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CENTRAL INTELLIGENCE AGENCY

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SOURCE EVALUATIONS ARE DEFINITIVE APPRAISAL OF CONTENT IS TENTATIVE

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Attached is a copy [redacted] as received [redacted]

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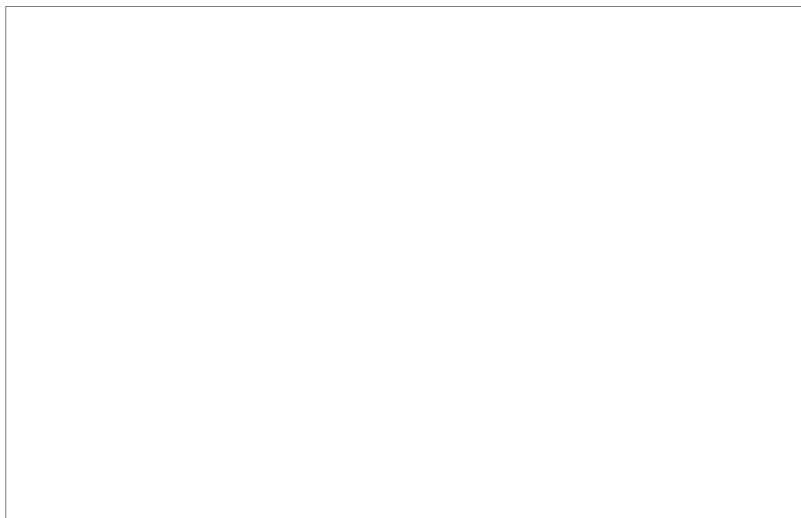
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Comments:

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1. The complete title of the institute referred to in the report is the Azerbaijan Order of Labor Red Banner Industrial Institute i/n M. Azizbekov.
2. The "defense accord in Berlin", referred to in paragraph 6, is undoubtedly that proposed at the European Security Conference in Moscow in December 1954 and finalized at Warsaw in May 1955.



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25 YEAR RE-REVIEW

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Radio Listening and Soviet Propaganda

1. From 1945 to 1954 ^{UNCODED} [redacted] at the Azerbaijdzhan Industrial Institute-AzII in Baku 25X1

[redacted] Almost every room in this dormitory contained a radio, and many of the students listened to VOA, BBC, and other foreign programs. [redacted] parts of VOA and BBC broadcasts on infrequent occasions at night after work in 1953 and 1954 while visiting former Iranian classmates in Baku who had remained in Azerbaijdzhan SSR after graduation. 25X1

[redacted] Iranian friends preferred to listen to national music and news broadcasts from Tehran or to jazz music broadcasts late at night from Ankara. 25X1

[redacted] while the broadcasts were jammed, one could easily understand most of what was said. The broadcasts [redacted] from London were in Persian, while VOA broadcasts were in Russian and Azerbaijdzhan. [redacted] many Russian and Azerbaijdzhan students listened to these broadcasts but the majority did not voice their opinions of the broadcasts in student discussions. Those who did express their opinion said the programs were full of lies or made some other derogatory comments. The feeling among the Iranian students regarding VOA and BBC was mixed. A few liked the programs, while others 25X1

CONFIDENTIAL

25 YEAR RE-REVIEW

CONFIDENTIAL

- 2 -

[REDACTED]

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who were pro-Soviet, did not. However, the majority of the Iranian students [REDACTED] fell into a third category which felt that while Soviet programs were full of Communist propaganda, VOA was equally full of anti-Communist propaganda, and therefore this category of students preferred to listen to programs from Tehran or Ankara. [REDACTED] BBC newscasts were preferable to VOA since they were more objective and contained less propaganda.

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2. Specifically [REDACTED] VOA programs could be made to appeal more to both Russians and Azerbaydzhanis by the inclusion of American jazz and dance music, which is very popular in the USSR, especially among the younger generation. [REDACTED] while Soviet people were tired of hearing and reading pro-Communist propaganda after a hard day's work, they do not want to listen to anti-Communist propaganda either. For this reason [REDACTED] more emphasis be placed on straight news without commentaries, descriptions of life in the USA, and popular American music. [REDACTED] less emphasis should be placed on what he referred to as "anti-Communist political themes".

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3. Upon two or three occasions in 1953 [REDACTED]

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[REDACTED] Radio Liberation broadcasts.

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[REDACTED] these broadcasts at about 2300 or 2400 hours [REDACTED]

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The broadcasts were in Russian and were accompanied by jamming which sounded like a low-pitched, steady rumble. In spite of the jamming, the broadcasts could be heard clearly enough to understand their entire meaning. [REDACTED] one broadcast in particular, in which Bulganin's past life and connections were described. It was stated that Bulganin was a former friend and co-worker of Yezhov and therefore was an enemy of the people since he was responsible for the death of many innocent Russians. [REDACTED]

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The latter [REDACTED] warned [REDACTED] that while many people listened to Radio Liberation, it was best not to discuss such matters, even with friends.

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4. While [REDACTED] in Baku, [REDACTED] broadcasts of the clandestine Radio Azerbaydzhan.

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The broadcasts generally encouraged the Iranians to revolt against "imperialism" and become a "peoples' democracy". [REDACTED]

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[REDACTED] the broadcasts were being sent from Azerbaydzhan SSR since the reception was extremely clear and strong in Baku. He said that the reception was in fact stronger than that of the local Baku station, and considerably stronger than VOA. The broadcasts [REDACTED] were discontinued in 1952, were transmitted in the Kurdish, Azerbaydzhan, and Parsi languages. [REDACTED] no further information about the broadcasts nor [REDACTED] any data concerning personnel involved in this venture.

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5. When the Iranian students first arrived in Baku in 1945, some of the local population were surprised to see that they wore suits and ties and were well mannered. [REDACTED] because of their general ignorance and Soviet propaganda, they had evidently expected to see half-wild tribesmen. Nevertheless [REDACTED] most Soviet Azerbaydzhanis were quite knowledgeable of general conditions of life in Iran and that the extent of local ignorance concerning Western or even Satellite countries was much greater. For instance, in spite of foreign radio programs, as well as Soviet soldiers and various specialists who had been abroad [REDACTED] thought most people still believed the Soviet propaganda that [REDACTED]

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- 3 -

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living standards in the USSR were higher than in other countries.²

most Azerbaydzhani honestly believed that the U. S. and Great Britain were aggressor nations who would eventually force the USSR into war.

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6.

there was no local war scare in connection with the Iranian crisis of 1946-1947, or with the Korean war. However, he recalled that in December 1954 or January 1955, a buying panic was started in Baku. After two days, practically all food commodities, including meat, canned food, bread, and food staples were sold out. The government combatted this panic by releasing tremendous new quantities of food to the stores and by making radio announcements and spreading posters everywhere, some of which poked fun at food hoarders while others accused those who hoarded food as enemies of the state. These measures were effective, and by the fourth day the buying was over. the panic was the result of a war scare incited by an eight-power defense accord in Berlin between the USSR, East Germany, and Satellite countries.

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Soviet Minority Problems and Relationships

7. In the party, government, and industrial organizations of Azerbaydzhani SSR, the great majority of the top posts were held by Azerbaydzhani. However, there was always at least one Great Russian in a top position in every important organization. For example, in a given plant, the plant director was almost always an Azerbaydzhani, but a Russian usually filled the position of secretary of the CP Committee or of deputy director. Though great emphasis had been placed upon developing a national cadre of leaders in all fields in post World War II years, and most of the top positions were occupied by Azerbaydzhani, Russians occupying secondary positions unofficially directed the various organizations. for example, it was imperative for all leaders in the Party, government, and industry to know the Russian language, because official organizational meetings were always conducted in Russian. The school system is founded on the Azerbaydzhani language, but Russian language as a subject is mandatory. Nevertheless, no more than 10 percent of the people in the country speak and understand Russian because they only learn the language superficially in lower grades and quickly forget it upon leaving school. Baku, however, was quite cosmopolitan and perhaps 80 percent or more of the population there spoke and understood Russian reasonably well.

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8.

there was no noticeable change in policy toward Soviet minorities after Stalin's death. In general, most Great Russians looked down on Azerbaydzhani, Armenians, and Georgians as inferior people, although officially, Russians treated them with respect and equality. However, after the death of Stalin, many Russians became noticeably more disdainful and assumed a more aggressive manner toward minority nationals. At the same time, Azerbaydzhani and other minority nationals were uneasy and unhappy over Malenkov's rise, because they felt that being a Russian, Malenkov would adopt a harsher policy toward minority groups and eventually intensify "Russification".

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most Azerbaydzhani interpreted the fact that Stalin's name was not mentioned during Malenkov's regime as a sure sign of a change in policy which would include greater discrimination against Soviet minority nationals. Thus, despite certain beneficial and popular reforms such as the 8-hour work day instituted by the Malenkov regime, most

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CONFIDENTIAL

CONFIDENTIAL

- 4 -

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Azerbaijani were secretly happy when Malenkov was removed from his post as head of the Soviet government. [redacted] many Azerbaijani smiled when they read the newspaper accounts of this event. [redacted] the local population generally felt somewhat relieved about the change from Malenkov to Bulganin and Khrushchev, because this was interpreted as a general change back to former policies, especially when Stalin's name again began to appear in the press. They felt therefore, that a harsher policy toward national minorities would not be adopted by the present regime.

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9. [redacted] Georgians had more national pride and less love for Great Russians than had the Azerbaijani or Armenians. By way of illustration [redacted] if a Georgian was asked directions in Russian he frequently would not reply, even if he understood the Russian language well. This was not true of Azerbaijani or Armenians. Georgians and Azerbaijani generally had more respect for one another than they had for Armenians. [redacted] Armenians were generally considered to be a shrewd, but sly and untrustworthy people.

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10. Because of similarity in culture, religion, and customs, Azerbaijani had a strong feeling of kinship toward their fellow nationals from Iran.

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[redacted] 10 to 20 percent of the leaders in Party, government, and industry were Azerbaijani who had come to the Azerbaijan SSR during or since the Russian revolution, though they seldom acknowledged this fact. Similarly, many Soviet Azerbaijani fled to Iran during the 1930s. Because of these movements, many families on one side of the iron curtain had relatives on the other side. This fact further strengthened the bond between the Azerbaijani in Iran and those in Azerbaijan SSR.

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1. [redacted] no information regarding the deportation of minority groups since 1945. [redacted] mass deportation in 1944 of Chechen-Ingush peoples who had been deported for having aided the Germans during World War II. Many thousands of these people were killed while the remaining population, also numbering thousands of people, were deported to forced labor camps in Siberia. [redacted] not even their dogs or cats were left behind.

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Crime and Police

2. [redacted] crime was extremely widespread in Baku. Murders, beatings, and robberies for such items as watches or petty sums of money

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[redacted] The hooligans [redacted] were sometimes armed with guns but more of them with knives. They seldom operated alone, usually travelling in gangs of two, three, or more persons. The inhabitants of Baku had very little respect for the local police and referred to them as "dogs" because they could easily be bribed. These police feared the bands of hooligans and frequently turned the other way when a robbery was taking place. As a result, these robbers were rather bold and they were seldom apprehended.

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3. On one occasion [redacted] Iranian student were apprehended by a policeman in a park for having improper relations with two local girls in a public place. The

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policeman first wanted to take [redacted] his friend to the police station; but upon being given a bribe of 10 rubles, he immediately assumed a very courteous manner and released them.

14. As an example of the extent of crime in Baku [redacted] the following episode: The dormitory for Iranian students [redacted]

[redacted] was guarded at night by a member of the local police force. This guard was armed with a revolver and remained on duty outside the dormitory from 2400 hours until 0600 hours. On two occasions, once in 1947 and again in 1949, the guard on duty was shot to death. In each case, the body was not discovered until the following morning near the dormitory. It was presumed that these murders were committed by a band of robbers, but [redacted] no one was ever arrested for these crimes. In those instances, when a murderer was apprehended, the murderer usually received no more than a 10-year prison sentence.

15. In contrast to the scorn felt for the local police, everyone respected and feared the MVD. Ordinarily, very few uniformed members of the MVD could be seen in Baku, except on holidays such as the 1st of May, when they seemed to be everywhere. By contrast, the local police seemed to be non-existent on such occasions.

Religion

16. [redacted] no more than 10 percent of the people in Baku attended religious services in churches or mosques with any degree of regularity, and the vast majority of the people who did attend appeared to be over 50 years of age. [redacted] people living in the country were more religious.

17. Since the war, the churches and mosques were permitted to remain open and seemed to be in a fairly good state of repair, from external appearances, but new construction was generally not permitted. [redacted] only one exception to this rule. In 1949, money was raised from local public donations and a small mosque was built on the site of an old Moslem religious shrine which had been ruined near the outskirts of Baku. Allegedly, when word of this reached Mir Dzhafar Abbasovich Bagirov, then the first secretary of the CP in Azerbaydzhan SSR, he ordered this mosque destroyed and a beer stand (pivnaya butka) was erected in its place. Some time in 1953, after Bagirov's fall from grace, the beer stand was destroyed and a mosque was again erected by the people. This time there was no interference on the part of the authorities. Despite the spirited display on the part of Moslems in this one instance [redacted] the essence of true Islamic faith was practically non-existent in Azerbaydzhan SSR and that only a "shell" of religious feeling remained. Generally, many non-orthodox changes had been adopted, for instance, it was not uncommon for some poor semi-demented old man to be accepted as a holy man because of his eccentricities or physical deformities.

18. All the priests and mullahs [redacted] in Baku were old men. [redacted] they were treated with respect by the people and apparently were not bothered by the authorities as long as they adhered purely to religious themes and did not preach against the State. [redacted] churches and mosques were maintained purely on the basis of voluntary donations from the people.

CONFIDENTIAL

CONFIDENTIAL

- 6 -

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Living Conditions

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[redacted] a young drilling engineer of the Buzovny Oil Trust [redacted] was theoretically paid a salary of 1,200 rubles per month, but actually received only about 950 rubles a month. The remainder [redacted] was withheld for taxes and the State loan.

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Occasionally [redacted] received a bonus of 100 rubles a month when the monthly work quota was fulfilled. Only the technical and directing staff of the trust received such a bonus, though it was higher in some cases than in others, depending upon the position held. 3

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Toward the latter part of 1952 [redacted] an apartment in Buzovny (N 40-30, E 50-07) in order to be closer to [redacted] place of employment. The apartment consisted of three rather small rooms, in addition to a kitchen and bath. [redacted] one of the rooms and shared the kitchen and bathroom with a Russian family of four who occupied the other two rooms. [redacted] only 80 rubles per month for [redacted] share of the apartment rent. This included the cost of gas and electricity. Because he was single and earned a relatively high salary, [redacted] was able to live quite well on [redacted] earnings and even managed to save between 100 and 200 rubles per month by buying only what he absolutely needed in the way of clothes. In this respect [redacted] had been fairly well supplied because he [redacted] had received free clothes including coats, suits, shoes, and other necessary items while studying in Soviet schools.

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Stores in Baku were generally well supplied with necessary consumer items after 1953, including some clothes imported from the Satellite countries. Meat was the only item of food which seemed to be fairly scarce. [redacted] however, [redacted] even though there had been small yearly price cuts since 1947, and the standard of living had noticeably improved, the average Soviet family still earned barely enough to get along.

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In the summer of 1953 [redacted] a four-week vacation in the Sanatorium for Petroleum Workers (Sanatoriy dlya Neftyanikov) 1/n Ordzhonikidze in Kislovodsk (N 43-55, E 42-43). The majority of the individuals in this sanatorium, which was exclusively for persons employed by the petroleum industry, were on the level of shop foreman, section chiefs, and engineers, although some were apparently ordinary workers. Very high ranking individuals on the level of deputy ministers, chiefs of chief directorates, etc., usually stayed in more exclusive rest centers in Kislovodsk. [redacted] there were literally hundreds of various sanatoriums in Kislovodsk. The Sanatorium for Petroleum Workers was one of the large health resorts in Kislovodsk, with rooms for about 250 persons. No more than two persons were quartered in each bedroom, and some individuals were given private rooms. This sanatorium was surrounded by a garden and it contained a large dance hall, a library, a dining hall, and a gymnasium. It was very comfortably furnished and well staffed with domestics. The food was first rate. Individuals could choose any one of four or five selections from the menu. A typical meal consisted of soup, the main course, a salad, some type of fruit for dessert, and tea or coffee.

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[redacted] many of the people in the sanatorium did not suffer from any afflictions but simply came to Kislovodsk to enjoy a restful vacation. Some, however, suffered from rheumatism, various skin and nervous diseases, and came to take lamp treatments and mineral baths for which Kislovodsk was famous. There were several means by which a person could

CONFIDENTIAL

CONFIDENTIAL

- 7 -

25X1

go to such a resort. Every year the ProfSoyuz in the Oil Trust posted the names of individuals who were eligible to go to various health resorts.

such selections were based primarily on the individual's employment records and length of service. Selected individuals received permits (putėvki) from the ProfSoyuz which entitled them to enjoy all facilities, food, quarters, and treatments free of charge. They had only to pay for the round trip railroad fare. However, only a very small percentage of the workers received free putėvki to resorts such as were in the Crimea or in Kislovodsk. The majority of the selectees were entitled to go to Mardakyan (N 40-30, E 50-09) which was relatively drab in comparison with Kislovodsk. Some individuals managed to obtain a doctor's permit recommending a visit to one of the resorts of health. In such instances, the ProfSoyuz usually paid most of the cost while the individual paid only a small part. This means was utilized for the most part by relatively high-ranking employees, such as plant directors, deputy directors, or chief engineers. It was also possible in some instances to purchase a putėvka through the Central Permit Section of the ProfSoyez in Baku.

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24. In 1948 the Soviet Party and government started a drive against "cosmopolitanism". defined "cosmopolitanism" as the advocacy or admiration of anything foreign, and particularly anything Western. This anti-Western drive remained in effect until Stalin's death and caused many individuals to be sent to corrective labor camps, accused of being "cosmopolites". In 1948, the former Dean of the Petroleum Industry Faculty and Professor of Economics at AzII, named Beskin (fnu), was allegedly arrested and deported for having written a book in which he praised Henry Ford and American production methods in general. At about the same time, the band leader in a Baku night club called the "26 Commissars" was supposedly arrested and deported to a corrective labor camp for having continued to play Western jazz music when this had been prohibited. As a result of this campaign, jazz, tangos, and other western music could not be heard except on foreign radio programs; only derogatory statements about Western culture, economy, art, etc., could be found in newspaper articles, magazines, and books. Foreign movies were no longer shown, and people generally became afraid to have any close relationships with foreigners, to wear Western clothes, etc. Many individuals who had at first been rather friendly with Iranian students became more reserved in their relationship during this period. After Malenkov became head of the Soviet government in 1953, this policy was revised. Lectures were read to workers and employees which generally explained that culture should not be confused with "cosmopolitanism", and that while the good points of national (Russian) culture should be upheld, there was nothing wrong with adopting the better features of foreign culture. As a result of the change in policy, Western dance music and foreign films were again permissible, and these have once more become very popular with the local population.

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25. there were few Soviet films which people enjoyed, mainly because they were generally full of propaganda and technically inferior to foreign films. The film entitled "Kuban Cossacks" which depicted Cossack life and singing, was one of the few relatively recent Russian films. Foreign films which were very popular included Tarzan films, the German film "Girl of My Dreams", the Indian film "Hurricane", and Italian films "Street Song" and "Carmen".

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- 8 -

25X1

Puppet Azerbaydzhah State in Iran

26. In the latter part of 1946, many Iranians who had been involved in the formation of the Independent Azerbaydzhah Democratic Republic in Iran fled to the USSR after the downfall of this puppet state. Some of the younger and better educated individuals were entered in tekhnikums in Baku, some were given jobs in industry, and some were arrested and sent to corrective labor camps. The majority were put to work on various collective farms. [redacted] no specific information concerning the composition of this puppet government, its method of recruitment, or what became of its leaders. [redacted] the puppet government was formed as a result of Soviet instigation, and [redacted] the first step was to form an independent pro-Soviet state in Iran which would be a prelude to a revolution in the entire country which would have the purpose of making Iran a Satellite nation under Soviet control similar to Satellites in eastern Europe.

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Rumor Concerning Bagirov

27. The only information [redacted] concerning deposed national leaders was that the former 1st secretary of the CP, Azerbaydzhah SSR, Mir Dzhafar Abbasovich Bagirov, was removed from his lofty position shortly after Beriya's arrest by Malenkov because he was a close friend of Beriya. It was rumored that Bagirov was first dispatched to the Kuybyshev Petroleum Trust, where he served for several months in the position of deputy director in charge of administrative and supply matters. Some time in 1954 he was supposedly arrested and imprisoned and has remained in prison since that time.

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