer, being afraid of his remarkable popularity.

All literary works of these writers were Russian in their very spirit. They became the pride of world literature not due to their cosmopolitanism; Russian classics never were cosmopolitan, but they rose upto universal depths of thought and feeling, and became completely understandable and familiar to all nations of the world. Russian writers have never been chauvinist or nationalists; they felt themselves as particles of the nation, which is a part of the mankind. They gave much attention to translation of the best works of world literature. Having such a heritage, we have got today the best translated literature in the world. A number of translations is enormous, though for this purpose we have to keep an army of translators. Russian writers of the 19th century developed the language of the nation. Russian language is highly developed and rich thanks to our great writers Pushkin, Lermontov, Gogol, Turgenev, Dostoyevsky, Tolstoy, Chekhov and others.

The most important feature of Russian 19th-century literature is its realism. It was developed by Pushkin, Lermontov and Gogol, though they began their creative activities as romanticists. Exposing the typical characters under the typical circumstances, they have given the way to such a great realists as Tolstoy and Dostoyevsky. Russian realists never wrote their works to please the public, knowing that a true writer has to be always ahead, and lead the people, and teach them.

Chekhov wrote in a letter:

Writers whom we call eternal or simply good and who intoxicate us, have a very important feature in common: they seem to be going somewhere, and they call you there too, and you feel, not with your mind, but with your entire being, that they have some kind of goal. The best of them are realistic and portray life the way it is, but because each line is permeated, as with juice, with their awareness of the goal, you feel not just life the way it is, but also another life - the way it ought to be, - and this is what captivates you.

The writers Chekhov had in mind, of course, are the ones who characterise Russian literature of the 19th century.

ALEXANDER PUSHKIN (1799 - 1837)

Pushkin is the first and greatest poet of the 19th century in Russia. Born to an aristocratic family, he was graduated from a privileged lyceum (college). He began writing poems in a very tender age, and being only 14 he has got his first poem published at a prestigious Russian magazine. He spoke fluent French and English, as well as Latin, Greek and Italian.

Shortly after his graduating from the college, Pushkin was banished from Russian capital, city of St.-Petersburg. He was sent to exile for his freedom-loving verses, close in spirit to the sentiments of the Decembrists. Many school-mates of Pushkin became Decembrists, but they tried not to involve the poet into their dangerous activities thinking of his safety.

Pushkin spent three years of exile in Caucasus, Crimea and Odessa, where he wrote his romantic poems. The last two years of his exile Pushkin spent in the North in his country estate, of Pskov province not far from St.-Petersburg. He wrote his tragedy "Boris Godunov" and his novel in verse "Yevgeny Onegin" there.

On return from the exile in 1825, Pushkin steadily enlarged his range of literary interests and the scale of his work. He wrote many poems, his "Little Tragedies", and a prose cycle "The Tales of Ivan Belkin". Then he wrote his novels "Dubrovsky", "The Captain's Daughter" and "The Queen of Spades". In 1830, he married a beauty of Russian aristocracy, Natalia Goncharov. They had had five children.

Pushkin took an active part in the foundation of the "Literaturnaya Gazeta" (Literary Newspaper), and began publishing the journal "Sovremennik" (Contemporary). He toured East part of European Russia extensively, in search of material for his historical writings, in particular his "History of the Pugachov's Revolt".

Nicolas the First, Emperor of Russia, was discontented with Pushkin, whom the Tzar wanted to be his poet laureate. Pushkin could not refuse Nicolas, but actually he had never been the Tzar's home poet. The genius writer went on writing freedom-loving verses, which were spread in manuscripts throughout the country. A certain refugee of the French revolution, D'Anthes was one of the closest friends of the Tzar. He began tending with Pushkin's wife. The Tzar did not stop him. Then the poet has called on D'Anthes to the duel, in which Pushkin was killed. Pushkin died in the prime of his talent, killed not only by his last tragic duel, but also by a court intrigue aimed against him or, in other words, by the Tzarism itself.

Pushkin's literary activity began with lyrical poems. The poet was profoundly and creatively influenced by the freedom-loving ideas of the French revolution and the Decembrists. His absorption of world philosophical and artistic culture accompanied by the careful study and understanding of the contradictory realities of contemporary Russian life, stimulated Pushkin to tackle large-scale lyrical-epic forms and, eventually, prose. From romantic poems, Pushkin inevitably went to realistic works.

In his tragedy "Boris Godunov" Pushkin rises a question, what part is played by a personality and the people in the historical process. He comes to conclusion that the people are creator of history. His novel "Yevgeny Onegin" has become an encyclopaedia of Russian life, for it describes almost all sections of the Russian society. His long poems became masterpieces of the synthesis of lyrics and epics.

Pushkin gave Russian literature a national form of its own. Creating its style and literary language, he laid foundations of critical realism in the art of written word. Pushkin's work is inspired by historical optimism and sincere faith in life, in the ultimate triumph of human ideals. Pushkin's humanism is expressed with the greatest power by the lyrical hero of his poems, who epitomises all the best qualities of the Russian character. Pushkin's poetry, drama and prose became a glorious part of Russian and world history.

Great Russian novelist Fyodor Dostoyevsky said:

Everything we have comes from Pushkin.

NIKOLAI GOGOL (1809 - 1852)

Nikolai Gogol's first book made its appearance, when the great Pushkin was still at the helm of Russian literature. The two writers met often. Gogol considered Pushkin as his teacher. Although Gogol himself had never been persecuted by the Tzar, he also lived a tragic life.

Gogol was born to a landlord's family in the Ukraine. He studied at Nezhin College near Kiev. First books written by him were ones about Ukraine. The very first collection of stories entitled "The Nights at a Farm Near Dikanka" and the second collection of stories "Mirgorod" discovered Ukrainian history, scenery and folklore for Russian literature. Then Gogol lived in St.-Petersburg working as a professor of Petersburg University.

In 1855, he published his first novel "Rudin", whose hero, like Pushkin's Onegin ("Yevgeny Onegin") and Lermontov's Fechorin ("The Hero of Our Time"), became a "superfluous man" in Russia, in spite of his intelligence and abilities. Having failed to undertake something for the sake of his fatherland, Rudin sacrificed his life for the sake of the French revolution. The same longing for a real, active life is shown in Turgenev's second novel, "A Nest of Gentlefolk"(1859).

The writer tried to write about new, active Russian people, but could not find their images in contemporary Russia. Hence, in his third novel, "On the Eve"(1860), his hero is not a Russian, but a Bulgarian, who gave up his life for the freedom of his fatherland.

Then Turgenev had found, at last, a new dynamic character, personified the fresh social forces, inimical to both the culture of the nobility and the "superfluous men". That was Bazarov, a hero of the novel "Fathers and Sons"(1862). In the last novel the writer was to write, "Virgin Soil"(1876), Turgenev also made an attempt to portray the "new people", that is, revolutionaries.

Mention should also be made of the novels "A Smoke" and "Spring Torrents", gained especial popularity, as perfect pieces of literary work about love, whose passionate singer Turgenev had been in his novels and stories.

FYODOR DOSTOYEVSKY (1821 - 1881)

One of the greatest writers of the world, Dostoyevsky lived a life full of tormenting contradictions. He was born to a landlord's family. His father, belonging to the poorest gentry, was murdered by his serfs for cruelty. Dostoyevsky was graduated from Military Engineering Institute and became an army officer. In 1847, he joined the circle of M. Petrashevsky, which disseminated Utopian socialism. In 1849, the government put a brutal end to the circle. Its members, including Dostoyevsky, were sentenced to death, which at the last moment was commuted to hard labour in Siberia and deprivation of the nobility.

Dostoyevsky, being already well-known writer, spent long years doing hard labour, and after that living in exile. He returned from Siberia being sick. All his life he was pressed for money though three concluding years of his life Dostoyevsky was a teacher in the Royal Palace.

Dostoyevsky became known thanks to his first novel "Poor People"(1846). It was met by revolutionary-democratic part of Russian society with the sympathy. On his return to literature after exile in 1862, Dostoyevsky often came out rather as an opponent of the cause of revolution and democracy. In 1862 he published the novel "The Insulted and Humiliated" and the novel "Notes From the House Of the Dead", where physiological sketches of a hard-labour prison and its victims attained the heights of artistic power.

In his novel "Crime and Punishment"(1866), the writer wanted to "rake up" all the problems that tormented him: the ways to attain happiness for all mankind, the hazards that lie in wait of

these roads, and the "infinite springs of life" present in each, even the sorriest-looking human being.

Prince Myshkin, the main character of the novel "The Idiot" (1868), is a "positively good man", as that is understood by Dostoyevsky. Prince Myshkin bears a resemblance to Don Quixote: he is also a man of good human soul, which is not realized by the surrounding world. And he is killed by this world, being in love with the whole universe.

In his novel "The Possessed" (1872) Dostoyevsky grasped the essence of the day's champions of "barrack-like communism", and envisaged what consequences would be. The dramatic collision of antagonistic ideas that take possession of people, reaches its culmination in Dostoyevsky's last novel "The Brothers Karamazov" (1880).

Dostoyevsky has become one of the best psychological writers of the world. His analysis of human soul reaches consummate mastery and fantastic power. He was acutely and tragically conscious of the rift between progressive social thought and the oppressed peasantry, and sought a solution in unconditional surrender to the Christian ideals which, he believed, were what the people lived by.

LEV TOLSTOY (1828 - 1910)

Another greatest Russian writer and thinker, Lev Tolstoy lived a long and dramatic life. He was born to aristocratic family and himself was a Count. Tolstoy received his primary education at home, then he joined a university, but left it very soon. He became an artillery officer and took part in Crimean War of 1854/1856 against coalition of France, Britain, Italy and Turkey. After the war he travelled all over Europe and then settled at his family estate Yasnaya Polyana near Tula city.

He began his educational work, teaching the peasant's children and publishing an educational journal. Then he renewed his literary work. Being world-widely known as the author of the famous novels "War and Peace" and "Anna Karenin", Tolstoy revised his ideals, and began popularizing his new doctrine known as "tolstovstvo" (tolstoism). He adopted humanist ideas of Christianity, Buddhism and Islam, sharply protesting against capitalist and activities of religious organizations. He came out against any kind of exploitation of man by man, but he also criticized any revolutionary changeover, proclaiming a thesis of submissiveness and non-resistance to evil. Finally, he decided to leave his estate and the Countess for a new life, the life of a wanderer. He fell ill with a cold at a some god-forsaken railway station, which suddenly engrossed attention of the whole world. That was the fatal illness of the genius. He died, surrounded by his friends and relatives, and the post-office of the small railway station had received thousands of telegrams and letter from all countries of the world.

Many prominent personalities were influenced by Tolstoy, among them Romain Rolland, Mohandas Gandhi, George Bernard Shaw, Thomas Mann, and many others.

The very first work of Tolstoy, a trilogy "Childhood-Adolescence-Youth" (1853) astonished contemporaries by author's ruthless analysis of soul's impulses and his ability to disclose the complex and contradictory workings of a human mind. The transitional stages in a person's life, are in their turn made up of numerous spiritual metamorphoses, traced carefully by Tolstoy.

In his "Tales of Sebastopol" (1855) the writer fearlessly and accurately showed the tragedy of war and the feelings of fighters. Tolstoy sensitively perceived the contradictory course of historical development. The ugly sides of bourgeois civilization were exposed in his story "Lucerne" (1857). The novel "Cossaks" (1863) shows not only the moral integrity of people living a patriarchal life, but also convey a tragic prevision of the inevitable end of this way of life.

One of masterpieces of the world literature, epic novel "War and Peace" (1869) discloses numerous problems of historical development of the world and dialectics of human souls, contradictory relations between different circles of Russian society. The intricate dialectics of enormous, major events and individual destinies, thoughts and dramas, was fully unfolded in this greatest chef-d'oeuvre of the Russian genius.

In the novel "Anna Karenin" (1878), while on the surface of it Tolstoy keeps within the framework of a family novel, he brings into the novel all the social turmoil, all the complexity of the conditions in which history was being made. Although the main attention is paid to Anna's character, drama of Levin comes to stand next to the tragedy of Anna. Levin is an autobiographical figure in many respects. He tries to find the purpose of life, changing the dreary, idle and artificial life he has been living. Tolstoy's own escape from home in his very old age, ending in illness and death, was also a courageous attempt to break away from oppressing pattern of life expected of the privileged class.

His disapproval of the morals of the society he lived in developed into a shattering criticism of the very foundations of this society, and condemnation of the ruling class' inhumanity and hypocrisy. Such is his novel "Resurrection" (1899), which is full of criticism of capitalism and official religion.

In the opinion of Vladimir Lenin, the great writer's criticism of society had such a passionate appeal because

He succeeded in conveying most forcefully the sentiments of broad masses, oppressed by the existing order, in describing their position, and expressing their spontaneous feeling of protest and indignation.

There was a deep-rooted relation between Tolstoy's contradictions and mistakes, on the one hand, and the problems confronting millions of his countrymen peasants, on the other hand. There was the transition from former serves and a brute dependence to a more intricate system of social relations, introduced by rapidly developing capitalism which had a mighty enemy in the person of Lev Tolstoy.

Maxim Gorky said about Tolstoy: "This man himself is like a God!"

ANTON CHEKHOV (1860 - 1904)

A grandson of a peasant serf and a son of a merchant, Chekhov has got a medical education, being graduated from Moscow university. He worked as a doctor and a writer simultaneously. Chekhov is the well-known writer of short stories and the famous play-writer. He had travelled all over Europe and Russia, even he had been to a distant island Sakhalin near Japan. Concluding years of his life the writer was seriously ill, and he died in Germany due to consumption.

Chekhov began publishing his stories in the early 1880's. He had just begun to practice medicine, and did not take his literary efforts too seriously. Very few people appreciated the singular talent of Chekhov. Soon he became popular satirist, but behind the scintillating humour of Chekhov's stories lies the ambition once worded in his letter:

...to portray life truthfully and, while I am at it, to show how much this life deviates from the norm.

The story "Ward No.6" (1892) and the sociological study "Sakhalin Island" (1893) laid bare the arbitrariness that held sway in Tzarist Russia. But Chekhov also possessed a keen sense of "tragedy in small things" and drama of ordinary, everyday existence, which allowed him to reveal the calamitous state of affairs within outwardly secure and respectable families. This theme is represented by his stories "Three Years" (1895) and "Dull Story" (1889). The main character of the story "The Lady With a Dog" (1899) reflects:

Life is so sort of dock-tailed and wingless, it's so nonsensical, and yet there's no running away from it, and it's like being in a convict labour gang or locked up in the madhouse.

Famous plays of Chekhov, "Seagull" (1896), "Uncle Vanya" (1899), "Three Sisters" (1900), and "The Cherry Orchard" (1903) are written in the similar manner and dedicated to similar subjects.

Chekhov's style is so strict and objective, and allegedly so lacking in the author's assessment of happenings, that his contemporary critics often rebuked him for indifference. As a matter of fact, Chekhov had consciously chosen this manner to which he had given much thought and which answered his predilection for "scientific methods of analysis". He stated once: "The more objective the telling, the impressive it is". He takes certain phenomena, processes them in a special way and sorts them out into groups. If they do contain some truth and suggest conclusions, the attentive reader cannot help noticing them, even without author's commentaries.

Tolstoy once said about Chekhov's stories:

It's like lace woven by a chaste girl; in the old days there were such lace-makers, spinsters who put their whole life, all their dreams of happiness, into the pattern. The pattern was the idiom for their sweetest dreams, and they wove the

the whole of their vague, clean love into the lace.

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Russian literature of the Nineteen century is, first of all, a greatest example of active humanism. It was not enough, to declare love to universe and all its beings. It was necessary, to fight for happiness of mankind. Great Russian writers of the 19th century became famous and world-widely known only because of that fact that they were fighters.

They served the cause of revolutionary changeover in Russia, even if some of them claimed their anti-revolutionary stand. As honest artists, they drew an objective picture of the society preparing that changeover voluntarily or not. They disclosed the contradictions of the epoch, standing by the side of working people. There is no wonder, that the best Lenin's article about such an opponent of revolution like Lev Tolstoy, was entitled "Lev Tolstoy As a Mirror Of Russian Revolution".

Soviet literary critics call the trend of the last century's literature as critical realism, while modern Soviet literature is called as socialist realism.

The best features of Russian classical literature are taken as fundamental features for Soviet literature. Maxim Gorky, being himself a representative of Russian 19th-century literature, became an ancestor of Soviet literature. This way the continuity of the best traditions was preserved.

MASTERS OF THE WORLD

NOTES ON RUSSIAN SOVIET LITERATURE

... Man must be made to understand that he is the creator and master of the world, that he bears the responsibility for all the evil happenings on Earth and that it is to him that credit for all that is good in life should go.

MAXIM GORKY

The 20th century has already become a century of great revolutions. There were greatest revolutions in social life, in science and technology and in the arts. One of the most prominent features of the modern art is the appearance of a qualitatively new art and literature, namely, Soviet art and literature. It had come to the picture thanks to a new kind of social community, that is the Soviet people.

The Russians, Ukrainians, Byelorussians, Uzbeks, Kazakhs, Armenians, Georgians, Jews, Estonians and other nations had formed what is known as the Soviet people or the Soviet nation; they speak different languages, keep on their best national traditions, but they have the same way of life and the same goals. Hence, they have the single Soviet art and Soviet literature. It is national in its form and socialist in its content. This means that there are, for instance, Georgian Soviet music, Estonian Soviet painting, Ukrainian Soviet literature and so on.

Soviet literature has a multinational character. This literature, as the one and indivisible phenomenon of the new socialist culture, is the great achievement of our society. It is called upon to serve the interests of the people and the cause of communism, to be a source of joy and inspiration for millions, to express their will, sentiments and thoughts, and energetically contribute to their ideological development and moral education.

Russian Soviet literature, as an equal one in the family of Soviet literatures, is the literature of the biggest Soviet nation, which is most respected by the others because its great historical contribution. This nation is one which had been in the leading ranks of October Revolution, it is the nation of Lenin. The Russians helped other nations to establish industrial society and advanced culture in their lands. Russian language, though equal among equal languages, is the language of international communication within the country.

MAXIM GORKY (1868 - 1936)

Maxim Gorky is a pen name of Aleksey Maximovich Peshkov. He was born in the city of Nizhni-Novgorod renamed in his honour in 1932. His father was a cabinet-maker, and his mother was the daughter of an owner of a dye-house. Gorky's father died in 1873. After his mother's second marriage Gorky lived in Nizhni-Novgorod with maternal grandparents. Shortly, his grandfather's business was deteriorated, Gorky's mother died, and at the age of 11 he had to begin supporting himself in various callings: he worked as an assistant in a shoe-maker's shop, as an errand boy in another shop, as a dishwasher on a Volga steamer, and so on.

Gorky read a lot trying to educate himself. Reading was his main passion in life. In 1884, he tried to enter Kazan University but failed. At the age of 21 he left Kazan and began wandering extensively through Russia as he was eager to see his country and know about life of her people. He did odd jobs of all kinds. He worked as loader, night watchman, farm hand, clerk, and so on. In Georgian capital city of Tiflis (Presently, Tbilisi), he published his first story in 1892. The bitterness of his early experiences led him to choose the Russian word "gorky" (bitter one) as his pen name.

Then he began writing systematically. His story "Chelkash" (1895) brought him fame all over the country. Gorky wrote realistic stories about common people dreaming of a better life, and showed how difficult the way to the awakening of social consciousness is. Since the publication of his first novel "Foma Gordeev" (1899), the rise of Russian capitalism had become one of fictional interests. Then other novels came out, "Three Of Them" (1900), and "A Confession" (1908), and series of plays "Lower Depths" (1902), "The Enemies" (1906), "Vassa Zheleznev" (1910), and others.

The suppression on the 1905 Revolution in Russia by the government brought Gorky under arrest for his participation in rebellion, but then he was released under pressure of the world public opinion. On leaving Russia in 1906, Gorky spent seven years abroad as a political exile. He lived mainly at his villa in Capri island, Italy, and visited European countries and the USA. Gorky remained active as a writer, while being involved in political activities of the Lenin's social-democratic party. In 1906, his most famous novel "Mother" was published. The novel presented a wide canvass of the struggle of the Russian working class on the eve of the 1905 Revolution, and became the first work of a new literary trend, namely, socialist realism.

Gorky was close friend of Lenin. After October Revolution, at Lenin's urgent request, Gorky left Soviet Russia for treatment, because his tubercular process reopened at that time. He took treatment in Germany till 1924, and then in Italy till 1928. A memorable description of the autobiography of a man from lower class who rose to the summit of culture is given in the trilogy "Childhood"- "In the World"- "My Universities". In the novel "The Artamonov Business" (1925) Gorky showed the rise and fall of pre-Revolutionary Russian capitalism. In the large novel "Klim Sangin's

Life" Gorky depicted a portrait of Russian intelligentsia between 1880 and 1924. He produced more plays, including "Yegor Bulychov and Others" (1932), "Dostigayev and Others" (1933).

Gorky's work had a great influence on the development of Soviet literature and world progressive literature as a whole. The world significance of Gorky's creative work is that working during the period of downfall of capitalism in Russia, the great artist expressed ideals and aspirations of Russian proletariat. Gorky as a writer gave all his strengths to the cause of the first socialist revolution in the world, and after its victory, to the cause of formation of a new Soviet culture.

VLADIMIR MAYAKOVSKY (1893 - 1930)

Mayakovsky was born in the village of Baghdadi (presently, the village of Mayakovsky in Georgian Soviet Republic). His father was a forester. He drew his lineage from impoverished nobility. In 1906, after the death of his father, Mayakovsky migrated to Moscow with his mother and two sisters. In 1908, he joined the Party of Bolsheviks. He had been arrested several times in connection with the case concerning the underground printing press of the Moscow Committee of the Party.

In 1910, he gave up Party work and began studying in the Moscow College of Fine Arts. Then he began regular poetic composition. It was in prison that he decided that his vocation was to be a revolutionary artist. Eventually, poetry prevailed over his interest in painting. He joined a futurist group, the most extreme and radical trend in Russian non-realist literature, and became one of leaders of Russian modernism. Most notable of his pre-revolutionary works is the long poem "A Cloud in Trousers" (1915).

In 1917, he threw in his lot with the new government of Russia, spending much time writing revolutionary slogans. Mayakovsky called the October Revolution "my revolution". In 1923, he founded a literary trend of LEF (The Left Front Of Arts). Although the LEF was marred by aesthetic prejudices which left their imprint on Mayakovsky's poetry too, it was a vast artistic movement which began taking shape under the banner of revolutionary innovation.

In 1924, Mayakovsky wrote the poem "Vladimir Ilyich Lenin", and in 1927, his best poem "Fine!" dedicated to 10th anniversary of October Revolution. In 1925, Mayakovsky visited France, Germany and the USA. Always hostile to any varnishing of reality, the poet also set himself the task of showing the drawbacks in the life of the young Soviet society. He wrote notable satirical plays, "The Bedbug" and "The Bathhouse" (1928 and 1929). In these plays he showed Soviet philistines and bureaucrats against whom he waged a relentless day-to-day war.

In 1930, Mayakovsky shot himself in his room. The involved circumstances of his private life (his unhappy love) and the extremely inauspicious atmosphere created around him by his literary ill-wishers, were further aggravated by the failure of the first production of his brilliant play "The Bathhouse". The play was restored to stage-life only in the '50s.

LITERARY DEVELOPMENT IN 1917 - 1940

In the very beginning of the 20th century, Russian literature had already been treated as one of the leading divisions of world literature. It was represented by well-known writers and outstanding poets, like Gorky, Blok, Mayakovsky, Yesenin, Kuprin, Gumilyov, Bunin, Bryusov. Since the Revolution of 1917, followed by the Civil war, Soviet writers reflected in their books heroism of the people. Period of rehabilitation of economy after the war is also shown by Soviet literature. First five-year plans, labour heroism of the Soviet people, cultural revolution, - these were the subjects of Soviet prose, poetry and drama.

Russian Soviet poetry was developed by Valery Bryusov, Alexander Blok, Boris Pasternak, Osip Mandelstan, Vladimir Mayakovsky and Sergey Yesenin. Of course, there were numerous Soviet poets, but these ones were their leaders. The most popular books of these poets came to the picture in the moments of great tensions and victories. Poems by Boris Pasternak and Osip Mandelstan made a brilliant contribution to world poetry thanks to their outstanding mastery. Poetry of Sergey Yesenin won an unprecedented love of readers. Alexander Blok's long poem "The Twelve" became one of the best works about the Revolution.

Russian Soviet drama of that times was represented by innovative works by Mikhail Bulgakov, Vsevolod Ivanov, Konstantin Trenyov, and others. Their plays were dedicated mainly to the Civil war. Bulgakov's "Days of the Turbin Family" and "The Run", Ivanov's "Armoured Train 14-69", and Trenyov's "Lyubov Yarovaya" are favorites of Soviet stages till today.

Theme of the Civil war had been developed also in the novels "The Iron Flood" by Alexander Serafinovich, "Red Cavalry" by Isaac Babel, "The White Guards" by Mikhail Bulgakov, "School" by Arkady Gaidar, and "How the Steel Was Tempered" by Nikolay Ostrovsky. Theme of peaceful labour of the Soviet people was drew in the novels "Energy" by Fyodor Gladkov and "Go Forward, the Time!" by Valentin Katayev. Pedagogical thoughts of Anton Makarenko were expressed in his novel "Road To Life". Satiristic pictures of shortcomings and mistakes of the young Soviet power were drew up by Ilya Ilf and Yevgeny Petrov in their novels "Twelve Chairs" (in English translation "The Diamonds to Sit On") and "Golden Little Calf". Satiric elements are enough powerful also in novel "An Envy" by Yury Olesha and in the outstanding philosophical novel "The Master and Margarita" by Mikhail Bulgakov. Historical novel was developed by Yury Tynyanov, in his works about Pushkin, Peter the Great and the Decembrists. The world of fantasy was opened for readers by Alexander Green in his novels "The Scarlet Sails" and "The Wave Runner".

It is necessary to note, that some writers could not work at that times in full strength, because they were not in favour of certain officials and suspicious bureaucrats which were close to Stalin. Those fallen into disfavour were Pasternak, Mandelstan, Bulgakov, Babel and Zoshchenko. Nevertheless, their works are very popular nowadays.

ALEKSEY TOLSTOY (1882 - 1945)

Aleksey Tolstoy was born in the town of Nikolayevsk (presently, town of Pugachev, Saratov region), to the family of a districts marshall of nobility, count Tolstoy, and his wife, a children's writer.

In 1901, he got enrolled in St.-Petersburg Institute of Technology, but did not graduate it as he was already engaged in literature. The first book of his poems came out in 1907. It was greatly influenced by decadence. In his second collection of poems, "Beyond Blue Rivers" (1911) Tolstoy tries to overcome the influence of decadence and turns to folk-lore, mythology and the world of pagan Slavonic tribes. Then his realistic stories came out. The novels "Cranky" (1911) and "A Lone Landlord" (1912) brought him fame. Little by little he was to perfect a more realistic style. During the First World War Tolstoy was already regarded as one of the leading representatives of neo-realism in Russian literature.

He did not immediately understand the 1917 Revolution, and left Russia in 1918. He emigrated to France, where he lived and worked until 1921. While in France he wrote his "Nikita's Childhood" and "The Sisters", which became the first novel of his of his trilogy "Ordeal".

However, the whole course of historical events, and his enormous love for his fatherland, made Tolstoy alter his views. Tolstoy published a unique literary manifesto dictated to patriotism and a desire to do his share in building up his country. In 1923 he returned to the Soviet Union, where he lived in Moscow all concluding years of his life.

He continued his work at the second and third part of his trilogy "Ordeal", entitled "1918" (1928) and "Bleak Morning" (1941). He also tried his hand at fantasy in books of scientific fiction like "Aelita" and "The Garin's Death Ray". Tolstoy was the founder of Soviet historical play. In 1943, the drama "Ivan the Terrible" came out. Three volumes of an unfinished large novel "Peter the Great" were published in 1930, 1934 and 1945.

The two best works of Tolstoy are "Ordeal" and "Peter the Great". The writer considered that in order to understand the secret of the Russian people, one must make a profound study of the main turning points of its history and the tragic and creative epochs when the Russian character was being formed. This is precisely what Aleksey Tolstoy had been busy with. On the one hand, he studies epoch of Peter the Great, that is the end of the 17th century and the beginning of the 18th century, when the Russians made a great effort to build up highly developed nation in Russia. On the other hand, Tolstoy studies the first quarter of the 20th century, that epoch of Lenin and Revolution, when the Russian nation made a real turnover in the world history, giving a striking example on how the people should fight for their rights and for the better future of humanity.

LITERARY DEVELOPMENT IN 1941-1960

The Great Patriotic War against Nazist Germany, 1941 - 1945, became a time of serious tests for the Soviet people. Like a steel, the Soviet state was tempered with the flame of war. Friendship among the Soviet nations, great spirit of self-denial and the highest sentiments of patriotism and responsibility for the fate of fatherland, were tempered like a steel of the best quality. Soviet writers shared the people's fate in full. Many of them were killed in the battlefields of the war.

The post-war years were full of creative work. It was needed to restore the economy of the Soviet Union. There, too, Soviet writers were side-by-side with the people. Hard years of the war had found an outstanding reflection in poetry. Lyrics of Isakov-sky, Simonov, Svetlov and Surkov were read by soldiers on the frontline and by workers which helped the soldiers to fight the invaders. Many of those lyrics became very popular songs, for example, famous "Wait For Me" by Konstantin Simonov. However, the most popular work was written by Alexander Tyardavsky. It was an epic poem about the cheerful and bold fellow, soldier Vasily Tyorkin.

Post-war theatre was enriched by brilliant plays, "The Invasion" by Leonid Leonov and "The Kremlin Clock" by Nikolay Pogodin. Leonid Leonov wrote also well-known novel "The Russian Forest". The novel "The Young Guards" by Alexander Fadyeev was dedicated to one of the most tragic events of the war, failure of an underground group of the youth. Ilya Ehrenburg wrote his famous sketches during the war. Due to those sketches, Hitler declared the writer as "the enemy No.2" of Germany.

In the post-war period, numerous novels were dedicated to psychological problems of the time. The philosophy of scientific research work was developed by Veniamin Kaverin in his novel "The Open Book". The world of inner feelings and sentiments was disclosed by Olga Berggoltz in her book "Daytime Stars" and by Konstantin Paustovsky in his book "Golden Rose". Disturbing problems of the time were touched upon by Ilya Ehrenburg in his outstanding book "People, Years, Life".

After a long period of the cult of Stalin's personality, many good and honest names of Soviet writers had been re-found. Books written by Mikhail Bulgakov, Mikhail Zoshchenko and other writers, were published, having been expected to come out for years and years. Communist Party frankly and boldly told the people about tragic times of the cult of personality.

Many new names emerged during the '50s in Russian Soviet literature. Among them Vladimir Soloukhin, Andrey Voznesensky, Yevgeny Yevtushenko, Bella Akhmadulina, and others. The turnover to restoration of democracy has played a significant part in the process of development of Soviet literature. Famous writers helped their young colleagues, and the wholesome organism of Soviet literature, step by step, became more healthy.

MIKHAIL SHOLOKHOV (1905 - 1983)

Sholokhov was born to a working Cossack family. His most impressionable years were those of the Russian Revolution and Civil War. Sholokhov fought in the Civil War, occupied the post of Supplies Commissar, pursued White bands, and even had been taken prisoner by them. Then he came to Moscow from his native Don region, intending to study and vaguely dreaming of becoming a writer.

His first book of stories "Tales from the Don" came out in 1926. He began working on the novel "And Quiet Flows the Don" in 1925, then the first book of "Virgin Soil Uplifted" appeared in 1932. He began the novel "They Fought for Their Fatherland" during the Great Patriotic War against Nazist Germany, when he was a war correspondent.

The end of 1956 saw the publication of his famous story "The Fate of a Man". In 1959 he completed his work on the second book of "Virgin Soil Uplifted". The appearance of each of Sholokhov's book was in itself a great literary and social event. The writer could not conceive his work without constant contact with the people who later stride across the pages of his novels. Sholokhov spent the concluding years of his life in his beloved Don country where he spent his childhood, and where his youth passed.

Sholokhov had won the Nobel Literary Prize in 1965. His speech in Stockholm after receiving the Prize seems to sum up writer's views on art:

To speak honestly to the reader, to tell people the truth, however bitter; to be an active fighter for peace throughout the world, to unite people in their natural and noble yearning for progress. The arts have a tremendous power over men's minds and hearts. I think a person has the right to call himself an artist if he directs this power to creating beauty in men's souls for the good of mankind. I was told that I write under demand of the Communist Party. That's wrong. I write under demand of my heart, but my heart belongs to my Party.

Sholokhov had a strongly developed sense of responsibility not simply towards life and man in the abstract, but towards those people whose vital beliefs and hopes he shares:

I would like my books to help make people better and purer in heart, to arouse love for man, and the desire to take an active part in the struggle for the ideals of humanism and the progress of mankind. If I have been at all successful I consider myself a happy man.

Sholokhov's aim as a writer has always been to pay tribute in all his works to Soviet people, who have never attacked anyone, but have always known how to defend what they have created, to defend their freedom and honour, their right to build their future the way they themselves have chosen.

LITERARY DEVELOPMENT IN 1961 - 1986

Contemporary Russian literature is the leading branch of Soviet literature. However, non-Russian writers of the USSR also have significant achievements. Chenghiz Aitmatov (Kirghizia), Vasil Bykov (Byelorussia), Rasul Gamzatov (Daghestan), and others are now among the most popular Soviet writers. Russian literature of the '60s and '70s became tremendously rich and powerful. Writers try and reflect the whole complex life of the Soviet people with its joy, sorrows and difficulties.

Konstantin Fedin in his trilogy "Early Joys" - "Unusual Summer" - "The Conflagration" shows the lives of his characters, involved in the most significant events of the epoch. Yuri German recovers the beauty of a human soul in his novel "External Battle". Historical events of the times of the peasant war of Stepan Razin are the subject of Vasily Shukshin's book "I Have Come to Give You Freedom". Problems of artistic mastery are risen by Valentin Katayev in his works "Grass of Oblivion" and "The Diamond Crown Of Mine". Social problems of scientific work are touched in Daniel Granin's novel "Into the Storm".

One of the most popular themes of the contemporary literature is that of the World War-II. Among the most significant works, one should recall novels "The Living And the Dead", "Soldiers Are Not Born", both by Konstantin Simonov, and "Hot Snow" by Yuri Bondarev.

Theme of human relations and attitudes is developed by popular writers Yuri Nagibin ("Clean Ponds") and Vladimir Soloukhin ("To Live On Earth"). Cinematographic novels by Vasily Shukshin had become famous films shot by the writer, who also was an outstanding film-director and well-known actor.

Russian poetry of last three decades is an interesting example of successful co-existence of the novelty and tradition. The main theme of poetry is our contemporary and his deeds, his inner world, his place in the society. Poets of elder generation Leonid Martynov, Arseny Tarkovsky, Semyon Kirsanov, Yaroslav Smelyakov and others, developed the Russian poetry in co-operation with the poets of younger generation, like Andrey Voznesensky, Yevgeny Yevtushenko, Bella Akhmadulina and others.

The Congress of Soviet writers, which took place in June, 1986, became a very important event of literary life. In the context of major changes in the Soviet society, writers called for further development of the literature in accordance with these changes. In the atmosphere of the present campaign for openness, Soviet literature becomes a powerful weapon in the struggle for progress. It becomes an important means of social, educational and aesthetic influence on the society.

The main avenue for the development of literature lies through strengthening the ties with people's lives, truthful and highly artistic presentation of the reality, an inspired and vivid portrayal of what is new and advanced and an exposure of everything which hampers social progress.

The arts of socialist realism are based on the principles of loyalty to the people and the Communist Party. They combine

bold innovation in truthful artistic presentation of life with use and development of all the progressive traditions of national and world literature. As the cultural standards of the people grow, the influence of literature on society and its moral and psychological climate is enhanced.

The Communist Party of the Soviet Union is not a ruling force of literature. The CPSU takes a careful attitude to talent and to artistic quests. At the same time, it always fight against manifestations of ideological emptiness and omnivorousness in world outlook. Soviet literature facilitates mutual understanding among the peoples and contributes to the struggle against imperialism, reaction and war. It enriches world culture and manifests itself as a mighty factor of the spiritual progress of mankind.

they did not only stated the facts. They also tried to select the most typical ones relevant to place and time. Critical Realism gave names such as excellent writers as Frederic Stendal, Honore de Balzac, Gustave Flaubert and Guy de Maupassant in France; Charles Dickens and William Thackeray in England; Heinrich Heine in Germany; Mark Twain in the United States.

Towards the end of the 19th century, symptoms of crisis of bourgeois society began appearing. Contradictions among leading countries became acute. Contradictions between working masses and bourgeoisie inside these countries became incomparably sharp. These contradictions were reflected right away in the subsequent development of literature. Realism has been transformed into Naturalism by Emile Zola in France, and objectively it began to voice imperialist interest in works by Rudyard Kipling. Realism degenerated into Aestheticism in works by Oscar Wilde.

Thus, the Twentieth century came to live as a century of World Wars and social revolutions.

DECADENCE

The 20th century had integrally absorbed all contradictions inherited from the 19th century. This age is trying to solve burning questions of the time. Works of Western writers explored different ways of solutions to these questions.

Economic and social crisis invariably involves the crisis of culture. Last century was outwardly composed. It was like a gentleman. It was the age of Hegel. Bourgeois calmly lived, leading good family life and believing in Jesus. They thought their moral principles were immovable. But suddenly came an explosion, when the phrase of Friederich Nietzsche was voiced: "God is dead".

The universal passion to Arthur Schopenhauer and Friedrich Nietzsche spread over the Western world, then psycho-analytical sketches of Sigmund Freud came to the picture. Literature did not stand aloof out of those cultural shocks. French Symbolists with Stephane Mallarme and Paul Verlaine at the head ruled over minds of public. Many other schools came later and sharply declared their rapture with Realism. They gave up the present day reality. They proclaimed that literature must be free from reality. This school came to be known as Decadence.

The Decadents fought for the art that is free from social sense. They brought total pessimism, perfect distrust in the strength of mankind and creative activity of personality. It was real propaganda of passivity, pornography and violence. However, the best books of the Decadents had the perfect literary form and brilliance of writer's palette. For example, Paul Verlaine's poetry is a beautiful piece of the poetical skill. It sounds really like a music and fascinates ear. Nevertheless, in the hard struggle for the best future the literature of this kind can only attract people away from the battle. The principle 'who is not with us, he is against us' is fully agreeable to this case.

Just that time Vladimir Lenin wrote that it is impossible to be free from society while living in society.

If a writer keeps away from the struggle and declares himself absolutely free, means, that objectively he is an antagonist of the social progress. He can speak about his "independence" and his position "above and beyond the fight" as much he wishes. He can speak about the same "art for art's sake". Does not matter, objectively he still expresses interests of a certain section of the society. And which section of the society is not interested in the struggle? - Of course, that section which wants to preserve the present situation. A writer becomes a satellite of conservative and reactionary forces, willingly or unwillingly. In spite of the claim made by Decadence that art is apolitical, it served the political interests of the reaction.

MODERNISM AND EXISTENTIALISM

Soviet literary criticism widely makes use of the concept of "form and content". A content is interpreted as a whole complex of a purpose (or idea), a subject (or theme), and social trend of a literary work. A form is interpreted as a whole set of artistic means, which is used to revealing its content.

Sometimes an author attempts to use an unusual form as a cover for poor content. It means, the author is a formalist. Many literary works of Decadence were formalistic in essence.

During the 20th century, new literary schools came up. Their representatives are moving heaven and earth to dissociate themselves from both Realism and Decadence. They are proclaiming their own perfect novelty. This is the reason, why all these schools carry a common name of Modernism. However, this name reflects only a formal novelty. Essentially, it is the same Formalism, or "art for art's sake".

Marcel Proust (France), Franz Kafka (Austria) and James Joyce (Ireland) became founder fathers of contemporary Modernism. The formal novelty, refined psycho-analysis and complete pessimism were cardinal features of their works. They expressed fear and despair of the Western intellectuals and their helplessness in the face of social storms. As honest artist, these writers tried to answer the burning questions of their time, but had not found solution. As a result they reached pessimism.

The followers of Modernism, unlike its founders, have not always been as honest as Proust, Kafka and Joyce. Very often, these followers try to make ^{up} poor content with a complicated form and super-refined artistic novelties. Sometimes they lay stress on their indifference to the content. Hence, Anti-Literature was born. It was advertised as a fresh step in the history of literature. The creation is proclaimed as a pure intuitive act. Modernists are basing their experiments on quotations from books by Sigmund Freud and Henri Bergson. By and large, the social essence and importance of literature are reduced to nothing.

Say, somebody cuts out words and phrases from a newspaper and paste them on a sheet. Then a title is found, and a new

"extraordinary work" appears. Alan Rob-Griett (France) created novels in which he described only one object (e.g. furniture in a room) in tens of pages. The Absurd Theatre appeared in the faces of Samuel Beckett and Eugene Ionesco (France). In their plays the literature indeed reaches absurdity. One of their plays shows some dust-bins, from which some heads stick out. No action, but only absolute senseless conversation among these heads.

Philosophical trend of the Existentialism received wide scope in the Western literature. Jean-Paul Sartre, Albert Camus in France and Iris Murdoch in Great Britain were representatives of this school. Albert Camus in one his novel, The Plague, proved himself as a humanist, while in another one, The Stranger, he came to declare absolute freedom up to the freedom to kill. Jean-Paul Sartre formerly declared the necessity of a merger between Existentialism and Marxism, but finally he reached Anarchism through Maoism.

Many writers try now to produce works-parables, distinctive myths, but only sometimes they reach deep understanding of the present; more often they describe the world from the pessimistic point of view. Writers-mythmakers, like Gabriel Garcia Marquez (Columbia) and William Golding (England), are very talented. They both won the Nobel Prize for literature in 1982 and 1983 respectively. Marquez in his novels "A Hundred Years Of Solitude" and "Autumn Of Patriarch" created a fundamental fresco of Latin-American life. William Golding is an author of gloomy novels-parables about degradation of human culture under conditions of the Western society. His novels "The Spire" and "Lord of the Flies" illustrate visually the feebleness of man before the dark forces of his subconsciousness. In this connection, one can recall also the name of American mythmaker John Updike with his novel "Centaur".

Usually, the works of this kind find readers only in a small fraction of society, called intellectual elite. These works are not intended for broad masses of readers. They reflect estrangement and spiritual bankruptcy, which are reverberation of the crisis of Western consciousness.

Non-realistic literature is a complicated and heterogeneous phenomenon. Both, writers-humanists and those who openly declare their anti-humanism, work under this banner. This is why Soviet literary criticism approaches differentially towards analysis of contemporary Modernism. In general, Soviet literary criticism claims contemporary Modernism as anti-social phenomenon, because of its elitarity and orientation to erudite readers. However, this anti-democratic feature of Modernism sometimes is overcome by humanistic aspirations of Modernist authors, that gives them a chance to become useful for the society. In such a case, Soviet literary criticism approaches towards Modernist works with the understanding.

Wrong practice existed in the USSR after World War - II. Modernist works were not published in Russian, and readers knew about them only from critical articles. Recently, this practice has been done away with. New translations appeared.

PARALITERATURE

It cannot be said, that the whole Western literature is too difficult for understanding. There are lots of literary works which are intelligible to ordinary readers. Many Western authors do not trouble readers with deep analysis of the present. Their works are absolutely realistic, even pseudo-realistic, and give only outward reflection of the reality. These authors, however, hold great realists of the past as their teachers.

This school is one of manifestations of so-called "popular culture". Numerous "bestsellers" occupy Western book-market, and invade the book-market of the Third world. Although number of editions and copies is very large, nobody remembers authors' names after five-ten years. The formula of these books is very simple. There are some exotic characters, some sexual scenes, some thrilling moments, some romance or fantasy, and many adventures and shootings. Another example is melodramatic plot, wild feelings, sentimental tears, and invariable "happy-end". And that is all the recipe of a "stunning bestseller". The great success in audience is guaranteed.

Well, popularity is important thing, but what is the audience enjoying these bestsellers? I am afraid, it consists of people who do not want to think about future of civilization. These people often say: self comes first, charity begins at home". They turn the art into entertainment somewhat like a good cigarette after substantial dinner.

Of course, this type of amusement practically always is quite optimistic, because an anguish, meditation and troubles are of no need for a good uncle who is relaxing after his dinner. He can tinkle his nerves very slightly, and that is enough. It is disturbing his digestion. A good uncle needs "happy end".

This literary substitute is called Paraliterature, that is About-literature, or Near-literature. Books by Ian Fleming, Anna & Serge Golon are the most expressive examples of Paraliterature. Para literature is dangerous for the society, because it cultivates in readers' mind poor taste and befools them. It is like a whisper in readers' ear: Don't worry, everything is fine. If you've got some money, let them be kept in a bank, if you haven't, you get them sometime. Meanwhile imagine a splendid villa, an excellent car and many chic women. Imagine a luxurious life, and you'll feel fine!"

There is also so-called "serious" books of this semi-literature. An author takes political subject, in which every "the red" looks like a monster, whereas a Western hero looks very strong and elegant, very clever and brinfull of charm. By the way he wins hearts and bodies of numerous large-bosomed pretty girls. Of course, this kind of propoganda is very primitive, but if they feed you with nonsens daily since your childhood, you will be trustfull to them. This is the very thing they want. Conditions for the development of "mass-culture industry" are created in the West.

The greatest act of human mind, creativity is on the conveyor now. This is why they take monstrous term 'industry' denoting modern 'mass literature'. There is no doubt that Paraliterature serves the cause of reactionary and conservative forces.

REALISM

The West gave the world famous writers who chose critical realism as their method. All vital questions and problems of the 20th century are reflected in their works. A genuine writer always takes the side of progress irrespectively of his own opinion, provided his works mirror social cataclysms. A genuine writer becomes a supporter of social progress free from his own point of view, because he expresses the historical development objectively. Objectivity is the main feature of genuine art.

Karl Marx scientifically proved that historical triumph of socialism and communism is inevitable. If a writer is convinced in the ranks of fighters for social justice, his works get true purposefulness. If he is not in those ranks himself, but his books are objective pictures of reality, he is a supporter of progress. Whether he likes it or not, but he is very close to Marxism, if He is a Realist.

There are several remarkable realists in Western literature of the 20th century. John Galsworthy, Somerset Maugham, George Bernard Shaw, Charles Percy Snow and Richard Aldington (Britain), William Faulkner, Francis Scott Fitzgerald, Ernest Hemingway and John Steinbeck (United States); Anatole France, Roger Martin du Gar, Romain Rolland, Francis Mauriac and Andre Morua (France); Thomas Mann, Herman Hesse, Lion Feuchtwanger, Erich Maria Remarque and Heinrich Boll (Germany). These writers rightly considered that it is their duty to tell people the truth first of all. They gave deep analysis of the world around them, they wrote about reality of the present. They tried to understand contradictions of the epoch, therefore, their works help forces of progress in the great battle for happiness.

The picture of Western literature is not complete without names of those authors who consciously casted their lot with the activities of progressive forces. In 20th century, a new artistic method of Socialist Realism was born. The first book of Socialist Realism was a novel "Mother" by Maxim Gorky, who became founder of this literary school. The basic principles of Socialist Realism are as follows: (i) national character of literature, i.e. use of a national heritage and achievements of national literature and culture, while calling for international solidarity of working people; (ii) class character of literature, i.e. fight for interests of working class and reflection of their aspirations; (iii) party character of literature, i.e. not only reflection of "typical characters under typical circumstances", but also Marxist analysis of reality. A Socialist Realist not only rightly describes what he has seen, but also draws scientific solutions of various questions and problems.

Western Europe and the U.S.A. borrowed this method from the

Soviet Russia and brought it into concord with concrete national stuff. Louis Aragon, Henri Barbusse and Paul Eluard (France), John Reed and Theodore Dreiser (U.S.A), Bertold Brecht (Germany) Rafael Alberty (Spain), Pablo Neruda (Chile.) and James Aldridge (Britain), in their works raise to highly artistic reflection of problems and contradictions of reality.

The Western realistic art is reliable ally of progressive forces in their struggle for revolutionary reformation of the world.

✱ * *

One can see now, that the contemporary Western literature does not represent a unity. Soviet literary criticism has differential approach towards the analysis of modern literature of the West.

It is vanity to search for pearls in the turbid stream of "mass culture".

We are attracted, first of all, by sincerity and objectivity of serious writers, no matter which trend they represent. Contribution of every writer to the cause of social progress and peace rises or falls as per degree of objectivity.

A writer in contemporary world has to take clearly his position in social life. He has to say only one of these two words:

FOR or AGAINST

The third is not given. Tertium non datur.

L I V I N G S O N G S

NOTES ON CONTEMPORARY INDIAN PROSE

The sun rises in your sky
For the first times
The woods listen to the Vedas
For the first time,
And for the first time
Living songs and tales
Run through all your huts
And all your woods and fields.

RABINDRANATH TAGORE

There is a good Russian proverb about friendship. It runs as follows:

IT IS BETTER TO HAVE A HUNDRED FRIENDS THAN A HUNDRED ROUBLES

A friend is a friend for us under any circumstances, always ^{an} and everywhere.

An enthusiasm to know better about our friends is quite natural. Soviet people are interested in knowing everything about friendly countries. We believe that intervention in domestic affairs is an action beyond the friendship. Through the whole history of independent India not a single anti-Indian word has been said or published in the USSR.

However, Indian media has a little different approach towards understanding of friendship. It is very sad, that even outstanding Indian newspapers and magazines convert their pages into battlefields of the cold war against the USSR. Anti-Soviet information is taken directly from American or British media claiming themselves as champions for human rights.

We understand who is behind this "drive for democracy". We never mix up the people of India and those interested in explosions of the cold war. This is why we never react the way taken by Indian mass media. We are interested to know the truth about our friend India, and not rumours and gossips taken from the third

countries, because it is beyond and against the spirit of Soviet-Indian friendship.

The interest of Soviet people towards India is constantly on increase. The same should be said about Indian literature. Here is only one, but very impressive example. During the Great Patriotic war against Nazist Germany, our country had numerous troubles, but even then, Soviet publishers and translators found it possible to translate and publish in Russian "Mahabharata" and "Ramayana". In those horrible years it was a labour exploit of the Soviet intelligentsia. It is difficult to express the great humanism and friendly feelings of the Soviet people better than it was done then.

1.

For us Indian literature as well as India herself exists as "unity in diversity". Prominent historian of art, Kapila Vatsyayan wrote, that diversity of India exists in the unity, like the stars and planets exist in the same Galaxy. Indian literature lives by means of united social and spiritual experience in spite of its multilingual character and multitheme writings.

I am touching only few themes of contemporary Indian prose to come to the main point. The main point is intersection of ancient Indian traditions and the present, which swiftly bursts into reality. In Indian literature, Soviet readers appreciate first of all a portrait of a human soul in the seismic centre of today's India, where the past and the present meet, fight and mix up. They change each other, building the future, and it does not take place only on book pages, it takes place in every mind and heart.

Thousand-year-old principles suddenly become bankrupt and useless, they are in need to defend themselves in the face of

new circumstances. The novelty takes such a speed of expansion in breadth, that it's unable to reach the depths, and first of all, the depths of consciousness.

There is an ancient slave mentality with its compulsory unconsidered subordination to authorities. It surrenders too slowly but it surrenders, giving a place to contemporary mentality with its personal responsibility for one's actions. There is a caste system, so to say, a society of universal inequality sanctified by dogmas of the Brahmanism. It surrenders even more slowly, demonstrating a striking vitality as a venomous snake. It can be defeated only by means of a deep social and economic reorganization. I suppose, the government's measures cannot be considered as reorganization but as a light make-up. Without such reorganization the caste system will live, with its most disgusting feature, namely, untouchability. I believe, nobody can be named a Harijan now. But the Harijan's mentality is alive yet.

2

Mahatma Gandhi had stated one: "I'd rather prefer Hinduism to die than the untauchability to live." Gandhiji was killed by fanatic Brahmin of Maharashtra Nathuram Vinayak Godse. It was the newspaper article about the assassination that opens the book "The Winds of Fire" by Marathi writer Vyankatesh Madgulkar.

Throughout the whole Maharashtra Brahmins' houses had been set on fire. Hindu's caste mentality cannot grasp a personal responsibility so all Marathi Brahmins must be punished. Young Brahmin Shankar is going along with his friends to meet his parents at his home countryside. Madgulkar enables us to see that time and those events though the Shankar's perception. It is a picture of violence and common distrust, it is a picture of terrible senselessness

of mutual hostility. People suddenly began to take Brahmins' properties, thinking that the violence has no rules. One of Brahmins, namely, Dhondopant, was also not missing a moment to buy houses of other Brahmins.

"The Winds of Fire" is a realistic work. So the author could not conclude it with a false happy-ending. The last passage of the book is very expressive and short: "I go to my home village very rare. My children call Pune their home". And it cannot be differently. The pictures of brutality, invincible savagery and animalism stay in one's eyes, forcing to cut all roots of a man.

3

Famous film maker Girish Karnad has told about "The forest" by Kannada writer Shrikrishna Alanahally, that an estrangement of a village life makes brutality the fact of existence. There is a thousand years old cruelty towards the women and the children, and the poorest peasants as well.

"The forest" is an adult book but was written from a little boy Kitti's point of view, with the truth of a children vision of the World. Kitti is our guide, who introduces us to the joy and sorrow of an Indian village. This is a book which is full of reality. Neither works showing a "paradise of countryside," nor works showing black and white pictures, can be compared with it. The most powerful pages of the book are those describing the fight between two villages, the nightmare of Harijan's existence, and the stone-age ethics which cannot allow the freedom, particularly that of a woman.

Another book about peasant life is written by Oriyan writer Gopinath Mohanty. It is "Identity", the book which tells a Soviet reader a lot about complex Social structure of an Indian village. It tells us, on the one hand about relations

between the castes, and on the other hand, about relations between rich people of low castes and poor people of upper castes. The author introduces to us a thousand rules for everyday life of a Hindu.

Nothing is happening there in the book. Simply there are elections in a village. The heroine is happy because somebody is interested in her own opinion, and that is for the first time in her life. She was a thing not a human being, living her life until the elections. She had even no name. Her name is Pemi's mother, because her elder daughter's name is Pemi. While living with her parents, she had a name Kothari (or Monkey). Her husband calls her simply "hey you" while other members of his family call her "daughter-in-law". So the poor woman has come to vote, but when they have asked her name, she has been taken aback and forgotten her name and a party which she just wanted to vote for.

However, for us that's not so important. The most important thing for us and for Pemi's Mother is how to take a new woman's role into her traditional mentality.

4

Pemi's Mother is not a fighting woman. After all, likewise all Indian women, she was told by ancient "Manu's Rules", that even a dissolute and unvirtuous man must be worshiped like a god by his wife. This means, no rights and lot of duties. But Dama Mitro from the Hindi writer Krishna Sobti's book wants to get only rights and none of duties. In her book "The Dama Mitro" Krishna Sobti pointed out the question: what will take a place of traditional ethics, which had come to its end. She wonders whether it is an impudent freedom takes that place. Her heroine Mitro already is not a victim. Well then, but who is she? She frees herself

from the chains of ancient morality, but she is not yet ready to accept the new duties. By the end of the story, Mitro is frightened by her mother's solitude, that had come as a consequence of her pseudo-free life. Mitro begins to think of the future, but still she thinks of herself only. She has nothing to think about but herself. Krishna Sobti warns her sisters from the whole India: do not live for the sake of your own pleasure. You will get nothing in your hands at the end of your useless life.

An additional trait to the women's theme in Indian literature one may get from the story "Five Sisters" by panjabi writer Amrita Pritam. The author is quite confident, that in contemporary India women are out of life yet. The Life itself became a heroine of that story. She comes to the five women with her gifts, but none of them is ready to receive the Life's gift. The first sister lives behind the wall, and even the wind is unable to meet her. The second sister is a beggar woman, who is frightened by the Life's gift because she thinks people may convict her of stealing. The third sister is a wife of some VIP, and thinks people may blame her husband for corruption in the eve of important elections. The fourth sister was forced to become a prostitute by rumours and pseudo-champions of hypocritical morals; so she rejects the life's gift thinking of herself as of a lost woman. The fifth sister lives in her slumbers and doesn't want life to interrupt the dreams, which symbolize a non-social and out-of-struggle art. Hence, there is still no need is the real life for an Indian woman.

Indian writers tell a Soviet reader about the gloomy side of Indian life. There are religious and caste fanaticism, and a slave mentality. There are so-called Indian nationalism

which is, in fact, nothing else than the will to preserve the past in its straggle against the Present.

Hindi writer Bhisham-Sahni in his story "Amritsar has been left behind" rises his voice against the fighting between communities in India. An old British policy "devide and rule", unfortunately, has not passed away in the former British colony. The writer describes the times of partition of the country and formation of Pakistan and India. Hindu communalists set Hindus on Muslims and Sikhs. Reactionary Sikhs and Muslim organisations call to fight against Hindus under the slogan "eye for eye, tooth for tooth". And this theme is urgent today, due to well-known Indian conservatism.

With the big bitterness writers tell us about a rank ignorance, intellectual darkness and religious fanaticism. The story "A Gloom" by Oriyan writer Sochchidanando Rautray discloses a tragedy of a man who had accidentally killed a cow. He lost the family and became an exile in his native village. Tamil writer Ajahirisamy in his story "The Divine Life" introduces to us an old man, who is interested to know, why nobody protests against social injustice? He enjoys a lecture by some "outstanding thinker". The lecture calls for meekness and resignation, and it rouses nothing but consternation and anger. Hindi writer Rajendra Yadav in his story "The Most High Glory" describes some business-like priest. A water spring suddenly bursting out from the ground, was announced by this priest, as a great miracle. He sells a "holy water" and gets considerable dividends. But then workers appear there to repair a broken water-pipe, and "the great miracle" ends without any glory.

The worst is the slave mentality. It is characteristic not only of poor or low caste men, but also of others. It is not a servility of the poorest and lowest, but a servility

of all upon all. The same person can abase himself and abase somebody depending on a status of his counter part. Urdu writer Jeelani Bano describes an establishment of the slave mentality. In her story "Addu" a boy servant had found a rupee in the street. He thinks of his poor sister whom he can give that rupee. On the other hand, he also wishes to spend the money for sweets, which he can get only in his dreams. But finally, he gives the money to his mistress because of a fear of being called a thief. Rasipuram Krishnaswamy Narayan is a very well-known writer, who writes in English. His story "Voluntary Servitude" describes a woman who is a servant in a rich house. Nobody knows her name in the house, and all call her "aya" (nannie). She had reduced herself to anitnate machine. Her life with a rich people became a voluntary servitude. And when her husband has come to bring her home, she was sincerely upset. But a new life has not begun. An "aya" become her husband's slave.

6

The Present in India also is full of contradictions. Corruption of authorities, class contradictions and rising difference between a life of the poor and a life of the rich these are flourishing evils of contemporary India.

Hindi writer ^{Markandey} draws a satirical portraits of corrupted officials. In his story "The Ideal Poultry Farm" the representatives of bureaucracy had come to inaugurate a new public poultry farm, named "The Ideal". They were talking about the beginning of revolutionary changes in a village. But by the end, all hens were eaten or taken by esteemed officials, and the poultry farm puts an end to its own existence.

The unemployment is another evil of India. A fear of the loss of Work became a nightmare of today's India. Bengali writer Sunil Gongopaddhaya in his story "The Telegram" tells us about some clerk Shubimol who has got a telegram. He has not read it being frightened to lose a work. He thinks that telegram might be from home, and of course it is about some trouble. If so, he must immiadetly leave for his home city, and this means he can lose a work. Shubimal has desided to throw out the telegram, breaking the relation with his relatives.

Hindi writer Mannu Bhandari in her story "May be..." rises her voice to defend the poor. Her sympathy to Rakhal is beyond doubt. Rakhal from that story is a poor man, who had gone from his family to work aboard the merchant ship. Trying to get money to feed his family, he lost his happiness. A very hard work and a long-term absence made an abyss between him and his family.

7

What should be done to bring the new into Indian life ? Where Indians should take an inspiration from ? Nowadays, the young generation thinks that it is America giving an example how one must to live.

But is it so ? asks a Malayalam writer Lalitambika Andarjanam. A mother in the story "The Happiness" waits for her son, and he comes, at last, from the US.

He comes along with his wife and the childern. Old woman is happy. However, her son rejects her simple food and leave for a sity to stay there because his family is not accustomed to village life.

Bhagatram from the story called after him is a poor man of destroyed life. All people around hate him. But the author, famous Urdu writer Krishan Chandar, thinks that rather Bhagatram has a good and pure heart than his brothers who are respected by all neighbours. The similar situation we face while reading the story "Hurricane" by Telugu writer Padmarasu. Krishan Chandar and Padmarasu want to say that there are many ordinary Indians who have natural feelings of kindness, sympathy, pride and diligence. And may be young generations must follow their example.

The story "A reed-Pipe" by the Gujarati writer Jayanta Khatri describes a professional musician. The musician has understood the mysteries of his own art only after a meeting with an old peasant Godhu. Godhu plays pipe, and the musician realise the great truth of the life. The art can get its full power only if it takes an inspiration from the depths of people's life and depicts it as it is.

8

I think, the most powerful Indian literature is that in Bengali. Bengali literature had given the world such a great personality as Rabindranath Tagore. I would like to conclude this article with the remark on the story "New Songs" by Bengali writer Narayan Gangopadhya. There is a hero Rai-moshai in the story. He is a good singer. But with the change of time the songs have also changed. Rai-Moshai lives in East Bengal. He remembers the times, when he used to sing "Amaru-Shataka" in Sanskrit, then some gaozells in Urdu and Persian. But when the struggle for Bengali to be an official language was rising, he has begun to sing song in his mother tongue.

New songs for the new times are needed now. Indian literature tries to create such songs. Something similar

to India itself.

New songs had come, but old gloomy songs are heard yet. Ages of colonial dependence made too deep wounds on the body of Mother India. It is very difficult to cure them. The forces of internal reaction and stoopid conservatism are still very strong.

But new songs had come. They are songs of universal freedom and independent mentality. They are songs of social progress and justice. They are songs of united and beautiful country that belongs to all Indians and to every Indian.

* * *

JAMES BOND,
THE KING OF MONKEYS *

He escapes any chase. He appears where nobody expects him, Hard arm, eagle's eye, and the oath to avenge his father's death. Someone good Inspector of police ganes him over the side of Law and Order. The whole India had breathed with relief, because ~~the~~ fearless Bahadur now pussues all criminals, at the same time collecting millions for Indrajal Comics.

Bahadur has a lot of a ssistants and even rivals, like Inspector Akad, Secret agent Vikram, Inspector Haruda, Baby Spy and others. Bald heroes of comics, including the world known Asterix and of course the very great James Bond, destroyed all linguistic barriers in India. Bahadur chases bandits in seven languages, superman comes out unscathed in six languages, and mythological and epic comics shake Indian minds in nine languages and in millions of copies.

* This article is called upon to complete the picture of Indian book market. It also deals with very important cultural problem India faces today.

Godfather of the new business, Govardghan Kapoor says:

There is unprecedented boom in the comics market. Output increases 30 per cent annually.

A. T. Singhvi, Director, Indrajal Comics, agrees:

The market spreads rapidly. We are sure a reader is ready to buy anything in comic style.

What happened, really? India is not a creator of comic style, nor she is introduced to comics just yesterday. But when it went to Phantoms, Mandrake and other imported rubbish, it was quite understandable, because "Phantoms" are everywhere now. All has been changed, when comic heroes have got Indian names and Indian dresses, and indianised situations came into the comic frame. Then, comic business reached Indians like a fire in jungles. On the one hand, it increased import of international kitsch, and on the other hand, established a conveyor system of native one.

Since then the Indians are surrounded by the huge mob of secret agents, space monsters, out-throats with good goals and without goals, unbelievably slim beauties in shocking dresses on and without them. All these colourful things are nothing more than the same old good American pie, but with Indian stuffing.

The top hits, however, came out when the trend of epic comics was established. An interesting and golden idea was born in the mind of someone Anand Pai. He understood that new business could become a real Klondike. Since "Panchatantra" and "Jataka" times, many things had been changed. Anand Pai has established his own publishing house Ranga Rekha, and poor Phantom successfully has been beaten. Once Anand Pai told the weekly "India Today", that children in Indian cities had no idea about Indian culture, so he decided to retell Indian mythology by means of comics.

Even if such a sentimental story is a truth, results achieved today are not as honorable. The foundation stone of any comic is a super-touch theme, or subject. In Indian myths, in famous "Mahabharata" and "Ramayana", there are enough actions

and enough themes. Heroic adventures of Rama, fantastic stories about the devil Ravana and faithful monkey Hanuman, escapades of a playful Krishna; folk fantasy is beautiful and full of deep meaning. Unlike other countries, India has no dead heroes; they have not disappeared under covers of large volumes. They are alive today in consciousness of the millions, who since their own childhood compare their actions with high moral standards of mythology. Whatever takes place, there in those stories, the victory is invariably by the side of pure-soul people, and not by the side of violent, super-strong and artful ones. Those stories are still the pride of the nation presently.

Hence, great heroes of grey times are taken to the same ranks of cultural industry, joining Mandrakes and Spidernen, whose images are well-constructed by Western specialists in mass psychology and experts in management of mass mentality. Wishing or not, creators of Indian comics take the Western system of values, while using ready-made American models. Moral superiority of Indian myths becomes a cult of cruel force, lover's feelings turn into a sexual curiosity and so on. James Bond never dreamt about such adventures, like Hanuman's. These adventures entered comics, missing high moral standards of the noble monkey. His friendly devotion, his readiness to sacrifice himself in the name of the truth and justice are categories, simply unknown for the very great James Bond.

It is very easy to get considerable profits from translation of Mahabharata into comic language. Arms are shining, blood is flowing; victorious Arjuna flies on his chariot lead by wise Krishna... Say, everything like in Mahabharata, but some words are dropped. They are immortal, they are wise, but they are dropped. Here they are:

You have a right only to act, not to get fruits of your action. Act not by your desire to catch these fruits. And nothing can excuse your inaction.

Milleniums of spiritual development formed the image of India. The moral meaning of Indian heritage is being thrown away by

cultural industrialists, The only dynamism is left in epic comics, to please common janesbondization of the spirit. Heroes of myths are forced in comics to act under law of jungles.

An Indian critic S. Malhotra likens those comics to drug capsule with powerful poison inside. It is taken so easy, and it looks so innocent. There is another side of the matter.

"India Today" wrote:

Comics stuff is completely dependent on the will of publishers. Not alone painter or writer could make a comic good enough for marketing. All comics are made by people like Pai.

There are very strong ties between comic boom and Indian agencies of advertisement, which use the latest methods of psychographic analysis of a potential consumer trying to form his style of life. In other words, the Indians face today a well-thought-out policy of spiritual Americanisation. It is too naive to think of American spies coming to India disguised as Indian publishers. This idea is O.K. just like another new comic story, and nothing else. The reality is simpler. The banal hunting after dividends takes place. The cruel competition for the sake of perspective market goes on. Comic boom displays a coincidence of financial interests of Indian business and ideological pretensions of Western neo-colonialism.

They do not force one to wear international dress instead of saree or dhoti. They do not demand it, at least. But they force one to think according to market standards, they force one to forget humanism of Indian moral standards. The results would be too sad - denationalisation and depolitisation of the Indian society.

Indian cinema, like its Western sisters, also has a tremendous influence from comics. In fact, the majority of Indian commercial movies are moving comics. Watching a dozen of them, one can say that they are the same endless film. The same overfed actors in the same stock phrase situations with songs, dances, art artificial tears, artificial fights and again songs. Indian cinema industry had created some good-for-all recipe, joining methods of

Western "popular culture". To my mind, Indian films reflect the reality in mythologised manner, that is they create some kind of myth of the present. They are aimed to please consumers, not to educate people. I hope you understand the difference between two words - consumers and people. For Indian cinema, the Indians are not people, they are consumers. This is one more example of Americanisation of Indian culture and life. Indian "factories of dreams" make production that never pretend to look like reality or at least somehow resemble the life of audience. Indian cinema went even further, than its Western sisters, in its absolutely anti-social and anti-national extremism.

Let us compare Indian cinema to American one, which since its very beginning had become an art to make money. At the first sight, what an American needs to forget about 15 million unemployed, billions dollars for arms race, Iran-Contra scandal etc.? Of course, something thrilling or something sweet. And he gets "French Lieutenant Woman", "Star Wars", "Godfather", "Jaws", "Octopussy" and so on. The champion of dividends is, however, "E.T". In 1983, it has got 350 million dollar profit, but that is not all. The book written after the film is already sold in a tremendous number of copies. The right to use the image of the poor E.T to produce dolls, packets, T-shirts, stickers and so brings a billion dollars. Neil Diamond recorded an LP about the same E.T. One can extend this list, but that is enough to understand what American art is.

However, cinema of the USA is not of such a limited use. It is quite powerful in a case of export of American style of life, American values and anti-communist concepts. Since president Reagan began telling his thrilling story about Soviet military superiority, a lot of movies appeared to tell the same. The film "Fiery Fox" was commented by anti-communist magazine "Commentary" as the very bad film in spite of its extreme anti-Sovietism. Then the film "Gorky Park" and serial "Wings of War" came to the screen. But the most contraversive film, "America", is criticised in the US even by anti-Soviet circles of society.

Suddenly, amidst the anti-communist propaganda and jingoist noise, a new film has appeared in the Hollywood. The film, entitled "The Reds", was produced by Warren Bitty, and for Americans it was the discovery of their countryman John Reed, his life and his love. A young American communist, John Reed had given his life to the cause of progress and socialism, to the of support to young Soviet Republic in distant Russia, where he finally died as American and Soviet national hero. Well known actors Jack Nickolson, Jean Hakman and Dian Kitton took part in the film, which became as popular as, say, good for nothing "Jaws".

Unfortunately, Indian audience has different films to watch and different books to read. Books become expensive, total volume of copies is very small, cinema becomes more commercial. Such a situation is dangerous for the great Indian culture. The time is not far, when Indian children will mix Hanuman with James Bond and call Rama as Superman. Let Hanuman throw away James Bond's pistol from his hands. Let Rama get his Indian face instead of face "a la" Rambo. It is not enough to be dressed in dhoti or saree. It is better to respect humanist traditions of your country wearing American jeans, than to live under law of stone jungles as a consumer wearing kurta-pajama.

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