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POLITICAL AND SOCIOLOGICAL AFFAIRS

(FOUO 27/82)

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NATIONAL

GUIDE TO RUSSIAN PERSONAL NAMES IS REISSUED

Moscow SLOVAR' RUSSKIKH LICHNYKH IMEN in Russian 1980 pp 4-12, 14-21

Abstract, editor's note and author's preface from book "Dictionary of Russian Personal Names" by N.A. Petrovskiy, second edition, stereotype reprint, Izdatel'stvo "Russkiy yazyk, 384 pages"

Excerpts This dictionary contains about 2,600 Russian personal names. Included with them are patronymic forms, derived diminutives and forms of endearment, as well as information on the origin of the name.

The dictionary is addressed to those who are interested in the history, development and use of personal names. It will also be of use to specialists in philology and to people who are studying Russian as a non-native or foreign language.

Editor's Note

The publication of this second edition of the dictionary results from the interest expressed by our readers in issues related to the use of Russian personal names, their origin, correct spelling, formation of diminutive and patronymic forms, etc.

Inasmuch as this edition appears after the author's death, the dictionary, as well as the author's preface to it, are printed without any changes.

The dictionary was created on the basis of a large card index of Russian personal names, which N.A. Petrovskiy collected over a period of about 20 years. By virtue of the scope of the material, the dictionary goes beyond the practical indices of personal names. The dictionary presents names which have largely gone out of use, as well as names which are commonly used today among Russians: old Russian names, Christian first names, names created during the Soviet era and names borrowed from various languages.

Within the area of Russian personal names there are still quite a few controversial, unresolved questions, for example, in the qualification of some names, in the various forms of a name, etc.

To a certain degree the dictionary reflects the individual views of the author concerning the system of present-day Russian personal names (in particular, he has devoted a great deal of space to rare and archaic names, and he has defined

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certain modern passport forms as colloquial, etc.). For this reason the present dictionary cannot be viewed as a reference book which establishes norms or makes recommendations to be followed.

Author's Preface to the First Edition

To the unforgettable memory of my parents, Aleksandr Vladimirovich Petrov and Anna Nikolayevna Petrova, I dedicate my work.

What should a new-born child be called? This question concerns many parents. In prerevolutionary times the question of a name was resolved simply. The registration of new-born children was carried out only by the church, where the rite of christening took place. Thus, no child went unchristened, even if his parents were non-believers.

What kind of names were given then? In the Russian Orthodox Church there were (and are today) special books or church calendars. For every day of every month the calendar contained the names of the saints which the church honored on that day. Before the christening service the priest suggested a choice of several names which were mentioned in the church calendar for the baby's birthday. And there the matter usually ended.

Why were there so many IVAN's in old Russia? For the simple reason that the name IVAN (IOANN) is mentioned 170 times (!) in the complete church calendar, i.e., almost every other day.

It is true that sometimes the priest made concessions and at the request of the parents gave the child a different name, one which was not mentioned in the church calendar on the given day. This is why a name which was rarely mentioned in the church calendar was sometimes encountered quite frequently in real life. For example, the Slavic names VERA (Faith), NADEZHDA (Hope) and LYUBOV' (Love) were given to children frequently despite the fact that VERA is mentioned in the calendar only two times in the year and NADEZHDA and LYUBOV' only one time each.

But, in any case, a child could only be given a name which was found in the calendar. No "free-thinking" was allowed.

After the Great October Socialist Revolution parents were in a different position. Departments for the recording of acts of civil status (ZAGS's) began to carry out the registration of new-borns, and parents could now choose any name: an old (formerly church) name, a borrowed name (Polish, German, etc.) or, finally, they could even make up a new name.

Given a free choice of names, parents sometimes gave their children strange, unusual names. We know about 3,000 new or borrowed names which, with the rare exception, will never become established on Russian soil. They include such names as DUB (Oak), BEREZA (Birch), GVOZDIKA (Carnation), SIREN' (Lilac). Nearly all the elements of Mendeleev's periodic table are included here: RADIY (Radium), VANADIY (Vanadium), VOL'FRAM (Wolfram), IRIDIY (Iridium), RUTENIY (Ruthenium)

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etc.), as well as the minerals GRANIT (Granite) and RUBIN (Ruby). The following categories were used as personal names: geographical designations (ALTAY, GIMALIY, KAZBEK, ARARAT, VOLGA, ONEGA, AMUR, KAUR, etc.); all the names of the months, beginning with January and ending with December; mathematical terms and technical names such as MEDIAN (Median), RADIAN (Radian), GIPOTENUZA (Hypotenuse), ALGEBRINA (Algebra), TRAKTOR (Tractor), TURBINA (Turbine), DREZINA (Trolley), DIZEL' (Diesel), KOMBAYN (Combine), etc.

Many names were formed from revolutionary slogans, names of institutions, etc. For example IKKI (Executive Committee of the Communist Internationale), ROBLIN (Born to be a Leninist), REMIZAN (World Revolution Has Begun), REVVOLA (Revolutionary Wave), REVDIT (Revolutionary Child), LORIKERIK (Lenin, October Revolution, Industrialization, Collectivization, Electrification, Radio Installation and Communism), LORIEKS (Lenin, October Revolution, Industrialization, Electrification, Collectivization, Socialism).

And there is no need to talk about such unpleasant sounding names as TSAS (Central Pharmaceutical Warehouse), GLASP (Main Alcohol Administration), RAYTIYA (Regional Typography) and similar names.

The influx of foreign names has grown stronger in post-revolutionary times. Names borrowed from various nationalities are encountered: ROBERT, ROMUAL'D, RUDOL'F, RICHARD, ZHOZEFINA, EDUARD, ERIK, ZHANNA, etc.

Names made of two and even several words are appearing BELAYA NOCH' (White Night), ARTILLERIYSKAYA AKADEMIYA (Artillery Academy), SERP I MOLOT (Hammer and Sickle), ZHAN-POL'-MARAT (Jean Paul Marat), DOGNAT-PEREGNAT (from the slogan of the 1930's "Catch up and Overtake America"). In his article "Zovut zovutkoy" L.V. Uspenskiy cites examples of girl's names such as VELKIY RABOCHIY (Great Worker(!)) and TSVET VISHNEVOGO DEREVA V MAYE (Blossom of the Cherry Tree in May).

There is another type of name, which the author calls, perhaps not too successfully, "parental." The parents MIKHAIL and OL'GA have a son MIOL' and a daughter MIOLINA, while VLADIMIR and YEKATERINA have three daughters: VLADIKATRA, VLENA and VEKA, etc.

Finally, there are names taken from words read backwards: NINEL' from Lenin and AVKSOMA from Moskva (Moscow).

Some parents became carried away with foreign names and forgot that these names often sound discordant when combined with a Russian patronymic and family name. Some examples are GARRI SEMENOVICH POPOV, DIANA KRIVONOGOVA, ROBERT OVECHKIN, RED ALEKSEYEVICH.

Sometimes the "revolutionary" names also are put into a similar type of unfortunate combination, for example, REVOLYUTSIYA KUZ'MINICHNA. Some parents love to give their daughters the diminutive rather than the full form of a name. They may register the following names at ZAGS: LYUSYA, IRA, INA, RITA, NATA, etc. When the bearers of these names are still children, this does not sound too bad. But

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soon Nata has finished the VUZ and become a teacher, AGA has become a physician and RITA an engineer. And how ridiculous it will sound to have a teacher called NATA PETROVNA or a famous surgeon LENA ROMANOVNA, or even better, Professor LYUSYA KONDRAT'YEVNA KONDAKOVA!

But the fate, after all, of a majority of these names is the same: the bearer of such a name grows up and considers changing it.

We must not fail to mention the so-called fashion in names. It seems that even the prettiest names lose their charm if they are encountered too frequently. A teacher, S.N. Uvarova, from the village of Korostovo in Ryazanskaya Oblast, writes that "out of 23 girls who completed the seven-year school in 1955, there were 17 NINA's! In the last two years baby girls in this village have been named either TANYA or NADYA. The exceptions are rare." At various times the following boys' names have been very fashionable: VALERIY, GENNADIY, IGOR', GLEB, VSEVOLOD, and VADIM. And this is not only in the villages. The same thing is discussed in the papers of Leningrad and other cities.

Is there a necessity to follow blindly the example of others when there is such a wealth of Russian names?

One would like to caution parents in their desire to give a child an unusual name. This leads to the appearance of bizarre names unusual for a Russian person and, as a rule, it does not subsequently bring joy to the child. It is difficult to recommend names, as the choice of a name is determined by the taste of the parents. But old Russian names such as PETR, ALEKSANDR, KONSTANTIN, IVAN, MARIYA, etc. deserve attention first of all. Although we borrowed these names from the Greeks in the distant past, they have existed on Russian soil for nearly 1,000 years and they have been Russified, giving rise to a large number of derivative forms.

In addition to the so-called canonical names, quite a few old Russian and Slavic names have come into use in our country. They include, for example, BORIMIR, BORISLAV, MSTISLAV, PERESVET, SVETOZAR, SVYATOSLAV, DOBROSLAVA, MILOSLAVA, VSEMILA, LYUBOMIR, etc.

Finally, certain new names which are successful formulations have also taken hold and can be recommended. These are the well-known names VLADILEN, VLADILENA, NINEL' and others.

The history of Russian names and their etymology has interested philological scholars, both Russian and foreign, for many years. Many individual works and articles about names have been written and printed in various periodical publications. An especially large amount of attention has been devoted to the etymology of Russian names of Slavic origin and of purely Russian names. With regard to the origin of the latter, the pages of philological journals in the 19th century contained discussions which frequently took on a political coloration. But even now one cannot consider all the questions raised here to be solved, and it can be said that Russian names are an open field of activity for philologists.

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Several dictionaries of Russian personal names exist in Russian literature. The "Slavyanskiy imenoslov, ili sobraniye slavyanskikh lichnykh imen v alfavitnom poryadke" (The Slavic List of Names or Collection of Slavic Personal Names in Alphabetical Order), compiled by a priest, M. Ya. Moroshkin (St. Petersburg, 1867), and "Slovar' drevnerusskikh lichnykh sobstvennykh imen" (Dictionary of Ancient Russian Personal Names) by M.N. Tupikov (Saint Petersburg, 1903), have not lost their academic significance today.

In our times two small dictionaries of Russian first names by L.V. Uspenskiy have appeared: "Kak vashe imya?" (What is Your Name?), Leningrad, 1939, and "Chto oznachayet vashe imya?" (What Does Your Name Mean?), Leningrad, 1940. The number of names which they contain is not large.

In the Ukraine the "Ukrainsko-russkiy i russko-ukrainskiy slovar' sobstvennykh imen lyudey" (The Ukrainian-Russian and Russian-Ukrainian Dictionary of People's Personal Names, Kiev, 1952) was published; it was compiled along the lines of a dictionary-index. The second edition of this dictionary, which came out in 1961, "Slovník vlasnikh imen lyudey" (Dictionary of People's Personal Names), contains about 1,400 names. A book by A. Ugryumov, "Russkiye imena" (Russian Names) came out quite recently: it contains a short dictionary of Russian first names. Also published recently in the USSR Academy of Sciences scientific-popular series is the work of A.V. Superanskaya "Kak vas zovut? Gde vy zhivete?" (What Is Your Name? Where Do You Live?), Moscow, 1964.

This dictionary, which is offered for the attention of the reader, consists of a collection of first names encountered in Russian families. These names differ in their origin.

Several strata can be found in the system of present-day Russian names:

1. Old Christian names, which came to ancient Russia with the adoption of Christianity; these are names canonized by the church. These names differ in their origins: Latin, Greek, ancient Hebrew, Arabic. They comprise the foundation of present-day Russian names.

Before the adoption of Christianity the Russians had names which were given to a person on the basis of some feature, either external or internal, characteristic of that person; the names came from the names of animals or plants, or they reflected the order in which new members of the family appeared and the person's relation to them. For example, KOSOY (Cross-Eyed), RYABOY (Pock-marked), BEL (White-haired), MAL (Short), BUYAN (Brawler), MOLCHAN (Silent), LYUBIM (Beloved), ZHDAN (One Who Waits), VOLK (Wolf), ZAYATS (Hare), PERVUSHA (First-Born), TRET'YAK (Third-Born), etc. There were also names of a different type, princely names which arose on pan-Slavic or Russian soil: YAROSLAV, VSEVOLOD, VLADIMIR, BUDIMIR, etc.

With the adoption of Christianity and the appearance of new Christian names, the old names gradually became nicknames and eventually were crowded out by the new names (in the 17th century); today they are recalled only in last names (VOLKOV, ZAYTSEV, etc.). Since the appearance of the Christian first names in the language, significant changes have taken place in the set of these names as they settled into use: some names went out of use completely, others

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were crowded into the background by their own derivative forms, etc. For example, there are in the language a) names which have not undergone any substantial changes and are in common use at the present time: ANATOLIY, VADIM, KONSTANTIN, etc.; b) names which at one time were popular, colloquial forms of Christian names, but which subsequently became established as certificate or passport names (their old forms are preserved only in the sphere of church use): SERGEY, ALEKSEY, SEMEN instead of SERGIY, ALEKSIY, SIMEON, etc.; c) archaic names which are hardly used at all: YELEZOY, FEOGNID, IAMLIKH, FAVST, ZOROVAVEL', etc.

2. Old Russian and Slavic (pan-Slavic or names which were or are in currency in one or two groups of Slavic languages): VANDA, VERA, VLADIMIR, VLADISLAV, LYUBOMIR and others.

3. New names, which have appeared since the October Revolution: VLADILEN, VILEN, REVMIR, etc.

4. Names borrowed from the European languages (mainly since the October Revolution): ZHANNA, IZOL'DA, MARTA, ARTUR, etc.

These strata reflect the history of present-day Russian names as they developed with the adoption of Christianity in ancient Russia.

The compiler of this dictionary has set himself the following tasks:

1. To establish the names which are widely used in Russian families in our times, both Russian as well as names borrowed from other languages.

2. To show those old names which have survived to our times only in the forms of patronymics or have only individual live bearers. These names, selected with care by the author on the basis of data from the card index, which establishes the living bearers, can serve as interesting material for the philologist engaged in onomastics. They show how the set of names used by Russian families changes from century to century.

3. To show the history of the appearance of a present-day certificate name and the diversity of forms of a particular name. The dictionary establishes the present-day certificate (passport) form of the name, as well as the popular, colloquial and everyday (simple speech) forms, and the old canonical form. The juxtaposition of the present-day certificate forms and the old canonical forms reveals the link between the various forms of a name in the present-day Russian language, and it eliminates confusion in the understanding of names. For example, the dictionary shows that some of the old canonical names are to this day living, certificate names: ALEKSANDR, KONSTANTIN, YELENA. Another group of canonical forms has been crowded out by their colloquial alternatives. These colloquial alternatives have become present-day certificate names: ALEKSEY instead of ALEKSIY, SERGEY instead of SERGIY. The history of the name and the present-day relationship of the various forms of that name in the language are provided directly in the dictionary article. At the same time great significance is attributed to the order of distribution of forms and the features which characterize them.

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4. To establish the basic information about a name: the forms of the patronymic, the derivatives, the etymology, and to determine the frequency of use of a name and its distribution.

5. To provide the correct orthographical version of the name, and the correct stress for all of its forms.

The names which are cited in the dictionary should not be viewed as a recommended list of Russian names. The goal of the dictionary is broader. Anyone choosing a name for his or her child or who is simply interested in names may obtain from the dictionary detailed information about the name which he needs: whether it is new or old, rare or common, Russian in origin or borrowed, and finally whether it is the certificate (passport) form of the name.

This dictionary must be a "test" dictionary of Russian personal names. It is a "test" primarily because the dictionary does not contain all the material collected by the author. In addition, the publication of the dictionary must approve the principles for the presentation of material which are realized in the dictionary, principles which stem from an understanding of the system of present-day Russian names.

The compiler proposes to revise the dictionary and for this reason he earnestly requests his readers to express their opinion regarding the shortcomings of the dictionary. The compiler will be grateful to readers who are linguists for any information they can supply on the etymology of names, as many names remain without etymological data, and with some names the etymology is too short and requires supplementing.

On the Construction of the Dictionary

By the headings "certificate," "colloquial," "popular," "everyday speech," and "old" with reference to a name the compiler understands the following:

Certificate name is the name as it would appear on a passport. This is the official form of the name. In addition to this form, there are frequently other versions of the same name which are used in conversational speech, in everyday life.

Popular form of a name--this is a form derived from the certificate form; it is formed in the sphere of living, popular, conversational speech. These forms have been in the language for many, many years and frequently acquire a certificate nature. For example, YEMEL'YAN from the certificate EMILIAN. Sound changes which take place in the original form when the popular form is formed are quite significant and encompass, as a rule, not only individual syllables of the name, but frequently change the entire sound of the name. For example, AVDOT'YA (from YEVDOKIYA), AKSIN'YA (from Kseniya). There exists an enormous number of diminutive formations with varied derivative bases and suffixes.

Colloquial form of the name is a form derived from the certificate name; it is formed in colloquial speech. These forms may also become certificate names. The changes which take place in the formation of this form are comparatively small:

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the loss of an ending, the substitution of individual sounds. The general tendency is toward a simplification of the name for convenience of pronunciation and speed when calling a person. For example, YEMEN (from YEVMEINIY), KATERINA (from YEKATERINA), LIZAVETA (from YELIZAVETA), GAVRIL (from GAVRIIL).

Everyday (simple speech) form of the name is a form derived from the certificate name; it is a form which arose in a lowered level of speech, in simple speech and dialects. The sound of the name is changed substantially. For example, LAKTION (Galaktion), VASILEY (from VASILIIY), YEVDENIY (from YEVGENIY), etc.

Old form of the name is the old canonical form, the original form with regard to the present-day certificate form of the same name. For example, YEVSIGNIY is the old canonical YEVSTIGNEY, YEROFEY is the old canonical YEROFEY, IAKOV is the old canonical YAKOV, IOANN is the old canonical IVAN and ILIYA is the old canonical IL'YA.

In the history of personal names we observe a process which we also come across in our present era: the process of forming various alternate versions of the same name. The system of present-day names is not something frozen. As in language in general, there are constant changes in the system of personal names. New certificate forms are formed as colloquial, popular and other forms become certified. The relationships of forms change; old forms leave, colloquial forms become certificate forms, changes in the relationship of colloquial and everyday speech forms change, etc.

For example, the present-day certificate form YEVSTIGNEY came from the old canonical name YEVSIGNIY, which had already been crowded out first, while KONDRATIY came from the old KODRAT.

In this way the formation of new names takes place not only as a result of borrowing from other languages, but also through the process of developing our own system of names. The names themselves and their diverse forms are a continuously acting source for the formation of new names.

Formational Routes of Popular, Colloquial and Everyday (Simple Speech) Forms

The forms of certificate names which we define as popular, colloquial or everyday (simple speech) are formed in various ways. The most common ways are:

1. changes in the initial sounds of the name (ASTAFIY from YEVSTAFIY, AVDOT'YA from YEVDOKIYA, ARINA from IRINA)
2. omission of the initial stem vowel (NASTAS'YA from ANASTASIYA, KATERINA from YEKATERINA, SIDOR from ISIDOR);
3. addition of a vowel or (less frequently) a consonant at the beginning of a name (AKSIN'YA from KSENIYA, IZOSIM from ZOSIMA, LIPAT from IPATIY);
4. the appearance of inserted sounds in the stem of the name (IVAN from IOANN, SILANTIY from SILAN);

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5. the substitution of certain sounds for others (AGAPON from AGAFON, KIRSAN from KHRISANF, KRISTIN'YA from KHRISTINA);
6. the assimilation of vowel sounds in the stem of the name (PALAGEYA from PELAGEYA) MALAN'YA from MELANIYA);
7. the substitution of consonants (PERFILIY from PORFIRIY, MERKUL from MERKURIY);
8. the softening or palatalization of hard consonants (MATRENA from MATRONA, FLER from FLOR);
9. depalatalization of soft consonants (DAVYD from DAVID, MARTYN from MARTIN, SYSOY from SISOY);
10. the dropping of the ending in names ending in "iy" (IGNAT from IGNATIY).

It should be kept in mind that the boundaries between colloquial and everyday (simple speech) forms, like the boundaries between the categories of "colloquial" and everyday ("simple speech") in language in general, are often unclear and changing.

Homonym Names

Among Russian first names there are some which sound alike but which differ in their origin; they are a type of name homonyms. For example, the archaic canonical name VIL comes from the Greek Belos, the supreme god of the Assyro-Babylonians. There is another name VIL (in the dictionary it is given the marking "new"), which comes from the initial letters of the name V.I. Lenin. The borrowed name REM, from the Latin Remus, oar, and the new name REM, from the combination of words "revolyutsiya mirovaya" (world revolution).

It is difficult to say whether the formation of a new name takes place independently of the old name or whether we are dealing with a reinterpretation of an old name in our times, but nonetheless, two identically sounding names of different origins turn up in the language. They are supplied with differing dictionary articles of the type for homonyms in our work.

Another case of homonyms in the sphere of personal names is the coincidence in the sound of the official certificate name and the derived form of a different certificate names. For example, the name GERMAN, which comes from the Latin germanus, cousin, and GERMAN, the colloquial form of the name GERMANIK.

Concerning Patronymics

The patronymic forms are given for all masculine names (including all the derived forms of a masculine name, except the everyday or simple speech form. The colloquial forms, i. e., the forms which are used in conversational speech are given after the certificate forms.

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The three-part name, consisting of a first name, patronymic and family name, is a characteristic of the Russian language. This three-part formula arose in Russia during the time of Petr I. With time it was extended to the Ukraine, and Belorussia, and at the present time it is penetrating into other republics in our country. The approximate time that patronymics arose was the period of the 11th to 12th centuries. The patronymic is a sign of courtesy and of a deferential attitude toward a person. In everyday speech there is a custom of calling a person by his patronymic alone without his first name as a mark of profound respect for him (MIKHAYLOVICH, ANDREYEVICH or MIKHAYLYCH, ANDREICH).

Patronymics are formed: 1. by means of the suffix "-ovich, -ovna" from all masculine first names based on a hard consonant and a zero ending in the nominative case in the singular (PETR-PETROVICH, PETROVNA);

2. by means of the suffix "-evich, -evna" from first names based on a soft consonant and a zero ending in the nominative singular (KESAR'-KESAREVICH, KESAREVNA; IGOR'--IGOREVICH, IGOREVNA) and from names with stems ending in "i" and "e" (GEORGIY--GEORGIYEVICH, GEORGIYEVNA);

3. by means of the suffix "-ich, -ichna" from names with a stem ending in a hard consonant and the ending "a" in the nominative singular (SAVVA-SAVVICH) and from names with a stem ending in stressed "i" (IYEREMIYA--IYEREMIICH, IYEREMIICHNA);

4. the complex suffix "-inichna" is used with the feminine forms of patronymics from certain names ending in "-a(ya)": (LUKA--LUKICH, LUKINICHNA; IL'YA--IL'ICH, IL'INICHNA);

5. in the colloquial forms of patronymics from masculine first names, the suffixes "-ovich, -evich," are replaced by the suffixes "-ych, -ich" (ALEK-SANDROVICH--ALEKSANDRYCH; ARSEN'YEVICH--ARSEN'ICH);

6. certain colloquial feminine forms of patronymics are the result of tightening up the full forms (ALEKSEYEVNA--ALEKSEVNA; ANDREYEVNA--ANDREVNA);

7. for names of Slavic origin (SVYATOSLAV, YAROSLAV) the certificate forms end in "-ovich, -ovna" and in "-ich, -na" (SVYATOSLAVOVICH SVYATOSLAVOVNA and SVYATOSLAVICH, SVYATOSLAVNA).

Derived Diminutive Forms

There is one more category of forms which is characteristic of names and which is reflected in the dictionary--derived diminutive forms (in contrast with the full forms which were discussed above).

The derived diminutive form of a name is formed from the stem of a certificate name or from its popular, colloquial, everyday (simple speech) versions by "truncating" the name or by means of various affixes.

This form, in contrast to the full first name, which is official in nature, is used to call the person in everyday life, in the family circle, among friends

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and comrades. Every name has derived diminutive forms. The number of these forms differs with different names. There are a large number of these forms for very common names, on the one hand, and for names which have been used for a very long time, on the other hand. Some names, such as MARIYA and IVAN, etc. have more than 100 derivatives.

The formation of derived diminutive forms, which at first glance seems not to follow any pattern, is in fact subject to strict rules. It takes place largely according to definite models, and definite structural types of stems and affixes take part in it. Affixes are joined to the producing stem. Within the limits of a name, significant changes take place in the producing stem: these changes frequently make the stem unrecognizable. For example, this form may consist of:

- a) the entire name, to which suffixes are joined: AVDEY--AVDEYKA, AVDEYUSHKA;
- b) two, three or more of the initial letters of the name: AGNIYA, AGAFIYA--AGA; ALEKSEY--ALEKHA; MARIYA--MARA, MARUSYA; ANDREY--ANDRYUSHA;
- c) one beginning letter of the name: IVAN--ISHA, ISHKA; MARIYA--MUSYA, MURA;
- d) sounds taken from the middle of the full name: YEVDOKIYA--AVDOT'YA--AVDUSYA--DUSYA; YEVDOKIYA--YEVDUNYA--DUNYA; VASILY--VASYURA--SYURA; ANASTASIYA--TASYA ASYA; ANTONINA--ANTOSYA--TOSYA; ALEKSANDR, ALEKSANDRA--SANYA;
- e) final syllables of the name; MARGARITA--RITA, RITUSYA--TUSYA; SVETLANA--LANA; AKILINA--AKULINA--LINA--INA; YEVGENIY--GENYA, ZHENYA, YENYA;
- f) a syllable from the full first name repeated twice: NIKOLAY--KOKA; BORIS--BOBA; VLADIMIR--VOVA; TAMARA, NATAL'YA--TATA, etc.
- g) frequently a productive stem is created as a result of dropping sounds: KONSTANTIN--KOSTYA, KOTYA; AVGUSTA--GUSTYA; YEKATERINA--KATRYA; SERAFIMA--SIMA; STANISLAV--STIVA.

Sometimes the derived diminutive forms are purely in the nature of a suffix; sounds lacking in the original name appear in the producing stem. For example: ALEKSANDR--SHURA by passing through SASHA--SASHURA--SHURA;

The derived forms of the first step are joined to affectionate, pejorative and other suffixes, the same ones that form nouns possessing subjective judgement. For example, VALYA--VAL'KA--VALECHKA--VALEN'KA. Compare ruka (hand)--ruchka (little hand or handle) and two other diminutive forms ruchen'ka and rucheckka, etc.

The body of the dictionary provides only the first stage of the derivatives from every series. The full list of diminutive forms is contained in the index of diminutive forms which forms an appendix to the dictionary. This is dictated by space considerations and, in addition, by the fact that from each of these forms cited in the article, all the following forms are regularly formed by means of the same suffixes. For example, NADYA, NAD'KA, NADEN'KA, NADECHKA, NADYUKHA, NADYUSHA, NADIK, NADEK, etc.

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The derivatives are not given in the article according to alphabetical order; instead, they are listed according to the degree of their formation from the full first name. The form derived from the full first name is given first, followed by the forms derived from its parts.

Derivatives are provided for certificate names and for versions of the original name which have become certificate names. Diminutives formed from alternate versions are provided in the main article, but they are not repeated in the reference article. As a rule, a small number of derived forms is given for old names.

Etymology

The dictionary provides etymological information for a majority of certificate names contained in the dictionary.

The question of the etymology of Russian personal names is a large and complex issue, requiring independent scientific research. As a rule, etymological dictionaries do not contain personal names; the principles of the etymologization of first names have not been developed. Etymological information for individual names can be extracted from investigations devoted especially to names, from various articles. This material must be collected literally fragment by fragment and for the most part the information does not make it possible to decide conclusively what the etymology of any given word is. For this purpose it is essential to have a special etymological dictionary of names. In the dictionaries of names which were published earlier or which were published quite recently, etymology either is not mentioned at all or is replaced by an interpretation of the name, i.e., by an actual translation of the name into Russian. In this way there takes place a semantic enrichment of words, which have long since lost connections with the roots from which they came at one time, words which have lost whatever significance they had. In fact, if a name is used frequently, this is not because it came from "elevated" (in the sense of their significance) words, but rather because the name itself sounds good, is euphonious and combines easily with a variety of patronymics. In principle the interpretation of names by interpreting into Russian the original (borrowed from another language) form of the name does not differ from what was provided by the church calendars.

The compiler and editorial board rejected this kind of interpretation of names. In this dictionary an attempt was made to provide etymological information for the names. Because this is a dictionary of Russian names, not an etymological dictionary, and etymology is not its main purpose, the information provided is very brief, without references to sources. Mention is made of the language from which the name is borrowed and the meaning which it has in the source language or the word to which it is related by meaning or sound. The etymology for names of Greek, Latin and ancient Russian origin was provided in accordance with the specific instructions for each name given by two specialists in these languages, Professor A.N. Popov and Professor B.M. Grande.

Etymological information is provided only for certificate names. In cases where the etymology is unclear, it is not given at all.

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DROBIZHEVA VOLUME ON NATURE, CONSEQUENCES OF NATIONAL IDENTITIES IN SOVIET SOCIETY

Moscow OBSHCHESTVENNYE NAUKI V SSSR: SERIYA I, PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 3, May-Jun 82 (signed to press 27 Apr 82, pp 156-161

[Review by A.F. Tsyркun of book "Dukhovnaya obshchnost' narodov SSSR" [The Spiritual Community of the Peoples of the USSR] by L.M. Drobisheva, Moscow, Izdatel'stvo "Mysl'", 1981, 263 pages, bibliography pp 245-259]

[Text] The monograph is devoted to a study of the nature, patterns and trends in the development of interpersonal national relationships against the background of the social and cultural processes in the life of the nationalities that form the spiritual community of the Soviet people. It is based on results from sociological studies done by the USSR Academy of Sciences Institute of Ethnography under the program "Optimization of Sociocultural Conditions in the Development and Rapprochement of the Nations in the USSR."

The book consists of an introduction and six chapters--"Methodology and Methods in Research," "Leninist Nationalities Policy--a Policy of Strengthening the Friendship of the Peoples," "Social Bases for the Development of Inter-Nation [mezhnatsional'nyye] Relations," "Culture and Inter-Nation Relations," "Effect of Ethnographic Contact Mediums on Inter-Nation Relations," "Individual Features in the Inter-Nation Community"--and a conclusion in which the content of the work is summarized.

L.M. Drobizheva writes that, while it affects the development of the nations and nationalities, technical progress does not nullify national differences. To some extent the acceleration of economic and cultural development is creating a basis for growth in the variety of cultural expression by each nation and in its national achievement. The unity of the ideology and moral and ethical standards and values and of the aspirations of all Soviet people is combined at this stage of historical development with great national diversity in the life of our country's peoples. And so long as the national features of people that are of social significance remain, so too do the questions of social intercourse between them and finding optimal conditions to promote friendly relations.

Sociological research conducted by studying public opinion and statements by people representing the main nationalities in a number of the country's republics has established the quite obvious, predominantly friendly nature of inter-nation intercourse. It can be said that in our country the ideology of friendship of the peoples is combined with the social-psychological reality of friendly relations

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between individuals of different nationality. The proportion of individuals showing negative attitudes both in production and in everyday inter-nation intercourse was less than 10 percent in all the nationalities polled. Nationalism as an ideology, as a system of views and behavior, does not exist among the broad masses. As a rule the isolated instances of a noncommunicating [nekontaknyy] nature encountered in some people do not form part of a syndrome of negative relationships to other peoples. This, of course, does not mean that all the problems of inter-nation intercourse have already been resolved.

The general sociopolitical situation within the country exerts the most substantial effect on all spheres of interpersonal national intercourse. A specific study of inter-nation relations within the system of social, cultural, historical and psychological factors has made it possible to conclude that people's attitudes toward their dealings in various spheres--professional activity, family, circle of friends--depend to a different degree on each of the above factors.

The most extensive kind of inter-nation intercourse is the production and business sphere. Here, attitudes are formed to the greatest extent by the social situation and depend upon the satisfaction of social and professional interests. These interests themselves differ within social and professional groups. In some groups, for example, in the intelligentsia, satisfaction with social growth and the conditions for creative work are linked more closely with national considerations, while in others, for example, in young educated workers, satisfactions with nature of labor is more closely associated with these factors, and in poorly qualified workers, the factor is wages.

The historical past is reflected in this sphere of intercourse primarily in the features by which the present social conditions of people in contact with different nationalities are evaluated. In particular, it has become clear that people of any nationality for whom a higher tempo of social mobility has been characteristic in recent years show the greatest satisfaction with social growth and an inclination for inter-nation intercourse.

Cultural factors, including the level of cultural development, and historical traditions are more closely linked with inter-nation relations in the nonproduction sphere, within the family and circle of friends.

Under present conditions, the author goes on to say, two dominant sources of national exclusivity are observed. One of them is associated with a narrowness of the cultural compass, lack of knowledge about other peoples, lack of experience in beneficial intercourse, and the preservation of outdated traditions. This supports the prejudices among some poorly educated and poorly qualified workers, primarily among old people living in a single-nation rural environment.

The other source is hidden in specific social situations that result in psychological dissatisfaction in individuals being carried over into the national context. These kinds of situational prejudices may be encountered in all parts of the population but are more typical for the more educated strata. Their cultural compass is adequate but their social needs are always greater, and therefore some kind of dissatisfaction is met with more frequently.

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In recent years work on internationalist education has been increasingly improved and attempts have been made at social differentiation and to find methods of exerting ideological influence. However, activities in internationalist education, the author writes, cannot all be said to be equally successful in overcoming national exclusivity. Consideration should be given to the fact that measures on internationalist education and measures that exert ideological influence in general cannot all be resolved. Measures such as general cultural and educational work can exert a more or less major effect from the viewpoint of the struggle against manifestations of national exclusivity in population groups that are less educated and qualified, and among rural inhabitants in whom a certain cultural reticence remains. And even for these population groups, and even more for educated people, some cultural educational measures (the 10-day courses, lectures, exchanges of theater groups and so forth) do not deeply convince individuals of the impermissibility of manifestations of chauvinism and nationalism. These manifestations are associated with individuals' morality, and morality, and humanism, cannot be forced into people. They depend on the environment that passes on the traditions, and on ideals. And so, the field of cultural influence is considerably broader than educational measures.

For an increasingly broad segment of the population, the author continues, prejudice in unfavorable manifestations in inter-nation intercourse can be linked with the regulation of the social problems that are urgent at the present stage in the development of society (for example, the relationship between the specific kinds of labor sought and offered, the professional orientation of young people, solving the housing construction problem and improving municipal services). This does not mean that the problems of interpersonal national relationships will be automatically solved as a result of measures to regulate social problems. Each of them changes its specific nature as expressed regionally and nationally. It is a question of taking into the specific inter-nation relations in each region when carrying out measures of social regulation.

Studies of the position of foreign-national groups in Moldavia and Georgia and of inter-nation relations in the republics have shown that the nature of inter-nation intercourse in foreign-national groups depends under present conditions mainly on the patterns and conditions prevailing among the predominant nations. Thus is demonstrated the groundlessness of the opinion that there is a need for special measures applicable to these groups in connection with the rapid social growth of the main nationalities in a republic.

A study of the effect of the ethical environment on inter-nation contacts, the author writes, has clarified ideas about its significance. The general conclusion reached by many researchers that there is a unified, positive effect exerted by the multinational composition of both production collectives and of community collectives, has been amended. It has been established that they exert a positive effect when there is already positive experience of prolonged contacts within the collective (that is, when there is nothing unusual in individuals' standards of behavior and so forth) and in situations when contacts are beneficial. Accordingly, young multinational collectives and regions where there is an active inflow of foreign nationals require the greatest attention from the viewpoint of considering the interests of individuals of different nationalities and regulating interpersonal national relationships.

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It has become clear that the effect of direct contacts on individuals' attitudes toward inter-nation intercourse differs in different spheres. Contacts mainly affect attitudes in family matters, where contacts are informal and friendly. Orientation on production inter-nation intercourse depends little on personal contacts but is connected with the specific social situation: satisfaction with work, working conditions, professional prestige. The "level of multinationality" in the environment is also of psychological significance. The very same phenomena can be perceived differently by individuals depending on whether they are in minority or a majority.

In conclusion the author distinguishes a number of problems that require further special work: the interconnection between the growth of national consciousness, national pride and inter-nation relations; the role of the family and circle of friends, schools and literary heroes in the formation of the ethical principles of inter-nation intercourse; the features of attitudes toward inter-nation intercourse among individuals of nations that have been consolidated and are in the stage of the most active inter-nation integration.

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SOVIET WAY OF LIFE EXHIBIT AT ETHNOGRAPHIC MUSEUM

[Editorial Report] Moscow SOVETSKAYA ETNOGRAFIYA in Russian No 3, May-June 1982, carries on pp 88-95 a 6500-word article titled "The Display of Particular Aspects of the Soviet Way of Life in the State Museum of Ethnography of the Peoples of the USSR" by V. M. Grusman and E. S. Yaglinskaya. This illustrated article discusses current exhibits at the Museum and pointedly notes the strength of traditional ethnic elements even in modern settings.

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INCREASED WORKER PARTICIPATION IN MANAGEMENT SEEN

Moscow VOPROSY FILOSOFII in Russian No 4, Apr 82 pp 3-14

[Article by Yu. A. Krasin: "Workers' Participation in Management and Professionalism"]

[Text] The active and conscious participation by all of the members of society and each one of them in the management of public affairs is without question the central problem of the development of democracy. This conclusion follows from the very etymological meaning of the term "democracy" which signifies people's power; that is, the kind of arrangement of society in which the people itself manages all affairs in all of the spheres of public life.

The degree of democracy in any society is measured by the scope and the depth of the participation by the popular masses in its management. However, the real possibilities and limits for this participation are determined, in their turn, by the character of the social system. For this reason, the question of participation in management requires a concrete historical approach which is connected with an analysis of the social and economic content of the phase of historical development being lived through by a society.

With this approach it turns out that the prospects for democracy in the contemporary world are inseparable from the progress of socialism. A consistently carried out democracy requires a socialist organization of society which liberates the masses from all forms of social and national oppression that fetters their initiative and energy. Only socialism, in the process of its continual development and perfection, creates the conditions for full popular power by spreading democracy to the sphere of economic and social relations and establishing socialist equality. In this way a real socio-economic base is created for the actual universal participation by all of the members of society and by each individual in the management of public affairs.

A fundamental solution of the problem of workers' participation in management requires the socialist transformation of society. The dynamics of the development of socialism in the Soviet Union graphically demonstrates the acute need for the ever greater participation by the masses in management as a condition for the normal functioning and development of the entire system of social relations. "A concern for our common work," L. I. Brezhnev said at the 26th

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CPSU Congress, "for the development of production, the comparison of opinions, frank and principled criticism and self-criticism, and an increase in the public political activity of each citizen--this is the essence of Soviet democracy, a working and real democracy."¹

The necessary objective preconditions for the actual participation by the broad masses of workers in the management of the economic, socio-political, and ideological and spiritual processes ripen on the soil of real socialism. But the preconditions in and of themselves do not yet give a ready solution to the problem. It is gained in the practice of the construction and perfection of socialist society. In addition, the ever fuller development of socialist democracy is marked by complexity and is connected with real contradictions whose resolution demands great intellectual and practical efforts.

One of the dialectical contradictions in this sphere is the contradiction between democracy and professionalism in the management of the affairs of society, including in state management. On the one hand, socialist democracy means that all of the workers, regardless of their abilities and position in society, can and should participate in the management of social processes. On the other hand, in our day a competent solution of the problems of domestic and foreign policy increasingly demand a professional approach and special training, and require great knowledge, ability, and practical experience--in a word, that which is usually designated by the term "professionalism."

From the nature of socialism which is inconceivable without the conscious participation in the construction of the new society by the enormous majority of the people follows the objective possibility and necessity for involving practically all of the citizens in the system of the management of production and of the social, political, and spiritual processes of social development. Under socialism, in V. I. Lenin's words, "for the first time in the history of civilized societies the mass of the population is elevated to an independent participation not only in voting and elections, but also in daily management."² At the same time, however, with the increased intensity of social relations and the greater complexity of their dynamic interdependence at various levels the management of society also becomes more complex and becomes the subject of a special branch of science--the theory of the management of social processes.

Certain bourgeois futurologists assert that scientific and technological progress and the "revolution" in the means of communications and information connected with it is by itself solving the problem of the competence of ordinary citizens to develop political decisions and thereby is laying a road to the establishment of direct democracy. Thus, the well-known American futurologist O. Toffler assures us that "technical problems are no longer an obstacle to the expansion of direct democracy. The enormous successes in communications are opening up unprecedented possibilities for the direct involvement of citizens in the process of political decision making. Modern computers, satellites, telephones, and cable television systems have for the first time in history made it possible for citizens to participate directly in the development of political decisions."³

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Things are far from as simple as O. Toffler depicts them to be. Of course, as a result of the rapid development of the means of communications in our day the amount of and the rapidity of the dissemination of information has increased many times over compared even to the recent past. This really does expand the technical possibilities for simple citizens to know about the events occurring in the world. However, the use of the technical possibilities being created depends to a decisive degree upon social conditions. We know that the so-called "information explosion" is used by the state monopolistic elite of the imperialist countries to manipulate the consciousness of substantial strata of the population. Behind the abundance and external diversity of the information which is supplied there stands, as a rule, such a careful selection of it as to prevent the politically uninitiated citizen from understanding the course of events and their true meaning and direction of development, and inconspicuously impose tendentious opinions on him.

But the main thing is that information, even the most exhaustive and objective information, by itself does not yet provide an answer to the question as to what kind of decision has to be taken, and how the various social affairs and processes have to be managed. A competent participation in the management of society presupposes a profound knowledge both of the general laws of social life and of the specific nature of the sphere which is the object of management. In our day a substantial differentiation of managerial labor is occurring and each of its branches requires highly qualified specialists. It is obvious that this kind of specialization of managerial functions makes difficult the participation of ordinary citizens who have not received professional training. Such is the real contradiction of social life which vividly manifests itself in the development of contemporary bourgeois society where the increased democratic aspirations of the masses to participate in management come up against the anti-democratic system of state monopoly domination. Pursuing its class goals, the ruling elite tries to monopolize managerial labor and managerial science, and not to permit the workers real participation in the management of social processes. It is this which is the chief reason for the acuteness and insolubility in bourgeois society of the contradiction between professionalism and democracy in the management of social life.

This contradiction is misused by various kinds of bourgeois technocratic conceptions in accordance with which mankind has entered an age in which the management of society is allegedly becoming the exclusive affairs of specialists, with the masses allegedly unable to participate in management because of lack of competence. It is said that the scientific and technological revolution is creating rigid parameters for the management of social processes. All managerial decisions and actions, it is said, are wholly determined by the logic of these processes which is accessible to the understanding only of specialists. The remaining citizens are prescribed an unconditional subordination to the rational decisions of the "managerial elite." Bourgeois technocratism is not groundless; it reflects certain real tendencies of capitalist development during the scientific and technological revolution, particularly the increased proportion of managers in the state monopolistic elite which personifies the interests and dominion of big capital.

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The so-called theory of "meritocracy" which justifies a managerial monopoly for the gifted elite proceeds from similar premises. "Meritocracy," writes the American sociologist D. Bell, "is the lot of those who merit honor. These are the people who have become the best in their field according to the opinion of their equals. . . . There is no reason not to apply the principle of meritocracy to business and management."⁴ By regarding giftedness outside of concrete social conditions, the theory of "meritocracy" turns into an analogy of the system of state monopolistic domination, since it accepts the criteria for the selection of the ruling elite which have been developed by it. The best in the field of management "according to the opinion of their equals" are those who most effectively serve this system. And thousands of obstacles keep the masses out of deciding really important issues. For this reason, talent and ability of which there is no end in the popular masses remain "a thing in themselves," since talents can only be discovered through the practical experience of real participation in the management of social affairs.

However, technocratic conceptions are in fundamental contradiction to the entire spirit of the present revolutionary epoch, its basic content, and the chief tendencies of contemporary historical development which engenders in the masses an insuperable aspiration for democracy and for conscious participation in the management of society and in the making of the most important decisions. Under capitalism these aspirations come up against the narrow class framework of bourgeois democracy and, therefore, the real participation of the masses in the management of social life can only be realized under socialism.

It would nevertheless be incorrect to categorically assert that socialist society is completely guaranteed against the appearance of technocratic tendencies. They can occur and be found, in particular, in various manifestations of bureaucratism which are alien to the nature of socialism. Socialist society is not ensured against them, and in order to successfully overcome them it is very important, on the basis of the experience that has been gained by the socialist countries, to have a theoretical understanding and practical solution of the real problem of the combination of socialist democracy and high professionalism in the management of social processes.

Socialism as an integral socio-economic system is an extremely complex type of social organization. The scientific and technological revolution is increasingly turning the socialist process of production into a "scientific process."⁵ The structure of the economy of socialism is growing more complex, and this means that the same is true for the entire mechanism of the management not only of the economy, but also of other spheres of social life. Socialism as a system can develop only on a conscious and planned basis, that is, it requires a scientifically substantiated approach. All of this, combined, means that the management of such a complex social organism as socialist society cannot manage without qualified specialists who have professionally mastered the methods and experience of managing the various spheres and branches of social life.

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This problem was very clearly put by V. I. Lenin immediately after the victory of the Great October Socialist Revolution. The construction of socialism without specialists is impossible--this is the meaning of the Leninist position. For Soviet Russia which was the first to lay a road to socialism and, in addition, as is known, was not among the most economically and culturally developed countries, this question in the initial stage of the establishment of socialist society arose as a question of the use of bourgeois specialists in the complex matter of the management of the economic, military, state, and cultural construction of the new society.

The solution of this problem was connected with enormous difficulties. It was necessary to find ways and means of bringing into socialist construction bourgeois specialists many of whom did not hide their hostile attitude toward the new system and, in the best case, were occupying a wait-and-see position. Despite the colossal economic adversities through which the country was living and which demanded the strictest economizing in everything, V. I. Lenin believed that the bourgeois specialists should be overpaid in order to use their professional knowledge and experience for the construction of socialism. At the same time, the socialist society which was being born at accelerated rates was training qualified cadres of specialists of the new formation from among the working class and other strata of workers on a wide scale and with great enthusiasm.

Both of these tasks--the attraction of old specialists and the training of new ones--were successfully accomplished during the course of socialist construction in the Soviet Union. They invariably arose with various modifications and were accomplished by various means in the other socialist countries during the process of the transition from capitalism to socialism. The historical experience of accomplishing these tasks retains its inestimable importance today, especially for the developing countries which have elected the path of a socialist orientation and socialist development under the circumstances of economic and cultural backwardness.

If the transition to socialism, as historical practice shows, is impossible without the participation of professional specialists in the management of social affairs, the life of a developed and, especially, mature socialist society and its development and perfection are inconceivable without a professional approach to its management which is based on scientific principles. And this requires highly qualified specialists who have a perfect mastery of the science of management, its methodology, and the means of its practical application to the accomplishment of the diverse concrete tasks of managing economic, social, political, and spiritual-ideological processes.

In our day the science and practice of management are making extremely high demands upon those who intend in fact to participate in the management of these processes. What are these demands?

First, a comprehensive and profound knowledge of the object of management, its specific nature, and the laws of its functioning and development. Even

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participation in the management of a small industrial enterprise obliges one today to assimilate a very solid amount of knowledge, beginning with purely technical matters and ending with a study of the principles of social psychology and pedagogics. This applies to a much greater extent to such, for example, highly complex processes which do not lend themselves to an accurate calculation in all of their parameters as spiritual-ideological activity. In addition, in order to acquire the necessary knowledge not only as study required, but also the practical mastery of the object of management.

Secondly, it is necessary to have a thorough knowledge not only of the object of management itself, but also to correctly evaluate its place in the single national system of management (for example, the place of an enterprise, association, or branch in our single economic complex), and to see the direct or mediated connections between the object and the other links of the management system at various levels. In other words, workers' participation in management in a socialist society cannot be built on the basis of the formation of autonomous managerial units, but requires the coordination of managerial decisions and actions in the various spheres of social life and at the various levels of the complex hierarchy of the management of society.

Thirdly, the great dynamism of socialist social relation presupposes an ability to react flexibly and rapidly to rapid changes, and the creative ability to go beyond the framework of the long ago developed customary stereotypes of management, preserving at the same time stability and continuity in managerial work. That which was completely correct yesterday, requires definite amendments and corrections today. Marxist managerial science itself, and especially its application to practice requires a constant adaptation to changing conditions.

Fourthly, participation in the management of social relations and processes under socialism requires the ability to compare possible alternative decisions. Management at the contemporary level is unthinkable without a more or less full calculation of the numerous decision variants in order to select the most optimal one which corresponds to the requirements of science and, at the same time, takes account of the interests and needs both of society as a whole and of its diverse social classes, strata, organizations, and groups.

Fifthly, there is an ever more sharply felt need for the subject of management to possess modern managerial methods which, in addition, are progressing very rapidly. This is connected, in particular, with the use in the management of social processes of electronic calculators and automated management systems.

From everything that has been said, the conclusion suggests itself that the demands upon those who participate in management today are so great that, along with a high level of culture and education, they also presuppose substantial professional training. It is this conclusion which is usually used as the chief argument of bourgeois ideologists--the supporters of technocratic conceptions for validating the erroneous thesis that allegedly only specialists who possess a high level of intellectual and practical training are able to manage society and its affairs. This argument is frequently cited by bourgeois

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ideologists also to justify the political practice of not allowing representatives of the working class and other strata of workers into the parliaments and governing institutions of the capitalist countries.

Meanwhile, there does not at all exist some kind of fatal incompatibility for the fate of democracy between the professionalism of managerial activity and the universal participation of the masses in the management of social processes. The contradiction which arises on this basis is resolved in the process of the development of socialist society and its transformation into a communist society.

What then are the basic directions of the solution under socialism of the problem of the relationship between professionalism and the participation in management of all of the members of society?

Its fundamental long-term solution follows the line of an increasingly full institution of relationships of social equality. Under socialism such social transformations have been accomplished and are being accomplished which unite and bring together the different classes and social strata and groups of society, unite them around the working class, and strengthen the social and political unity of society. Step by step socialist society moves toward overcoming basic class differences and creating the preconditions for the establishment of social homogeneity and complete social equality. The achievement of these goals will make it possible to radically resolve the contradiction between professionalism and the full participation in management of all of the members of society. Full social equality presupposes the equalization of the social importance of all types of labor. The aura of "exceptionality" will be removed from types of activity which are connected with the performance of top managerial functions. Every person will occupy the kind of place in the social division of labor which is most in accord with his givens and inclinations and his aspirations and abilities. Of course, this kind of situation is achievable only at that stage of the communist social and economic formation when labor turns into a prime vital need, essential differences between intellectual and physical labor are wiped out, and the communist principle of "from each according to his abilities and to each according to his needs" is established. This will inevitably broaden the interests, horizons, culture, and education of the members of society and will permit them not only to participate in a professional way in the management of their sphere of activity, but also to competently judge the affairs of all of society and the most difficult problems of the theory and practice of social management. In other words, everybody will be a professional in his own sphere of social activity and will manage it, while at the same time actively participating in the management of the affairs of all of society and in coordinating the various spheres of activity through the complex and widespread mechanism of communist social self-management which operates on the basis of the principles of democratic centralism.

Such is the future. However, the concrete ways of solving the problem of the relationship between socialist democracy and high professionalism is of the

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greatest practical interest already today. And from this point of view it is very important to understand what is provided by the international experience of real socialism, the experience of the mature social society in the USSR in the solution of this complex problem, and what kind of prospects for development in this field it marks out.

Socialism as an advanced social system which affirms the principles of a communist civilization creates the broadest possibilities for a combination of the active participation of the working masses in management and a high level of professionalism in managerial labor.

First of all, in a socialist society the managerial workers, among them the employees of the state managerial apparatus, including its highest spheres, do not form some kind of isolated strata which is separated by social partitions from the rest of society, from the classes and social groups which make it up. With regard to their composition, interests, and to their positions and views the workers of the managerial sphere are organically connected with the whole of society, and are products of the basic classes of socialist society, above all of the working class whose level of cultural and political development under socialism is constantly growing, strengthening its leading role in society.

Unity of society and its top managerial cadres is ensured under socialism by the very system of the selection and promotion of the leading cadres of state and public organizations and of their Marxist-Leninist education and political tempering. In Soviet society these tasks are a part of the content of the cadre policy of the CPSU which, with its help, exercises its leadership of society. The party, of course, tries to promote the most capable people to key managerial posts. These are people who have come out of the people, who are organically connected with it, and who live with its interests.

The promotion to managerial work of talented organizers and political leaders from the depths of the people raises the question of their basic professional training in a very pointed way. ". . . in order to manage," V. I. Lenin emphasized, "one has to be competent, one has to have a full and precise knowledge of all of the conditions of production, to know the technology of this production at its contemporary height, and to have a certain scientific education."⁶ Socialism creates favorable conditions for the broad professional training of the leading cadres of state, economic, and public organizations. These conditions are ensured by the development of higher education, professional cadre training and retraining, and the development of a system of genuine people's studies.

In addition, every new level in the development of socialist society makes greater demands upon the training of leading cadres. "The present-day economic leader," it is noted in the Summary Report of the CC CPSU to the 26th Party Congress, "has to have a deep understanding of the scientific and technical principles of production and of its organizations and economics, to be a master of the methods of fighting for high labor productivity and output quality,

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and to combine professional competence with a broad ideological political horizon and the ability to work with people. As never before, it is important for him to have efficiency, the ability to see the future, energy and persistence, and socialist enterprisingness. And many thousands of production commanders who have been educated by the party can serve as an example of skillful economic management. These are, using the words of Vladimir Il'ich Lenin, genuine organizers, people with sober minds and practical wit."⁷

As socialism develops, and as it moves to its increasingly mature stages, the democratic procedure of selecting managerial cadres becomes deeper and more developed: Their electiveness and replacability becomes more widely instituted, a stricter accountability on their part to the agencies of peoples' power--the soviets--is ensured, and the certification of economic workers is practiced, which serves as a means of objectively evaluating their work and increasing their responsibility to the people. This kind of democratic procedure is an important antidote against bureaucratic formations and distortions which are alien to the nature of socialism.

All of this accords with the ideas of V. I. Lenin who noted: "The masses have to have the right to choose their responsible leaders. The masses have to have the right to replace them, and the masses have to have the right to know and to check on every tiny step of their work. The masses have to have the right to advance all working members of the masses to executive function."⁸ Lenin's ideas are fixed in the Constitution of the developed socialist society which stipulates: "an ever broader participation by the citizens in the management of the affairs of the state of society, an improvement of the state apparatus, increased activity by public organizations, a strengthening of peoples' control, a strengthening of the legal basis of state and public life, an expansion of publicity, and a constant consideration of public opinion."⁹

The ever broader participation by the masses in the management of the life of socialist society is determined by the very nature of its economic basis, by the socialist ownership of property. It unites the numerous labor collectives of all of the elements of social production, distribution, exchange, and consumption into a single economic complex, and into a single national system of the mutual exchange of activity. It is clear that the realization of property relations under socialism requires centralized state management, and the unification of the interests and needs, and the knowledge and experience of all workers and of the whole of society into a single state plan. And, at the same time, it is precisely for this reason that the realization of property relations under socialism is impossible without the active participation of all of the workers in the use of the means of production as its co-owners.

This means that the participation of the masses in the management of production under socialism is an objective economic need of the normal functioning and development of socialist property and of the entire system of production relations which is based on it. As early as 1931 V. V. Kuybyshev said: "There is frequently the kind of talk which says that the participation of the working

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masses in planning is only for agitation. The masses, it is said, have to be dragged into this work, but this is only agitation and it helps to mobilize forces. But the working masses are unable to take real part, creative part in the creation of the plan. 'How is a worker from a machine tool with a 'narrow horizon' going to work on general planning and what could he bring to general planning?' However, "life has shown that participating and planning, worker planners can and should produce splendid results at a large number of sectors of the economy. The counter-plan which arose at the initiative of Leningrad workers has recently grown into a powerful movement. . . . We have quite a few examples in which only the energetic work of worker planners on the counter-plan has made it possible for us to fulfill and sometimes over-fulfill planning assignments."¹⁰

One-man management at the key objects of social management which follows from the principle of democratic centralism and accords with the demands of the present level of the development of production and the other spheres of social life not only does not decrease, but increases the participation of the broad masses in the management of social processes. Under socialism one-man management does not exclude, but presupposes the enlistment of the masses in deciding upon the most important social questions. Lenin pointed this out during the first years of Soviet power. "The more resolutely," he wrote, "we must now stand for mercilessly firm power, for the dictatorship of individual people in specific work processes which at specific moments are purely executive functions, the more diverse must be the forms and methods of control from below in order to paralyze any shadow of the possibility of the distortion of Soviet power, in order to repeatedly and tirelessly tear up the roots of bureaucratism."¹¹

The success of the professionally trained specialist who is at the apex of the managerial pyramid in some sphere of social life depends to an enormous extent upon the participation in management of the entire collective which is employed at this sector. The specialist directs the public activity which comprises the basic content of the collective's work. But the labor collective lives a many-sided life and performs diverse functions: economic, social, political, spiritual, and moral. These functions reveal themselves in a by no means simple way and not only in the labor process. They manifest themselves through the system of the public and personal interrelationship of all of the members of the collective and concern the interests both of the entire collective and of each individual member. This is the stimulus and objective basis of the act of joint participation in management, in the development and adoption of decisions, and in their execution by all of the members of any labor collective of socialist society.

Under the conditions of the scientific and technological revolution and of the growing interdependence of the spheres and factors of social development the importance of even partial decisions increases, and the responsibility for their adoption grows. No matter how competent and qualified a leader may be, he is simply unable to embrace all of the aspects of an issue which requires a decision, unable alone to weigh all of its possible consequences.

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For this reason, the scientific and technological revolution and the greater complexity of the managerial process which is connected with it not only does not limit the circle of people taking active part in the development of a decision and in its execution, but insistently demands the involvement in managerial activity of as many members of a labor collective as is possible. It is this which is the conclusion of the practice of developed socialist society. Expansion of the participation of worker collectives in production management and in the management of other public affairs is the aim of the decisions of the 25th and 26th CPSU Congresses, the new USSR Constitution, the laws on the authority of the oblast and kray soviets and on peoples' control, and other legislative acts.

Original experience in involving labor collectives in managerial activities has been gained in the fraternal socialist countries. In line with realizing the decisions of the 12th Congress of the Bulgarian Communist Party, in the People's Republic of Bulgaria the role of collective bodies in production management at enterprises, in agro-industrial complexes, and in economic organizations and teams is growing. These bodies are turning into elective ones. "In the future, in keeping with the law, only one representative of an economic organization or enterprise will enter the collective body as a representative of the state. All of the others will be elected."¹² In the GDR a wide practice is made of reports by enterprise directors to workers' collectives. In Hungary there is positive experience in trade union participation in regulating the relationships between the administration and production collectives.¹³

An ever wider and more comprehensive participation by the workers in the management of the affairs of society is also ensured under socialism by the development of the system of peoples' control at all levels. "A necessary component part of Soviet democracy," it is noted in the Summary Report of the CC CPSU to the 26th Party Congress, "is all-embracing peoples' control over the work of managerial agencies and officials. Not a single violation, and not a single instance of abuse, wastefulness, or lack of discipline must escape the careful view of the peoples' controllers. To act more energetically and to act more aggressively--this is the orientation that the Central Committee of the CPSU gives them."¹⁴

Peoples' control is carried out above all through special state organizations--committees which have their own place in the political organization of society. Throughout the country approximately 10 million controllers participate in their work. This is an entire army of workers, representatives of the various strata of the population who are organically connected with the strata and who express their interests. This army defends the people's interests. It wages a struggle against various kinds of abuses by authority. The system of peoples' control also embraces the work of various public organizations which have the constitutional right (and are making ever wider use of it) of exercising various forms of control over the work of agencies of state power and state institutions, of making suggestions on improving this work, and influencing the selection of cadres. Peoples' control is also exercised through

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the system of public opinion whose channels of expression are the organs of mass information. Through them, and also through other channels, public opinion influences managerial decisions and actions, criticizes various shortcomings in the work of state agencies and other organizations, and participates in the management of the economic, socio-political, and spiritual processes of the life of Soviet society.

Power in developed socialist society is exercised by the people itself both directly and, on its instructions and in its interests, through representatives chosen by it in the agencies of Soviet power. The total number of peoples' deputies is 10.3 million. On the whole, however, more than 30 million people--that is, every fifth or sixth adult citizen of the USSR--participates in the work of the soviets and the committees which are formed by it. This creates reliable guarantees against the formation of a technocratic elite which is capable of monopolizing management. Priority in the solution of all political and managerial problems belongs to the basic elements of the socialist political system, above all, the soviets and the communist party. The managerial apparatus acts in order to attain goals which are advanced by the party and to carry out the decisions of representative bodies, and this apparatus is under constant public control.

Certain bourgeois and revisionist critics of real socialism see a limitation upon democracy in the fact that the CPSU is the leading and directing force of Soviet society and the nucleus of the political system of developed socialism. Meanwhile, the growth of the leading role of the party in socialist society is not a limitation, but, on the contrary, a powerful political lever for the development of the broadest democracy. Social management is always politics. Both the management of society as a whole and of its individual spheres has its own goals and its own strategy. It is important to clarify who determines the politics, program, and strategy of management. In socialist society this function is carried out by the vanguard of the working class--the communist party. This ensures the primacy of the political approach to the solution of all economic, social, and cultural problems. Calculation is in first place: How will various managerial decisions and their realization influence the relationships of the various classes and social groups of society. It is from this political point of view that the immediate practical, technical, and economic results of a decision are evaluated. Within the managerial system of developed socialism the decisive role belongs to the CPSU which embodies in its policies a broad political approach that is a guarantee against the narrowness of technocratic decisions. Of course, the progress of socialist society and the increased complexity of the managerial system is constantly making increased demands upon the party itself and upon its members and organizations in the field of ideological political and organizational work. The party itself develops along with the development of socialist society, accumulating its new features and qualities, and interpreting and generalizing the experience of forward movement. It is the party as an embodiment of the advanced consciousness and advanced goals of society, as the political vanguard of the people which is the chief obstacle to the emergence and development of various kinds of bureaucratic growths in the different elements of socialist society and in the agencies of state management. It is the party which pursues

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a considered and scientifically substantiated policy of a careful consideration and coordination of the needs, interests, and spiritual requirements of all of the social and professional strata of society, and which acts as a political regulator and director ensuring the normal coordinated functioning of the political system of socialism, and as a guarantor of the real realization of the democratic right of each and all to participate in the management of the affairs of society.

The scope and depth of the real participation of the workers in the management of society under socialism depends to a large extent upon the level of the development of the political culture of the masses. Socialism creates the widest possibilities for the participation of all citizens in the management of society and the state. However, these possibilities in a socialist society also do not always turn into a reality. This circumstance was noted by V. I. Lenin when he characterized the participation of the masses in the Soviets after the revolution. The system of Soviets had already at that time provided great possibilities for the participation of ordinary citizens in managerial work. However, in fact, this was frequently hindered by the low cultural level of the masses. "To date," Lenin said, "we have not achieved the state in which the working masses could participate in management--besides the law, there is also the cultural level which cannot be subordinated to any law. This low cultural level creates the situation in which the Soviets, which according to their program are agencies of management through the workers, are, in fact, agencies of management for the workers through the advanced strata of the proletariat. . . ."15

Compared to the time when these words were said socialism has made great forward strides. The cultural and educational levels of the population have greatly increased, as have the needs and abilities of the masses to participate in politics. But, at the same time, the requirements upon management have increased. It has become a complex and dynamic system based on a complex of sciences. For this reason, the realization of the possibilities of socialist democracy demands a further rise in the level of the political culture of the masses. This culture includes political knowledge, a knowledge of rights and duties and of the norms of the functioning of society, the mastery of the principles, measures, and skills of management, and also the aspiration, habit, and inner need to participate in the management of the affairs of society. "We want," L. I. Brezhnev said in connection with the adoption of the new USSR Constitution, "the citizens of the USSR to have a good knowledge of their rights and freedoms and the ways and methods of realizing them, that they know how to employ these rights and freedoms in the interests of the construction of communism, and for them to clearly understand their unbreakable connection with the conscientious fulfillment of their civic duties. To assist this, and to help in the development of a high political culture in each citizen it is an important task of party, state, and public organizations which are responsible for the communist education of the workers."16

A high level of political culture is one of the necessary and most important preconditions for the gradual formation in the depths of socialism of the

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principles of communist social self-management. Only high political culture permits the individual or the labor collective to rise above group, communal, and local interests to a consciousness of the interests and goals of the whole of society.

It is clear that the mechanism of communist social self-management the conditions for which are gradually being formed and developed in the bosom of socialist democracy is a single integral social mechanism which embraces the entire system of social relations on a national scale. This single mechanism--especially its top and middle elements--cannot function on the basis solely of corporative interests. The interests of each collective in socialist society play an exceptionally important role in the development of the initiative of the masses. But they absolutely have to be coordinated on the level of the interests of society as a whole. Socialism requires a thorough disclosure of the creative potential of each collective and, at the same time, an organic merging of this potential with the constructive and goal-directed energy of all of society. The interests and goals of the whole of society which functions and develops in a planned way as a single social complex have to be put at the head of the communist system of self-management.

The development of socialism is constantly creating a need for an expansion and deepening of socialist democracy. "Socialism," it is stated in the documents of the 25th CPSU Congress, "is impossible without the constant development of democracy. We understand the perfecting of our socialist democracy, above all, as the constant ensuring of an ever wider participation by the workers in the management of all of the affairs of society, as the further development of the democratic principles of our statehood, and as the creation of conditions for the comprehensive flourishing of the individual."¹⁷ This CPSU policy proceeds from the fact that the realization of the participation of the working masses in management is a multi-level problem which is connected with the perfecting of the political system of socialism, with the formation of the political culture of the masses, and with the comprehensive development of the individuality of the worker of socialist society.

The progress in all of these directions during the process of the constant development of developed socialist society into a communist society is creating the preconditions for complete people's power and for the active participation by every member of society in managerial work while retaining the latter's high professional level.

FOOTNOTES

1. "Materials of the 26th CPSU Congress," Moscow, 1981, p 65
2. V. I. Lenin, "Complete Works," Vol 33, p 116
3. DIE WELT, 31 May 1980
4. "The New Egalitarianism: Questions and Challenges," Port Washington (New York), 1979, p 51

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5. K. Marx and F. Engels, "Works," Vol 46, Part 2, p 208
6. V. I. Lenin, "Complete Works," Vol 40, p 215
7. "Materials of the 26th CPSU Congress," pp 126-127
8. V. I. Lenin, op. cit., Vol 36, p 157
9. "The Constitution (Basic Law) of the Union of Soviet Socialist Republics," Moscow, 1977, Article 9
10. V. V. Kuybyshev, "Selected Works," Moscow, 1958, pp 270-271
11. V. I. Lenin, op. cit., p 206
12. RABOTNICHESKO DELO, 15 January 1982
13. PROBLEMY MIRA I SOTSIALIZMA, No 7, 1981, pp 63-64
14. "Materials of the 26th CPSU Congress," p 65
15. V. I. Lenin, op. cit., Vol 38, p 170
16. L. I. Brezhnev, "Following Lenin's Course. Speeches and Articles," Vol 6, Moscow, 1978, p 545
17. "Materials of the 25th CPSU Congress," Moscow, 1976, pp 85-86

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NEW BOOK ON TRANSFORMATION OF KAZAKH COUNTRYSIDE

Moscow OBSCHESTVENNYYE NAUKI V SSSR: SERIYA I, PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 3, May-Jun 82 (signed to press 27 Apr 82) pp 134-140

[Review by L.V. Yasnaya of book "Sovremennoye selo: blagosostoyaniye i kul'tura" [The Present-Day Village: Well-Being and Culture] by B.R. Madyshev and T. Kozhankulov, Alma-Ata, Kaynar, 1981, 124 pages]

[Excerpt] Under the conditions of scientific and technical progress the structure of personnel in the mass professions in agriculture is changing, a new type of worker is being formed and the proportion of engineering and technical workers is increasing. At the sovkhozes and kolkhozes of Kazakhstan the number of vehicle operators is constantly increasing and their qualitative makeup is being improved. Thus, in 1978 tractor drivers 1st class made up 27.9 percent, 2nd class 27.3 percent, and 3d class 44.8 percent against corresponding figures of 13.2, 22.3 and 64.5 percent in 1966 (page 75).

The training of workers in broad-qualification professions requires an optimal level of education. The experience of recent years shows that secondary education is the main basis for the continuous rise in the cultural-technical level of the entire population.

The general education school has now become one form of direct training of qualified cadres for agriculture. However, there are serious shortcomings in the organization of production training in the Kazakh SSR. Thus, reorganization of the schools is not always combined with creation of the necessary material-technical base and the availability of teaching staff. In a number of schools production training is being replaced by narrow professionalism that does not take into account the requirements of agriculture. A questionnaire poll conducted by the authors among school graduates showed that 5 percent of pollees are working in specialties acquired during their years of training, and in some schools the figure is even lower. On the whole, the introduction of mandatory professional training for schoolchildren has not yielded the expected effect.

In this connection, great importance attaches to studies of the interests and aspirations of young people, and of factors influencing professional leanings. The methods of professional orientations should stem from specific conditions and requirements in any given profession:

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The basic forms for training qualified cadres in the countryside are the rural vocational and technical schools [SPTU's], on-the-job training in production and the secondary specialized and higher training establishments. One-half of all vehicle operators, who usually have two or three combined specialties, are trained at the SPTU's. In recent years not only has the number of SPTU's increased but the quality of cadre training has improved substantially. During the period 1971-1978, some 188 SPTU's in the republic trained more than 537,500 qualified workers (page 87).

The quality of cadre training depends largely on the makeup of teachers. As at 1 January 1979 there were 2,835 teachers and 3,117 production-training masters in the republic's SPTU's, representing a shortage of 230 teachers and 250 masters. Some 67.7 percent of teachers had higher education and 32 had preliminary, incomplete higher and secondary specialized education; corresponding figures for masters were 0.4 and 72 percent (page 88).

In this connection, training directly on the farms acquires special significance. On most of the farms in Kazakhstan, however, the quality of cadre training falls far below the level of the technical equipment available. One important factor in increased cadre qualifications is length of service. Practice shows that vehicle operators with seniority of more than 9 years use equipment 20 to 30 percent more productively than those with seniority of up to 3 years (page 92).

A considerable percentage of upper echelon managers have completed higher and secondary specialized education, but many of the middle echelon managers do not have specialized education.

At this time 39 secondary agricultural training establishments, including 24 tekhnikums and 15 sovkhos-tekhnikums, are operating in Kazakhstan, training specialists in 20 specialties. However, the authors write, it is impossible to solve fully the problem of cadre training for the countryside without scientifically substantiated and long-term planning.

Chapter 4 is entitled "Socioeconomic Development in the Countryside During the Period of Developed Socialism." In recent years the income of the rural population, and particularly of the kolkhoz peasantry, has been growing at faster rates than the income of the urban population. Thus, during the period 1970-1978, wages for workers and employees in the country increased by a factor of 1.3 while wages for kolkhoz farmers increased by a factor of 1.5. In the Kazakh SSR, during the period 1965-1978, while the total increase in the average monthly wages for workers and employees rose 63.3 percent, wages for kolkhoz farmers increased 84 percent (page 98). At the present stage subsidiary private farming is of considerable significance in the incomes of rural workers. In 1978 total incomes for kolkhoz farmers included 25.2 percent as income from private subsidiary farming, while among industrial workers the figure was 0.8 percent (page 103). According to figures from the Kazakh SSR Central Statistical Administration, 64.7 percent of the kolkhoz farmers' demand for meat is being met through private farming, with this figure standing at 58.4 percent for sovkhos workers; the corresponding figures for milk and dairy products are 84.4 and 81.4 percent, and for potatoes, 91.3 and 85.4 percent (page 104).

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At the present stage the main lever in regulating the dimensions of private subsidiary farming is the growth in kolkhoz and sovkhos production. Private subsidiary farming will contract. The rapid growth rates for kolkhoz farmers' wages, the authors write, will lead to a situation in which the structure of the family budget among the rural population will approach the structure of that in the cities increasingly rapidly.

New prospects are now being opened up for the skillful combination of social production and consumer demand. When examining the complex problem of demand, the authors write, it is essential to proceed not only from actual demand seen at a given historical moment but also from the possibility of exerting a certain influence on the part of society on the individual's demands and on the formation of these demands in line with the rise in the people's material and cultural standard of living. The authors cite the contraction in the ratio of expenditures on food and the corresponding rise in expenditures on industrial goods and cultural and everyday services. Note is also made of the increased contributions from the public to the savings banks of the Kazakh SSR, which rose from R778,000 in 1965 to R1.7 million in 1978 (page 108). In recent years there has been a sharp increase in the provision of durable cultural and everyday items for the rural population.

One important indicator for growth in real incomes is the change in the dynamics of retail trade turnover. In 1978 retail trade turnover in the Kazakh SSR increased 59 percent compared with 1970, and in rural localities of the republic it rose from R2.5 billion in 1970 to R3.9 billion in 1978 (page 110). Here, there has been considerable rapprochement between urban and rural per capita trade turnover, but it is still considerably higher in the cities than in the countryside.

In the rapprochement between the living standards among the urban and rural populations paramount significance attaches to improvements in the housing and everyday conditions of rural workers. Per capita living areas at kolkhozes and sovkhoses in the republic increased 3.94 square meters during the period 1960-1977 while the figure for urban localities was 2.19 square meters (page 113). However, housing and municipal conditions in rural localities still lag behind those in urban areas. The network of small settlements that has developed historically does not accord with the production conditions of sovkhoses and kolkhozes and is hampering today's capital construction. Accordingly, within the republic the number of major populated points built according to standard designs is increasing.

During the years of the building of socialism the provision of amenities has been transformed into an independent public sphere. In Kazakhstan it has been developed over the past 10-15 years. Despite the considerable improvement in the provision of amenities the Kazakh SSR occupies ninth place among the union republics. The provision of amenities has been developed unevenly among the oblasts of the republic.

At the present stage the problem of improving and perfecting everyday and housing and municipal services for the rural population in the republic has been brought to the forefront.

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