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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

(FOUO 29/82)

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INTERNATIONAL

WESTERN POWERS SCORED FOR OPPOSITION TO 'NON-USE OF FORCE' PRINCIPLE

Moscow SOVETSKOYE GOSUDARSTVO I PRAVO in Russian No 6, Jun 82 pp 121-129

[Article by E. I. Skakunov, seniorscientific staff member of the Diplomatic Academy of the USSR Ministry of Foreign Affairs, candidate in juridical sciences, document: "Characteristics of Codifying the Basic Principles of International Law"]

[Excerpt] As a rule, the Western states have always tried to torpedo any initiatives aimed at codifying the principles of international law, taking herein the most rigid positions with regard to utilizing the treaty method of codification [20]. In striving to steer clear of those strict and specific limitations which are inevitable when an international treaty is utilized as a form of codification, they prefer the common-law methods of interpreting the statutes of the UN Charter. Although international common law on a juridical level as regards its obligations is equal in value to a conventional norm, nevertheless, it constitutes a more elastic form of fixing an agreement between states and is not bound up with the necessity of their clear, precise, and simultaneous response regarding the recognition of the obligation provided for their conduct, which is an unchanging condition of the acceptance of the conventional norms of international law. The problematical nature of disclosing the precise contents of a common norm of international law, particularly with the now-increased make-up of the international community; the vagueness of the territorial sphere of operation of the common-law norms, flowing from the need to establish their obligation as applied to each specific state,--all these traits of the common law, which, in large measure, correspond to the goals of the foreign policy of the imperialist states and immediately impell all those who are interested in the stability of international law and order to strive for a treaty-type formulation of the results of codification.

These general tendencies are especially characteristic for the practice of the UN General Assembly in regard to the assertion, development, and specification of the principle of the non-use of force. It has become the object of the most intensified codification work of the Assembly on the level of explicating the contents both of its own elements as well as the inter-relations with the other principles and statutes of the UN Charter. In addition to the 1970 Declaration of the Principles of International Law, which developed the contents of the principle of the non-use of force within a complex of other principles of international law, it has been given concrete form in such documents as the 1961 Declaration on Banning the Use of Nuclear and Thermonuclear Weapons, the 1966 resolution on the strict observance on banning the the threat of violence or the use of force in international relations and the right of peoples to self-determination, the 1972

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resolution on the non-use of force in international relations and banning forever the use of nuclear weapons, and, in particular, the 1974 Definition of Aggression. Many of the positions contained in these documents have facilitated the formation of common norms of international law, also adding precision to the sense of Par. 4, Art. 2, Art. 39, and Art. 51 of the UN Charter.

Nevertheless, the contents of the individual norms, and they are, most likely, not identical to the contents of the points of the resolutions which have been adopted, the territorial sphere of operation of each of the norms, and, finally, the elucidation of the aggregate of these norms, which have received close to universal recognition,--all these questions continue to remain problematical within the present-day understanding of the principle of the non-use of force, and they can be explained only with the aid of a conventional completion of the process of codifying the given principle by means of a world treaty on the non-use of force. "The proposal to conclude a Treaty," the USSR representative stated in reference to this matter at the first session of the Special Committee, "on a juridical level is based on a reference to the existence of the common norms of international law, developing Par. 4, Art. 2 of the UN Charter and and emerging from a recognition by the international community as mandatory the individual points which have found their reflection in the respective resolutions of the General Assembly..., and which have been adopted by way of an interpretation of the principle of the non-use of force" [21]. The proposal to provide treaty-type formulation of points specifying the UN Charter, points which have already taken shape in international practice in connection with the established understanding of individual elements of the principle of the non-use of force, is, thus, within the mainstream of the UN's traditional approach to solving analogous problems of codifying the basic principles of international law.

In attempting to somehow provide grounds for their own negative position with regard to a world treaty, the representatives of the Western states have asserted that precedents from the area of codifying the principle of respect for basic human rights and freedoms, for example, cannot be used to provide grounds for a treaty-type codification of the principle of the non-use of force (FRG), inasmuch as this form is supposedly acceptable for the positive but not for the negative principles of international law (Britain); testimony of this, as it were, is provided, on the one hand, by the Pacts on Human Rights and, on the other hand, by the Definition of Aggression (Italy).

It is hardly necessary to demonstrate that such "proofs" are in blatant contradiction with the historical experience of forming the principle of the non-use of force. The duel between the obligation not to use force and the "right to war," which began with the conclusion in 1907 of the Second Hague Convention on banning recourse to war to recover debts in accordance with treaty obligations, was beneficially ended with the victory of a negative obligation not to use force thanks to a formal agreement to develop this obligation in the Statute of the League of Nations, the Kellogg-Briand Pact, and, finally, in the UN Charter. But as regards the example of the Definition of Aggression, the ancillary materials used in its preparation instantly bear witness to the fact that the conventional form of the Definition was not utilized solely in view of the political and procedural considerations of the compiler-states. Par. 38 of the report of the Special Committee on the question of defining aggression (1968) states the following about this

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matter: "Another possibility (in comparison with an amendment to the Charter--E. S.) consists in working out a multi-lateral convention including such a Definition, but in this case the procedural difficulties would be exceedingly significant, and, even if, from a political standpoint, it would be possible to work out and adopt such a convention, its implementation would require too much time" /22/.

Utilization of the treaty-type form for codifying the principle of the non-use of force would facilitate the removal of those contradictions in interpreting this key norm for the UN Charter which are inevitable at the present time in view of the divergent attitude of states toward developing the given principle by the common norms of international law, and this leads to an uneven and sometimes conflicting understanding of the scope and procedure of the non-use of force in practice. The representative of Italy in the Special Committee was correct when he declared the following: "If the edited version of the finally adopted text of the Treaty is not identical with the existing statute of the Charter, then it may be said that, having signed such a Treaty, the member-states will be in agreement with an interpretation of Par. 4, Art. 2 which once and for all will establish the meaning of the principle of the non-use of force" /23/. Indeed a world treaty, although it does not completely exclude, it does considerably lessen the number of possible contradictory interpretations of the principle of the non-use of force. It serves to convey a uniform understanding and use of it by states and, therefore, its more effective influence on the relations between nation-states.

FOOTNOTES

20. A. P. Movchan, "Kodifikatsiya i progressivnoye razvitiye mezhdunarodngo prava" /Codification and Progressive Development of International Law/, Moscow, pp 64-114.
21. UN Document A/AC.193/SR .13.
22. UN Document A/7185/Add .1.
23. UN Document A/AC.193/SR .8, p 4.

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INTERNATIONAL

NEW BOOK ON LEGAL STATUS OF INTERNATIONAL ORGANIZATION EMPLOYEES

Moscow SOVETSKOYE GOSUDARSTVO I PRAVO in Russian No 6, Jun 82 pp 149-150

/Review by O. V. Bogdanov, doctor of juridical sciences, of book "Sluzhashchiye mezhdunarodnykh organizatsiy. Personal organizatsiy sistemy OON" /Employees of International Organizations: Personnel in the UN Organizational System/ by M. V. Mitrofanov, Moscow, "Mezhdunarodnyye otnosheniya", 1981, 120 pages/

/Text/ A characteristic trait of this work is the fact that it has made an attempt at a comprehensive study of its topic. The author analyzes not only the principal traits of the legal status of staff workers of international organizations but also the mechanism of its regulation in both international and inter-governmental law. One of the book's three chapters treats the question of the internal-organizational, legal position of staff workers, a question which has been comparatively poorly studied in the Soviet literature. It is a matter of the rules which are published on this score by the international organizations and which regulate such questions as the procedure of entering upon service, labor relations within an organization, pension safeguards for staff members, etc. Such a structure of this book allows its author to elucidate quite fully the basic factors of a legal nature which arise in connection with his examination of the characteristics of the status of international officials.

The core of this study is undoubtedly the material concerning the legal status of personnel in international organizations. Concentrated here are the basic questions connected with the characteristics of the legal status of international organization officials. Of interest are the theoretical aspects of the given topic. The author argues against certain incorrect theoretical constructs which are sometimes encountered in the literature pertaining to the disclosure of the legal nature of the immunity of staff workers in international organizations. It is a matter of attempts to equate this immunity with diplomatic immunity, which departs from the spirit and the letter of existing international agreements. The author does not support such views, noting the differences between the two above-mentioned concepts and providing grounds for the correctness of treating the immunity of employees of international organizations "as a particular institution, distinct from the institution of diplomatic privileges and immunities" (p 49).

Also convincing, in our opinion, are those parts of the work which analyze the legal nature of the status of international organization personnel. The author characterizes such a status as combining "functional and civic elements" (p 48), which correctly emphasizes the presence of the two elements in this concept. Here the author could have shown more specifically what the attempts, typical for bourgeois scholarship, to exclude the second element from the above-mentioned concept could lead to.

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The book examines the question of the activity and nature of the UN Administrative Tribunal. The author provides good grounds for rejecting the constructs thought up by bourgeois scholars regarding the characterization of this tribunal as an international court organ, and he shows that the tribunal's function is to render decisions based on the UN's internal law. Thereby he debunks the attempts to present this tribunal as some kind of "super-national organ."

The systematization of the internal organizational acts is also successful. The author subdivides them into two types--acts of the organization's internal law (for example, a Personnel Statute) and acts applying this law (for example, contracts on hiring people for service).

Unfortunately, this work also contains elements of unproven declarations, excessively compressed and poorly argued expositions. These qualities are particularly prevalent in the chapter on resolving disputes with the participation of international organization personnel. Here it would have been appropriate to set forth at least a few instances of disputes which were examined in the UN Administrative Tribunal, or in the respective organs of specialized institutions. This would have imparted to the contents of the chapter a more objective nature and would have helped the reader to better understand what the question was about in practical terms. These same shortcomings are also characteristic of the material devoted to the responsibility of the international organizations. Here too there is a noticeable prevalence of abstract elements, excessively generalized analysis, which could create the impression that the responsibility of international organizations is a purely theoretical matter. And, in general, filling up the book with practical, illustrative material would have imparted a more specific nature to many of the general positions formulated by the author. It is well known that in the practice of the institutions within the UN system over the period of the three and a half decades of their existence quite a few precedents have accumulated of the type which merit concrete analysis; without this the points of view contained in the book appear to be somewhat abstract.

Finally, some words about the title of this work. The term "employees" is hardly justified herein. The fact of the matter is that it does not reflect the terminology which has taken shape during the time since the organizations of the UN system came into existence. The UN Charter, for example, uses two terms--"officials" and "personnel." The author uses practically only the latter, generally discarding the former. He does not provide any explanation for the reason for taking such a position. Moreover, there is scarcely any grounds for ignoring the term "officials," which, in a practical sense, has become very widely accepted in contract practice and, in general, has become essentially the principal term used for designating staff workers of international organizations. It would seem that this term has obvious advantages over the term "employees," which, aside from everything else, is not free from a certain shade of chancellory speech.

This book is interesting in that it studies one of the most important and complex parts of the law of international organizations.

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NATIONAL

ETHNIC PROBLEMS, PATTERNS IN SOVIET SUNBELT

Moscow OPYT ETNOSOTSIOLOGICHESKOGO ISSLEDOVANIYA OBRAZA ZHIZNI (PO MATERIALAM MOLDAVSKOY SSR) in Russian 1980 (signed to press: 11 Aug 80) pp 1, 4-7, 210-217, 224-226, 243-249, 270

[Table of Contents and selected excerpts from the book edited by Yu. V. Arutyunyan (Editor-in-Chief), L. M. Drobizheva and V. S. Zelenchuk; the author of the program and the leader of the research was Yu. V. Arutyunyan; the book was written under the auspices of the Ethnography Institute imeni N. N. Miklukho-Maklay of the USSR Academy of Sciences]

[Excerpts] Title Page:

Title: OPYT ETNOSOTSIOLOGICHESKOGO ISSLEDOVANIYA OBRAZA ZHIZNI (PO MATERIALAM MOLDAVSKOY SSR) (Ethnosociological Research on the Way of Life (From Moldavian Materials))
Publisher: Izdatel'stvo Nauka
Place and year of publication: Moscow, 1980

Signed to Press Date: 11 August 1980

Number of Copies Published: 1,500

Number of Pages: 270

Brief Description:

The book examines common traits in the labor life, family-marital relationships, cultural and domestic conditions of the population as characteristic for the Soviet people as a whole, as well as the national features in the way of life of the Moldavians, Russians and Ukrainians in the republic. An examination of all the changes in the way of life for the different generations and attention to the social orientation of the youth has made it possible for the authors to forecast certain development trends.

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[pages 4-7]	

Concrete research on the relationship of international and national traits in the various spheres of life is essential for a thorough understanding and conscious directing of social processes in our multinational nation. These questions are at the center of attention of ethnosociology which has developed in recent years. For several years the Ethnography Institute of the USSR Academy of Sciences has conducted research under the project "Optimizing of Sociocultural Conditions for the Development and Merging of Nations in the USSR." This has gone through two stages. In the first, from the example of the Tatar ASSR, there has been a study on the characteristic indicators for the nation as a whole for the economic, social and cultural development of two peoples, the Russian and Tatar. This work has provided an

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opportunity not only to concretely analyze the real sociocultural processes but also to work out a procedure for their more thorough investigation.

In 1971-1975, a new stage in the research was carried out. In Moldavia and in a number of the other Union republics, co-workers from the Ethnography Institute collected statistical and archival materials and also carried out surveys representative for the urban and rural population considering their national composition. In contrast to the first stage of the research, when basically the indigenous nationality of the republic and the Russians (Tatars and Russians in the Tatar ASSR) were investigated, in the second stage materials were also collected for other nationalities in direct contact within the republic. In the program attention was given, as before, to studying the socioethnic structure of the population and the typical national traits and nationality features in the culture, everyday life, family relationships, social psychology and interpersonal relations. All these questions were examined in their reciprocal relationships and this opened up an opportunity to describe the socioethnic diversity of the Soviet way of life. For ethnosociology the way of life, in essence, is a collective integrating indicator of the sociocultural processes involved in forming the new historical community of the Soviet people.

At the same time when we speak about the community of "the Soviet people," this in no way means their absolute socioethnic unification. People have differed and continue to differ from one another. The difference between persons of different ages, between "fathers" and "children" will always be felt, with all emancipation even on the sociopsychological level men and women will not become the same and people will also differ in terms of their socioprofessional roles. Ethnic features will also to some degree survive and be felt in cultural life and this is manifested in language and the other indicators of culture. A social commonness means social integration related to the unity of the political system and production relationships, a commonness of ideals, interests, basic standards and principles of conduct, interaction and mutual understanding and considering the polyethnicity of our nation, also the fundamental similarity in the way of life of people from different nationalities.

Excessive unification of the way of life means its impoverishment. The ethnic and professional diversity in the way of life, with the unity of its social essence, is a reciprocal enrichment which is expressed in the development of society as a whole and each individual nation. The preservation of progressive national features in the way of life and in its cultural and domestic aspects broadens the range of social processes and makes them more diverse and effective. In studying the way of life it is also essential to consider other amplitudes in the variations of its manifestation starting from ideal images and ending with pathological ones. In our work, we will naturally devote attention not to the ideal and not even to the normative (formal or informal) features in the way of life and particularly not to the pathological deviations (which are the subject of concern for psychopathology and criminalistics), but rather the real vital manifestations expressed by mass conduct and reflected in the concrete material of the ethnosociological research.

What are the common features in the way of life and to what degree are they concretely expressed in the various peoples? How and with what intensity are national specific features manifested in them? In what relationship are the social and national parameters of the way of life?

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Precisely, concrete ethnosociological research can help in answering these questions.

A certain division of labor can be noted between the social sciences in investigating the Soviet way of life. Philosophy and scientific communism focus attention on investigating the principles of the socialist way of life, in distinguishing the concept of the socialist way of life and the way of life under socialism. As for concrete sociology, the actual way of life with all its social diversity should be at the center of attention for this science. Ethnosociology in addition considers the national features, having the task of determining the interaction and interdependence of the internationality and nationality traits in the way of life.

We have selected Moldavia as an object for ethnosociological study of the way of life and our ethnosociological research in the Union republic has started here.

The development of the Moldavian people as an organic part of the new historical community, the Soviet people, convincingly shows the effectiveness of the nationality policy as well as the depth and result of the principles of internationalism in Soviet society.

In an ethnosociological study of the way of life, as the final indicator of the development and merging of nations, we have given particular attention to a study of the most important fears of human activity and such component parts of the way of life as labor, domestic and cultural life. The task consists in examining their interaction and the changes in the place and importance of ethnic features in them. It is quite apparent in all the listed spheres of the way of life, not ethnic but rather general social factors play the dominating and determining role. Education, profession and activities to a significant degree determine the similarity and particular features of people from different nationalities. Hypothetically it has been assumed that ethnic uniqueness survives and is manifested with growing intensity from the labor sphere of the way of life to cultural activities and is most fully expressed in the sphere of everyday life, particularly family life. The overcoming of patriarchal rudiments in this sphere is a symptom of rapid social change and the complete internationalization of the way of life. At the same time the processes of internationalization in culture and in the family-domestic sphere can be facilitated and accelerated by the historical commonness of cultural traditions.

An important task of the research is to bring out the interaction of the various spheres of the way of life and interpersonal national relations. It is assumed that from generation to generation, the way of life of persons from different nationalities acquires evermore common traits. At the same time, these processes do not mean the leveling of national self-awareness. The growing cultural similarity is combined with an intensity of national feelings. Depending upon the stage in historical development, various mechanisms are at work which help to preserve and strengthen national self-awareness. The scientific and technical revolution has a dual role for the cultural development of peoples. On the one hand, it contributes to their evening out and mutual understanding, and on the other, in particular due to the development of the means of communications and other channels of culture, it encourages the development of a national culture and the national self-awareness of the broad masses of the population.

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The subject of the given research is not the individual, concrete phenomena but rather their system and the aggregate of interrelated processes. In essence, this is a complex of different research carried out in one key and subordinate to a common goal, ultimately, to optimizing the sociocultural processes and providing an effective reconciliation of the general and particular, the national and international in all spheres of life.

[pp 210-217]

The party's nationality policy was also propagandized by the mass information media. In the radio and TV broadcasts, in the newspapers and magazines the ideas of the equality of people and the significance of friendly relations between them were propagandized in various forms. An analysis of the content of the republic newspaper SOVETSKAYA MOLDAVIYA in 1970, using quantitative methods (content analysis) has shown that virtually every day the newspaper provided materials on the life of the other republics, it told about their successes in the economy and culture, it propagandized the ideas of cooperation and mutual aid and published theoretical articles explaining the principles of internationalism. Such broad scope in the propagandizing of internationalism has been determined by the decisions of the party congresses and the decrees of the MCP [Moldavian Communist Party] Central Committee. Significant literature has been devoted to the problems of international indoctrination. In a number of works attention has been paid to the importance of correctly combining the propagandizing of the international and the national in the life of the Soviet peoples. In particular, the book by I. P. Kalin states that "...if in propagandizing the economic and cultural achievements an emphasis is placed on the successes of just one ("one's own") republic, without any analysis of the profound internal links characterizing the unity of all spheres in the way of life of both the individual regions and the entire socialist society, if little effort is made to overcome nationalistic prejudices in the awareness and conduct of a part of the people (a disdainful attitude toward the economy, culture and language of other peoples, the maintaining and instilling of old rites and traditions which do not correspond to the spirit of the times, the idealization of reactionary historical personages and so forth), this can revive and engender national egoism, conceit, national exclusiveness and an overestimation of the contribution of one's people to the development of the common Soviet economy and culture."

One out of every three or four articles published in SOVETSKAYA MOLDAVIYA both in 1970 (during the year prior to the start of our research) and in 1979, could contribute to the indoctrination of internationalism. On the basis of the content analysis data, one could clearly trace the structure, frequency and form of providing these articles. Among all the material which appeared on the pages of SOVETSKAYA MOLDAVIYA in 1970 and 1979 relating to national aspects of life, around 30 percent was made up of materials on the life of the nation's fraternal republics. Sometimes these were selections from articles under the headings "My Nation from End to End," "TASS Announces" and "We Are the Soviet People," and sometimes individual releases reprinted from the central newspapers and forwarded through TASS and APN [Novosti News Agency].

In the publications on events in other republics there was a predominance of articles on the cultural life of the peoples (more than 30 percent of the materials), there was somewhat less on economic life (22 percent), and the remaining articles were devoted to other subjects.

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In reflecting the real processes of life, the newspaper showed the realization of one of the basic principles of internationalism, that is, the mutual aid and cooperation of the Soviet peoples. In actual terms, one out of every five newspaper articles on modern life over the last decade was devoted to the economic or cultural contacts between the Soviet republics as well as to their cooperation with the socialist nations. Naturally, the ties of the Soviet peoples were treated more widely. By the end of the 1970's, materials on cooperation with foreign countries began to appear noticeably more often (the share of them among articles on cooperation doubled).

Naturally, much attention has been given to cooperation among the republics as here Moldavia has taken a direct part. The table given below shows how the participation of the republics in cooperation was reflected in the newspaper (see Table 4).

Table 4

The Reflection in the Newspaper SOVETSKAYA MOLDAVIYA of Various Areas of Cooperation Among the Soviet Peoples (in % of the Total Number of Articles Dealing with Cooperation Between the Soviet Peoples)

Area of Cooperation	Involvement of Moldavia in Development of Other Republics		Involvement of Other Republics in Moldavian Development		Interaction between Other Republics		Participation of Moldavia in Joint Measures with Other Republics	
	1970	1979	1970	1979	1970	1979	1970	1979
Economic	38.4	29.5	28.8	43.1	15.1	4.5	17.8	22.7
Cultural	8.9	11.1	19.7	57.5	7.5	5.0	63.9	26.2

As we see, in the newspaper there were no discrepancies between the share of materials contributing to the formation of national self-awareness and aimed at the development of international feelings. The geography of Moldavia's interrepublic ties has grown wider year by year. In comparison with 1970, in 1979, reciprocal ties had intensified not only with Russia, the Ukraine and Belorussia (as in 1970, these were the most intense) but contacts became significantly more frequent with the Baltic and Transcaucasian republics.

Finally, the newspaper published direct, focused information designed to propagandize the friendship of peoples in theoretical articles and materials devoted to jubilee dates.

We would point out that there were few materials directly involving national self-awareness and national feelings. For example, such expressions as "we are the first," "we are among the best," and "Moldavia for the first time in the nation" were encountered in 3 percent of the materials relating to the national aspects of life in 1970 and the figure in 1979 was 1 percent; not more than 3 percent of the materials mentioned national specific features in culture such as music, customs, clothing, domestic interiors and language.

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The newspaper SOVETSKAYA MOLDAVIYA is published in Russian and is basically aimed at urban residents. But it is read not only by Russians. This can be judged even from the subscription to the newspaper. In the first place, the number of subscribers to SOVETSKAYA MOLDAVIYA exceeds the number of Russian families in the republic and, secondly, the newspaper is subscribed to by rural leaders as well, although there are few Russians in the rural areas (according to the data of the Moldavian Republic Administration of Soyuzpechat' [Main Administration for the Distribution of Publications], in 1970 around 62 percent of the subscribers of SOVETSKAYA MOLDAVIYA were rural residents). Obviously, the newspaper is read by persons of different nationalities who have mastered Russian.

Moldavian television also has given a large place to the propagandizing of internationalism. It has shown feature and TV films on the life of the Soviet peoples and has provided information on national events and events in the fraternal republics in the sociopolitical broadcasts. Periodically, twice a month, Kishinev Television has transmitted from Moscow the broadcast "The Atlas of the Soviet Peoples" which is fully devoted to the life of one or another Union or autonomous republic. On the first program of Moldavian Television more than 5 percent of the broadcasts provided information on the life of the fraternal Soviet peoples.

Republic radio broadcasting also devoted a portion of its materials to a familiarization with the economy and culture of the Soviet peoples. The exchange department of Moldavian Radio receives and broadcasts over the air programs from different republics of the nation and they are concerned with virtually all the peoples of the Soviet Union.

Not only the mass information media but also artistic literature, the theater, films and painting transmit through the masses the standards and views of Marxist ideology, that is, the ideas of equality and solidarity of peoples.

When the earthquake occurred in Tashkent, on the pages of KOMSOMOLSKAYA PRAVDA appeared the stirring lines of the "Tashkent Report" by A. Voznesenskiy:

Help Tashkent!
They need blood--help,
They need shelter--help,
Where there is pain--help,
Yourself--help!

Ye. Yevtushenko visited Yakutia and what we call in politics and science a change in the nature of internationality relations is found in his poetic understanding in the verses "Diamonds and Tears" which condemn the ideas of opposition between peoples and self-conceit:

People--this is a diamond placer.
The foreigner is only that person,
Who dared utter: "Foreigner!"
Or mockingly tossed: "Dumb native!"

In the course of our interviews among the prominent cultural leaders, the persons questioned mentioned the names of Drutse, Aytmatov, Gamzatov and often justified their preferences by the fact that the writers, poets and playwrights could "express the soul of the people" and "show what we all feel."

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The emotional impact of artistic literature on the views of people is indisputable. From the ethnosociological viewpoint it is important to us how the diverse ideological information is disseminated in the masses.

One of the important channels which ensures the assimilation of the standards and ideology dominant in a society is education. Education is not only a store of knowledge which substantially broadens the understanding of the world but also direct indoctrination. It provides a notion about other peoples and at the same time creates the necessary basis for a similarity of perception and responses to events and phenomena and, finally, for commonness in the way of life and hence for mutual understanding in international contacts.

From the results of the ethnosociological research in the Tatar ASSR, the conclusion had already been drawn on the importance of education for overcoming national narrowness and prejudices particularly among the less educated strata of the population (within the limits up to seventh grade, in any event). At present, when we possess materials on comparative research, it can be asserted that the positive effect of increased education in the sphere of internationality contact is particularly noticeable among those peoples whose culture in recent decades has been the most dynamic. The Moldavians are among these.

While among the Moldavians having an education up to fourth grade (in the city) around 70 percent feel that the national composition of a collective is unimportant, among those who have an incomplete secondary and secondary education the figure is 88 percent. A positive attitude toward nationally mixed marriages among people with an education up to the fourth grade is about 57 percent (in the cities and countryside) and among those who have an incomplete secondary and secondary education the figures, respectively, are 73-75 percent in the city and 67-82 in the countryside.

Of course, the less educated people are basically older persons who grew up under other sociopolitical conditions and who are fluent basically only in their maternal, Moldavian language.

Education as a whole tells more noticeably on the attitude toward internationality marriages than on the attitude toward internationality contact on the job and is probably stronger in the countryside than in the city. Obviously, here one feels the greater national exclusiveness of the rural inhabitants in the past and for this reason increased education under today's conditions which has been combined with the overall sociocultural growth and well being of the countryside has produced an obvious effect.

In the Russians and Ukrainians, the interethnic sets in the sphere of production contact for practical terms depend little upon education (these are somewhat less favorable only in the group of uneducated which does not exceed 4-5 percent) but the predisposition for internationality contact in everyday life for these nationalities in the more educated groups increases (70 percent of the Ukrainians with a secondary and higher education feel that nationality is unimportant in marriage and 55 percent in the groups with an education up to seventh grade; among Russians such an opinion is held by around 80 percent of the persons with a higher and secondary education and around 70 percent for those with an education up to seventh grade).

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In the city where the possibilities for internationality contacts are greater, internationality friendly intercourse is wider among the more educated groups of the population (particularly in the young and middle-aged) (see §1).

Education is one of the indicators of the cultural level of people and, of course, it not only broadens the range of cultural views and contributes to the forming of internationalism in their views and conduct. As a rule, the more educated people more often read sociopolitical and artistic literature and are acquainted with the art of other peoples. This provides a basis for a broader historical view of the experience of neighboring peoples, that is, it broadens the approach to understanding events and phenomena. The mastery of Russian as a language of internationality contact and the spread of bilingualism operate in the same direction. This not only facilitates the direct contacts between peoples from different nationalities but also broadens the general culture of people and makes it possible for them to know more about other peoples and respect them.

The results of questioning have shown that with a broadening of the cultural and sociopolitical knowledge of people, as a rule, they relate more favorably to internationality contacts. Thus, among Moldavians and Russians who regularly attend theaters and read artistic literature, there are more people who do not give significance to nationality in professional and family contacts (by approximately 8-10 percent). Even more noticeably a cultural viewpoint is tied to the attitude toward internationality family contacts.

For rural inhabitants the amount of cultural information is a more significant factor from the viewpoint of their interethnic orientations than for the urban inhabitants. But in the countryside culture first of all has a beneficial influence on the informal attitudes of persons from the different nationalities (if the link between the viewing of TV broadcasts, the reading of artistic literature and the attitude toward internationality production contact as calculated in coefficients for the relationship of Yule features is statistically insignificant, in terms of family contacts it equals 0.5; 0.48).

As for the particular features of the impact of cultural information on interethnic attitudes in the concrete socioprofessional groups, for the Moldavians (in the cities) there is a more noticeable predisposition for internationality contact among those workers in physical labor, including with low skills, who not only regularly follow the TV and radio news but also actively read artistic literature, regularly attend the theater, that is, are accustomed to a culture which is more complex in content. This confirms the conclusion drawn already from the materials of the ethnological research in the Tatar ASSR that the range of cultural measures eliminates narrowness in the approach to internationality contact among the less skilled strata of the population (and the less educated).

Here we can add that for the national groups in which a rather high cultural level has already become stable, just an increase in the amount of general cultural knowledge, as statistical calculations indicate, now do not play a marked role. Only a substantial increase in more complex cultural information tells on their interethnic sets. Thus, in the absence of national prejudices in virtually an absolute majority of the Russians, still among those who constantly read artistic literature and show a lasting interest in the theater, the range of unprejudiced persons is even wider.

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While previously ordinary cultural and educational activities were important for surmounting national prejudices, now these can produce results even among the less educated strata of the population and in regards to a majority of the workers it is possible to count only on the effect of the directed propagandizing of internationalism and the indoctrination of humaneness and profound inner intelligence which do not make it possible to relate to other peoples except as to one's own.

The question arises: are internationality attitudes related to national orientations in culture?

National-cultural orientations as a whole are a broad concept. They include the attitude toward the professional national culture, toward folk culture surviving in the traditions of the past, including in the standards of conduct, customs and rites. If one were to speak about a system of traditional standards of conduct and orientations, then the sets for interethnic contact, primarily in the domestic sphere to a certain degree are interrelated with them.

Among those Russians, Moldavians and Ukrainians who do not feel it necessary to seek the approval of their parents for marriage, who feel it possible to hold a wedding without the traditional rite and among those who do not celebrate religious holidays, there are 10-15 percent more persons who favorably view mixed nationality marriages.

In a system of traditional culture, as is known, "living" and "retreating" forms survive. For example, parental advice for marriage for Moldavians and Russians (this is done by over 40 percent of both nationalities) or the observing of national wedding customs for Moldavians (over 70 percent observe them), these are living traditions. At the same time, the religiousness of the population which previously was closely interlinked with national prejudices is retreating, as has already been said, into the past.

The link between the preferences for intranational contact and the forms of traditional culture, although relatively noticeable, in the future will most probably disappear. In any event, the decline in the link between these features in the younger and more educated groups indicates this.

Naturally, the institution of traditional culture is more resilient in the everyday life of the rural population. For this reason, the further overcoming of national exclusiveness in the Moldavian countryside to a greater degree than in the city involves the eradicating of traditions and religiousness which have survived here. Thus, the various elements of culture, depending upon religious circumstances, to a varying degree can influence internationality contacts.

The similarity of traditional culture is capable of significantly facilitating the daily internationality contact. In Moldavia for some peoples such as the Ukrainians, Russians and Bulgarians, traditional culture has common Slavic roots and in others, primarily the Moldavians, it has maintained rather protracted historical links with Slavic culture. For this reason, with a favorable socioeconomic basis for contacts, the relative stability of traditional Moldavian culture does not tell noticeably on the contacts and this also favors completely good, friendly internationality relations.

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Professional culture is more international and it can generally impede internationality contact only if it "wounds" national feelings or carries nationalistic ideas. But under Soviet conditions, its entire ideological content is aimed at strengthening contact between peoples. For this reason an orientation toward a professional culture of one's ethnos which in real life, as a rule, is combined in the Moldavian peoples with an interest in the cultures of the other Soviet nations, does not separate peoples but rather contributes to the indoctrination of internationalist views.

As a whole, the process of the drawing together of the cultures of peoples, as is presently occurring in our nation, contributes to their mutual understanding and to the strengthening of unity. Here, as has been reaffirmed by our research, the internationality relations are decisively determined by sociopolitical conditions, by the ideological atmosphere of our society and by the satisfying of the socioeconomic interests of the workers.

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There is a notion that the overcoming of prejudices is aided by the joint work of persons from different nationalities. In actuality, in the long-existing multinational collectives where roles are assigned customarily, according to professional qualities and people are linked by common production aims, ordinarily no importance is given to nationality (one has merely to recall the experience of the Donets Basin and other similar production associations). But in and of itself the national composition of a collective does not automatically influence internationality relations. In any event, in the Moldavian cities there is an equally good attitude toward interethnic contact among both the Moldavians and Russians working both predominantly in Moldavian collectives and in collectives where a majority of the employees is non-Moldavians.

The frequency of interethnic contact does not influence the internationality sets in all the socioprofessional groups.

Somewhat distinct are the interethnic sets of the Moldavians working in collectives where there are "very few" representatives of their nationality. Possibly this is due to a psychological sense of isolation from their own ethnic milieu which is uncustomary for the Moldavians. (It might be assumed that this was tied to a certain socioprofessional situation but approximately equal shares of both Moldavian workers and members of the intelligentsia work in such collectives.) This is not observed among Russians. Their attitude toward interethnic contact in collectives where there are "very few" Russians is just as favorable as in the multinational collectives.

The materials of surveys in Moldavia do not provide grounds to assume that internationality contacts on the job are closely tied to the attitude toward mixed marriages. The attitude toward such marriages rather depends upon the breadth of interethnic contacts off the job, that is, the presence of friends, spouses and contemporaries of a different nationality. The attitude toward internationality contact in the family is more interrelated to the friends and comrades around and less so to the presence of relatives who have entered internationality marriages.

The relationship of the above-given indicators of the ethnic milieu and the sets of internationality contacts in the family sphere differs in the socioprofessional

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groups. In the city (Kishinev) the influence of kinship contacts is of practical importance only in the group of unskilled workers, but for them the circle of friends is of less importance. In all the other socioprofessional groups, on the contrary, the attitude toward internationality contacts in the family is related to the circle of friends and does not correlate with the internationality kinship contacts.

From the standpoint of the relationship of internationality sets with the various spheres of interethnic contacts, the contemporary countryside as a whole does not differ from the city. Here the group of friends and not kinship relations is of greater importance.

The present Moldavian villages although more uninational in comparison with the city (over 70 percent of the persons questioned work in virtually uninational collectives), but almost one-half of the rural inhabitants questioned have persons of other nationalities among their circle of friends and a third of them have relatives who have entered nationally mixed marriages. Naturally, internationality contacts are wider in the large villages as they are more often multinational and their link with the cities is closer.

The Moldavian villages over the last decades, as has been pointed out in the first sections of the book, have rapidly altered their social make-up and cultural milieu and this has been the basis for increasing social situations of internationality contact that are similar to the city. The better the situation existing in the labor sphere of the way of life, the more friendly the attitude toward internationality contacts on the job.

The demands on the conditions of production activities have increased noticeably for the rural inhabitants (see Chapter II). For this reason, it would scarcely be right to assume that the measures of socioeconomic control for interethnic relationships are less significant in the countryside than for the city (in comparison with the cultural and educational measures).

As the research materials indicate, under present-day conditions the greater adherence of the rural inhabitants to traditional culture has virtually no tie with the attitude toward internationality contact on the job but to a certain degree does influence the attitude toward family contacts.

Thus, many specific circumstances in different social milieu and situations are of importance for the climate of internationality relations with the determining significance of the socioeconomic and political conditions inherent to the social system. In order that the measures aimed at further strengthening internationalism in the views and conduct of people be effective, they should be differentiated in terms of the specific social situation. This is why it is advisable to constantly study internationality relations in the different national areas and in all social and demographic groups.

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The intensity in the integration processes for the spiritual content of the way of life does not impoverish the national forms of culture. While the culture is transformed and modernized, this is primarily not at the expense of the national forms.

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The languages and the professional types of art such as music, dance and literature are developed in expressing (maintaining) the national specific features. With the preservation and modernization of their own natural cultural resources, the Moldavians, Russians, Ukrainians, Gagauzy and others at the same time more and more widely assimilate the "assets" of other nations. The mastery of Russian by the indigenous nationality of the republic has accelerated particularly noticeably. In the younger generation virtually 90 percent of the urban Moldavians and 70 percent of the rural inhabitants speak Russian without any great effort. Having mastered Russian, the Moldavians continue to actively use their own mother language. Thus, the coefficients for the link of the "nationality" feature and the "culture" block feature" are not merely the most significant but also stable.

The relationships between the "nationality" feature and the total indicator (block feature) of the "family and family relations" are changing in a different direction. As was shown by the total coefficient for the correlation of information, national specific features are still relatively expressed in the sphere of family and domestic relations. As was shown in the research, this is expressed both in the employment of women, in the assigning of roles in the family and in family-domestic relationships. It can be assumed that the family and domestic sphere is relatively more sovereign and has its own opportunities for maintaining the "nucleus" of traditional culture. The overcoming of elements which do not correspond to modern standards in this area is an important indicator of the internationalization and the establishing of common traits in the way of life.

In Moldavia this process, of course, is facilitated by the commonness of the cultural and domestic traditions of the peoples inhabiting it. Among all the ethnic groups of Moldavia, the nuclear family predominated with largely similar standards of relationships. Nevertheless, here certain differences are apparent between the peoples of Moldavia although they have a "retreating" nature. Judging from the ethnosociological materials, among the Moldavians and even more so among the Gagauzy, as yet there is a relatively stronger traditional view of the family the absolute value of which is higher for them than among the Russians, Ukrainians and Jews in the republic. The Moldavians are more active in utilizing their free time in the interests of the family, they are less permissive and less willing to justify the possibility of divorce and maintain rather close kinship contacts. The role functions in the Moldavian and Gagauzy families between husband and wife are more traditional than among the Russians, Ukrainians and Jews. It is no accident that the family and the number of children for Moldavians are larger than for the Russians, Ukrainians and Jews. Among the urban Russians only 13 percent have three and more children, while among the Moldavians in the city 25 percent have such relatively large families and 38 percent in the countryside. Of all the peoples of Moldavia, the Gagauzy have the largest families and traditional family relations are stronger also among them.

Of course, the relative persistence of traditional relations in the domestic sphere has a more and more residual nature and over the long run will gradually be evened out. It is no accident that the differences in the number of children between the peoples are apparent because of the older generation while among the younger these gradually are nullified. Among the young urban Moldavians 18-29 years of age the number of children is the same as among the Russians. Two-thirds of both nationalities in this age group do not have children while among a predominant majority of the Moldavians and Russians who do have children, there is just one child and only

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7 percent (the share coincides!) of the Moldavians and Russians have two or more children. A rather rigid dependence is observed between the number of children and education and occupations. The more active the socioproduction functions of a person the more quickly the historically caused domestic traditions are eliminated and this is also reflected in the number of children. In the group of creative intelligentsia among the Moldavians, Russians, Jews and Ukrainians, regardless of age there are equally few children. As a whole the number of children declines more rapidly than the sets related to the assigning of family roles and to an understanding of a woman's function change.

It is quite apparent that the increase in socioproduction and cultural activity, particularly among women, narrows the place of the family in the orientations of life and this is reflected in the number of children and the way of life as a whole.

Of course, it can be stated that the "labor expenditures" in the way of life, including in "family" life as a whole are reduced by the shortening of the working day and the improvement in domestic services as well as by the intensification of social indoctrination functions. But this is also accompanied by a rise in the social and leisure activity of man (the parents) and at the same time by increased demands on the raising of children. Although a child physiologically matures more quickly than in the past, on the social level--since the social demands are growing and becoming more complex--it later is capable of joining in social life and performing active roles as now additional and diverse training is needed for this. While previously "children were raised" only in their childhood, now this also occurs in adolescence and often even later. The increased qualitative demands on childraising are reflected in the number of children. Due to the fact that the labor intensiveness of childraising and the demands on it in fact grow, a person to a certain degree is objectively confronted with a dilemma: social activity or children, and solves this dilemma by compromise and to a certain degree at the expense of the number of children.

In actuality, the potential of opportunities and the interests of an individual is not infinite. In encountering the problem of the "reproduction of man" not only physically but also socially (and this, per se, is the basic function of man), a person is confronted with the dilemma: for some it is more admissible and attractive to have and raise a child while for others the creation of conditions for its social indoctrination and growth is more important. Those who decide not to have and raise children should make a greater effort for society for its progress and for improving living conditions and the reproduction of mankind. Of course, in either instance false criteria for the indoctrination and forming of the individual are not to be excluded, but these deviations are possible equally in both an individual and social decision.

In one way or another, the inverse dependence between the number of children and social activity can be traced in all stages of the path of life. The sociological materials presented for the republic's urban population aptly illustrate this. In actuality a person who has a lower education and a more passive socioproduction life has more children. More than one-half of the persons who do not have children (57 percent) are improving their education, while the figure is 44 percent among those who have one child, 33 percent with two children, 20 percent with three and 10 percent with four. Among those not having children almost one-half is engaged

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in social work while the figure for those having one child is 46 percent, 39 percent with two children, 23 percent with three and 11 percent with four. Quite understandably social roles (for example, the influence on solving important questions in the collective) and leisure activities change correspondingly. Persons with many children, as is reflected by the materials of the research, much less are engaged in sports and amateur artistic activities in their leisure time, they read less artistic literature, are more rarely at the theaters and so forth. Of course, all of this is due to the fact that there are more older persons among those with many children but approximately the same ratio in the allocation of social roles and cultural activity is observed in the same age and professional groups, and not only for women but even for men. For example, in the middle generation (30-49 years), among the males involved in physical labor and having one child, 40 percent continue to improve their education, while with two children the figure is 32 percent and with three and more 21 percent; among those engaged in mental labor the number of persons furthering their education is of course greater, but the dynamics of the dependence upon the number of children is approximately the same (respectively, 72, 64 and 33 percent). This dependence is observed even more, of course, among women and among the Moldavians and Gagauzy it is more expressed than among the Russians, Ukrainians and Jews.

Thus, the existing socioprofessional structure, education and cultural activities limit the standards of traditional family functions related to the number of children. In this sense, as can be judged from the younger generation, the differences between persons from different nationalities are rapidly disappearing. Over time the sociodemographic features, when fully freed from the "national influence," will operate completely in a "pure form." These prospects which to some degree have been disclosed by our research are shown in Fig. 13.

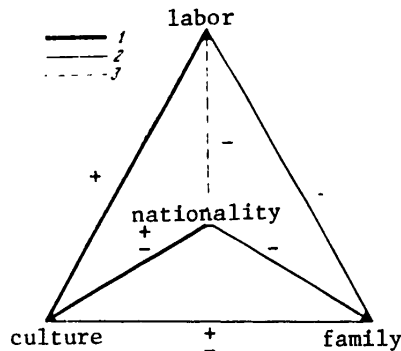


Fig. 13. The relationship and prospects of transforming the feature of "nationality" and the "labor," "culture" and "family" block features.

Direction of relationship: (+) increasing relation; (-) diminishing relation; (±) mixed relation (diminishing for some features, increasing for others).

Intensity of relationships: 1--Most significant, 2--Significant, 3--Insignificant

The relative dominance of common sociodemographic features (including "sex") over the "national ones" reflects the process of the internationalizing of the way of life. The all-round development of man is a sort of total expression of such internationalization. The task set in the program of improving the social conditions is needed, of course, not for itself but rather for man and for his all-round development. The research has reflected certain results of such changes. In a comparison of the generations or, more accurately, the age groups, we can see that the share of diversely developed people in each nationality is growing. Culture and education are growing,

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social roles are becoming more complex and interests are becoming more diverse. Conditionally we have endeavored to isolate a collective image of the most diversely developed man. As the indicators for the development of a person and his activity, we have isolated the following: (1) the growth of education and skills, (2) social work, (3) participation in sports or amateur artistic activities, more precisely, activities not related to professional life, (4) the constant reading of literature, (5) the raising of children. The full set of these five features has been conditionally viewed as a collective indicator of diverse development. An exception for one of the features was permitted. Correspondingly the population has been classified into groups of absolutely (with a full range of features) and relatively (with an exception for one feature) completely developed. We have endeavored to ascertain how representative are the people with complete and incomplete sets of these traits in the various demographic, socioprofessional and nationality groups. It has been discovered that all the isolated indicators, if one excludes the "number of children," are characteristic for approximately one-third of the men and one-quarter of the women in the city and for 12 percent of the men and 9 percent of the women in the countryside. National differences virtually were not felt (see Table 4).

Table 4*

Proportional Amount of Diversely Developed Urban Population
(by nationalities)

	I	Including:	
		II	III
Moldavians	34.4	14.6	3.2
Russians	39.0	25.5	6.9
Ukrainians	42.9	26.8	8.1
Jews	36.4	23.7	2.5

*Explanation: I--Share of persons possessing all established traits of diverse development and also not having one of the traits; II--Share of persons possessing all the isolated traits as well as those not having one of the traits but with children; III--Share of the population with complete (within the materials of the research) set of traits for diversified development and at least two children.

The main thing is age. The younger the population the more harmoniously it is developed. Among the youth 20-24 years of age in the city more than one-half combine the listed interests and occupations (excluding, of course, the having of children) and in the countryside, approximately one-fifth. This ratio changes for the age groups consistently: in the older age groups their share declines sharply both in the city and even more in the countryside. Naturally, this activity is closely tied to the type of labor: among persons engaged in mental labor it is relatively significant (see Table 5).

At the same time it is perfectly obvious that, as was pointed out, a combination of positive, to some degree ideal traits in the behavior of a person in all the basic

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Table 5*

Diversely Developed Population in Different Social and Demographic Groups
(in % of Total Number in Each Group)

	City			Countryside		
	I	Including		I	Including	
		II	III		II	III
Total population:						
Men	40.4	24.6	6.5	8.2	5.2	1.7
Women	33.6	16.3	3.7	9.3	3.6	1.3
18-29 years of age	56.5	12.1	0.6	17.0	4.3	0.4
30-49 years of age	35.1	30.8	8.6	7.6	6.1	2.9
50 years and older	14.9	12.3	4.4	0.9	0.7	0.3
Engaged in physical labor	18.3	10.2	2.2	4.5	1.5	0.4
Engaged in mental labor	62.1	34.1	9.2	50.9	31.8	13.2

*Key to Roman Numerals same as in Table 4.

spheres of the way of life is an indicator of harmonious development. Labor activity should be intensified not by extending the working day but rather by the quality of labor; the number of children is declining but the demands are growing upon the upbringing and all-round development of the child; the time for leisure activities should be not so much increased as qualitatively transformed.

This is all true enough but here the rational proportions cannot be violated, that is, the "quality" should not be allowed to prevail at the expense of a rational "quantity."

At the same time, the necessary standards are violated precisely in such an important sphere as family life. At present, we are observing, as was already pointed out, a disruption in the standards of natural reproduction. Here the more skilled the person is the more marked these disruptions, that is, the deviations from the naturally necessary standards. It is obvious that the reproduction of man, the birth and upbringing of children cannot help but be included in the harmonious development of society. It is scarcely possible to exclude this function or not to consider it, as is sometimes done in theoretical work devoted to the forming of the individual. The growth of culture and of material prosperity create the conditions for the reproduction and education of people, but the functions of creating these conditions and the reproduction of man itself cannot be separated on a mass scale. Such a "division of labor" in the forming of man, on the one hand, and the creation of conditions for such formation, on the other, is of course unacceptable. For this reason the optimizing of sociocultural development for the Soviet nations requires attention to the questions of the birth of children and education. On this level there must be not so much a moral (the longer the more active) but also effective material encouragement for the raising of children. This is also the aim of state policy which is oriented at encouraging the birth of children. In essence, this is the dominant and permanent policy of the Soviet state.

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The harmonious development of man has many social mediations. Such development of people from different nationalities is, in particular, both a condition and expression of improving internationality relations,

As a whole, the experience characteristic for Moldavia of establishing and developing international common-Soviet traits in the way of life of people from different nationalities is typical for the entire nation. But typical does not mean the same. The uniqueness in the domestic and spiritual culture of the nation's different peoples influences their way of life and social conduct in the broad sense of this word.

In the southern republics, from Moldavia to the Transcaucasus and particularly toward Central Asia, the traditional standards of conduct are more apparent, particularly in rural localities where the vestiges of the past are stronger and internationality contacts more limited. This is reflected in all aspects of social conduct. Even such active forms of social conduct as migration and social mobility are directly correlated with the components of everyday culture. The more active the migration, the smaller the family and vice-versa. The size of the family and migration from the countryside are in an inverse dependence. The largest share of migrants is among the Russians, Lithuanians, Belorussians, Latvians and Ukrainians; an average share is found among the Kazakhs and Moldavians while the smallest is among the peoples of the Transcaucasus and Central Asia. The indicators of social mobility, particularly for women, show the same correlation. The share of women performing active production roles, like the number of migrants, is particularly high in the Baltic followed by the RSFSR and then Moldavia; in last place are the Central Asian republics. For example, while in Estonia more than one-half of the production roles requiring mental labor (in the countryside) are performed by women, in Moldavia the figure is one-fifth while in the Central Asian republics not more than 10 percent. The average size of the family changes in an inverse proportion. In Estonia where there is the largest percentage of women employed in skilled labor, the average family size is the smallest with 3.1, in the RSFSR it is 3.8, in Moldavia 3.9, Uzbekistan and Turkmenia it is 5.8-6 persons, that is, the more the women employed in skilled labor the fewer the children and the smaller the family (a correlation of 0.96). The unique features of domestic culture in the various peoples of course influence all aspects and all spheres of the way of life.

The research has reconfirmed the unity and at the same time the national variation of the way of life among the Soviet peoples, the relationship and interdependence of its various components. With the rapid transformation of the social bases of culture and with the active and effective policy of international integration among the peoples, national uniqueness has been preserved and this is relatively more expressed in the cultural and domestic sphere of the way of life. The fact that, in borrowing many values from international life and in acquiring international traits, people do not lose their national specific features in the way of life contributes to their mutual enrichment and to the broadening of the general cultural fund of the Soviet international community. The historic transformation and internationalization of the various aspects of the way of life do not violate the ethnic specific features which in one or another manifestation (or one or another degree) are preserved and expressed in the various elements of culture.

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SOCIOLOGICAL STUDIES AID IN SELECTION OF LEADING WORKERS IN GEORGIAN SSR

Moscow OBSHCHESTVENNYYE NAUKI V SSSR: SERIYA I, PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 3, May-Jun 82 pp 140-144

[Review by I. L. Vartanov of the book "Deyatel'nost' partiynykh organizatsiy po podboru i vospitaniyu rukovodyashchikh kadrov v trudovykh kollektivakh" (Activities of Party Organizations in Recruiting and Indoctrinating Leadership in Labor Collectives) by R. D. Bugianishvili, Tbilisi, Sabchota Sakartvelo, 1981, 180 pages.]

[Text] In the party's policy of recruiting and promoting leadership personnel [executive], one of the main principles is its class nature and reliance on the working class. Over recent decades the party has done a good deal to broaden the sphere of use of intellectual labor in "direct production." The introduction and operation of modern technology requires a necessary secondary and often higher education. Thus, in Georgia around 1,400 workers with a higher education are industrial workers who are specialists at industrial enterprises. Highly educated and politically informed workers comprise an important reserve for promoting the workers to leadership positions. However, sociological research at three enterprises in Tbilisi has disclosed that only 50 percent of the persons questioned feel the constant concern of the party organization for their professional and cultural-technical growth.

The monograph examines the most important forms and methods employed by party organizations, in particular in Georgia, for widely involving the workers in the management of production, the state and society. These are primarily the Georgian trade unions which are "one of the leading detachments of the Soviet trade unions" which bring together 2,306,500 persons, including 1,250,000, or 54.2 percent of all the trade union members, who are workers (p 32). Then come the permanent production meetings (PDPS) concerned with the questions of improving economic activities at the enterprises. While in Georgia in 1976 there were 2,237 PDPS including a membership of 91,300 persons, in 1979 the analogous indicators were 2,549 and 185,400 persons. Some 72.7 percent of the PDPS membership is representatives of the working class. The scientific-technical societies (NTO) are still another effective means for increasing the level of scientific-technical knowledge and production skills of the workers. The collectives of several major enterprises in the republic, including the Rustavi Metallurgical Plant, have come forward with the initiative: "Each NTO Council is to be a Staff for Seeking Out Production Reserves." This initiative supported by the Georgian Communist Party [GCP] Central Committee has brought good results. For example, in the republic in 1978, more than 30,000 workers participated in rationalization and invention work and the total economic effect from the introduction of the inventions and rationalization proposals was around 65 million rubles.

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In increasing the creative activeness of the workers an important role is also played by "making each worker aware of the questions of the state of production and the prospects of its development" (p 39). In the author's opinion, where these questions have been raised to the proper level, labor and social activeness among the workers is much higher. In desiring to demonstrate the interdependence of these parameters, the researcher has given the results of questions asked by him at the following enterprises: Elektrovozostroitel' [Electric Locomotive Builder], Stankostroitel' [Machine Tool Builder] and the aviation plant. To the question: "Does the leader sufficiently inform you about production and the prospects of its development?" Affirmative answers were given, respectively, by 82.6, 76.8 and 85.3 percent. To the second question of whether the immediate leader provided help to the workers in elaborating technical and economic feasibility studies and carrying out socialist obligations, personal plans for increasing labor productivity and improving product quality, an affirmative reply was given by 67.8 percent of the persons questioned at Elektrovozostroitel', 65.7 percent at Stankostroitel' and 78.5 percent at the aviation plant. Finally, to the third question of "Does your immediate leader listen to your proposals and critical comments and does he respond correctly to them?" For the corresponding three enterprises, 84.3, 85.4 and 85 percent of the persons questioned replied affirmatively.

The monograph emphasizes that the admission of leading workers to the party is "an unique but very important step for involving the best trained of them in managerial activities and is a necessary prerequisite for forming leading workers from them" (pp 45-46).

The training and promoting of workers to the leadership of party and production bodies remains a leading trend in party cadre policy. The Plenum of the GCP Central Committee in July 1976 pointed out that over the 3 years preceding the plenum alone, in the republic 546 workers had been promoted to leadership positions in the party raykoms and gorkoms. Sociological surveys among the low- and middle-leaders at the Tbilisi Elektrovozostroitel' and Stankostroitel' enterprises and at the aviation plant indicated that, respectively, 16.7, 27.4 and 30.1 percent of the persons questioned had begun work as ordinary workers. Here is visual confirmation, the author says, that the leaders of the party, soviet and economic bodies are not only a technocratic "elite," as certain bourgeois ideologists assert, but are "the best, most talented and competent representatives of the working class and the people as a whole" (p 53).

In the monograph much attention is given to the question of training and indoctrinating a leadership reserve. The work describes the experience of the Tbilisi GCP Gorkom. "The search for candidates to hold as a reserve for the position of the gorkom nomenclature upon the assignment of the gorkom secretary was carried out by the gorkom section" which scouted the given sector (p 86). Then the organization sector was involved in a preliminary examination of the selected candidates, investigating among other questions, such ones as the composition of closest relatives, their occupation, attitude toward labor and to state discipline and so forth. In the next stage, when the candidates were included in the reserve, there was a "testing for the actual suitability of the candidate for working in the positions of the gorkom nomenclature." Along with an assessment of the professional and political qualities there was a "study of the way of life of the candidate, his relations with the leadership and comrades of equal rank... conduct in the family and in everyday life and the determining of his moral qualities" (p 87). After this, there

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followed a series of trial training periods in responsible work (over a certain period of time), with the next stage of establishing the public opinion about the candidate (the questioning of superior leaders, subordinates, leaders of public organizations and so forth) and, finally, the examination and approval of the candidate as a reserve of the party gorkom at a session of the party committee or bureau or at a meeting of the aktiv or collective where the given candidate was directly employed.

According to the author, "the creation of a viable reserve for promotion is not only a personnel problem but also a social one organically linked to the creation of a good moral-psychological climate" in the labor collective (p 95). Practice confirms that if a worker is confident in the prospects of his growth and in obtaining "more responsible work" in time, he will not leave the enterprise. Thus, the problems of stability and the growth of leading personnel are solved more successfully.

The periodic certification of leading, engineer and technical workers and other specialists is also an effective means. At the same time certification activates the involvement of the labor collectives (in the person of its representatives) in personnel work. In Georgia, definite experience in studying and forming a personnel reserve has been acquired in this manner. From the results of the conducted certification in the republic, of the 108,000 specialists more than 91 percent were judged as suitable for the positions held, around 3 percent were recommended by the commissions for a promotion while an insignificant portion was considered unfit for the position held. At the ministries and associations of the Georgian Ministry of Light Industry they have introduced "a new scientifically based procedure for evaluating the professional qualities of the employees" (p 109). Thus, a leader who has undergone certification is graded for 22 criteria using tests which define his ideological-political level (5 criteria), professional competence (6 criteria), attitude toward work (4 criteria) and organizational abilities (7 criteria). Characteristically, the author notes, even in the course of certification carried out in this manner everywhere they noted a strengthening of production discipline and increased activity and responsibility of the persons being certified for the assigned job.

The GCP Central Committee gives unflinching attention to the Marxist-Leninist and economic education of the personnel. However, in the republic only 14 percent of the higher level leaders and 25 percent of the middle level are engaged in improving their skills, while more than 3,000 leaders (from the deputy ministers to the directors of large republic enterprises) virtually are not improving their skills. In the aim of eliminating these shortcomings in the republic, an Institute for National Economic Management under the Georgian State Committee for Science and Technology has been set up. In working in close contact with the Academy for the USSR National Economy, the institute should improve the skills of the higher level executives on a basis of modern programs and advanced forms and methods of instruction.

As a whole the work of the republic party organizations to improve the skills of the middle- and lower-level management personnel is carried out in three areas. The first is to increase the educational level of the leaders who do not have a higher or specialized secondary education. The second is to have the leadership with a higher or specialized secondary education master such areas of knowledge as economics, the scientific organization of labor, production management, labor law, psychology, pedagogics and so forth. The third is the constant updating of the leaders' knowledge during all their professional activities.

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INTEREST IN 'NOBLE' ANCESTORS MUST BE COMBATED

Moscow OBSHCHESTVENNYE NAUKI V SSSR: SERIYA I, PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 3, May-Jun 82 pp 166-167

[Review by I. L. Vartanov of the article by R. Kosolapov "Current Affairs Journalism and Ideological-Moral Indoctrination" in the book "Gorizonty publitsistiki: opyt i problemy" (The Horizons of Current Affairs Journalism: Experience and Problems) compiled by V. K. Arkhipenko with an editorial board of P. F. Aleksayev and others, Moscow, 1981, pp 6-24]

[Excerpt] Strict succession and consistency and the forming of collectivism against individualism are a most important task in party current affairs journalism. It is particularly important to remember this now when certain unpleasant trends are beginning to appear. Thus, in certain circles of the intelligentsia we can observe a craze "to seek out among one's ancestors persons of aristocratic origin" (p 20). There has also been a gravitating toward the rehabilitation of odious individuals. "Prince Kurbskiy and Nicholas I--good patriots? Salieri did not poison Mozart? Even a moral opposing of the image of Salieri to the image of Mozart from the viewpoint of indoctrination is more precious than disclosing any specific criminal deeds..." (Ibid.).

Current affairs journalism also should not overlook attempts at a positive comparison between small-scale production and large-scale production; this trend can also be traced both in the "village prose" and also partially in science and practice.

The process of indoctrinating the new Soviet man presupposes a decisive struggle against such a negative phenomenon as self-interest and money grubbing. It is no secret that some people derive their material prosperity from "not completely socialist sources" and this gives rise to cynicism. Consequently, the task is to achieve the shaping of reasonable needs among which "a growing need for labor" would play the dominant role.

The ideological struggle is a most essential concern in party current affairs journalism. The author cautions that detente at no stage provides a pretext for euphoric moods or the dulling of class awareness. In the dispute against Western opponents it is essential to firmly show the inevitable demise of capitalism as a hopeless system and, on the other hand, to bring out the prospects and advantages of socialism.

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In the absurd dispute about the "rights of man," Western ideologists endeavor to force us, the author writes, into a position of inferiority. "Our task is to drive them into a position of inferiority and be a mirror for the perversions of capitalism" (pp 22-23).

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TELEVISED PRESS CONFERENCES BY SOVIET LEADERS USEFUL FOR PROPAGANDA EFFORT

Moscow OBSHCHESTVENNYE NAUKI V SSSR: SERIYA I, PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 3, May-Jun 82 pp 172-173

[Review by I. L. Vertanov of the article "Invade Life," by I. Brodskiy in the book "Gorizonty publitsistiki: opyt i problemy" (The Horizons of Current Affairs Journalism: Experience and Problems), compiled by V. K. Arkhipenko; editorial collective P. F. Alekseyev, et al, Moscow, 1981, pp 200-206]

[Excerpt] We, I. Brodskiy says, see our task in using the television and radio broadcasting media for "actively invading life," to eradicate the negative phenomena in it and thereby make it better and brighter. The central place in many TV and radio broadcasts (the author is the chairman of the Sverdlovskaya Oblast Committee for Television and Radio Broadcasting) is held by the problems of morality and morals. Practice confirms that a broadcast is successful precisely when "that hot, 'painful' point has been chosen for it, that urgent moral problem which cannot help but touch a raw nerve because it is universal and concerns and excites people" (p 204). This can be achieved in television press conferences which involve, on the one hand, the TV viewers and, on the other, the leaders of the party and soviet bodies. There has been a great propaganda in that from such series of broadcasts as "We Answer Your Letters," "The Juvenile, a Difficult Situation" and "A Frank Talk" or on the radio "Evening Talk." The main thing in such broadcasts is a delicate and psychologically convincing analysis of characters, events and facts. Only in this instance, in the author's opinion, can the reader or listener himself correlate what he has heard and seen with his own experience in life and draw the necessary moral conclusion which has been "preprogrammed by the journalist." This requires that the TV and radio commentator find the most vivid images, the most expressive words and be "quite an artist." "Artistry, as TV practice indicates, is a necessary property for a commentator" (pp 205-206). This is that measure of emotional and expressive feeling, the "organicness and charm" without which any depth of thought, the author emphasizes, remains in vain, a "thing in itself."

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NEW BOOK ON CAREER VALUES OF SOVIET STUDENTS

Moscow OBSHCHESTVENNYE NAUKI V SSSR: SERIYA I, PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 3, May-Jun 82 pp 120-127

[Review by P. I. Shlemin of the book "Sovetskoye studenchestvo: sotsiologicheskii ocherk" (The Soviet Students. Sociological Sketch) by L. Ya. Rubina, Moscow, Mysl', 1981, 207 pp]

[Excerpt] The third chapter is "Socioprofessional Orientation of the Student Youth." The life plans link the subjective aspect of the process involved in reproducing society's social structure with the objective situation. Here the total of individual aspirations does not always adequately reflect the social needs of society.

Results of sociological research have shown that the decision to obtain a higher education was taken 3-4 and more years prior to admission to the VUZ in 52.7 percent of the respondents questioned in 1973 and 49.2 percent in 1977. However, one-third of the students decided this question a year or less before (p 84). However, one-third of the students made their final professional choice during the year before admission, and 11.6 percent directly in submitting their documents to the VUZ. Consequently, "initially the plan is formed for a certain social position and then for a profession which will ensure this" (p 87). The conformity of the future specialty to abilities and interesting work were mentioned as the predominant motives for admission to a VUZ. Such reasons as "the lack of other choices," "the proximity of the VUZ to the place of residence" and "the availability of a dormitory" described those students whose plans had assumed a corresponding focus a year or less before admission to the VUZ. This motivation can also be explained by the attitude toward higher education as a means of self-improvement and development of the personality. But the main reason is the uncertainty of personal plans expressed in the desire to continue studying.

Deviations from the mean indicators in planning activities for the period of studies among students from different social groups were disclosed only in the plans for founding a family. Among students coming from peasant families such intentions were absent. On the other hand, they had a much stronger interest in social work which was clearly insufficient among children coming from white collar personnel. As a whole, the life plans of the graduates, in comparison with the first-year students, were less linked to the three-VUZ experiences and social affiliation. The VUZ milieu shapes the socialist attitude toward labor. Among a majority of

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students in aiming at the position of a specialist there was a predominance of a high assessment of professional activity, its content and opportunities for the creative development of the individual. Only in a few plans could one see a "instrumental" attitude toward labor. An awareness of a humanistic role of education was rather high and widespread (among 26 percent of the respondents). Such a view is generally justified. At the same time, it "is related to an underestimation of the production-economic function which at present is of the greatest significance... (p 101). The gradual reorientation of the youth from study in a VUZ as the basic type of activity in life to study as a means of professional training is essential in the aim of shaping a communist attitude toward labor.

The differences surviving among the students at the moment of completing the VUZ basically have not a social origin but rather are determined by factors of the professional and skill division of labor within the intelligentsia.

Among the costs of VUZ training and planning one must put the facts that virtually one-half the graduates from the agricultural and pedagogical VUZes work in positions not corresponding to their education. The graduates of universities are not willing to work in schools and the turnover rate is high. At the same time, a certain lack of a scientific and general educational viewpoint was noted in the graduates of the pedagogical institutes and a lower degree of satisfaction with their labor. Only 30 percent of the engineers work in the specialty acquired during years of study (p 121). Diploma specialists do not show any particular interest in working as production leaders.

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NEW BOOK ON ADMINISTRATION OF MIGRATION PATTERNS

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[Review by P. I. Shlemin of the book "Rasseleniye naseleniya: (Osnovnyye, ponyatiya i metody)" (The Migration of the Population (Basic Concepts and Methods)) by B. S. Khorev and S. G. Smidovich, Moscow, Finansy i Statistika, 1981, 192 pages.]

[Excerpt] The aim of controlling migration processes in the USSR is to improve the existing network of settlements and form the unified settlement system (YeSR) of a communist society which would create uniformly favorable conditions for the life of the population in various regions of the nation. The basic tasks in the control of migration consists of the following: the most rational support for the planned location of production with a network of population points of different types and sizes; increasing the effectiveness of the settlement system, and particularly increasing the share of the most promising cities with a population from 50,000 to 500,000 persons, the forming of the agroindustrial complexes and the reconstructing of the settlement network; providing maximum conveniences for the population; improving the regional settlement systems and creating the prerequisites for the formation of a nationwide YeRS.

The shortcoming of the conglomeration theory, in the opinion of the authors, is that it presupposes the intensified development of conglomerations over the long run outside the specific socioeconomic conditions and views a conglomeration as the only effective form of urban settlement, without taking into account also the unfavorable ecological consequences of the excessive growth of the conglomerations. Under Soviet conditions, "it is essential to work not for the maximum development of the conglomerations but rather for their planned control, viewing them as one of the forms of territorial settlement systems within the limits of the scheme for socioeconomic zoning" (p 114).

The settlement system is ultimately determined by the development level of the productive forces. The more rapid growth of the latter in industry to a significant degree has caused the rapid growth of the network of cities, the increasing of their average sizes, the appearance of conglomerations and the accelerated development of the urban type settlements. At the same time, the forms of rural settlement have changed much more slowly and the level of providing the rural population with a production and domestic infrastructure is lower than in the city. From 1917 through 1977, 3-fold more funds were invested in industry per worker than in agriculture,

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while in the nonproduction sphere 11-fold more was spent per urban dweller than per rural inhabitant (p 123).

The task of reconstructing rural settlements is complicated by the sharp decline in the total number of rural population and the number of rural settlements, by the small size of the settlements, by the lack of the essential link in the development of the cities and rural population points and by essential regional features of rural settlement. Thus, in 1980, the size of the nation's rural population was 90 percent of the 1959 number (p 125). Only in 5 percent of the rural settlements did the number of inhabitants exceed 1,000 persons. A large portion of the nation's territory is outside the zone of influence of the large cities. Not more than 15 percent of the rural population lives within the limits of a 2-hour gross accessibility of the city centers (p 127). Dissatisfaction with living conditions in the countryside leads to a situation where in certain rayons the outflow of migrants exceeds the economically justified outflow of the population from agriculture. Obviously without solving the labor resource problems in the cities, it is impossible to solve the labor resource problem in rural localities. Urbanization in certain regions still outstrips the economic development of the countryside.

The authors note with satisfaction the decision of the USSR Gosgrazhdanstroy [State Committee for Civil Construction and Architecture] to refuse to divide rural population points into promising and unpromising. Such a division which was practiced up to 1980 led merely to the unjustified migration of inhabitants of the "unpromising" villages to the cities.

The fifth chapter is entitled "The Territorial Mobility of the Population." This concept is used to designate the aggregate of moves by people with any degree of duration as well as linked and not linked to a change in the place of residence and the place of employment. According to the functional feature, the territorial mobility of the people is divided into labor, cultural-domestic, official trips and recreational. In terms of time it is divided into return (back-and-forth) and non-return (resettlement). "The various forms of the migration mobility of the population are unified by the commonness of their position in the system of the territorial division of labor" (p 135). In keeping with social progress, the migration movement more and more becomes a socioeconomic necessity and as a whole increases. The measures taken administratively to restrain various migration moves can temporarily limit the nature and quantitative manifestation of this law but not eliminate the law itself.

Back-and-forth migration is of special significance. It is caused, on the one hand, by the scarcity of labor resources, by the rapid growth in the number of jobs outside agriculture, by their concentration in the cities, by the attractiveness of working in cities for rural inhabitants, by the availability in the cities of professions which are not prestigious for the inhabitants of the given city and by the insufficient rate of housing construction in the cities; on the other, by the development of all types of transportation. The back-and-forth migration contributes to a rise in the material and educational level of the rural population, it creates conditions for raising its social mobility and familiarizes them with the urban way of life. At the same time it sustains the extensive development of the economy, it worsens the qualitative structure of the labor resources at the points where the back-and-forth migrants live, it aggravates the problem of transport and other services in the cities and as a whole increases the load on the most developed centers.

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In 1975, the national indicator for back-and-forth migration was 54 percent and this exceeds the 1965 indicator by 1.5-fold. In Central Asia, Kazakhstan and Azerbaijan, the indicator of back-and-forth migration has varied from 11 to 30 percent and in the Baltic from 82 to 108 percent (p 145). The rural settlements in the zone of back-and-forth migration are population points with the best demographic indicators and with good prospects for development. At the same time, the back-and-forth migrants represent a necessary structural element of the city.

The concluding, sixth chapter is devoted to the basic concepts in a formalized description of population settlement.

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