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Man Gregorios (See p. 12)

MARCH 1987 NO. 6

Soviet Land



MOSCOW FORUM
"FOR NUCLEAR-FREE WORLD,
FOR SURVIVAL OF HUMANITY"

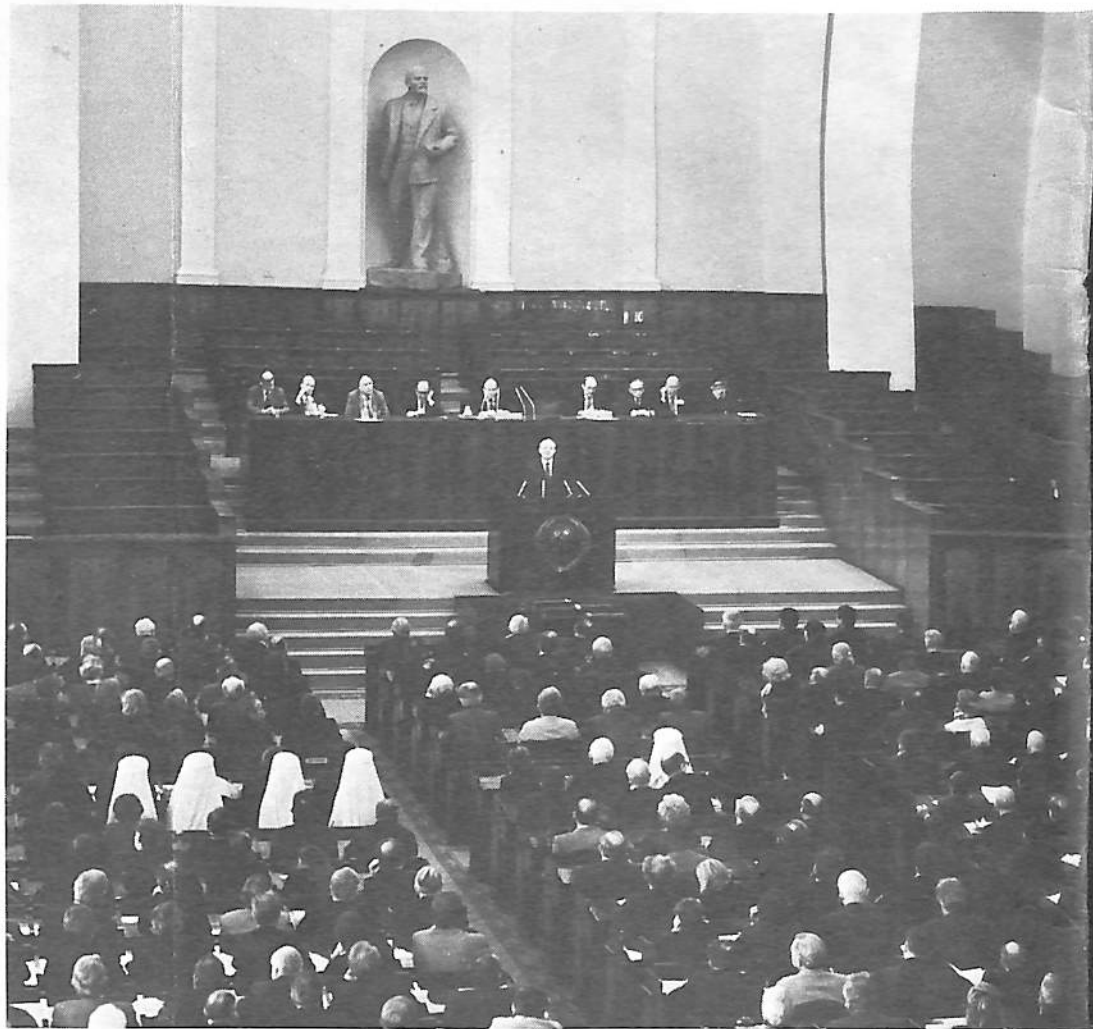
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"FOR NUCLEAR-FREE WORLD, FOR SURVIVAL OF HUMANITY"

**"FOR NUCLEAR-FREE WORLD,
FOR SURVIVAL OF
HUMANITY"—UNDER THIS
MOTTO AN INTERNATIONAL
FORUM WAS HELD IN
MOSCOW ON FEBRUARY
14-16, 1987. ABOUT 1,000
PERSONS—SCIENTISTS AND
ARTISTS, LITERARY FIGURES,
PHYSICIANS, RELIGIOUS AND
POLITICAL LEADERS,
BUSINESSMEN AND
COMPOSERS—FROM ALL
OVER THE WORLD GATHERED
FOR FREE AND UNINHIBITED
DISCUSSION OF WAYS OF
ENSURING PEACE AND
FREEING THE WORLD FROM
NUCLEAR WEAPONS.**

*General Secretary of the CPSU
Central Committee Mikhail
Gorbachev addressing the
participants of the international
forum "For Nuclear-Free World,
For Survival of Humanity" on
February 16, 1987, in the Kremlin.*

*Mikhail Gorbachev among the
participants of the forum.*



OUR PLANET CAN BE SAVED

The complicated and diverse world of today is now at the crossroads. There are many varied contradictions in it. But the conflict between war and peace prevails over all of them. Mankind has made greatest advances in its development. New vistas of civilisation are opening up before the countries and peoples in the years preceding the 21st century. But all this is called in question by the nuclear weapons which hang over mankind like the sword of Damocles.

The examples of Hiroshima and Nagasaki have shown to people what demonic power these weapons have. But the nuclear arms have become even more deadly and their stockpiles have increased by many times since that time. Furthermore, new, also extremely dangerous weapons of mass destruction have been developed and are being modernised. Nuclear militarism does not content itself with the schemes of turning the earth into a theatre of military operations but is hurrying to develop space-strike weapons in a bid to turn space, too, into an arena of war.

Time, as it were, becomes compressed with each new spiral of the arms race and as the regional military conflicts intensify. The threat of the destruction of civilisation, of the very life on earth increases, and ever less time remains to stave it off. To act immediately, vigorously and resolutely in order to raise an insurmountable barrier in the way of the forces of war before it is too late is the imperative demand of our epoch.

Exactly this desire drew the representatives of the widest public quarters from all parts of the world to Moscow to participate in the international forum "For Nuclear-Free World, For Survival of Humanity". The forum was a genuine embodiment of world public opinion. Its passionate call for defending the future of mankind, its very existence sounded weightily and convincingly.

It is symbolic that the forum was held in the city where a specific and realistic programme of eliminating nuclear weapons by the year 2000 was offered to the peoples and states thirteen months ago. The 27th Congress of the CPSU qualified the implementation of this programme as the central trend in the Soviet Union's foreign policy in the years to come. The Soviet statement of January 15, 1986, has become the starting point in the intensification of the struggle for saving civilisation from destruction.

The forum for a nuclear-free world was held at a time when essentially revolutionary changes are under way in the Soviet Union. They are of immense significance not only for the Soviet society, for socialism as a whole but also for the entire world. Experience shows that the foreign policy of the CPSU and the Soviet state at the present turning-point is more than ever before determined by domestic policy. Indeed, in order to make it possible for the people to fully concentrate on constructive endeavours to improve the country, the Soviet Union needs lasting peace.

Carrying out reorganisation, speeding the socio-economic development of Soviet society, socialism extends once again an invitation to the other social system to compete with it peacefully, firmly believing that such competition will contribute to universal progress and benefit the cause of world peace. But for such competition to take place and unfold in full measure in civilised forms worthy of humanity, a new outlook and new methods of solving international problems are needed.

What is needed above all is a new thinking to meet the inexorable realities of the nuclear-missile age. To discard the very thought of a possibility of nuclear war, to prevent an arms race in space and to end the arms race on earth, to reduce nuclear arsenals,

eventually leading to freeing the planet of nuclear weapons—such are the imperatives of the times.

"We rejected any right for leaders of a country, be it the USSR, the USA or others, to pass a death sentence on mankind," Mikhail Gorbachev said in his speech at a meeting in the Kremlin with the participants in the forum. "We are not judges and the billions of people are not criminals to be punished. So the nuclear guillotine must be broken. The nuclear powers must overstep their nuclear shadow and enter a nuclear-free world, thus ending the alienation of politics from the general human norms of ethics."

Today, international relations are made soulless by the worship of force and militarisation of mentality. What is needed is to humanise international relations, to make them civilised. It is not easy to fulfill this task, however. There are very influential circles active in the NATO camp, primarily, in the USA. They have grown accustomed to putting the stakes in their relations with other countries on crude militarist force. Still viewing the world as their domain, those circles would like to make diktat and arbitrary rule the standards of foreign policy. The incumbent Washington Administration has refused to avail itself of the historic chance which the Soviet Union offered by introducing a unilateral moratorium on nuclear explosions. Failing to conclude even a single agreement with the USSR and having trampled underfoot the SALT-II Treaty, it now intends to break the last one of the agreements inherited from the predecessors: the ABM Treaty, which is the crucial brake in the way of the arms race.

The Soviet Union rejects this course. Its goal is to put an end to nuclear testing and to secure drastic reductions in the existing nuclear arms stocks and their subsequent elimination.

(Continued on page 11)



1988 Nehru Prize Winner

Soviet Land 6

A FORTNIGHTLY MAGAZINE OF
SOVIET-INDIAN FRIENDSHIP

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FRONT COVER:

An international forum "For Nuclear-Free World, For Survival of Humanity" was held in Moscow on February 14-16, 1987.

In the photo: Flags of the nations represented at the forum against the background of the globe.

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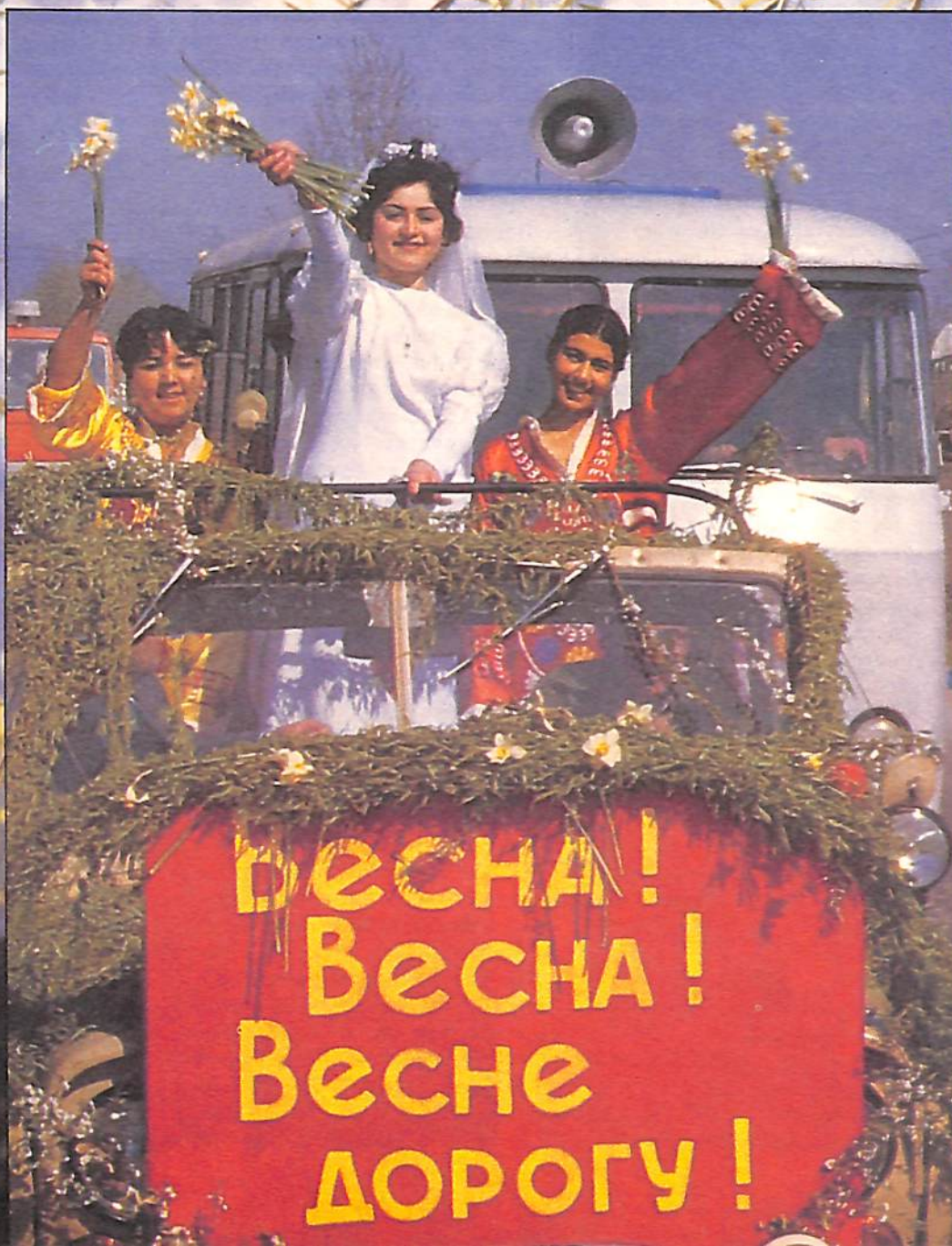
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"NAVRUZ" HAS COME

By SHARAFDZHAN PULATOVA

CELEBRATIONS
BEGIN AT
SUNRISE, ALL
VILLAGE
PEOPLE
GATHER IN
THE FIELD.

LIKE
CENTURIES
AGO, TO THE
SOUNDS OF
MUSIC, THEY
TIE PANCAKES
(CHALPAKS)
ESPECIALLY
COOKED FOR
THE
OCCASION TO
THE HORNS OF
THE OXEN
WITH
BEAUTIFUL
KERCHIEFS,
WHICH
SYMBOLISE
THE
LONGED-FOR
ABUNDANCE.



INSET (left):
Navruz, a
holiday of spring
and youth, is a
time for weddings
in Tajik towns
and villages.

INSET (right):
The honour of
ploughing the
first furrow is
given to the most
venerated man.
This ceremony
marks the
culmination of
the Navruz
festival.





PHOTOS BY G. RATUSHENKO, V. TARASEVICH

The sounds of the karnai, a folk instrument, announce the beginning of Navruz.



FOR almost 27 centuries the vigorous awakening of nature, the advent of the farming season and the vernal equinox (March 21) have brought to Central Asia the beautiful festival of Navruz. In Tajik, Persian and Dari the word *Navruz* means "new day" and symbolised the people's hopes for a good crop, abundance, happiness and well-being. Over the centuries the bright colours of the festival have not dimmed and the folk rites accompanying it are still alive.

The only thing that *Navruz* has lost when celebrated in Central Asia is mysticism and uncertainty in the future. Over the past decades the festival has become more cheerful. When spring comes people wish happiness, prosperity and peace not only to their

neighbours but also to the peoples of all nations.

Celebrations begin at sunrise. All village people gather in the field. Like centuries ago, to the sounds of music, they tie pancakes (*chalpaks*) specially cooked for the occasion to the horns of the oxen with beautiful kerchiefs, which symbolise the longed-for abundance. The honour of ploughing the first furrow is given to the most venerated man, whose life and work is an example to younger people, and whose large family deserves respect.

The plough, which young people now see only at the festival, is followed by tractors and other modern agricultural machinery. The roar of engines merge with the loud sounds of *karnais* (national wind instruments) and *doiras* (a kind of tambourine).



LEFT: Old sages, whose life and work is an example for others, are honoured guests at the festival.

Tractors ready to start working in the fields. Navruz marks the beginning of field work.





Sumanak is one of the traditional dishes prepared on the eve of Navruz from green wheat shoots. It takes the whole night to make it.

As the sun rises higher and higher above the mountains, the festival continues. Young people compete in national wrestling events, demonstrating their strength and dexterity, and horse races and other exciting competitions are held in the valleys and city hippodromes.

People invite guests to their homes and visit their neighbours. They give each other the first flowers of spring, while residents of the mountain villages in the Pamirs exchange branches with cuts resembling wheat ears, thus wishing each other abundant crops, happiness and peace.

On this day everybody wears beautiful national costumes made specially for *Navruz*. It is not only the clothes which are prepared for the festival. About three weeks before *Navruz* people plant seeds in jugs and then use the green shoots to decorate the festive table and to cook a dish served only once a year.

A week before the festival, housewives start arranging the house for the festival. In cities and villages people plant trees along roads and in parks and gardens. On the eve of the festival, children carrying small bunches of spring flowers walk from house to house, announcing the arrival of *Navruz*. The grown-ups thank them and give them sweets. After sunset, bonfires are lit in villages and on the



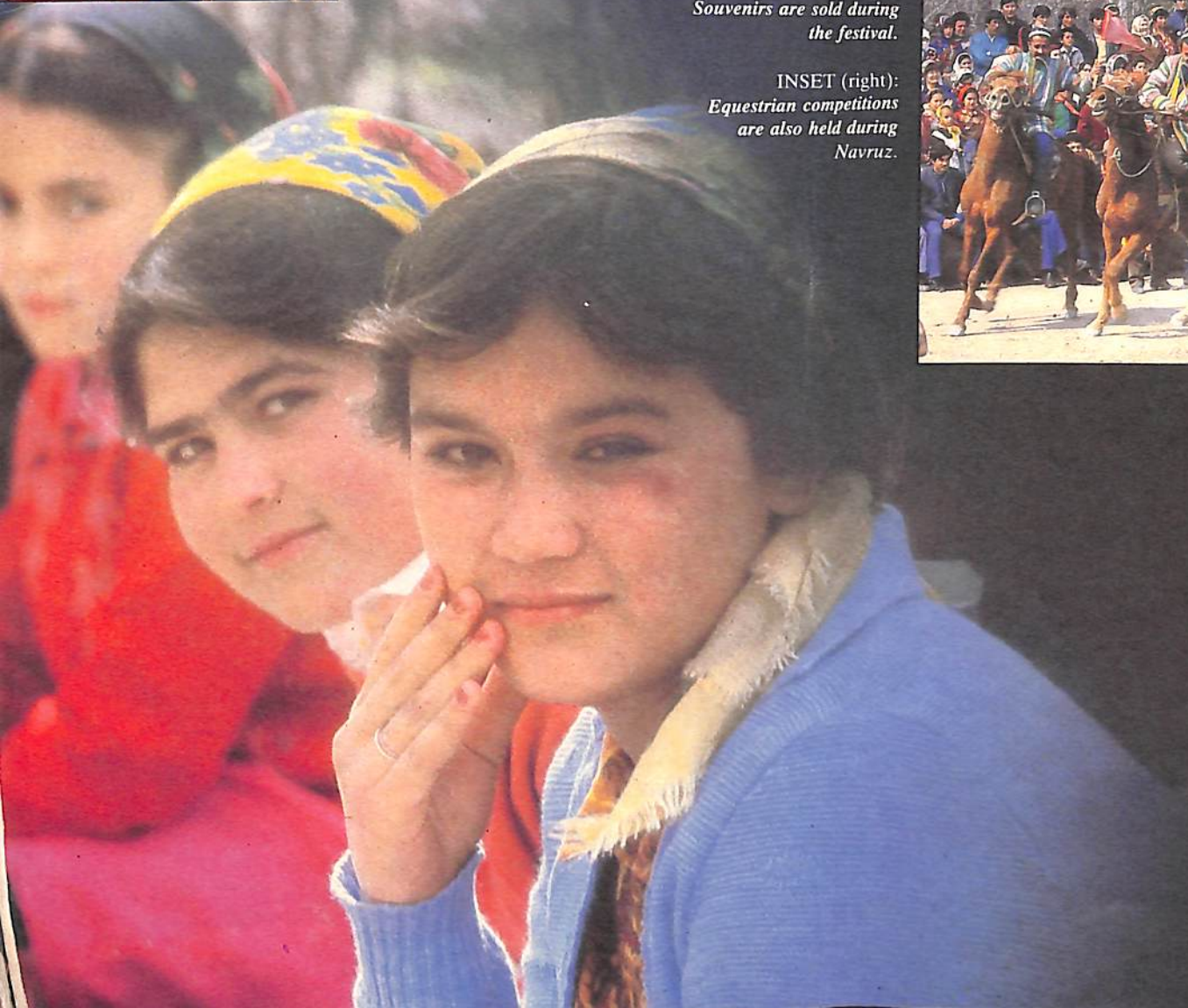
ABOVE:
The Gushtingiri—Tajik national wrestling game, in which men show their strength and agility—is a must for every festival.



Navruz is a time for weddings.

*INSET (left):
Souvenirs are sold during
the festival.*

*INSET (right):
Equestrian competitions
are also held during
Navruz.*



city outskirts. Jumping over the fire people symbolically burn all their troubles.

Navruz has been a festival of song, music and poetry since olden days. Young women compete in word-building competitions singing in the same tune. They praise human merits and deride shortcomings.

Navruz is today as popular as it was centuries ago. The people of Central Asia and the Caucasus have filled it with a new content, preserving its best traditions. *Navruz* has become an international festival—a festival of labour, peace and friendship.

*These girls are from
mountain Badakhshan,
one of the Autonomous
Regions of the Tajik SSR.*



TOWARDS
70TH ANNIVERSARY
OF THE GREAT
OCTOBER SOCIALIST
REVOLUTION

LENIN COMES TO PETROGRAD



NIKOLAI PODVOISKY (1880–1948) JOINED THE RUSSIAN SOCIAL-DEMOCRATIC LABOUR PARTY (RSDLP) IN 1901. HE WORKED IN THE BOLSHEVIK UNDERGROUND IN THE UKRAINE, IN YAROSLAVL AND IVANOVO-VOZNESENSK (CENTRAL RUSSIA), IN BAKU (TRANSCAUCASIA) AND ST. PETERSBURG. HE WAS IMPRISONED SEVERAL TIMES. FOLLOWING THE FEBRUARY 1917 REVOLUTION, HE WAS ELECTED MEMBER OF THE ST. PETERSBURG COMMITTEE OF THE RSDLP (BOLSHEVIKS). DURING THE OCTOBER ARMED UPRISING, HE WAS CHAIRMAN OF THE REVOLUTIONARY MILITARY COMMITTEE. AFTER THE VICTORIOUS SOCIALIST REVOLUTION, HE BECAME PEOPLE'S COMMISSAR OF DEFENCE IN THE FIRST-EVER SOVIET GOVERNMENT.

THIS EXTRACT FROM HIS MEMOIRS DESCRIBES LENIN'S HOMECOMING IN SPRING 1917, SOON AFTER THE FEBRUARY REVOLUTION. HE HAD TO EMIGRATE SEVERAL YEARS EARLIER. LIVING ABROAD, HE DIRECTED THE REVOLUTIONARY PROCESS IN RUSSIA.

Sunrise on April 3, 1917, found me at the Bolshevik headquarters in the mansion which used to belong to the ballerina Mathilde Kschessinskaya, the last Tsar's favourite. I was on duty as member of the Executive Commission of the City Party Committee and head of the Bolshevik Military Organisation.

The doorbell rang shortly before dawn to announce the first visitor. It was Maria Ulyanova, Lenin's sister, excited and short of breath.

"Anything wrong?"

"On the contrary, good news. Vladimir's coming tonight. Here's his telegram. Just got it from Tornio, on the Swedish-Finnish frontier."

The joy of it! But how was I to communicate the news to the revolutionary forces, to workers, soldiers and sailors? Only by word of mouth, with factories and periodicals closed and the military on leave for the Easter holidays.

An armoured car battalion was guarding our headquarters. Georgi Yelin, commandant of the premises and head of the Bolshevik Party cell of the battalion, was the most respected man in the unit. I promptly summoned him.

The dark-eyed giant, trim and moustached, his uniform astrakhan hat cocked at a dashing angle, appeared without delay, and we started racking our brains about the arrangements. "What if your battalion comes to the railway station square in the cars?" I suggested. "Lenin will see at once how many military men support the Bolsheviks in Petrograd." It seemed a good idea to Yelin.

Warm spring dusk clothed the city after a busy day. The avenues resounded with the strains of *La Marseillaise* as workers and soldiers marched to the Finland Station to meet Lenin. Bolshevik activists had informed the whole city of his arrival.

Thousands of workers and the Moscow Regiment, formerly of the Household Guards, came from the industrial

Vyborg District. The Petrograd District workers arrived with banners and streamers, accompanied by Red Guard detachments. Next came the personnel from the Baltic, Neva, Okhta Gunpowder and other factories, and the Grenadier Regiment of the Guards. The Finland Station square was crowded: a beautiful sight, with lots of red flags and streamers bearing greetings to Lenin and revolutionary slogans.

Loud honking cut through the hubbub as, signal lights flashing, two armoured cars appeared. They were impressive, the most formidable specimens of war technology at the time. "Good for Yelin," I said to myself.

With several lorries bringing floodlight projectors, the sight was especially striking.

Workers' delegations, Red Guard detachments, sailors from Kronstadt and several brass bands moved forward onto the platform shortly before the train was to arrive.

The waiting became oppressive as the train was late. When it appeared at last, the "Atten-shun!" command sounded. The soldiers and sailors presented arms, the bands played *La Marseillaise*. It was half past ten.

The train stopped, and Lenin came out in his warm dark coat and black bowler. He took off his hat and waved it joyously above his head as he saw the people assembled to greet him. Applause swept the station.

When the gathering saw that Lenin was going to speak, silence fell. "Comrades," he started. We listened spellbound as he said that by their heroic efforts the workers and soldiers had overthrown Tsarism and, in a matter of days, turned Russia from a politically backward country into one of the world's most free and democratic societies.

"But your oppressors are out to give you another Tsar, His Majesty Capital. They are doomed to failure! Not capitalists but workers shall own the factories. Not landlords but peasants shall own the land."

Lenin finished his brief address with "Long live the socialist revolution!"

There was absolute silence, which was broken in a moment by a thunderous "hurray!" That was the first time a public rally had heard that slogan.

Lenin quickly crossed the station building and emerged on the steps facing the square. He said another few inspiring words to the gathering, again finished with a "Long live the socialist revolution!" and was about to get into the car that waited for him when the workers, soldiers and sailors surrounded it in a dense crowd, demanding that Lenin make a longer speech. I asked him to mount the armoured car parked near the station entrance: "Quite a rostrum," I said.

Several workers helped Lenin onto the car top. His trained voice reached the far corners of the square as he made his renowned address, an ardent appeal to develop the revolution. Whoever heard him speak that day will always remember his favourite gesture, the right arm thrust forward as if carrying his ideas to the public.

The square, with its red flags and glistening bayonets, was floodlit—an unforgettable sight.

The armoured car slowly came to the Kschessinskaya Mansion. Enthusiastic workers carried Lenin inside on their shoulders. Once in the Bolshevik headquarters, he was treated to tea. After a quick cup, he said he would address the waiting people from the balcony. The crowd would not disperse until three in the morning. Several Central Committee members spoke one after another from the balcony, assuring the workers that Lenin would make another public address the following day, and would always be with them from then on.

A supper was given on the first floor of the mansion for the sixty activists of the city Bolshevik organisation. In the adjoining rooms, provincial Bolshevik delegates of the All-Russia Conference of Workers' and Soldiers' Soviets waited to speak to Lenin.

The meal was postponed in order to hold a meeting in the white marble ballroom, modestly furnished for the occasion with a table and many chairs and benches.

Lenin started with an account of the difficulty he and other Russian revolutionary emigres had had getting out of Switzerland. He then asked the gathering about the situation in Petrograd and in the provinces.

The Petrograd Bolsheviks told him about the workers' heroic conduct in the February Revolution. They reported on the city Soviet activities, described Party work in the many city districts, and said with regret that the Party still lacked unity on the two principal issues: the character of the revolution and the Party's attitude to the Provisional Government.

Lenin spoke indignantly of people who thought meetings and rallies to be the only form of work and of those who, on the contrary, defended the obsolete forms characteristic of the previous, underground period.

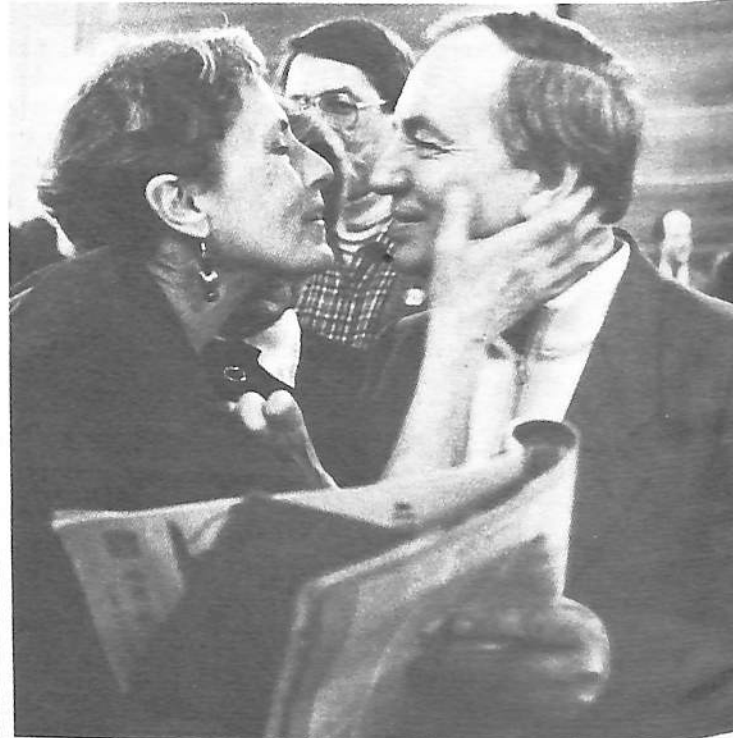
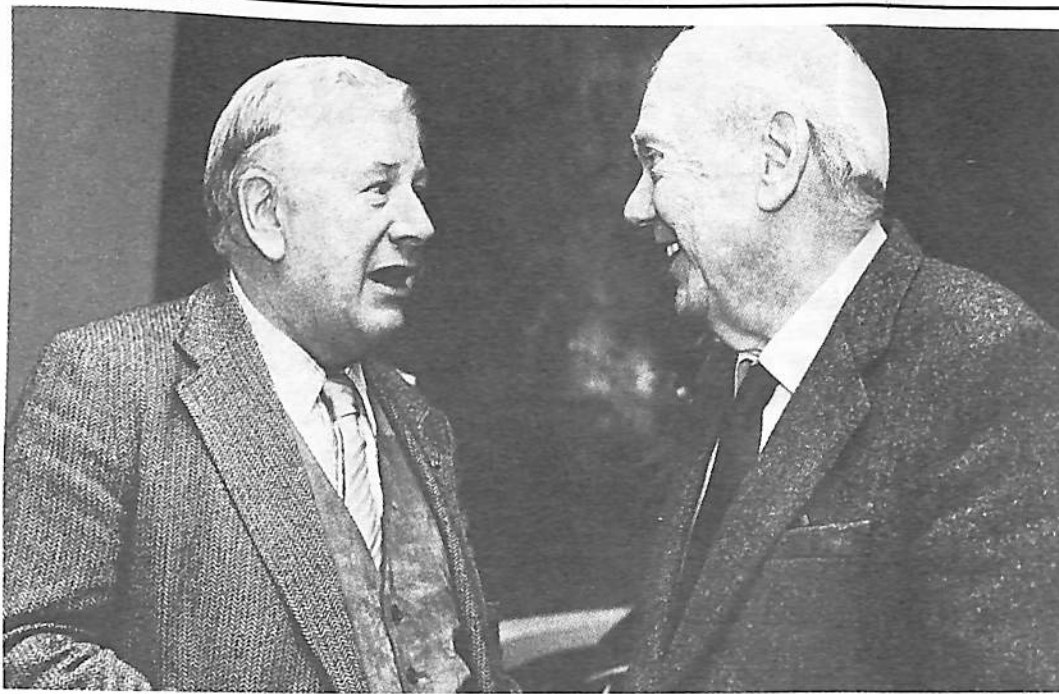
"At present, a dual power exists in our country: the Provisional Government, an embodiment of capitalist rule, and the Soviets of Workers' and Soldiers' Deputies, embryos of workers' and peasants' power. A Republic of the Soviets must become the goal of the revolution now underway. At present, the demand of a parliamentary republic is spearheaded against the proletariat, wholly in keeping with the interests of the bourgeoisie, which seized power, the fruit of workers' and soldiers' heroic victory.

"The Provisional Government is a government of the bourgeoisie and landowners, a government of the imperialist war. Aided by Mensheviks and Socialist-Revolutionaries, it deceives the people, anxious to catch the moment to abolish the Soviets with the help of imperialists abroad, and to strangle the revolution.

"No support whatsoever to the Provisional Government!"

Many among those gathered there shared Lenin's ideas. **

"FOR NUCLEAR-FREE WORLD, FOR SURVIVAL OF HUMANITY"



OUR PLANET CAN BE SAVED

(Continued from page 3)



TOP (from left):
Prominent British film director, actor and writer Peter Ustinov (left) and outstanding writer Graham Greene • Petra Kelly, one of the leaders of the "Green" Party of the FRG • A round table devoted to ways of survival in our complicated world was held in the Central Tourist House in the Leninsky Prospekt. In the photo: Director of the Institute of Problems of Security of the FRG Aegon Bar answering questions put by journalists during the briefing. On his left is US businessman Robert Svon.

MIDDLE (from left):
Gulyam Sarvar Manzoor, Chairman of the Supreme Council of Ulema of Afghanistan, giving an interview • During the meeting of religious leaders • Dr. Albert Saebin of USA, honorary member of the Academy of Medical Sciences of the USSR (right), and Academician Evgeny Chazov of the USSR, Co-Chairman of the International Movement of Physicians for Peace, who participated in the round table of physicians and medical scientists.

BOTTOM (from left):
Film actress Claudia Cardinale and noted Soviet writer Vladimir Karpov, First Secretary of the Board of Union of Writers of the Soviet Union • Artist Inga Miller of the USA and Soviet poet Andrei Voznesensky who participated in the round table of representatives of creative intelligentsia • Cardiologist Prof. Bernard Laun of the USA, Co-Chairman of the International Movement of Physicians for Peace, during an interval between sessions (right).

Our country has put forward the concept of setting up a comprehensive system of international security. The USSR is prepared to give up its status of a nuclear power and to reduce to a reasonable minimum all other armaments, including those stationed in Europe. It does not contend for any greater security than, say, that of the USA. But, on the other hand, the Soviet Union will certainly never accept an inferior status or discrimination.

The mission of saving the earth from nuclear holocaust, assigned to the present generation of people by history, is truly momentous. But is it practicable? The Soviet people answer this question without hesitation: yes, it is practicable.

An understanding of the cause for which all that titanic struggle is being waged in today's world is penetrating the minds of the vast majority of the planet's population. Today, politics has ceased to be a sphere of action for politicians alone, and has become a vital cause of billions of people. For the first time mankind has started feeling as an integral whole and gaining new confidence that the forces of militarism are not omnipotent and that, working together, the world's nations can bridle those forces.

The international forum in Moscow has shown that sober-minded mankind has both the desire and the potential to save the precious gift of life on our planet. In the course of the expanding battle for the removal of the nuclear menace the peoples are learning the difficult but also essential art of living in peace with one another. The voice of the forum will spread around the planet, imbuing ever new masses with the determination to block the way to nuclear catastrophe. Mankind must live, and so it will!

As for the Soviet people, they will do everything within their power to achieve this humane and noble goal.

(PRAVDA, February 19, 1987)

PHOTOS BY O. MAKAROV,
Y. FEDORENKO, B. BABANOV,
M. YURCHENKO, V. AKIMOV,
V. RODIONOV, L. PALLADIN,
S. GUNEYEV and V. RUNOV

"FOR NUCLEAR-FREE WORLD, FOR SURVIVAL OF HUMANITY"

A MAJOR EVENT IN INTERNATIONAL LIFE

AN INTERNATIONAL FORUM "FOR NUCLEAR-FREE WORLD, FOR SURVIVAL OF HUMANITY" WAS HELD IN MOSCOW RECENTLY AT THE INITIATIVE OF LEADING SOVIET SCIENTIFIC AND CULTURAL PERSONALITIES. ALMOST 1000 WELL-KNOWN SCIENTISTS, PUBLIC FIGURES, WRITERS, ARTISTS, RELIGIOUS LEADERS, BUSINESSMEN AND OTHERS FROM ALL PARTS OF THE WORLD TOOK PART IN THE FORUM. THE PARTICIPANTS WERE BROUGHT TOGETHER BY THEIR COMMON CONCERN FOR THE FUTURE OF HUMANITY IN THE FACE OF THE GROWING THREAT TO ITS VERY EXISTENCE.

AMONG THOSE WHO TOOK PART IN THE FORUM WERE PAULOS MAR GREGORIOS, CHAIRMAN OF THE WORLD COUNCIL OF CHURCHES AND ARCHBISHOP OF DELHI AND NORTH INDIA, JOHN KENNETH GALBRAITH, EMINENT ECONOMIST AND FORMER US AMBASSADOR TO INDIA, MANUBHAI SHAH, CHAIRMAN OF THE INDO-SOVIET CHAMBER OF COMMERCE AND INDUSTRY, GRAHAM GREENE, FAMOUS BRITISH WRITER AND GREGORY PECK, AMERICAN FILM STAR.



PAULOS MAR GREGORIOS

Today mankind realises the necessity of pooling the efforts of all people of goodwill, who want to save the earth from nuclear weapons. It is for this purpose that the participants in the forum from more than 80 countries had gathered in Moscow.

The struggle for peace and disarmament is not a prerogative of the great powers. This is a cause of the entire mankind, including the third-world countries which greatly suffer from the unbridled arms race which deprives them of funds and resources for development. There is a direct correlation between the arms race and the exploitation of the developing countries.

Mikhail Gorbachev's statement of January 15, 1986, setting forth Soviet proposals for averting the nuclear threat looming over mankind, has opened a new page in the campaign for world peace and is of immense interest.

The discontinuation and prohibition of all nuclear tests should be the first step towards the destruction of nuclear arms. It is impossible to freeze old weapons while simultaneously testing new ones.

Taking into account the wishes of all peace-loving mankind, 18 months ago the Soviet Union announced a unilateral moratorium on all nuclear tests and extended it five times. The whole world waited for a positive

response to that major Soviet step. Regrettably, no positive response was forthcoming.

The moratorium has played a prominent role. It has clearly demonstrated the difference in the stand of the leadership of the two great powers and enabled people to see who sincerely wants peace and who prefers to seek military superiority.

Peace must be preserved and, therefore, all people on earth should pool their efforts and compel the opponents of disarmament to change their stance.



PROF. JOHN KENNETH GALBRAITH

The discussions at the forum were very good. I particularly liked the session on new political thought. This was a nice surprise because at a meeting of this sort you expect people who might sound a little bit too theoretical. But what I witnessed was most interesting as well as informative. First of all we agreed that we must leave aside the polemics and must face the fact that both the Soviet Union and the United States sit on the same side of the table, facing the common problem of nuclear destruction and that we must give up the luxury of incrimination and mutual blame if we are going to make any progress. No, not everybody did that. There were some interventions which were polemical in tone. But, as I say, both the super-powers and the second

powers should come together to confront nuclear disaster.

Of course the big question is how will we be able to influence the policies of our respective administrations. However we all work through better understanding and hope that every meeting improves it. Of course nobody thinks that miracles will come from a single meeting. Not even journalists should be that optimistic.

I would certainly welcome more important initiatives on the part of the United States, now that we face the complete set of the initiatives made by General Secretary Mikhail Gorbachev. And I am constantly urging them in the United States.



MANUBHAI SHAH

The business community stands for development of trade and economic cooperation among all countries whatever their social and political system. It is against confrontation, unbridled arms race and the policy of economic sanctions and boycott. Such was the main conclusion drawn at the roundtable discussion on "Problems of Peace and Business Cooperation", held within the framework of the international forum "For Nuclear-Free World, For Survival of Humanity".

The present stage of the world economic development calls for elimination of barriers artificially raised between countries belonging to different socio-economic systems. Confrontation, suspicion and militarism create the threat of a nuclear conflict and thus threaten the very existence of mankind.

The businessmen at the Moscow forum welcomed the new reforms in the economy and the system of foreign economic relations carried out by the Soviet leadership. The Soviet Union has set a good example by its profound understanding of the problems of our time and the requirements of world development. The Soviet reforms are an important step in stimulating and extending economic and trade cooperation between the Soviet

Union and Western and developing countries. "Trade and cooperation, not confrontation or the arms race"—this is how we understand the appeal from the Moscow forum.

The world economy is passing through a difficult period, and the difficulties are largely due to the huge spending on the production of arms. The interests of world economic development dictate the need for rechanneling the funds from the military sector into peaceful industries and research. That is the reason why businessmen at the forum supported the Soviet initiatives. They emphasised in their speeches that the unilateral Soviet moratorium on nuclear tests introduced a year and a half ago, the programme for the elimination of nuclear weapons by the end of the 20th century put forward by Mikhail Gorbachev in January last year, and the principles of a nuclear-free and non-violent world proclaimed in the Delhi Declaration have shown humanity the road it must take.

Today humanity must choose between two things: whether it will proceed along the way of cooperation and peace or will it take the road of unbridled arms race on earth and in space and worsening contradictions and economic and financial problems. The forum has demonstrated that the world is becoming increasingly aware of the fact that there is no alternative to peaceful coexistence and cooperation. More and more people in the United States and other Western countries are coming to understand this truth. I am sure that the growing pressure from Americans, including businessmen, and world public opinion will force the US Administration to meet the peace initiatives and Soviet proposals half-way.



GRAHAM GREENE

What causes greater misgivings in you: the amassed stockpiles of weapons or the worsening of the moral climate in the world?

Fear is a disease and we can pinpoint

USSR: ECONOMIC REFORMS AND SOCIALIST PRINCIPLES

By VLADIMIR GUREVICH

The latest Plenary Meeting of the CPSU Central Committee held on January 27 and 28, 1987 has emphasised the need for making more active efforts for the implementation of drastic reforms in the USSR, including those in the economic field.

Given the USSR's place and weight in the world economy, these reforms arouse natural interest abroad. Western appraisals, however, are dominated by the idea that only reforms based on the principles of the capitalist economy can be truly effective. Some commentaries even hint that the USSR is partially prepared to admit that "truth".

The reorganisation work started in the USSR has a radical character indeed. However, the attempts to interpret it as an intention to swap the socialist principles for the capitalist ones are self-delusion at the very best. What the USSR is really giving up is the dogmas and outdated methods which hamper it in its work. "There is no question of any demolition of our political system," said Mikhail Gorbachev, General Secretary of the CPSU Central Committee, at the Plenary Meeting.

Over the 70 years that have passed since the Socialist Revolution in Russia the West has repeatedly tried to "perceive" a drift by the USSR towards the capitalist methods. In the early 1970s, for example, when the USSR started setting up production associations, the USA announced that Moscow was building capitalist corporations. In the 1960s when the USSR had started paying greater attention to the profitability factor, the West described it as capitalism. Earlier still, in the 1920s, when Lenin had announced a new economic policy and measures to stimulate market relations, a *New York Times* correspondent reported from Moscow that Lenin "has thrown communism overboard", while Winston Churchill heralded "a complete collapse" of the Communist theories. There were many other forecasts of this sort, but socialism in the USSR has not disappeared, nor has it been replaced by capitalism due to them.

To all appearances, the current assessments in the West concerning the character of the changes taking place in the Soviet economy are based on the fact that the economic reform in the USSR places great emphasis on prices, credit and profitability. From now on, enterprises are going to develop not on the basis of national budget financing, but through self-financing, on the basis of their own incomes and profits. Parallel with the

traditional centralised distribution of resources, the government plans to promote wholesale trade in means of production. All these elements are being interpreted as market-economy and, consequently, capitalist methods. These things, however, are not an invention of capitalism, for they had existed long before its time, and it is really naive to interpret this as a transition to the capitalist methods. The market exists under both capitalism and socialism, but the degree of its influence and the working mechanisms are different.

Of course, in the new conditions Soviet enterprises will have much broader latitude. This, in fact, is a major provision of the draft new law on socialist enterprises. This, too, is sometimes passed for an attempt to "fold up" centralised planning which is one of the major features of the socialist economy. As it is, no one in the USSR has any intention of giving it up since it is truly a crucial advantage. The point is: what is meant by this notion. There was a time when this regulation was enforced mostly in the directive form. Then, in the period of industrialisation and post-war reconstruction, that produced tangible results. However, centralised planning may also come in a different form, with the emphasis on economic methods. On the other hand, today it must apparently centre on strategic issues such as development proportions, production distribution, scientific and technological policy and fundamental research, with current management to be increasingly entrusted to individual enterprises.

On the whole, judging about socialism just by the degree of centralisation would be wrong. In different periods the degree of centralisation and the forms of its enforcement are different, too. There can be no permanently fixed proportions or approaches here. At one time a simplified view of these problems was taken in the USSR, which held back the creative use of the opportunities of socialism, but that time is gone now.

Sure enough, the USSR is interested in some of the economic methods used in capitalist countries. Take the Japanese "quality circles", for example. We are also interested in the organisation of production in some Western companies—notably, in the experience of small venture firms. Ignoring their efficiency would certainly be unwise. But the interest in specific elements of management should not be extrapolated to capitalist methods in general. Why, one may recall that both American and Japanese com-

panies use planning elements, while France has even drafted five-year development plans, yet no one has portrayed that as a "transition to Marxism".

The main, although not the only, criterion is the ownership relations and, consequently, the use of finished products. In the USSR all means of production, from plants to natural resources and land are common national property.

True, there is cooperative and private property in the USSR, too, while in some socialist countries there is even a private capitalist sector. However, it does not play the leading role there, but accounts for just a few per cent in the gross output. What is important here is not only their share but also the economic spheres in which these forms of ownership occur. Both cooperative and private ownership occur mostly in retail trade, services, small-scale industry and, to some extent, agriculture. In the key economic sector priority certainly belongs to the socialist state, while in the USSR there is no private capitalist sector at all.

The law on individual enterprise passed by Soviet parliament does not allow private capitalist production or the use of hired labour, whereas individual enterprise as such had existed in the USSR all along with constitutional approval. The new legislation has been adopted to make a more effective use of its potential in meeting the growing consumer demand for certain goods and services. The same applies to small cooperative enterprises whose capabilities have long been underestimated and which are to be used much more extensively now. This does not mean, though, that the USSR intends to close state-owned enterprises in the sphere of services.

Many of the processes going on in the USSR today are truly and literally new and radical. It is no wonder that the West is undertaking all possible attempts to discredit the reforms introduced by the USSR, notably by pointing to their "affinity" to capitalism. But the logic used in the process is quite lopsided: everything that "has outlived its term" or is ineffective is ascribed to socialism, while all new effective forms of management are attributed to capitalism. And then there are probably people in the West, too, who are simply afraid of the growing efficiency of the Soviet economy for the very reason that the current reforms lead not to capitalism but to the still more effective development of socialism. **

it historically. Hitler poisoned the world in the 1930s. This poison lives to this day. Ghosts of Nazi concentration camps still hover over us. Today's schoolchildren do not know of the fifth column the Nazis had in France. People have forgotten now to respond to their neighbours' suffering. It would appear that they are united today by just one idea—by the desire to survive. But they want to survive one by one.

But fear is not the most constructive feeling, even if it is caused by the threat of global destruction.

Mankind for a long time had lacked a positive approach. In the last few years this approach has appeared. I mean the policy of Gorbachev, which is gaining ever greater popularity in the West each day. I think that we are standing on the threshold of great changes.

But what other obstacles shall we have to surmount? What should mankind get rid of in the first place?

Trust in its own wisdom. The legend of Adam and Eve is a good example of this. At the end of the 20th century human genius created computers. And by an irony of fate the last signal, the last order spelling the planet's death will come from the computer. Mankind forgets about its true purpose and now lacks the most important thing—humanity. And I think nothing but a real and not an abstract struggle for peace can help to free people from fear, indifference and cruelty.



GREGORY PECK

People here are not flower children, they are not empty-headed idealists. All people here are experienced professionals. The very fact that they have come together here is of extreme importance.

I have learnt much more than I had expected from the talks with my Soviet colleagues. They were all very informative and outspoken.

I found new openness in everything I saw here.

Soviet Land QUIZ-1987

1. The Great October Socialist Revolution, which has greatly influenced mankind's development, is rightly considered a major event of the 20th century.

What was the first decree of the Soviet Government? Who was its author?

2. Soon after the Great October Socialist Revolution, in 1918-1919, groups of Indian freedom-fighters visited Soviet Russia and met the leader of the proletarian revolution Vladimir Lenin. How many delegations visited Soviet Russia at that time? Please name some of the delegates.

3. After the revolution, the Leninist nationalities policy, based on genuine equality, fraternal friendship of all the nationalities and respect for their traditions, enabled the peoples of the former outlying areas of Tsarist Russia to develop in all spheres. Several years later, a number of the republics, which had emerged from the ruins of the empire, united to form the Union of Soviet Socialist Republics—the USSR. In which year was the USSR formed and which were its first constituent republics?

4. Defending the gains of the revolution and the freedom and independence of their country, the Soviet people won victory in the Great Patriotic War (1941-1945) against fascism. Where did the Soviet troops upset Hitler's plan of invading Asia and stop the fascist hordes on their way to the East?

5. The Soviet Union was a pioneer in exploring outer space. What was the name of the spaceship of the world's first cosmonaut Yuri Gagarin? What was the name of any one of the Soviet members of the crew of the joint Soviet-Indian space flight in which Rakesh Sharma had taken part? When did the flight take place?

6. When and how many times did Jawaharlal Nehru visit the Soviet Union? When did the present Indian Prime Minister, Mr. Rajiv Gandhi, pay an official visit to the USSR?

7. In July, 1986 the USSR put forth a comprehensive programme for the normalisation of the situation in the Asian-Pacific region with the participation of all the sides concerned. From which city in the region and in whose speech was the appeal made?

8. The 27th Congress of the Communist Party of the Soviet Union was a historic event. It stated the firm determination of the Communist Party and the Soviet people to work for the elimination of all nuclear arms by the end of the century and the reduction of conventional arms. When did the Congress take place? How many countries sent their delegations to attend it?

9. The strategic line of the CPSU and the Soviet state is to raise the living standards of the Soviet people. Under the guidelines for economic development the national income is to increase by nearly 100 per cent, the production potential is to be doubled and each family is to have a separate flat or a house. When are these tasks planned to be accomplished?

10. What main documents were adopted as a result of the visit to India by General Secretary of the CPSU Central Committee Mikhail Gorbachev?

We wait for your answers which must reach us not later than July 1, 1987. The address for sending your answers is:

“SOVIET LAND” QUIZ-1987
25, Barakhamba Road,
NEW DELHI-110001.

GENUINE INTEREST IN INDIA

By A. LEONTYEVA

During her two-week trip to the USSR, the noted Urdu writer and Soviet Land Nehru Award winner Jeelani Bano visited Moscow, Leningrad, Volgograd and Vilnius and had meetings with many people. Leaving for home, she said: “I’d never thought that people in this country know so much about India. India was present at almost every meeting.”

KATHAK DANCES

The stage glittered with purple, yellow and pink saris. Five bare-footed little girls reproduced rather accurately the movement of the *kathak* style of dancing to the accompaniment of typical Indian melodies. Although the girls had fair hair and complexion and blue eyes, and their movements lacked the plasticity of Oriental dancers, Jeelani Bano said that they resembled the latter which made the performers of the “Lotus” company very happy.

“Lotus” is one of 30 amateur groups at Leningrad School No. 4. The guest conversed in Hindi with the schoolchildren, which they study beginning with the second grade.

The dance was followed by a school choir singing a popular Indian song, “Song Needs Silence”. Jeelani Bano wished all children this peaceful silence—stable and lasting peace. The children surrounded the guest and asked her many questions about her country. They were

interested to know how their peers in India studied, what films were shown in India, what trees grew there and what the new districts of Hyderabad, where Jeelani Bano lives, looked like. Some of the questions were asked out of pure interest and others to

*Jeelani Bano, the
well-known Urdu
writer.*

obtain additional information for the "Do you know India?" contest held at school several times a year. Then the children took their guest round the school and showed her the exposition entitled "Our Friend India". One of the photographs on display had the caption "Leningraders of Bokaro" and featured Indian specialists at the "Elektrosila" plant. Yet another bore the caption: "Leningraders in Bhilai".

A meeting held at the Volgograd Pioneer Palace was a continuation of the Leningrad one. Members of the international friendship club showed letters from their pen-friends in different countries, including India. Young Volgograders celebrate the holidays of different countries.

"Our favourite is the Children's Day, November 14, the birthday of Jawaharlal Nehru," said President of the club Olya Patrusheva. "We also mark India's Republic Day and Independence Day."

"I'm sure that you'll grow up to be true friends of India—strong and loyal," said Jeelani Bano.

WHAT DO YOU WRITE ABOUT?

The liveliest discussions were held with writers. Jeelani Bano, author of four novels and five collections of stories, wondered what themes interested her Soviet colleagues. At the meeting in the Volgograd House of Writers members of the regional branch of the Writers' Union of the USSR gave different answers to the question. For example, Alexander Bulanov writes historical novels, Oswald Plebeisky is interested in the man-nature relationship and Tatyana Bryksina tried to portray the complicated world of a modern woman through her poems. Jeelani

Bano said that she also dealt with historical and ecological themes in her work, but problems of modern woman were especially near and dear to her. Changes in her attitude to family life, work and social position sometimes occur too fast to register.

"Can you write on all themes that worry you?" the guest asked suddenly.

"Yes, of course, if you have talent for it," answered Oswald Plebeisky. "It's true that once the press and literature tried to avoid urgent problems. Now it's the other way round. An editor won't take a manuscript if it does not touch on the problems of the past, present or future life."

The discussion on literature and writer's work was continued at the Latvian branch of the Writers' Union in Riga. Jeelani Bano wanted to know if writers, apart from writing, worked somewhere or lived

on their earnings. She wondered what privileges the membership in the writers' union gave to the writer. The well-known Lettish playwright Gunar Priede said: "Usually a professional writer does not work because the emoluments he gets for his books, and publications in magazines and newspapers, and radio and television broadcasts are rather high. Those who need material assistance get it from the literary fund of the union. The fund is also used to pay for the writers' trips around the country and part of the cost of vouchers to holiday resorts. In Latvia, as in other republics, writers have their Inspiration Retreats, where they can work any time of the year."

Jeelani Bano noticed a large portrait of the famous Lettish poetess Mirza Kempe on the wall of a reception-room at the House of Writers. The poetess, who died recently, was an honorary member

Jeelani Bano visited a school in Leningrad where a number of subjects are taught in Hindi.

RIGHT (below): *An evening devoted to Rabindranath Tagore was held at the Leningrad Friendship House. Jeelani Bano was in the presidium. V. Balin, a prominent Soviet Indologist, is speaking on the occasion.*

PHOTOS BY M. MAKARENKO, B. DAVYDOV, V. STIPNIEKS, A. KOZMIN



of the Vishvabharati in Shantiniketan, said Gunar Priede.

Mirza Kempe was shocked by the news of the death of Jawaharlal Nehru. She wrote a moving poem about him and sent it to the daughter of the great son of India. They started a correspondence. Kempe's poems were translated into Indian languages. She herself translated Indian poets into Lettish and set up the Soviet-Indian Friendship Society in Latvia, which now unites many writers and translators.

Then the writers touched upon a subject which was already familiar to Jeelani Bano—India in Soviet art. A nine-volume collection of works by Tagore is being published in Lettish. Krishan Chandar's and R.K. Narayan's books are being prepared for publication. Lettish translators are working on a three-volume anthology of modern Indian literature. A radio version of the play *Chitra* is being broadcast. Rehearsals of *Shakuntala* will soon begin.

WOMEN AND CHILDREN

Jeelani Bano was especially interested about the conditions of women in the USSR. She got acquainted with two friends, engineer Alla Vladimirskaia and technician Vlada Frolova, at the Volga hydroelectric station in Volgograd. They spoke about women's careers. The guest asked if there were many women engineers, whether it was difficult to find a job in one's speciality and what career opportunities were open to women.

"I graduated from the Volgograd Polytechnical Institute," Vladimirskaia said. "One-half of our graduates—technologists, designers and mechanical engineers—were women. All of us got jobs in our speciality. That was no problem. Problems arose later when we had to combine work with family duties."

"Yes, it all begins later," Frolova joined in the conversation. "We have career opportunities. Nobody hampers woman's progress at work. On the contrary, there is a whole system of improving their skills. But it is rather difficult to take advantage of it, because we are short of time—we have families and children to look after. There are still not enough children's day-care centres in Volgograd. In 10–15 years the demand for them will be satisfied."

On the dairy and vegetable state farm named after Lenin in Latvia all children of pre-school age are accommodated at the day-care centre. Jeelani Bano visited a large green garden where children of milkmaids, cattle-breeders and vegetable growers were playing. She took the children in her arms, visited a play room, a dining-room and dormitories. She noticed that the house which accommodated so many small children was surprisingly clean. She approved of music lessons for the children of the farmers, but wondered if the interest in music, painting and dancing did not lead to lack of interest in farm work. The head of the day-care centre said that it was a real problem. Of course, village children should not be deprived of the activities pursued in town kindergartens. But how can we

instil in them love for their land from early childhood? In the day-care centre they look after flowerbeds, water plants in the garden and clean the paths. Among their toys there are many small harvesters, tractors and trucks—just like in the state-farm garage. Children go on excursions to the fields and farms. But this is not sufficient. Nursery-school teachers try to solve this difficult educational problem.

The conversation touched on the condition of women at the Clara Zetkin garment factory in Moscow, where women account for 80 per cent of the total. Jeelani Bano learned that at the factory a lot had been done to make the life of working women easier. Hot dinners are served in the canteen at a 50-per cent subsidised rate. The other 50 per cent is paid by the trade union. In the local cafeteria one can buy food products and cooked foods. There is a hairdresser's saloon, a dry-cleaning shop and a sanatorium/preventorium where working women can get treatment in their free time. Modern comfortable houses for factory workers are being built.

The hosts showed their guest the shops and recreation halls. In one of them Jeelani Bano was surprised to see paintings on Indian themes: a bride in a red sari, a fruit peddler, university students. She met the

The Indian writer had a meeting with her colleagues in Volgograd.



Jeelani Bano congratulating newly-weds Vika and Vladimir Kustov.



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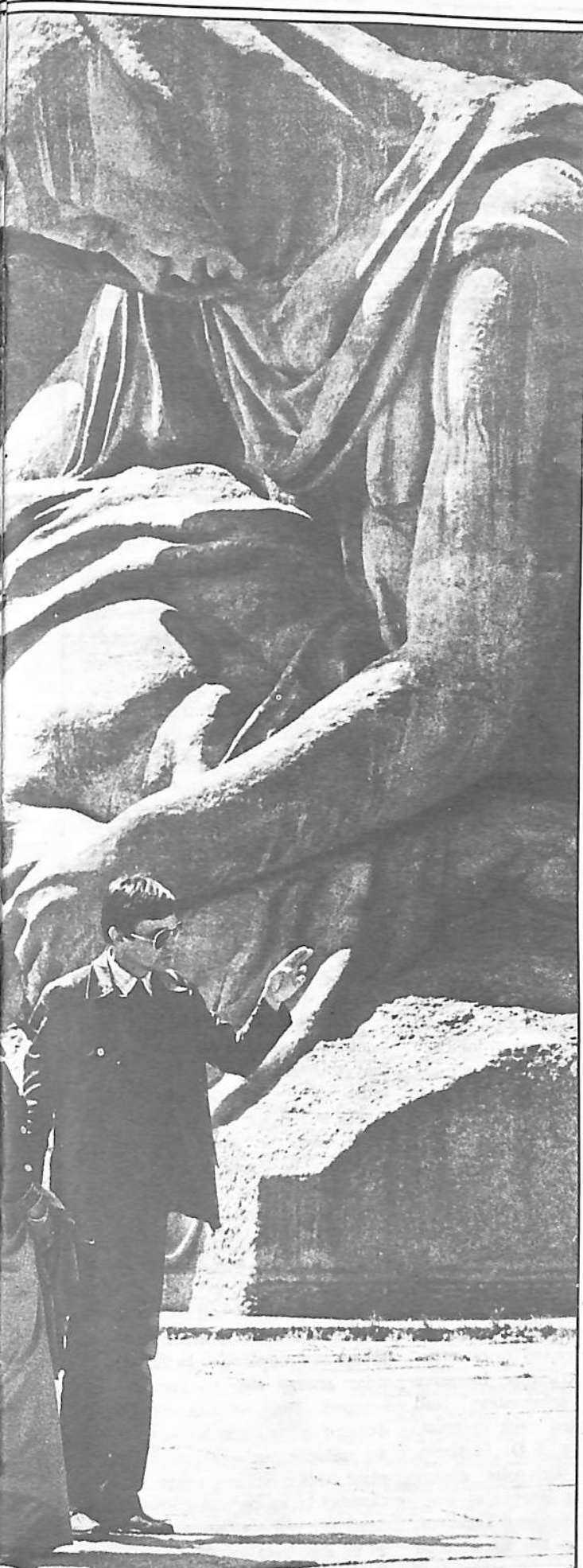
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The Indian writer had a meeting with her colleagues in Volgograd.



Jeelani Bano congratulating newly-weds Vika and Vladimir Kustov.





The Indian guest visited the Volgograd memorial complex erected in memory of the heroes of the Great Patriotic War of 1941-1945.

author of the works, designer Anna Borunova. An active member of the women's section of the Soviet-Indian Friendship Society, she visited India, liked it very much and did many paintings on India.

A BASIS FOR CLOSE FRIENDSHIP

"I remember very well that in 1961 we met Jawaharlal Nehru and Indira Gandhi in Leningrad," said Taisia Lyutova, director of the Friendship House and member of the Leningrad branch of the Soviet-Indian Friendship Society. "It seemed that the whole city went out into the streets. There were many flowers,

coloured balloons and flags as on holidays."

Leningrad Indologists gathered to meet Jeelani Bano. Vice-President of the Soviet-Indian Friendship Society Prof. Viktor Balin and Prof. Yelena Brosalina teach Indian philology at Leningrad University. There was an interesting discussion on trends in modern Indian literature and problems of translation. The members of the society told the guest about close contacts between people of different professions in both countries—writers, engineers, teachers and students.

On the same night Soviet and Indian students of Leningrad University gave a big concert in the Friendship House. The programme included Russian and Indian songs, dances and recitation of poems. During an intermission Jeelani Bano talked with her young compatriots about their studies. Then the guest was given the floor.

"In the Soviet Union I noticed genuine interest in my country," she said. "I think this interest serves as a good basis for close friendship between our nations and for effective common work for peace."***

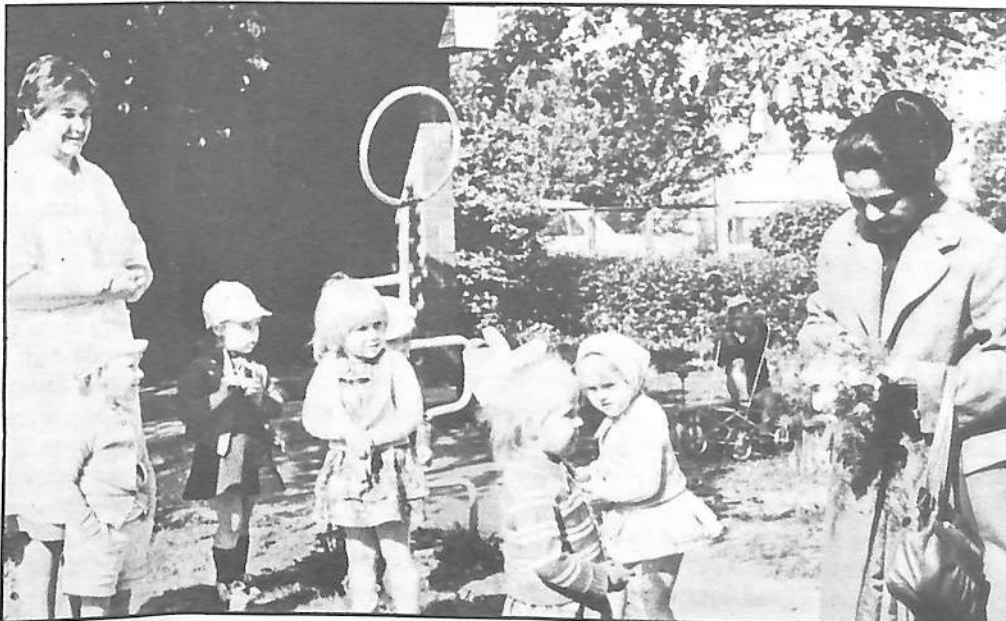
BELOW:
In one of the streets of Riga, the capital of Latvia.



Jeelani Bano and Peters Jerans, Chairman of the Latvian branch of the Soviet-Indian Friendship Society.



RIGHT:
Visiting the kindergarten of the Lenin state farm in Latvia.



USING SOLAR ENERGY

SPECIALISTS OF THE UZBEK ACADEMY OF SCIENCES TOGETHER WITH THEIR COUNTERPARTS FROM THE BHAVNAGAR CENTRAL SCIENTIFIC RESEARCH INSTITUTE HAVE DEVELOPED AN EXPERIMENTAL AUTONOMOUS SOLAR POWER PLANT (ASPP). VASILY TRUKHOV, DEPUTY DIRECTOR OF THE PHYSICO-TECHNICAL INSTITUTE, DESCRIBES HERE THE NEW DEVELOPMENT AS TOLD TO OUR CORRESPONDENT, FYODOR OVECHKIN.



An automatic solar power plant being assembled.

PHOTOS BY V. KOVREIN



INSET:
Experts of the solar-energy engineering laboratory.

TODAY we are looking for large-scale use of alternative renewable sources of energy, particularly solar energy. This is because fossil fuels are diminishing and becoming increasingly expensive on account of the growing complexities of production and transportation over long distances. The solar radiation coming to earth exceeds the globe's energy requirements by thousands of times. Soviet and Indian scientists are working together for finding effective ways of tapping solar energy.

The Soviet Union already has a great deal of experience in this field. Solar radiation is used in the USSR for the production of electric power, for heating residential buildings, for obtaining superpure alloys, for water desalination, and for many other purposes. And the most important aspect is that the results of research in this field are being increasingly utilised.

The Physico-Technical Institute with nearly 30 years of experience of research in this field has joined in the extensive programme for scientific-technical cooperation between the USSR and India.

Uzbek and Indian scientists were entrusted with the task of developing a simple, reliable and inexpensive

500-Watt power plant operating solely on solar radiation on the basis of the Stirling engine. The research work started in 1980. The Physico-Technical Institute assumed the responsibility for the designing and manufacture of a prototype Stirling engine, and the Central R&D Technological Office for scientific instrument making worked out a system for automatic tracking of the Sun and for controlling the power plant. The scientists from the Bhavnagar Central Scientific Research Institute for Salts and Marine Chemical Compounds developed the solar concentrators and mechanical drive systems for the plant. A great deal of work was required to be done, for there was nothing of the kind anywhere else in the world. The experts are of the opinion that had the organisations tried to independently tackle such a job it would have taken them eight to ten years. However, by pooling their efforts, the scientists have been able to complete the project within a mere six years. This acceleration was fully in the interests of both India and the USSR, for the autonomous solar plant is needed at every place where there is need for only comparatively small quantities of electric energy and where, therefore, it is not economical to build

hydro- and thermal power stations. In India thousands of villages are still without electric power. An ASPP would ideally suit their purpose. The cheap solar energy available from it could be used, for instance, for pumping water from artesian wells and in irrigation.

The work on the Stirling engine has been successfully completed and the engine has been tested for over 1,000 hours and has demonstrated excellent characteristics. The systems for the automatic tracking of the Sun and for controlling the plant have also proved to be faultless. Without needing human participation, these are able to continuously orient the solar concentrator towards the Sun during the daytime, which means that the engine operates at top efficiency.

During the course of the work, the Indian scientists visited Tashkent on a number of occasions. Intensive exchange of information and methods facilitated swift progress. According to Dr. S.D. Gokhale, coordinator at the solar energy laboratory of the Bhavnagar Institute, who recently visited Tashkent, Soviet research in the use of solar energy in the national economy is at a world high. Prof. Magal of the Indian Institute of Technology, Bombay, addressing the press during his visit to Tashkent stressed that Soviet experience in advanced heliotechnology is important for India and will substantially help it in resolving its problems of power supply.

Yevgeny Tokarev, Chief Engineer of the Central R&D Technological Office of the Uzbek Academy of Sciences, says: "As in any scientific research, we had to overcome a lot of difficulties. And here the high effectiveness of pooling the scientific and production potentials of the Soviet Union and India revealed itself in full. For instance we, in the Central R&D Office, could not get enough stability for some of the units in the tracking system. After investigating the problem, the Indian scientists suggested design amendments. Their suggestions helped us in achieving the required results. And last year, researchers from the Bhavnagar Institute needed help in the development of bevels used in solar concentrators. A group of our specialists was sent to India. I was in that group and it was my first visit to India. As the production of high-quality bevels was a time-consuming affair, and the plant had to be assembled in late 1986, a joint decision was taken to deliver ready-made bevels from Tashkent to Bhavnagar. The Indian side undertook to send us other equipment needed for further joint research.

"Both the Soviet and Indian scientists felt profound satisfaction at the report that cooperation in the field of solar energy will be further developed. Thus, it was specifically decided to begin the development of an autonomous combined power plant with a Stirling engine with a capacity of up to two kilowatts. In daytime it will generate electric energy by absorbing solar radiation, and during nights and in cloudy weather by the use of biogas or any other gaseous fuel. Thus, together with the completion of the work on the first programme, the Uzbek and Indian scientists are embarking on a big new project.

"In my opinion, the years of joint research testify that our future work will be highly successful." **

NON-ALIGNED MOVEMENT WORKING FOR PEACE AND DISARMAMENT

THE OVERRIDING ISSUE OF MODERN TIMES—THAT OF PREVENTING A NUCLEAR CATASTROPHE AND BRINGING ABOUT ACTUAL DISARMAMENT—WAS HIGH ON THE AGENDA AT THE EIGHTH CONFERENCE OF HEADS OF STATE AND GOVERNMENT OF NON-ALIGNED NATIONS WHICH MET IN HARARE, THE CAPITAL OF THE REPUBLIC OF ZIMBABWE, IN AUGUST AND SEPTEMBER, 1986. THERE WAS AN APPEAL FOR MAKING A HARDER EFFORT TO REMOVE THE NUCLEAR THREAT IN PRACTICALLY EVERY SPEECH MADE AT THAT FORUM WHICH BROUGHT TOGETHER DELEGATIONS FROM ONE HUNDRED NATIONS AND NATIONAL-LIBERATION MOVEMENTS. THE CONCERN OF PROGRESSIVE WORLD OPINION FOR THE PLANET'S FUTURE IS SHARED BY ALL SOVIET PEOPLE. THE USSR IS DOING MUCH TO MAINTAIN PEACE ON EARTH IN CLOSE COOPERATION WITH SUCH AN INFLUENTIAL FORCE AS THE NON-ALIGNED MOVEMENT. AN EXCHANGE OF VIEWS ON THE ROLE OF THE NON-ALIGNED MOVEMENT IN THE MODERN WORLD TOOK PLACE UNDER THE AUSPICES OF NOVOSTI PRESS AGENCY WHICH INVITED PROMINENT SPECIALISTS IN THE FIELD: PROF. RAIS TUZMUKHAMEDOV, DOCTOR OF SCIENCE (LAW); PROF. ALEXANDER CHICHEROV, DOCTOR OF SCIENCE (HISTORY); YAKOV ETINGER, DOCTOR OF SCIENCE (HISTORY); PROF. MAI VOLKOV, DOCTOR OF SCIENCE (ECONOMICS); LEV KLOCHKOVSKY, DOCTOR OF SCIENCE (ECONOMICS) AND SERGEI SINITSYN, HEAD OF A DEPARTMENT OF THE MINISTRY OF FOREIGN AFFAIRS OF THE USSR. PROF. KAREN KHACHATUROV, DOCTOR OF SCIENCE (HISTORY), VICE-CHAIRMAN OF THE NOVOSTI PRESS AGENCY BOARD, COORDINATED THE DISCUSSION.



Prof. Karen Khachaturov.

KAREN KHACHATUROV: The object of this round table is to get as much information as possible for the benefit of the world community, above all, of the developing countries, on the Soviet point of view about the role of the non-aligned movement in such basic matters as the struggle for peace and disarmament and for the survival of humanity. That this is a really great role is beyond doubt today. That was shown, for example, by the outcome of the Harare Conference. On the other hand, the documents signed during Mikhail Gorbachev's visit to India, above all, the "Delhi Declaration on Principles for a Nuclear-Weapon-Free and Non-Violent World", have proved how identical and close the positions of the non-aligned movement and of the USSR are in their effort to avert the danger of nuclear holocaust hanging over the world.

Let me call upon Rais Tuzmukhamedov, Doctor of Law, to start the discussion.

RAIS TUZMUKHAMEDOV: NON-ALIGNED MOVEMENT—AN ANTI-NUCLEAR MOVEMENT

I would note that the "Delhi Declaration on Principles for a Nuclear-Weapon-Free and Non-Violent World", which you have just mentioned, has been signed by the leaders of the largest Socialist nation and the largest non-aligned power on behalf of their one thousand million people. It is addressed to the peoples of the entire planet. The Declaration says that there should be a nuclear arms ban and no weapons in space. In fact, it is directed against the American SDI, too.

The similarity of the positions of Socialist countries and the non-aligned movement on these issues is not a new thing. Ever since its inception, the non-aligned movement has been operating as a counter-force trend in world politics. Pressing for disarmament, it meant nuclear disarmament, too, right from the start. The Belgrade Declaration of 1961 had it already written down that general and complete disarmament must include the total prohibition of the production, possession and employment of nuclear and thermonuclear weapons and other means of mass destruction. Of course, this demand had actually originated even earlier. No sooner was the Second World War over than the Soviet Union spoke calling for a ban on the production and utilisation of atomic energy for military purposes (UN, 1946). It was at about the same time that Jawaharlal Nehru, one of the architects of non-alignment, came out against this threat.

The concept of non-alignment which appeared upon the advent of the nuclear and missile age, was also, in my view, largely the developing world's reaction to the global nuclear threat that imperialism was creating. That was quite obvious at the Bandung Conference of Afro-Asian countries in 1955. The Final Communique of that conference stressed that "disarmament and the prohibition of the production, experimentation and use of nuclear and thermonuclear weapons of war are imperative to save mankind and civilisation from the fear and prospect of wholesale destruction." I would venture to state that the non-aligned movement today, is, above all, an anti-nuclear movement. Indeed, the demand formulated in Belgrade in 1961



Prof. Rais Tuzmukhamedov.



Prof. Alexander Chicherov.

for scrapping nuclear weapons and allowing nuclear energy to be used for peaceful purposes only has remained unchanged. This is a major line of operation of the non-aligned movement today, and its consistent anti-nuclear position has turned into what is, as a matter of fact, a new standard of reference by which to judge the "non-aligned-nation" status.

That means that we have every right to say that there was the sixth principle, that of an anti-nuclear commitment, that was added to those five principles which characterised the non-aligned movement ever since its inception.

KAREN KHACHATUROV: I would like to draw your attention to another new trend. While in earlier times the developing countries which used to buy or make weapons and thus joined the arms race paid only for their own arming, now, with Reagan's SDI going ahead, imperialism will be out to fleece them for funding its own nuclear programme. Now, economists estimate, SDI is going to cost three times more than the current foreign debt of the developing nations. This is an entirely new and huge burden which imperialism wants the non-aligned countries to bear.

In consequence, there is yet another reason to fight against this programme.

ALEXANDER CHICHEROV: NEW THINKING IN THE NUCLEAR AGE

This situation evidently requires the developing nations, and not only them, of course, to evolve a new thinking.

As stated in Mikhail Gorbachev's message of greetings to Robert Mugabe, Chairman of the Eighth Non-Aligned Summit, "Today the non-aligned movement, which is strongly opposed to war and the arms race and advocates the renunciation of the use of force in the settlement of international problems, is making an important contribution to the moulding of new political thinking, which is in accord with the realities of the nuclear and space age." There was no such formula either in the resolutions of the 27th CPSU Congress or in the updated Party Programme. That shows that in the USSR, the process of appreciation of the role of the non-aligned movement, just as that of the interdependence of the modern world, never stands still. There is no way of assuring one's security any longer without thinking of the security of others, whether the USSR, the USA, or countries within the non-aligned movement. The USSR constantly displays this new mode of thinking while responding to the requirements of the day.

Speaking of the need for a new thinking in our times, it seems to me important to refer to the issues of "equidistance" of the non-aligned movement from the two blocs. Much of the criticism of this position is fair, of course. Indeed, we find it rather difficult to agree that one can be equidistant in international politics from the socialist and capitalist countries, since their priorities are so different. But we have to see the reality as it is. And the reality is, which is, to my mind, natural, that the movement guides itself by the standards it itself works out, independently from any other forces. It does not "take sides",



Dr. Yakov Etinger.

but conducts a policy that responds to its own interests. It is its self-determined position that makes it strong, indeed.

YAKOV ETINGER: ANTI-WAR ACTIVITY KEEPS PEACE FORCES UNITED

Increased consolidation of the peace forces world-wide is a feature of our time. Here is how this process is presented in the "Delhi Declaration on Principles for a Nuclear-Weapon-Free and Non-Violent World": "The gathering strength of the Coalition for Peace, embracing the efforts of the Non-Aligned Movement, 'the Six-Nation Five-Continent Initiative for Peace and Disarmament,' all peace-loving countries, political parties and public organisations gives us reason for hope and optimism."

The non-aligned movement and the "Delhi Six" closely linked with it, are prominent in this Coalition.

United by the conviction that it is necessary to prevent a nuclear war, its leaders in their very first joint declaration of May 19, 1984, proposed as the first step ending the testing, production, and deployment of nuclear weapons and their delivery systems and following that up with a substantial reduction of nuclear forces. In its reply the Soviet leadership shared that view without reservation: nuclear war must not be allowed to break out in any form.

The Delhi Declaration of the January 1985 Non-Aligned Six-Nation Summit described the conclusion of a treaty on a total nuclear-weapon test ban as a major step towards ending the arms race.

Meeting in the Mexican city of Ixtapa early in August, 1986, the "Delhi Six" adopted the "Mexico Declaration", a major anti-war document which showed the total inconsistency of the position of the West in seeking to make believe that the problems of disarmament, especially nuclear disarmament are the exclusive prerogatives of the nuclear powers.

As the leaders of the six nations underlined, in the struggle for survival in the face of the danger of common annihilation, "the distinction between the powerful and the weak has become meaningless. We are, therefore, determined that countries such as ours which possess no nuclear arsenals will be actively involved in all aspects of disarmament. The protection of this planet is a matter for all the people who live on it."

That is to say that the "Delhi Six" have demonstrated that the non-aligned nations and other peace-loving countries which cooperate with them are not just making pleas for peace and the reduction of the most destructive types of weapons. They are prepared to contribute in practical terms towards the conclusion of a test ban treaty by the two major nuclear powers and help enforce it.

LEV KLOCHKOVSKY: INTERNATIONAL ECONOMIC RELATIONS MUST BE RESHAPED

The non-aligned movement had concerned itself a good deal with the issue of reshaping international economic relations and establishing a new international economic order. Yet at Harare, it was treated as one of particular urgency. That was, above all, because of the drastic deterioration of the economic situation of developing countries in recent years.

International monopoly capital is exercising mounting pressure on the emergent nations by exploiting the present economic situation in the developing world. The attempts of the imperialist powers to meddle in the domestic affairs of developing nations have been increasingly aggressive. Now, that interference is a direct manifestation of state-sponsored economic terrorism. As you see, these issues are closely connected.

Protectionist trends gain ground in the trade policies of advanced capitalist states under monopoly pressure, raising more obstacles in the way of commodity sales by developing countries.

There was, furthermore, a clear reference at the Harare Conference to the direct connection between development and disarmament. Representatives of many States pointed that out as an important matter of principle.

By and large, the discussion of the questions relating to the establishment of a new international economic order at the Harare forum attested to the continued aggravation of a wide range of contradictions between the developing countries and imperialism. At the same time, it brought out another thing: the growing realisation by the non-aligned movement of the need to pass on from statements and declarations to determined and consistent anti-imperialist action.



Dr. Lev Klochkovsky.



Prof. Mai Volkov.



Sergei Sinitsyn.

MAI VOLKOV: OPPOSING THE POLICY OF "NEOGLOBALISM" AND POLITICAL AND ECONOMIC TERRORISM

There must be no more of the policy of "neoglobalism", a latter-day instrument against all forward-looking nations, if the principles of peaceful coexistence are to be consolidated and progress made towards a world without violence and war.

The non-aligned movement has always opposed violence in international relations. It has been consistently striving for a relaxation of tension and for the promotion of peace and peaceful coexistence. As they underlined in their Political Declaration, the participants in the Harare Conference committed themselves to working "for the elimination of hotbeds of tension, aggression and conflict, the promotion of just and peaceful settlement of disputes, ... general and complete disarmament, the maintenance of peace based on justice as well as the removal of all structures of domination, discrimination, exploitation and inequality."

In this context, they demanded the eradication and elimination of international terrorism. Emphasis was laid at the Harare forum on the need to put paid to political and economic terrorism. Incidentally, the very choice of the country to host it—Zimbabwe, one of what are often called "frontline states", expressed what I think was a strong protest of non-aligned countries against the imperialist policies of political and economic terrorism.

Imperialism resorts to this kind of terrorism wherever any people make their own independent political or social choice and decide their own way of development—in Asia, Africa or Latin America.

It takes united action by all progressive peace forces to oppose such a dangerous occurrence. That means bringing together and coordinating their positions on this matter, notably, the positions of the socialist countries and non-aligned nations. "As for terrorism, our principled position is known to the whole world: we are absolutely against it," Mikhail Gorbachev, General Secretary of the CPSU Central Committee, said at the press conference in New Delhi.

The non-aligned movement is likewise actively opposed to international terrorism.

SERGEI SINITSYN: SOVIET POSITION OF PRINCIPLE

The Soviet Union's relations with the non-aligned movement repose on its traditional solidarity with the struggle of the peoples against imperialism, colonialism and racism, for their national liberation and independent development along the lines of their own choosing, and with the struggle for peace and security and for international cooperation on equal terms.

It will be opportune to note at this point that the Great October Socialist Revolution in Russia, which will be 70 years old later this year, was not only a powerful inspiration for the national-liberation movement, it radically changed the pattern of international relations and brought what was a new mode of political thinking by the standards of the day into them. The Soviet state was the first to proclaim and actually apply the principles of peaceful coexistence of countries with differing social and political systems.

Now, one distinguishing feature of our relations with the emergent non-aligned countries has been and still is the actual support, moral and political as well as material, that we lend them in their efforts to defend their independence against the aggressive scheming of the forces of imperialism and reaction, build their national economies and advance culturally.

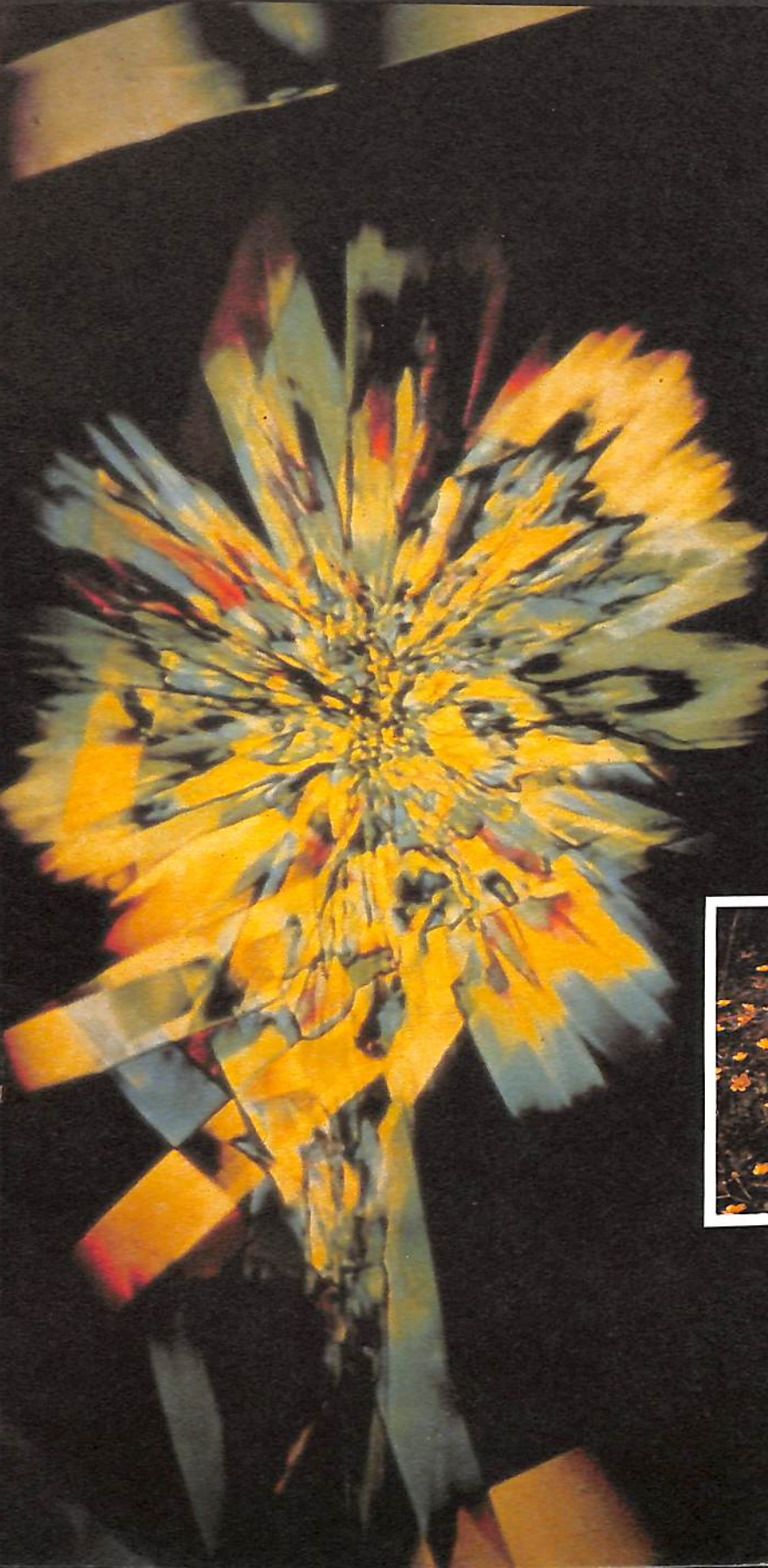
The third point I want to note is that the Soviet Union builds its relations with the developing countries, duly considering their association within the framework of the non-aligned movement and their allegiance to the principles of this movement and the decisions they have taken in common. The USSR has been speaking out in support of the non-aligned movement right from the start. This point of principle in its foreign policy is reflected in the updated Party Programme adopted by the 27th CPSU Congress: "The CPSU regards with understanding the goals and activities of the non-aligned movement and stands for the enhancement of its role in world politics. The USSR will continue to be on the side of the non-aligned states in their struggle against the forces of aggression and hegemonism and for overcoming arising disputes and conflicts through negotiations, and will be opposed to the involvement of those states in military and political groupings."

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PLANTS have a lot of enemies among insects like the Colorado potato beetle, the shield bug, the cut-worm moth, etc. These insects destroy crops, leaves and fruits, causing vast damage to agriculture. About 150 species of insect pests have been identified in the European part of the Soviet Union. In other countries they are just as numerous.

What is the best way to destroy them? One might suggest pesticides as a possible answer, but this is certainly not the optimal way of preserving the harvest. In the years of massive reproduction of pests, which, unfortunately, happen pretty often, the treatment of crop-fields with pesticides some-

PHOTOS BY A. SOLOMONOV



SYNTHESISED SMELLS TO SCARE OFF PESTS

By A. KOKHTEV

times does not produce the desired effect. For one thing, the pests still destroy up to one-third of the harvest, and, for the other, good birds get killed along with the insects. One of the probable solutions to this problem lies in the use of pheromones.

Pheromones are scents exuded by the glands of certain insects, which serve as a communication instrument between them. There are attraction scents (facilitating the meetings of male and female species), alarm, gathering and other scents. All these pheromones have different smells, of course. With ants, bees and termites pheromones regulate the composition of the colony and the activities of its individual members. When a bee needs to show its mates the way to a glade with nectariferous flowers, it exudes a specific pheromone. If a male insect wants to attract a female, he uses another scent. The scientists have synthesised the latter type of pheromone to be used in pest control.

It takes just a couple of molecules of pheromone per one millilitre of the air for insects to smell it from rather far away. No instrument can match the insects' sense of smell. They detect scents about a thousand times better than dogs.

The scientists have, therefore, decided to put pheromones at man's

service. Traps have been set up in the fields. A single gramme of synthetic pheromone is used for setting up three to four such traps in a one-hectare field. The method has proved to be very effective. A male insect pest smells the female's "calling scent", homes on it and gets stuck in the trap. This stops the reproduction of pests and saves the harvest. The same method can be used in grain silos. In this way there is no need for using chemicals for the preservation of grain (the use of chemicals as pesticides always results in the loss of a certain percentage of the grain).

There is a great future in store for pheromones. Their production does not require big plants. Fifteen to 20 kilogrammes of pheromone can be easily produced in a lab. The magic stuff has already been synthesised at the Institute of Bio-organic Chemistry of the USSR Academy of Sciences. The man in charge of this programme is Yuri Ovchinnikov, who is one of the youngest members of the USSR Academy of Sciences. There are many young people among the institute's staff, too. Its labs are fitted out with the latest equipment to study living matter and synthesise protein and other components. The findings of the researchers of the institute have already won world-wide acclaim.

Everybody knows what diabetes is. This grave disease is treated with insulin. Diabetics, whose number is unfortunately very large, actually cannot live without this drug. So far it has been synthesised exclusively from animal pancreas. However, quite a few diabetics cannot use it for various reasons.

The researchers of the institute have now synthesised this hormone by artificial methods. It is better even than the real thing and works more effectively. The time when synthetic insulin will be mass produced is no longer far away.

These are just two examples. Since the establishment of the institute its specialists have developed many substances which help man to control nature, to combat grave diseases and to regulate the productivity of crop-fields and animals. **



An experiment with pheromone, an odorous substance produced by insect glands, under way.

LEFT:
The process of bacteria crystallisation (magnified), an experiment done by the associates of the M. Shemyakin Institute of Bio-organic Chemistry of the USSR Academy of Sciences.

THE NATURE OF THE PAMIRS, THEIR ANIMAL AND PLANT LIFE ARE UNIQUE INDEED. THAT IS WHY THE SCIENTISTS OF THE PAMIRS BIOLOGICAL INSTITUTE REGARD THE PRESERVATION OF THE ECOLOGICAL ENVIRONMENT OF THE VULNERABLE MOUNTAIN AS ONE OF THEIR MOST IMPORTANT TASKS.

A sunflower which, like camomile, has numerous heads on one stem. An oak, reputedly a slow-growing tree, that increases in stature by one-and-a-half metres a summer. Maples and lime-trees that grow in bunches, several stems fanning out from one root.... These plant phenomena occur in the Pamirs, a high-altitude chain. Scientists of the Pamirs Biological Institute of the Academy of Sciences of the Tajik SSR (a Soviet Central Asian republic) with a territory of 143,100 square kilometres and population of 4,500,000 are looking for answers to nature's riddles which often lead to fundamental discoveries.

IN ALLIANCE WITH NATURE

The Pamirs have unique plant life. Yet it is not green that dominates the colour gamut of this mountainous area which covers almost one-half of the territory of the republic. The principal colours are gray and various shades of brown (lifeless rocks and stones) as well as white (eternal snow and glaciers measuring over 8,000 square kilometres in all). Rapid streams and deep lakes fed by melting snow impart to the "Roof of the World" (as the local mountaineers call it) yet another colour, turquoise.

Towering mountains and glaciers are graced with green "oases" nestling in narrow valleys. The orchards, trees and bushes, small vegetable gardens and fodder grass fields found there are all in one way or another connected with the Botanical Gardens of the Pamirs Biological Institute, situated in the vicinity of Khorog, the only town in the Pamirs and the administrative centre of the region.



PHOTOS BY G. RATUSHENKO, S. ZHUKOV



ORCHARDS IN THE PAMIRS

By YURI ZEMMEL

*The greenhouses
of the Botanical
Gardens.*

The Botanical Gardens were founded in 1940 by Anatoli Gurski. Twenty-nine years later they sprouted into the Pamirs Biological Institute composed of six laboratories dealing with high-altitude fruit farming, experimental ecology, chemistry of medicinal herbs, plant genetics and selection, zoology, and plant geobotany. It has several experimental grounds located at altitudes from 1,800 to 3,800 metres above sea level. But the Botanical Gardens themselves, lying at an altitude of 2,200 metres, constitute the biggest "laboratory" of them all, boasting of more than 4,000 plant species, including those from North America, Siberia, Crimea and the Caucasus. There is a striking resemblance between the Himalayan plant life and the vegetation in one corner of the Gardens, the surrounding mountain landscape only enhancing this similarity.

The Gardens keep up permanent seed exchanges with major botanical gardens in 22 countries and with almost all those in the USSR. Their collections continue to grow. Scientists acclimatise plants on experimental plots and identify their useful properties. The most promising species are recommended for mass-scale cultivation.

Every year the institute supplies up to 25,000 saplings of apricot trees, cherry trees, apple trees and peach trees to local gardeners. In this way it is carrying out one of its tasks, which is to develop farming methods for high-altitude area of Tajikistan.

THE SEARCH GOES UPWARDS

To answer the questions posed by the Nature, scientists of the Pamirs Biological Institute conduct fundamental research in a number of spheres.

"High altitudes make plants adapt to extreme conditions," Ogonazar Aknazarov, 45, Candidate of Science (Biology), Director of the Biological Institute, says, "such as pronounced differences between night-time and day-time and winter and summer temperatures, insignificant rainfall, dry air and shortage of oxygen. It has been established that, together with other high-altitude factors, increased ultraviolet radiation has a great effect on

plants. In the Pamirs the intensity of this variety of solar radiation is four times as high as on the beaches of the South European seas and is largely the cause of 'gigantism' and unusual forms of local plant life. Potato tubers may weigh up to one kilogramme each. Fig-trees, known as bushes, develop into full-grown trees. But at altitudes of more than 3,000 metres ultraviolet radiation has the possible effect, retarding plant growth and producing dwarf forms. High altitude conditions change chemical properties of photosynthesis in green leaves. Knowing all this, we can apply research results obtained in laboratories and on experimental plots to the orchards, fields and pastures of the 'Roof of the world'."

At Darvaz, in the western foothills of the Pamirs, scientists have managed to get steady yields of citrus fruit. They have also identified promising varieties of pomegranate. In the Eastern Pamirs, they have suggested an efficient method for growing fodder crops at altitudes from 3,000 to 4,000 metres. This has helped yak and goat-breeding farms become highly profitable.

Success attended investigations into sea buckthorn culture. Berries growing on these bushes yield valuable medicinal oil. At present, sea buckthorn is regarded as a leading culture in local farming. Scientists have developed an original method for producing sea buckthorn oil and helped start its output at Khorog.

PAMIRS SHOULD GIVE RATHER THAN TAKE

Farming in the high-altitude areas has never been easy. It has always meant hard work amid complicated and often extreme conditions. This work has been carried out ever since the formation, in 1925, of the Gorno-Badakhshanskaya Autonomous Region. The Pamirs have air and motor links with the rest of the republic and the Soviet Union, as well as onland and space communications systems. Hydro-power stations are operating in the region and more are to be built. The mining of its mineral wealth continues.

The region has quite a considerable potential. Scientists have estimated

that the creation of an irrigation system in the Western Pamirs, the original stock-breeding area, will help raise yields of field grasses by 400-500 per cent. Water may be brought to 170,000 hectares of pastureland. The institute has offered stock-breeders in the Western Pamirs fodder crops capable of yielding up to 150 tonnes of green fodder per hectare.

There are many thermal water springs in the Pamirs. The institute's experts suggest that they should be used to heat large permanent greenhouses where vegetables can be grown even during the harsh winter in the Pamirs.

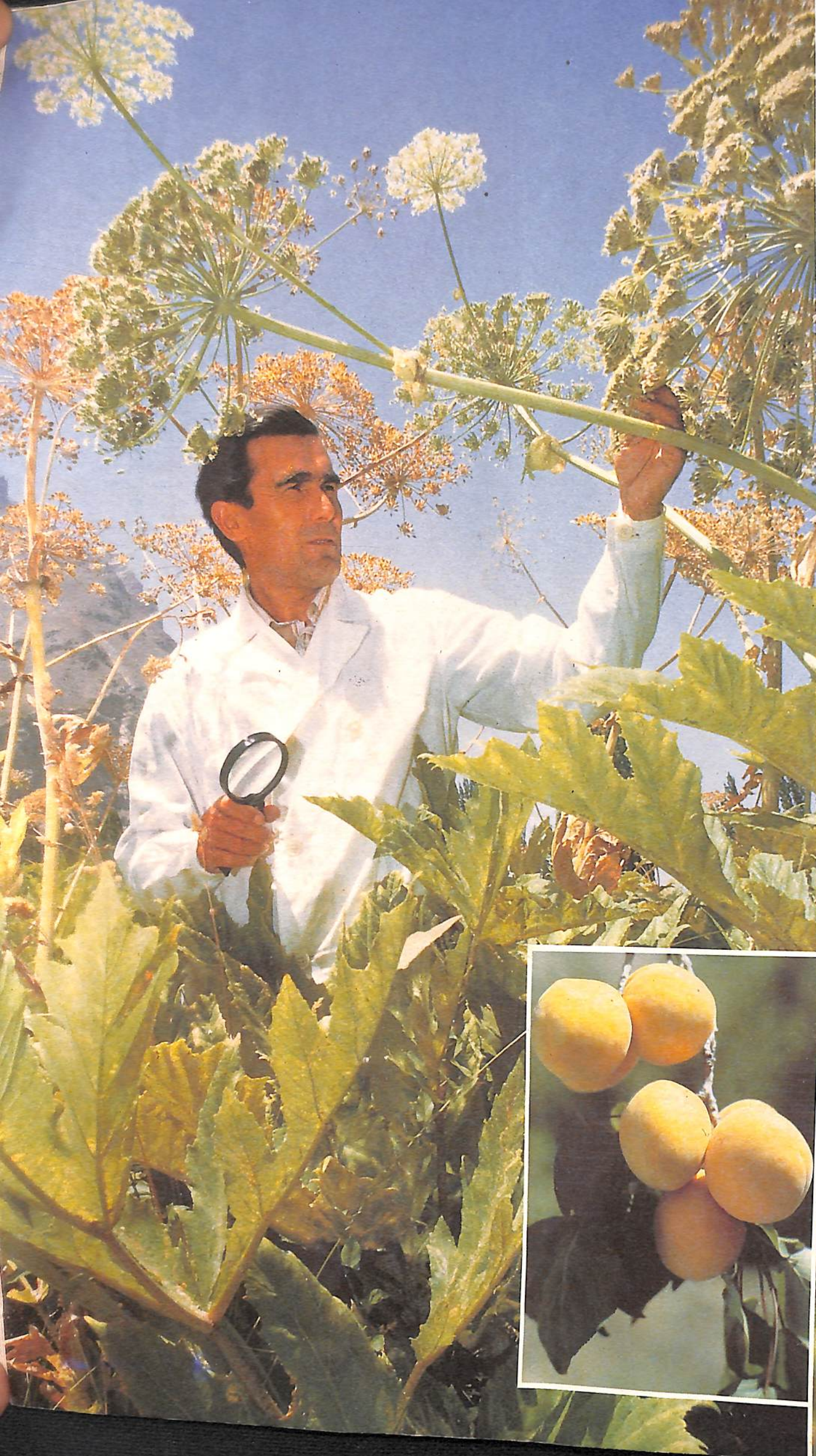
The region has more than 1,000 lakes. Investigations show that many of them can serve as a base for the fishing industry.

Almost 70 years ago outstanding Russian scientist Nikolai Vavilov found an amazing large-ear variety of wheat, which was well adapted to the environment. This enabled him to surmise that the Pamirs had been one of the world's earliest centres of farming. Later on, archeologists discovered in the mountains the remnants of irrigation canals and water mills. Ten years ago, 15 previously unknown high-altitude varieties of wheat were found at 3,200 metres above the sea level near Sarez Lake. The world of science described the find as the most significant event of the century in botany. The plants afford fine material for selectionists.

The nature of the Pamirs, their animal and plant life are unique indeed. That is why the scientists of the Pamirs Biological Institute regard the preservation of the ecological environment of the vulnerable mountain as one of their most important tasks. This is all the more important with the growing exploitation of the region's natural wealth. A number of power stations are being built on the Gunt River, ever new mines are being put into operation, and there are plans to use the water resources of Sarez Lake.

Alarmed by these prospects, scientists suggest that a large national park be established in the Pamirs, which will protect the territory ecologically while it is developed industrially. **

INSET:
*Perennial rye
in the Pamir
Botanical
Gardens.*



The Pamir Botanical Gardens.

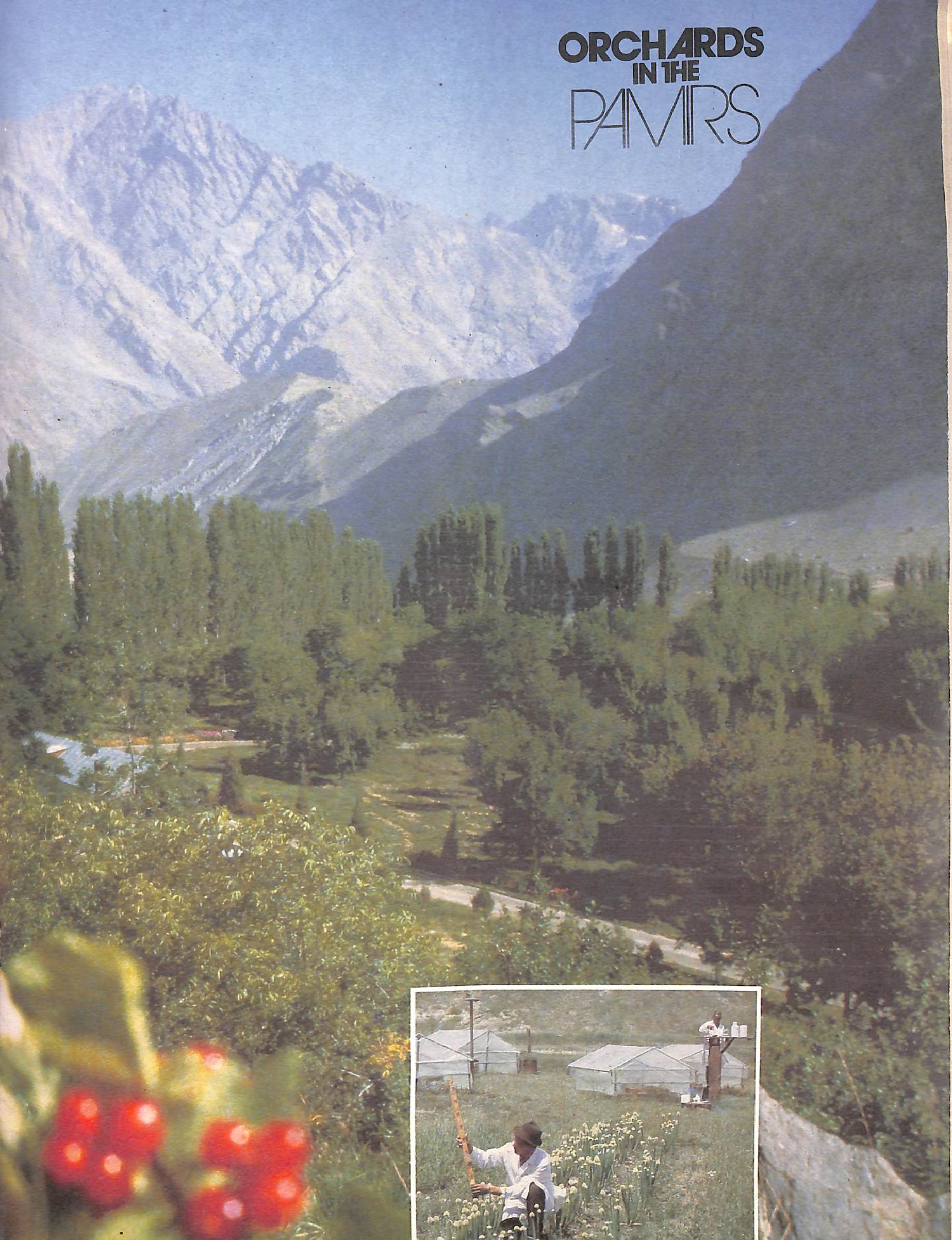
EXTREME LEFT:
Niyatbek Miralibekov, (Candidate of Science (Biology), Director of the Botanical Gardens.



INSET (left):
A new variety of apricots developed in the Pamirs.

INSET (right):
Researchers T. Temirov (in the foreground) and R. Mamadumarov working at the mountain biological research station.

ORCHARDS IN THE PAMIRS



PROBLEM OF HUMAN SURVIVAL: IN SEARCH OF SOLUTIONS

By NIKITA ZAGLADIN, Doctor of History

The human mind has since long been striving to fathom the *raison d'être* of civilisation, its driving springs and the ways of its development. Even the philosophers of the ancient world were divided on whether it was right and proper to speak of any development at all, and if it was, the question was: which way?

CONTRADICTION BETWEEN TECHNOLOGICAL AND SOCIAL PROGRESS

As society progressively developed, so did philosophic thought. It is the philosophy of "technical optimism" which has blossomed most during this century. The sweeping progress of science and its conversion into an actual productive force have given rise to the belief that all the problems of humanity, including those of poverty and privation, backwardness of vast areas of the world, unemployment and political conflicts, can be resolved only through advanced technology. Western sociologists prophesied the coming of a "technotronic" or "post-industrial" age in which technology, without any social revolution whatsoever, would end social inequality.

But a more pessimistic mood began to arise as early as the late 1960s. Many scholars and public figures (with the Club of Rome in the lead) started wondering whether one could equate the advance of high technology with the progress of humanity.

That was not just a casual question. The greatest achievements of the human intellect have been used to create weapons of mass destruction. As these weapons were upgraded, humanity acquired the capability of destroying itself and all living things on earth. The realisation that the way things were going on was fraught with serious dangers was gaining ground in the capitalist countries. One could see this from the emergence of new social movements challenging the traditional pillars of society. That was not a chance occurrence because, no longer satisfied with technological progress alone, many in the West have been more and more often coming to see the importance of fusing it with progress in social relations.

MAIN YARDSTICK OF SOCIAL PROGRESS

Marxists have acquired a far deeper insight into the meaning of progress and the yardsticks to measure it by.

The founding fathers of Marxism saw the advance of humanity as, above all, a natural historical process going on under the influence of the conflicting interaction of all kinds of objective and subjective factors. They can be analysed and certain dominant trends and counter-trends can thus be identified in relation to every particular period of historical development.

For instance, in the present context, with the struggle for a stable peace coming into the foreground of international politics, there is a growing realisation that the survival of humanity and the continued existence of weapons of mass destruction are incompatible. It is becoming obvious that there can be no further advance, indeed, no survival of civilisation, without the abolition of these weapons. Accordingly, what is now coming to be a standard of reference by which to judge how far any social and political forces and movements are progressive is their attitude towards the nuclear problem and the degree of their readiness to work for its solution or, at least, to refrain from taking any action which could obstruct nuclear disarmament and aggravate international tension.

This standard of reference is the only viable one under the present-day conditions. It reflects the objective of the ensurance of the survival of humanity. Yet it is not absolute: it could not have appeared before the threat to the existence of civilisation emerged, and it will give way to other standards once its own objective of the abolition of the stocks of nuclear and other weapons of mass destruction has been achieved. So what can well become the top priority, a concern that is of no mean importance even at this point, is that of the ensurance of the protection of the biosphere from being destroyed by chaotic productive activity.

POLITICS BASED ON PLANETARY MENTALITY

The criteria of progress in the modern world and, apparently, in the foreseeable future, are and will be inseparably connected with the effort for resolving the global problems of the development of civilisation. But the very concept of progressive development is acquiring a black-and-white interpretation: everything which redounds to mankind's advantage and ensures its survival is progressive.

The common stake that all nations and peoples have in resolving the global problems of modernity is an actual reality, a kind of starting point for their further advance. However, for this starting point to be followed up by practical action, it is necessary for the peoples and governments to arrive at an understanding of the interdependence and interconnection of all processes in the modern world, and for class- or ethnically-inspired self-awareness to go together with the realisation of their membership of a higher, human community. The development of this new kind of mentality, which one may call planetary, and, still more so, the transition to a new kind of policy based on it proceed at a much slower pace than warranted by the increasingly acute global problems. Herein lies the source of a serious threat to the existence of humanity. Many scholars, public figures and politicians have indicated that this threat is growing. Now, the Soviet Union, following as it does Marxist-Leninist principles in its policy, has been the first to put forward a programme for nuclear disarmament in the shape of a concrete, stage-by-stage plan and to call for international relations to be reshaped in line with the principles of new thinking which reflects the conditions of the nuclear age.

Therefore, it is not fortuitous that the idea of thinking in planet-wide categories of equal concern to all humanity should have been broached by Marxists. This theory embodied the centuries-old human yearning for social justice because it is Marxism that has produced the arguments to support the idea of the universality of historical development. In other words, while enunciating the ideas of remaking the world along the lines of social progress, Marxism has been expressing the concept of the unity of the humankind and the major routes for it to follow in its advance as an integral whole.

NECESSITY OF WORLD-WIDE COOPERATION

Marxism is often seen as the theory of class warfare. This is right in the sense that Marx and Engels showed the role of class struggles in history and produced a science to reflect the interests of the most advanced class of bourgeois society—the proletariat. Yet Marxism has never made class warfare anything like an absolute no-

tion. Engels wrote: "Communism stands, in principle, above the breach between the bourgeoisie and the proletariat, recognises only its historic significance for the present, but not its justification for the future; wishes, indeed, to bridge over this chasm." ("The Condition of the Working-Class in England", Karl Marx and Frederick Engels, *Collected Works*, Vol. 4, Progress Publishers, Moscow, 1975, pp. 581-582).

As Marx and Engels saw it, the working class, while freeing itself from oppression and exploitation, would be creating a new, communist type of civilisation based on common human values. Relying on them, humanity would be effectively resolving all problems that could arise in the "Man-Nature" relationship and rationally determining the most expedient ways of the development of productive forces and scientific progress.

But the actual course of history has turned out to be somewhat different. The need for all nations and peoples to work out a common strategy of survival, i.e., a strategy to resolve global problems, had arisen before the working class could accomplish its world-historic mission. That happened not because the founding fathers of Marxism had erred in principle but because of the drastic acceleration of the rate of scientific and industrial development which could not have been foreseen either in the 19th century or in the early 20th century. The present-day realities have left no time for bringing to fruition the requisites for planetary mentality to develop in the shape of social revolutions in all of the world's leading nations. That does not mean, however, that the human race is doomed to self-destruction. What is emerging is an entirely different kind of relationship: it is no longer quite right to say that the struggle for the emancipation of the working class creates pre-conditions for the solution of global problems. One would rather say that the struggle for resolving problems of common concern to all humanity through the promotion of world-wide cooperation between nations and peoples living under different social and economic conditions can alone create the pre-conditions for the deliverance of the working people from oppression and exploitation in every shape and form.

YOUTH CLUB

WHEN the 1986 world ice-hockey tournament in Moscow was drawing to a close with only a few days before the final between the USSR and Sweden, passions ran equally high at the world-famous China plant in Gzhel, chosen as the supplier of the main hockey prize. A commission of artists and sportsmen spent several hours selecting the best cup. The old masters waited at home, while the most eager, young, contesting craftsmen crowded at the closed doors to hear the authoritative judgement.

When the main prize was named, the deciphered pseudonym revealed three authors, the youngest artists of the plant: Katya Ostashkova, Sergei Simonov and Yuri Yermakov.



On the day of the final match, they found themselves in the seats meant for guests of honour and saw their blue-and-white creation being presented to the captain of the Soviet team Vyacheslav Fetisov. In keeping with the tradition, the prize was kept on view at Moscow's Museum of Sports along with other Gzhel cups.

"Gzhel ceramics today constitute an improvisation within the limits of the traditional technique," says Katya Ostashkova. "One can find at our plant people who have taken over that 1,000-year-old craft from their grandfathers and great-grandfathers. The elder generation



Sergei Simonov and Katya Ostashkova, young artists of the Gzhel association, working in their studio.

ABOVE (left): Famous Gzhel ceramics: Sovushka jug and the Chronicler, a figurine.

THE MAIN PRIZE

By L. IVANOVA

PHOTOS BY F. GRINBERG

inherited the tradition while we, the younger ones, learnt it at a very good school, the Abramtsevo Applied Art School, and from our elders.

"My instructor in the Gzhel art was Honoured Artist Tatyana Dunashova, who is exceptionally sensitive to the tradition. Sergei and Yuri are sculptors. They studied under the guidance of Gennadi Denisov, a very remarkable man. He has taught us to appreciate the beauty of the rural world, simple, roguish, kind and dependable. Denisov has a sculptured composition *The Home*: a peasant woman with her domestic creatures—a dog, cat and chickens. And we, Sergei and I, too, would like, despite the absence of Gzhel roots, to feel at home here."

After having received high honours for her graduation work in Abramtsevo, Katya received tempting job offers at the Dulevo china factory near Leningrad, at a plant in Gus-Khrustalny and at Gzhel.

"By that time I had already tried my hand in Gzhel ceramics and decided in its favour. By the way, all other artists, too, received many offers. As to Sergei—we were married by that time—he completed the course a year later and followed me to Gzhel."

Sergei majored in stone carving but was equally skilful in woodwork and metalwork and in everything that the four-year Abramtsevo school taught its students.

"I went to Gzhel not only because of Katya," smiled Sergei. "I like this job. I had a try in different genres but now I prefer clay. While modelling a jug or a vase, you get the impression that clay helps you in the process. There is an intrinsic solution in the material which is yet to be fully explored but which is very 'alive'. It is not by chance that, as the legend says, God created the first man



INSET:
Old Russian
painting. In the
photo: Blue Rose
and Blue Township
jugs from the
collection of the
Leningrad State
Museum.



not from wood or stone, but from clay. In Gzhel, you'll often hear the old masters' advice to listen to clay.

"Just listen to it and it will tell you everything you need," my instructor Viktor Kustarev used to say. He comes from Gzhel but graduated from the Moscow Stroganoff Higher School and is in charge of our experimental shop. I appreciate his deep understanding of the folk spirit and the subtleties of the craft. My father was a driver. Before entering the art school, I, too, drove a car as a professional. So, I've got no artistic roots but I believe that an artist like

myself can produce genuine Gzhel ceramics if he creatively assimilates the tradition and comes to love these places. Gzhel is not just, blue clay for making precious tableware, not just an ancient craft. There is something mysterious about this small region consisting of 30 villages located 50 kilometres away from Moscow and called the Gzhel Triangle. Indeed, it is an enigma how long every family here has been faithful to the ceramic occupation and has carried 'a sense of clay on the finger-tips'. Even if local ceramists moved away they would invariably return as if attracted by the ringing of blue cobalt on a white crock."

The Gzhel Land, The Blue Town and The Owl are the three works made jointly by Katya Ostashkova and Sergei Simonov. All the three jugs were bought by the State Russian Museum.

"Gzhel ceramics stand not for stock tricks, not repetition. And Sergei with his sense of form and Katya with her infinite fantasy are simply at home here," says Tatyana Dunashova.

"By the way, neither the threshold of our wooden house nor the platbands on the windows have anything in

common with those of the house next door. We have designed them ourselves," says Sergei.

For the time being there are only a few multi-storey buildings in Gzhel. But with the emergence of the large plant housing construction has become extremely urgent. In accordance with the approved design of young architects V. Kryuchev and V. Karimov, Gzhel will soon have a departmental store, a Palace of Culture, a tourist centre and comfortable studios for ceramists.

"I believe in Gzhel's future but I like my wooden house and don't want to move out," says Katya. "It seems to me I can be an artist only here where from my windows I can see the cupolas of the ancient church, the blue river Dorka across the street and the golden wheat in the field buried under a white carpet in winter. I was born in the north, in Karelia, but here the snow is different—it is deep blue. All this beauty prompts patterns for our cups and jugs and Gzhel art is born. Sergei and I believe that the main thing we have found here is the ability to devote ourselves to our favourite vocation." **

SOCIOLOGICAL APPROACH TO CAREER GUIDANCE

By EDUARD FETISOV,
Doctor of Philosophy (Sociology)

More than 90 per cent of the Soviet Union's demand for manpower resources is satisfied by young people who have attained the official working age. This makes it essential to provide the teenagers with an opportunity to learn a truly useful vocation. Meanwhile, large-scale sociological youth polls held over the past few years have shown that four out of ten high-school graduates have no preferences for any particular career.

Yet, the overwhelming majority hold trade diplomas, which they receive along with their matriculation certificates. This is paradoxical, especially when about 50 per cent of the senior high school students polled said they would like to get their first job in industry. The question is, why only one-half of them have done as they said?

The main reason is that until recently professional training in the Soviet Union was not up to actual industrial standards.

One of the main aims of the educational reform now under way in the Soviet Union is a radical improvement in career guidance and in the younger generation's grounding in a chosen vocation. High school work studies, held once a week, as always, will take on a new character; they will be based on real work instead of work habits.

Many inter-school work-study centres have already done that. An efficient work-study system for school students has been set up in Kharkov (Ukraine). The local work-study centres maintain direct contacts with industrial enterprises. The senior students learn common trades not at school workshops but at real factories, with the help of the personnel.

As for improving career guidance in schools, following numerous studies, sociologists have developed a system of recommendations in this field and have submitted it to the USSR Ministry of Education. One of their ideas is to introduce career guidance for younger teenagers and provide individual consultations for every student based on his or her abilities and interests. **



Depository of sketches for future works.

LEFT (from top): Gzhel ceramics reflect the colours of local nature—the pale blue of the sky and lakes, and the white of the snow.

Exhibition of works by young artists.



The finishing touch.

LEFT: Sergei Simonov works as a sculptor in the experimental shop of the association.



YOUTH AND RELIGION IN THE USSR

SOVIET SOCIOLOGIST BORIS ZELENKOV, CANDIDATE OF PHILOSOPHICAL SCIENCES, REPLIES TO QUESTIONS OF APN CORRESPONDENT EDUARD KRUSTKALN.

Let us begin with the main point: what have you to say about the assertion which keeps appearing ever more often in the Western press nowadays to the effect that religion is experiencing a kind of "renaissance" in the USSR and that an ever greater number of people, especially young ones, are "turning towards god"?

I cannot resist the temptation of asking a counter-question: what are the facts on the basis of which such conclusions are being drawn? We all know that no official statistics on this are compiled in the Soviet Union. This is because no official or institution has the right to ask a person to declare whether he believes in god or not. No reference to a person's religion is to be found in any official documents in the USSR. No person seeking enrolment or employment is ever asked this question.

And what is the sociologists' idea of how widespread faith in god is among the younger generation?

On an average, only about two per cent of the young men and women could be considered as believers, although certain exceptions have to be made here, for in some parts of the country religious young people account for 1.5 to five per cent of the total number, while in some other places this figure is higher (for example, in Lithuania it is 8.3 per cent). The somewhat higher ratio of religious people compared with other regions, for example, in the Baltic Republics, in Central Asia, the Western parts of the Ukraine and Byelorussia is connected with the specific ethnic and social features of the national development of these regions. Being a sociologist studying precisely the problems pertaining to the relationship between religion and youth, I shall stress the following point: studies carried on by Soviet specialists over many years show that every succeeding group of the population between the age of 18 to 21 proves to be one-third less religious every ten years.

What explains the fact that in spite of atheistic propaganda a certain part of the Soviet young men and women believe in god just the same, and another, more considerable number, participate in religious rites without believing in god?

First, we must bear in mind that religion is a social phenomenon with a thousand-year-long history. Secondly, the natural and, consequently, rather long-drawn-out nature of the fading away of religious sentiments, the free existence of churches and religious associations in the USSR are a good ground for the continuation of a considerable number of believers, at least in the next few generations. And finally, thirdly, in the course of centuries the church has accumulated a rich experience not only of influencing the minds and hearts of people, but also of actively adapting itself to new times and new conditions of its existence.

What actually do you have in mind here?

Religious propaganda today uses more refined methods and its forms have been considerably renovated, particularly whenever the matter concerns young people. Or perhaps the young are attracted by sparkling rituals? This is a field where the church has more than ample experience.

Taking all this into account, is there any reason to expect the growth of religious sentiments among young people in the future?

No, I am sure there is not. No matter how hard the church tries to adapt itself to the times, to keep pace with young people, there is another, objective process that is developing much more swiftly—the growing conviction of young people in the truth of the dialectical-materialistic, profoundly atheistic world outlook. **

A BRILLIANT MUSICIAN

People first heard about Zhenya Kisin seven years ago as an exceptionally gifted boy, who was learning to play the piano at the Gnesiny Music School in Moscow. When only 18 months old, Zhenya could perfectly reproduce themes of Bach's fugues, and his ability to improvise and compose music manifested itself when he was only three and a half years old. When he was in the third form Zhenya performed at school concerts such complicated pieces as Mozart's concerto in D minor and Chopin's mazurkas.

Zhenya Kisin is now 14, and every concert he gives is a real event. Recently a recording of Chopin's works performed by Zhenya was sold out in no time. At the invitation of prominent Soviet musician Svyatoslav Richter he took part, with musicians from many countries, in the famous Moscow December Evenings festival.

Young pianist Zhenya Kisin.



YOUNG TECHNOLOGISTS

Thousands of Estonian schoolchildren go in for mechanics. Two boys—Tarmo Purey (the one in the photo) and his brother Jaan have devised an improvement on the ordinary cash register commonly seen in any vegetable store. During the six-week summer holidays they worked in a large department store packing products and watching the reliability of their invention.

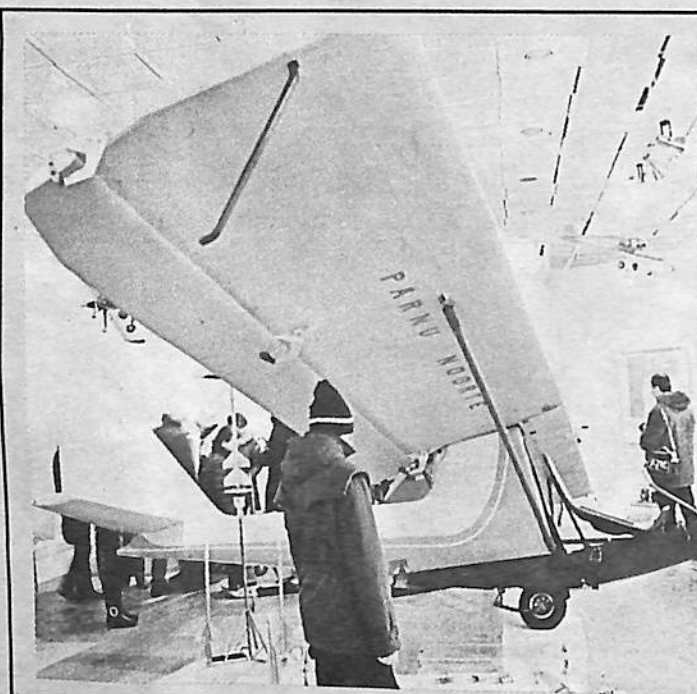


LAND-SPACE-LAND

More than 200 original devices designed by schoolchildren were on display at an exhibition in Tallinn. Many have been put into serial production. For example, the electronic counter of moving vehicles (designed by Denis Romashka from Rostov on the Don) is used by gas filling stations.

The inventions of the boys were highly evaluated by pilot-cosmonaut of the USSR Georgy Grechko.

A section of the exhibition.



CHILD PRODIGIES

There are five child prodigies in Baku, the capital of Azerbaijan. Sabina Muradova, 9, is a composer; Giulya Khalykova, 8, and Tamerlan Gadzhiyev, 12, are artists; and AMovsumzade, 8, is a chess player.



YOUNG BIOLOGISTS' CLUB

A club for young biologists was opened at the Moscow Zoo. To join it you must carry out several assignments and answer the questions of a strict jury. These questions may be very complicated ones. Some schoolchildren, for example, are asked to recognise the footprints of animals. They also have to produce a paper containing personal observations as well as book information. The examiners in consultation with the club members then decide on admission.

Ninth-grader Vera Besova with her pet.



RANDOM NUMBER GENERATOR

Alexander Sirotkin, a senior schoolboy from Kaluga, decided to win a car or at least a motor-cycle in the lottery. He did it just for fun, but later took the matter up seriously and joined a radio-electronics hobby club at the city's young technicians' station where he designed a random number generator. He never won a car, for his generator did not produce the winning numbers. But, as they say, every cloud has a silver lining, and the designing of the generator started off Alexander's career as an inventor. His latest design is a device that combines a stopwatch and a time relay, which can find application in photo-laboratories, helping to simplify the process of printing photographs.

SIX THOUSAND CLUBS

The Soviet Union's technical sports clubs have two million members who are engaged in more than 20 types of sports involving technical innovations. Many of these clubs have been opened at major Soviet enterprises. Most of their members are technically-minded young people who like sports.

Motoball race.



THE SURPRISE

By ALEXANDER LARIN

I had always set store by creature comforts and when I joined a group of people at the office to go and visit Chekhov's museum, I was amazed to see how simply the great writer had lived. The furnishings were extremely modest, I would even say poor. In comparison, Tamara and I lived almost like aristocrats. The chandelier alone with its 67 crystal pendants cost a neat sum, and we have got so many more things of all kinds that it is difficult to move about in the flat.

I came home all excited, full of good intentions. So that is the way great men lived—they despised all excess. I glanced at my apartment, at my cosy nest, and felt embarrassed at the thought of the great writer. Actually, we did not need all that stuff.

I spoke to Tamara about it all, and she said:

"The idea! I have no intention of living in an empty flat! I love beauty. Your beloved Chekhov himself wrote that everything about a person should be beautiful."

"I am not against beauty," I protested. "I am against excess, against the domination of possessions. A man should know how to keep his instincts under a tight rein. Otherwise, we will be choked by the super-abundance of things."

"That is all nonsense," retorted my wife. "We live but once and I have no intention of holding myself in check!"

Well, I saw that she would not be persuaded to part with all the "props". "Well, I suppose I will have to do it all by myself," I thought. "She will thank me for it later."

That is exactly what I did. When Saturday arrived, I packed Tamara off to the beauty parlour and set to work clearing our flat.

I sat down, took a deep breath, and started to take down and pack all the things I intended to get rid off. As I went down to the ground floor with the bundles and packages, there was a battle royal raging in my breast. After all, I was carrying trendy things, things I had gone to so much trouble to find. I felt a bit sorry.

I put the bundles down in a corner of the garage and covered them with a tarpaulin and dashed back home without looking round. When I entered I could hardly recognise the flat, it had become so spacious, so like an intellectual's abode, there was so much breathing space.

I took out a volume of Chekhov and leafed through it leisurely. I felt like a different man. The telephone broke in on my mood. I took the receiver, it was Tamara. Her voice was happy and excited.

"Darling, do you remember the inlay table we saw at the Golubovskys? The one a la rococo? You said that time that it would fit in nicely with our furnishings. Well, I have bought one just like it in the local furniture shop."

"Is it on wheels?" I burst out, instinct getting the better of me. "Why didn't you consult me first?" I said reproachfully.

"I wanted it to be a surprise. Come and help me bring it home." I looked sadly around the uncluttered room, put Chekhov back on the shelf and dragged myself to the furniture shop. **

THE first electric bulb lit up in Siberia at the end of the last century. For a long time its light remained hardly visible. When the first State Plan for the Electrification of Russia was being adopted in 1920, on the vast Siberian territory there were only a little more than 100 generators with a total capacity of about 6,000 kilowatts. Siberia enters the year of the 70th anniversary of Soviet government having more than 100 electrical power stations. Their overall capacity is nearly 40 million kilowatts. Managed from a single control panel and working in a synchronous mode, they constitute the perfect organism of a power-pool, one of the world's largest. Its "heart" is in the city of Kemerovo.

A 1,000,000-KW SAVING

A quiet street, a not tall building amid poplars. On its upper floor in a spacious hall with large windows is the console of the Siberian power-pool dispatching office. The pool consists of nine power systems, of which the Krasnoyarsk is the biggest and most promising (18 million kilowatts at present). Their power transmission lines of different voltages cover a territory exceeding four million square kilometres. The distance between its farthest points in the east and the west is 3,500 kilometres, and in the north and the south 1,000 kilometres. The main industrial centres of Siberia and large cities lie on this expanse; population exceeds 16 million. The transfer of powerful energy flows is done in three time zones. When a working day starts in Chita, Omsk, for example, is still asleep. This enables the most rational power distribution, with a capacity of saving of more than one million kilowatts.

About ten years ago a line extended across Central Asia linked Siberia's power-pool dispatching office with the national Single Power Grid.

FEATURES

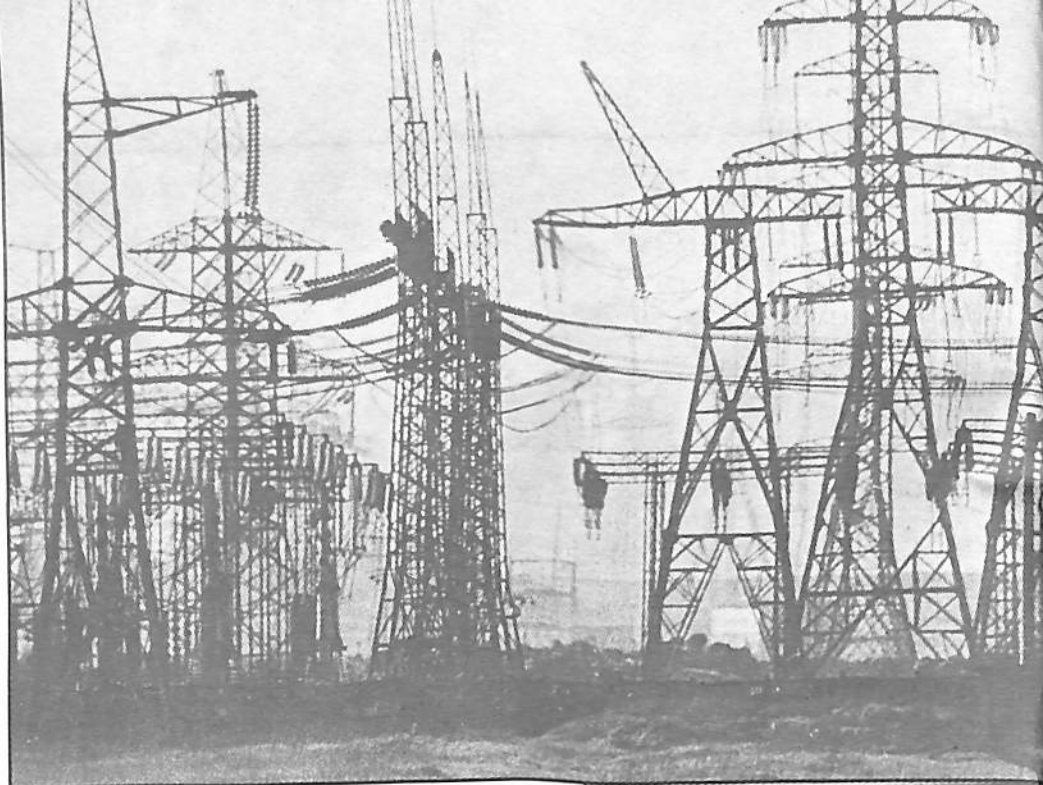
Every morning at 8:30 a briefing takes place in which the work done a day before is analysed. One attending it for the first time may wonder at the complete absence of any mention of producers and consumers there, as if they did not exist.

"It would be a waste of time," explains Pyotr Petrov, chief of the dispatching office. "Events follow a routine schedule: consumers receive their quotas. If there are malfunctions, they never experience them. For example, a lightning hit the insulator chain on a support of a power transmission line, 1,500 kilometres from here the day before at 12:38. The line was at once switched off automatically and current continued to flow along a standby line. A helicopter-delivered team fixed the chain within three hours. That has nothing to be discussed here."

So what are the discussions then about?

One of the basic distinctions of the

A SCHEDULED EMERGENCY TOOK PLACE IN SIBERIA'S POWER GRID ON DECEMBER 29, 1986. AS USUAL, ENGINEER VADIM KALIN HAD ARRANGED IT. SMOOTH FUNCTIONING EVENTUALLY BLUNTS VIGILANCE AND IMPAIRS THE ABILITY TO TAKE ON-THE-SPOT DECISIONS IN AN EMERGENCY. THAT'S WHY I'M HERE TO CREATE THEM ARTIFICIALLY, SAYS KALIN. VADIM KALIN'S "EMERGENCY" WAS LIQUIDATED. EVER SINCE THE GRID CAME ON STREAM NOT A SINGLE REAL MAJOR EMERGENCY HAS HAPPENED HERE.



"The 'Heart' of Energy and its Environs"

By *BORIS IVANOV*

Siberian power-pool from the country's other grids is that Siberians obtain more than 50 per cent the capacity from hydro-power stations, such as the 6.4-million-kw Sayany-Shushenskoye, the 6-million-kw Krasnoyarsk and the 4.5-million-kw Bratsk.

Siberian hydro-power plants generate the country's cheapest electricity (about 1 kopeck per ten kilowatt-hours).

Such stations also stand for the high reliability of a power system. Right at the console we, for example, enacted an emergency by making several Belovo Thermal Power Plant turbines "fail". Automatic devices immediately found reserve power, which a hydro-electric plant always has, and in just 70 seconds drove one of the units of the Krasnoyarsk station up to the maximum productivity.

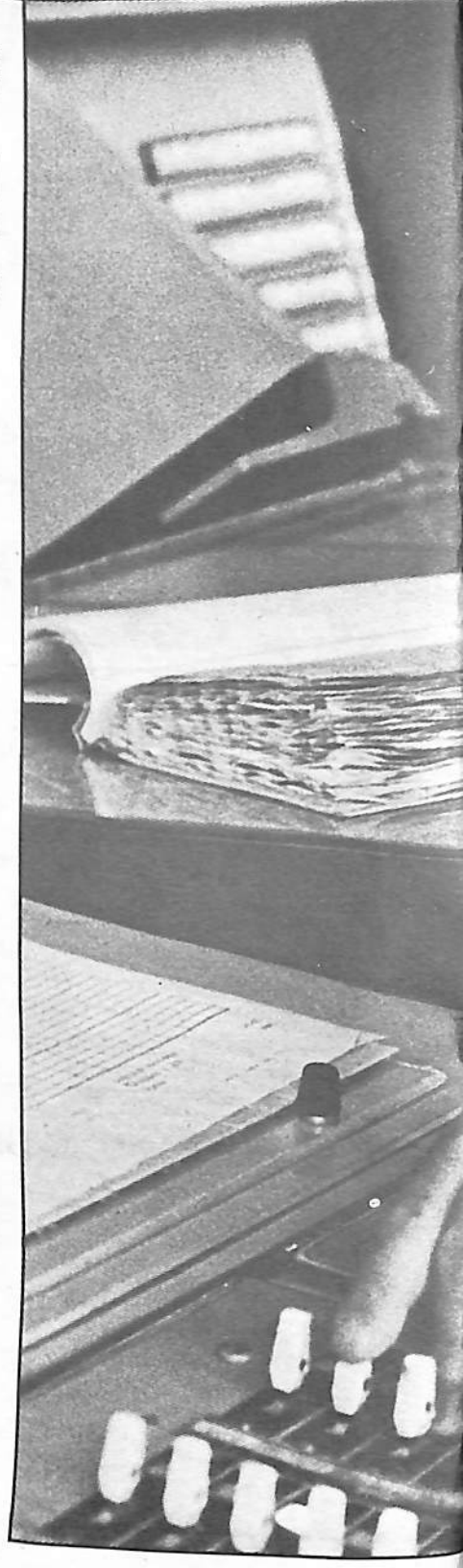
But hydro-power plants require dependable water reserves for stable operation. How much water there is in the man-made seas, alas, does not depend on the wishes of the power engineers. Thus, in 1985 an abundant winter and summer rainfall threatened to fill the reservoirs to the point of overflowing. Yet 80 per cent of the required water reserve for stable work was hardly secured a year later. Neither sophisticated instruments, nor the analyses of long-standing observations

has so far permitted its forecasting. If you try to build up a contingency stock, the rivers below dams grow shallow and shipping becomes difficult. Even otherwise, navigation season in Siberia lasts only six months. Water supply in the cities is also disrupted, and the tempo of dispatching the famous Siberian timber along waterways experiences a slump.

Hence the need for sharing the water. In spring, when snow in the mountains thaws, the hydro-electric plants get maximum workload and maintenance work goes on at the thermal ones. In mid-summer the hydro-power stations restrain their pace of work as they start reserving water for the long Siberian winter. The requirements are well illustrated by the fact that the water level in the giant reservoir near Krasnoyarsk, for example, falls by almost 20 metres in winter, and at the Sayany-Shushenskoye plant by 40 metres.

YESTERDAY, TODAY, TOMORROW

The three-member shifts change at the main console every 12 hours. Comfortable deep chairs, soft light, an abundance of flowers. Twinkling bulbs on the panels, and an occasional sound from the buzzer. But most conspicuous is the indicator board: red-coloured shining points have delineated the number "50" on it.



Vadim Kalin,
engineer at the
unified control station
of the power grids
of Siberia.

LEFT:
One of the power
stations of
the "Serdzhe"
("Heart") power grid.

PHOTOS BY K. KHAMZIN



"This is the chief indicator of the pool's 'health'," Vadim Kalin says in a soft voice. "It tells us that all the stations operating across a vast expanse are ideally synchronised at this moment, producing current with a frequency of 50 Hz. This is, so to speak, the highest-quality output. Even at 49.5 Hz unpleasant things start taking place: the revolving mechanisms, for example, lose efficiency. Nationally, the damage from this may reach up to 2,000 million roubles in annual terms. So that when I am on duty at the console, I all the time feel the responsibility: the normal functioning of Siberia's energy heart depends on my decisions and actions."

When in 1960 the power systems of three Siberian areas were being united in a single pool, the dispatchers had only telephone communication available. But already in 1962 Siberian power engineers were among the first in the country to start using Soviet-made computers in their work. Now they have the latest compact and highly efficient models. On the colour screen of a video display terminal there appears information on each station, each power unit, and each section of transmission lines.

Power transmission once depended on low-voltage lines with a low throughput capacity. Now the high-way for current is 500-kilovolt lines.

"But even they no longer suit us on many sections," says head of the long-term development service Vadim Sokolov. "The energy capacities of the power-pool dispatching office increase almost every year. In 1985 the Sayany-Shushenskoye hydro-electric plant reached its design level. In 1986 the first 800-megawatt unit at the Berezovskaya thermal plant in the south of Eastern Siberia went into operation. In 1992 another hydro-power station—the Boguchanskaya—will reinforce the system, and the construction of the Sredneyeniseiskaya plant has already begun near it. In a word, we are already preparing for the throughput of more powerful energy flows and therefore building lines with a voltage of 1,150 kilovolts. This new type of line has already proved its high efficiency: it permits transmitting 2.5 times as much power than via the currently existing very large-capacity lines. However, let me note that world practice so far offers no experience of running such transmission lines and researchers are busy with a series of major investigations."

Siberian current will go to the Ural area and to Western regions of the country, but local industry will remain its main customer. Its development now proceeds at an accelerated pace. Today the inhabitants of Siberia have the country's highest per capita availability of power—nearly 6,000 kilowatt-hours per head. It is expected that this indicator will double by the end of the century.



THAT MISCHIEF-MAK

Shishkin was six years old. I had come home after work, cautiously turning my head this way and that, tiptoeing down the corridor. But in the kitchen he never failed to confront me, hands deep in his pockets, a peeved frown on his face.

"Pavel, you've taken to coming home late."

"That's none of your business, Shishkin."

"Pavel, you come home later and later."

"I told you it isn't your business, didn't I? And then, you should have been in bed long ago."

"I was in bed, even sleeping, but then I felt lonely."

"You're an extortioner, Shishkin."

"Pavel, you promised to tell me about the south, but you haven't kept your promise."

"You mean a fairy tale?"

"No siree, I know plenty of fairy tales myself."

"Then let me have my supper in peace."

"I peeled some potatoes...." Shishkin suddenly informed me.

I nearly choked. Such feats were totally alien to Shishkin.

Albert Miftakhudinov said this about himself: "I've lived in the North all my life, except the five years I studied at Kiev University. First I lived beyond the Arctic Circle in the European part of the country, and now I live on Chukotka. I worked as a journalist, a geologist, a scriptwriter, a dog-team driver. I crisscrossed all of Chukotka, both on foot and in a dog sledge. I shall never leave the North. All the rest you'll find in my stories."

"Show me."

He brought in a saucepan.

"Good boy! Now pour water into it. That'll do for breakfast."

I have known Shishkin since the day he was born. His name was Vitya. His mother soon left Vitya's father, my friend. We shared an apartment.

Vitya was our joint son, and both of us cared for him equally. He loved us both, too. Most likely because he always saw the two of us next to him. When he learnt to talk I asked him the idle question all children are probably asked:

"What's your name?"

He answered with great dignity: "Shishkin."

Since that day I never called him anything else.

At present his father is away, fishing whales in the Bering Sea. He will be out at sea for six months, and I was asked to take the kid to his grandmother as soon as I go on vacation.

My vacation is due very soon now, but I love Shishkin and fear for him, and I do not want to take him even to his own grannie.

"Are you in bed already? That's fine. Look here, Shishkin, I'm awfully tired today and shan't tell you about anything. In a week's time you and I will simply go south, and you'll see everything for yourself. OK?"

"How long is that—a week's time?"

"Give me your hands. Here are all the five fingers on one hand and two on the other. That's how many days have to pass."

"That's a lot...." he sighs in disappointment.

"No, Shishkin, that isn't a lot at all. That's just the number of times you'll have to sleep."

"Counting tonight?"

"Yes, of course."

"Then I'm going to hurry and fall asleep, so that all my fingers pass quickly."

He dug his head deep into his pillow and closed his eyes.

"Good night, Shishkin!"

I kissed him and left the room.

We have been living in Khabarovsk for over a week now. Shishkin has a nice sun tan, he has learnt to swim, and we spend every fine day on the left bank of the Amur, sleeping in a tent and cooking on a bonfire. Shishkin has taken to angling.

Everything here is new to him, starting with ice cream—there just is not anything like it in our parts—and ending with the endless automobiles which Shishkin had never seen before. In our settlement on Chukotka there was only one road and two cars, and these two cars managed to collide on that sole road. They were taken away on a ship to be repaired, and no other one ever turned up in the settlement.

One day, while I was busy with the bonfire and the fish I was baking in it, Shishkin was hopping around on one leg, trying to get the water out of his ear, and crooning something that sounded very familiar. I listened intently—why, it was our song, his father's and mine. We had made up both the melody and the simple enough lines. Shishkin's father, as I have said, is a whaler, so the song was, naturally, about a whale.

One very kind and strange whale was famous all over the Antarctic, famous for his strange love affair. When his beloved she-whale asked

him whether or not he was willing to swim with her to the end of the earth, he swam off unhesitatingly. "Queer ones, that's what they are," the other whales said. "Why swim to the end of the earth? Isn't the water here good enough?" But those two visited all the seas and oceans, were thrown about by storms and gales, yet never did they part. Thus they continue to swim round the earth side by side. And when whalers see them they never remove the slip-covers from their harpoon guns.

"You're too young to sing such songs, Shishkin...."

It was then I thought that it might not be so bad an idea to get some sort of animal as a pet for the fellow, for example a dog.... A child must take care of some living thing, then he will grow up to be a kind man. We decided to go to the market the very next Sunday.

Shishkin looked forward to that Sunday with great impatience and got up very early that day.

He turned down my offer to buy a bird in a cage, and there was not anything of interest in the "live beings" row in the market place. Only at the very end of it we saw several grass-snakes and turtles crawling around in a zinc tub standing at the feet of an old Korean. Shishkin had never seen them before, his eyes shone with curiosity. He swiftly seized





ER

SHISHKIN

By A. MIFTAKHUTDINOV



a grass-snake and began inspecting its head, then shoved it into his pocket and glanced at me questioningly. I bought the snake. Frankly speaking, I am afraid of picking one up myself. But I was glad that neither Shishkin's father nor I had ever scared the boy with anything. He would have, most likely, just as nonchalantly put a small alligator down the front of his shirt.

"Do you want a turtle, too?"

"Sure I do!"

We left the market place. Shishkin was carrying the turtle in his hands, every now and then peeping into his pocket where the grass-snake was curled up dozing peacefully.

We walked along in silence.

"I'm going to feed the turtle," suddenly said Shishkin very firmly.

"Of course you will. Otherwise you shouldn't have taken it home."

"But what does it eat?"

"Oh, different things...grass, bitter stalks, meat, bread...maybe sausages...maybe apples...milk."

"Then I'll cope with its meals," Shishkin said in relief.

Shishkin and I had come to Khabarovsk only because it was high time Lyudmila and I at long last came to some definite decision. I was waiting for her. The billboards round the city informed me that her drama company was soon to return from its guest performances. Evenings, I frequented the Actors' House and always took the little boy with me. The staff got used to Shishkin, the old ladies grew to love him and were never indignant when he stayed up late with me. Behind my back they sympathised with me and called me an "unmarried father".

Shishkin was extremely polite and

Drawings by V. VOVNOBOI

well behaved, and no one ever complained to me about him.

I noticed that he seemed to like poetry. Even if he did not always grasp the meaning of the poem, he somehow instinctively felt its musicality, the melody of the lines. When the Actors' House one day announced a poetic recital I took Shishkin there with me. He enthusiastically applauded every single poet—he probably liked the new, not quite comprehensible work that those grown-ups were doing. To him, they were like animated books, and he begged me to buy the collections of all the authors who had recited that evening.

He himself went hunting for their autographs, and got them out of turn, without once having to queue up for them.

Then a film was announced. We did not feel like going anywhere, so we decided to stay and see it. It was a distressing film about the war. Shishkin came out of the hall, looking gloomy and lost in deep thought. I should not have stayed to see that film with him.

In the bar I sat him down to leaf through some magazines, brought him a cup of tea, while me and my pals drank coffee.

About half an hour later Shishkin came up to me and stretched out a magazine. "Read to me, please," he said. He already knew that if the lines were short and looked like a little column, that meant they were verses.

The poetic pages of the magazine included verses by four authors. Above each one's works was a portrait—three soldiers and one officer.

Shishkin pointed to one verse after another and a pal of mine, an actor, read it out loud very expressively.

"D'you like it?"

"Yes, I like it," Shishkin answered.

He was meditating on something.

"Pavel," he said, pointing to the portraits, "these are soldiers and that one's a commander, right?"

"Well, since he's an officer, that means he's a commander."

"But why does the commander write worse verses than the soldiers? How's that?"

My pals burst out laughing.

"Pavel, and you—are you a soldier or an officer?"

"Well, if there'll be a war, I'll be an officer...."

"That means you write bad verses, doesn't it?"

The peals of laughter at our table began to draw general attention.

"Not just bad but the worst ever...."

"Pavel," said Shishkin very seriously, all the time thinking of something only he knew about, "if there'll be a war, let's be too late for it...."

Everyone suddenly fell silent and it grew unusually quiet around. Each of us, most likely, was thinking that if a war really did break out, there would

hardly be anyone late for it.

At long last Lyudmila returned.

"Tomorrow you'll go to the theatre."

The word "theatre" meant nothing to Shishkin and he took the news calmly enough. I bought him tickets to all the matinees of the Young Spectators' Theatre. Myself, I only went to the premiere performances, and all the free time Lyudmila had we spent together. We could not go on living in the past, we had to come to some decision, and we had only a couple more days before I was due to leave.

...She was not engaged in the last act, and I went to her dressing room to hurry her up. We had planned to wait for Shishkin and then go, all three of us, to the countryside. But she was not ready.

"Has anything happened, Lyudmila?"

She turned away from the mirror and glanced at me sadly.

"Look at this," she said and took off her blouse.

"So what?" I asked, shrugging my shoulders. "I always said you had a swell sun tan."

"No, no, this is what I'm showing you," and she pointed to her chest.

Right above her brassiere was a small blue spot.

"And here," she showed me her shoulder.

"And here, too," and she turned her back to me.

On her dressing table lay the grey-haired wig of the witch and her big aquiline nose.

"I just don't understand anything! Where on earth do these black and blue spots come from?"

"They...." her voice trembled, "they...the kids...they shoot at me from their slingshots!"

All of a sudden it dawned on me.

"Now, aren't you a silly girl!" I cried, twirling her about. "You should rejoice, that's what! They're not shooting at you, they're shooting at the witch! That's the very best appraisal of your performance!"

"Appraisal...." she wailed. "All you care about are appraisals....But what if they hit me in the face...or on the eye...."

The muffled sound of applause reached us. The performance was over.

"Hurry up, will you?!"

I snatched up the wig, shoved it onto Lyudmila's head, stuck on the nose, threw her long loose black robe on her and dragged her along with me.

Together, we came out onto the stage. The hall was in an uproar, none of the audience had left.

"Children!" I said, addressing them. "Quiet now, children!"

I waited a bit in silence. The stage director watched me in perplexity from the wings. I modulated my voice to the softest possible tone.

"Children!" I said with sincere emo-

tion. "Who among you shot at the witch?"

The audience expectantly held their tongues.

"All right, all right. But tell me—do you see the witch now?"

"Sure we do! Of course we see her!" shouted the hall.

"But she isn't a witch at all!"

I took off Lyudmila's wig, removed her nose and spread out my hands wide.

"See, she's just a lady. Is she a beautiful lady?"

"Oh, yes...." said a little girl in the front row.

"Yet you shoot at her....Is that a nice thing to do?"

"She's not a lady!" somebody suddenly cried out, and a hulla baloo once again broke out in the hall. "She's a witch playing tricks on us!"

It proved utterly impossible to restore quiet. When I turned to escort Lyudmila offstage I felt a sharp sting just under my shoulder blade. I realised that that was their revenge for having destroyed the fairy tale.

I felt obliged to go down into the hall.

"Kids," I said, walking up and down the rows. "Who of you want to see Odd Bones the Deathless?"

"I do!"

"So do I!"

"Me too!"

"Sh-sh-sh! Let's make an arrangement. Anyone who gives me his slingshot will come with me to see Odd Bones. After that I'll return the slingshot."

"No-o-o!" several kids laughed distrustfully in the hall.

"You won't return it!" a blond boy who sat at the end of a row said firmly.

At that moment I caught sight of Shishkin. He was approaching the blond boy. The boy got up. Shishkin reached only up to his shoulders. His lips trembled. He stood as he always did when good and angry—hands shoved deep into his pockets, shoulders slumped, eyes sullen.

"Pavel never cheats!" he proclaimed.

He thrust his hand into a pocket of his pants and handed me a slingshot. I was dumbfounded.

A little slingshot it was with a thin rubber band. Once upon a time we had used such contraptions to shoot tiny bullets made of wire from during breaks between lessons at school.

The blond boy hesitated for a moment, then stretched out his slingshot, too. Three more kids came up to us and gave up their weapons.

"OK, let's go!"

The little girl from the front row touched my sleeve. She was all atremble from excitement, curiosity and the premonition of seeing something fearful.

"I want to go, too," she said imploringly, "but I have no slingshot."

"Oh, that obstacle we'll simply

brush aside," I said, took her hand and we all trooped to the wings.

Odd Bones proved to be a merry student of the drama school. He made the children laugh till they cried, and treated all of them to candy. The stage director walked about completely satisfied, rubbed his hands and kept winking at me—he treated the whole thing as a continuation of the performance. And I felt exhausted—as though I had been doing hard manual work all day long.

Lyudmila watched the mischief-maker Shishkin with sad eyes.

"All right, kids, now you can take your slingshots." And I threw them on the table.

Each of them carefully picked up his own. Shishkin was the last to come up the table. I signalled to Lyudmila to leave the two of us alone. We had to have it out between us.

For quite some time both of us were silent. Then Shishkin said, looking me straight in the eye:

"I know she isn't a real witch, just a make-believe one....But why did she treat the little tots so badly?" He began to get all worked up again.

"OK, Shishkin. OK. Just relax! You won't do it again, will you?"

"No, I won't."

"But was it you who talked the kids into shooting?"

"Aha, it was me."

"Don't you like Auntie Lyudmila?"

"I like her all right when she's not a witch," Shishkin said, smiling.

All three of us went out of town, to the left bank of the Amur, together. Lyudmila cleaned the fish, while Shishkin and I went off to the long sandy spit to gather anything we could find for a bonfire.

"Pavel, are we going home soon now?"

"Yes."

"Will we take Auntie Lyudmila along with us?"

"I don't know."

"I want her to come with us!"

"Do you want that badly enough?"

"Yes, I do."

"Then give me your firewood and go tell her that yourself."

Shishkin took himself off, hopping and skipping on the way, and softly singing our song, his father's and mine, about the whale:

"He simply lived, slashed the seawater with his tail, and loved his she-whale in any, even the foulest, weather...."

Shishkin turned a cartwheel in the sand and ran on:

"He loved her dearly, loved every bit of her—from the tip of her tail to her darling ears...."

"Hey, Shishkin, you're too young to sing such songs!"

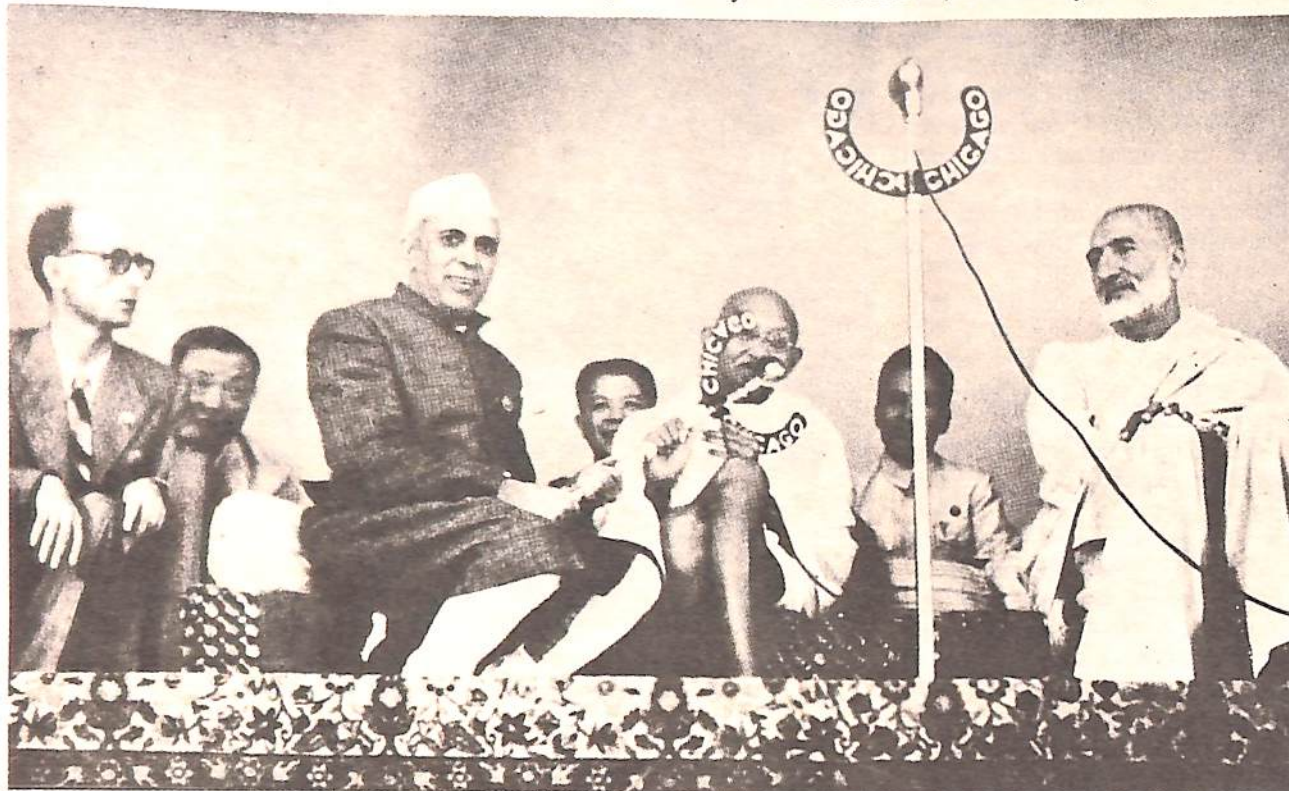
Lyudmila was waving her hand, calling to us. Shishkin ran towards her for all he was worth.

A slingshot stuck out of the pocket sewn onto the back of his jeans. **

40TH ANNIVERSARY OF
THE FIRST ASIAN RELATIONS CONFERENCE

THE ROAD TO UNITY

By Asstt. Prof. N. GEORGIEVA, Candidate of History



Mahatma Gandhi, flanked by Jawaharlal Nehru and Khan Abdul Ghaffar Khan, addressing the First Asian Relations Conference held in New Delhi in 1947.

SUNDAY March 23, 1947, was a bright sunny day. Thousands of people gathered at the Purana Qila in Delhi. Their multicoloured national costumes, flowers and flags of Asian countries made the place look particularly beautiful. Built during Sher Shah's rule in the 16th century, the fort had never before seen so many distinguished public figures, politicians, poets, writers, scientists and diplomats. They had come from 28 Asian countries to attend the First Asian Relations Conference, which played an important role in strengthening and spreading the idea of Asian unity and laying the organisational foundations for the Asian solidarity movement.

Many outstanding personalities, including Mahatma Gandhi and Jawaharlal Nehru, noted the importance of unity between Asian nations. This idea gained wide popularity at the Brussels Congress of Oppressed Nations (1927), where, as Jawaharlal Nehru recalled, several speakers expressed the wish to regularly meet somewhere in Asia in order to establish friendly political, economic and other contacts. However, it did not become a reality until the end of the Second World War.

A new stage in the struggle for Asian unity began in 1945. At the San Francisco conference which discussed the UN Charter, nine Asian countries, including India, again spoke in favour of an Asian conference and in Novem-

ber 1945 President of the Indian National Congress Maulana Abul Kalam Azad proposed that it should be held in India.

In April next year the Indian Council for Foreign Relations, which was first headed by Jawaharlal Nehru and then by Sarojini Naidu, undertook to organise the conference. When he became the head of the Provisional Government, Nehru did his utmost to implement the idea of Asian unity. As a result of his visits to Cairo, Kuala Lumpur, Singapore and Rangoon and

administration's resistance and sent invitations to Asian countries, including the Soviet Union. The Purana Qila was specially spruced up for the conference and three exhibitions were organised on the past, present and future of the continent. In the evenings the guests went to see historical and cultural monuments and works of art.

Opening the first plenary session, Nehru emphasised that the time had come for Asian nations to get together and develop together. He expressed the main ideas of the conference: the

"WE WERE MISTAKEN; WE BELIEVED THAT THE GREAT CONTINENT OF ASIA WAS SPLIT UP BY MOUNTAINS AND RIVERS; BUT WE FOUND THAT IS A MERE ILLUSION; THE HEART OF ASIA IS INDIVISIBLE AND ONE."

—Sarojini Naidu

his correspondence with the leaders of Arab nations and participants in the Brussels Congress of Oppressed Nations he came to the conclusion that it was time to convene an Asian conference of eminent public figures and politicians. He noted at the opening of the conference: "It so happened that we in India convened this conference, but the idea of such a conference arose simultaneously in many minds and in many countries of Asia."

By the end of 1946 the sponsors of the forum overcame the British admi-

need to work for peace, the right of all nations to freedom and sovereignty and to pursue an independent policy in international and domestic affairs, the importance of joint actions and solidarity of Asian nations. The plenary sessions and sections discussed many topical questions—the national-liberation movement and racial problems, prospects of economic and social development, the situation of women and the women's movement.

The Soviet delegation, consisting of

distinguished scientists, writers and public figures from eight Central Asian and Transcaucasian republics, took an active part in the conference, contributed to the work of the sectional meetings of the forum and addressed the plenary meetings. They emphasised the need for economic and cultural cooperation between all Asian nations and shared their experience in solving the nationalities problem, in ensuring industrial and agrarian development and social security and training of personnel.

The participants in the conference were particularly interested in the speeches of Soviet delegates M. Ibragimov and V. Kupradze who condemned all manifestations of inter-state and racial animosity, racial discrimination and the theory of supremacy of one race over another. They cited the example of the Soviet Union where racial discrimination was prohibited by law and proposed measures to prevent the domination of one race by another. The final document of the section contained a proposal that the governments of Asian countries should guarantee equality of all citizens irrespective of their race or religion. The section on labour and social services noted in its final document that there was no unemployment, strikes or social conflicts between the workers and administration in the Soviet Union, and recognised the Soviet experience in the imparting of training to workers and concern for the growth of their professional and cultural standard as an example worthy of emulation.

The basic decisions were taken at the plenary sessions. They stated that the colonial system would inevitably collapse and proclaimed the right of every nation to sovereignty and independence and free choice of the path of economic and socio-political development. The conference noted that all nations must help each other in the struggle for freedom and that the national-liberation movements must invigorate their activities and advance in the direction of guaranteed social, political, economic and cultural democracy for all Asian nations. It recommended joint consultations, an exchange of experience, experts, technology and information, and peaceful solution of all disputes in bilateral and international relations.

Summing up the results of the conference, Nehru emphasised that "the stone has been laid of a great edifice which is to be the common sanctuary of all the Asian peoples". "Go back to your countries," President of the conference Sarojini Naidu said, "and say:

We were mistaken; we believed that the great continent of Asia was split up by mountains and rivers; but we found that is a mere illusion; the heart of Asia is indivisible and one."

The first Asian Relations Conference had great historical and international significance. The common desire for unity in the anti-imperialist and anti-colonial struggle prevailed over the difference in social systems, many internal problems and difficulties in bilateral relations between Asian countries. Lenin's words said at the Eighth All-Russia Congress of Soviets that the "world policy of imperialism is leading to closer relations, alliance and friendship among all the oppressed nations" were becoming a reality.

The conference was a major international forum which contributed substantially to the development of the ideological platform and organisation of the solidarity movement. Its course and decisions gave impetus to the movement's anti-imperialist and anti-colonial drive. The concept of Asian unity penetrated the consciousness of many politicians and public figures and found embodiment in the Asian Relations Organisation (ARO).

The conference and its decisions testified to the resolve of progressive forces of Asia to work for peace and Asian security, for keeping the imperialist military forces away from the continent. Its recommendations formed the ground-work for the long-term programme of economic, socio-political and cultural progress of the Asian countries and for interaction between them.

The ARO started a broad campaign to strengthen the Asian nations' contacts between each other and with other countries. It published the magazines *Asian Relations* and *United Asia*, promoted scientific and cultural relations among Asian states, established stable cooperation with the Union of Soviet Friendship Societies and some other progressive international organisations and paved the way for the setting up of the International Committee of Asian Solidarity.

Great efforts were required to be made for strengthening solidarity among Asian nations and the conference was the first major step on this road. Today Asia has become an arena of struggle between the forces of peace and imperialism, and that gives the ideas of the forum particular significance. The situation in Asia will determine the world situation as a whole. As was noted in the Delhi Declaration signed during the recent visit of Mikhail Gorbachev to India, "the world is one and its security is indivisible. East and West, North and South regardless of social systems, ideologies, religion or race must join together in a common commitment to disarmament and development." **

FORTNIGHT IN REVIEW

FRIENDSHIP ON MARCH • FRIENDSHIP ON MARCH

PROTOCOL ON COMMUNICATIONS SIGNED

A protocol on long-term cooperation in communications between the USSR and India was signed by G.G. Kudriavtsev, First Deputy Minister of Communications of the USSR and Mr. D.K. Sangal, Secretary of the Department of Telecommunications, Ministry of Communications, and Mr K.R. Murthy, Secretary of the Department of Posts in Delhi recently.

Speaking on the occasion, G.G. Kudriavtsev said that "it is yet another step which will further deepen the relations between India and the USSR."

According to the protocol, it was agreed to expand full scale International Subscriber Trunk Dialling Service between India and the USSR and increase the number of direct circuits between the two countries. It also envisages rendering of assistance to each other in providing telecommunication traffic transit to third countries.

It was agreed that both sides shall promote the technical support to the Festival of India in the USSR and Festival of the USSR in India in 1987-1988 and to other bilateral



Mr. K.R. Murthy shaking hands with G.G. Kudriavtsev after signing the protocol. Mr. D.K. Sangal is seen in the centre.

events in future.

Both sides are to jointly examine the status of communication technology and industry in both the countries with a view to establish

long-term cooperation in the use of components manufactured by the two countries in joint development and production of communication equipment and other fields.

UNFORGETTABLE MEETING



The guests and the hosts.

"The five days that we spent with our Soviet friends were equivalent to five months of learning Russian in a classroom." This was the opinion of Mr. Sarkar, Head of the Russian Department of Calcutta University, after the recent visit of Indian students to the Visakhapatnam steel plant where they had meetings with the Soviet specialists working there.

"Our visit was planned as an exclusively educational one for providing an opportunity to students to practice conversational Russian," Mr. Sarkar said. "From the very beginning we could see that we had come to meet excellent friends."

The first evening was spent by the visitors at a tea party with cakes and sweets. In the traditional style, girls brought bread and salt for the guests. Everybody was fascinated with the quiz "What Do You Know About the Soviet Union" that followed.

Soviet films were specially screened daily for the visitors. The film *The Fate of a Man*, based on Mikhail Sholokhov's novel, had an immense impact on them.

A concert was arranged where all items were presented only in the Russian language.

The guests were also invited to participate in sports events.

"Although we spent only five days together, we felt that we were parting from old friends whose memory will remain fresh in our hearts for ever," Mr. Sarkar said before departure.



These photographs published in our previous issue were received through the courtesy of The Hindu, Madras.

FRIENDSHIP ON MARCH • FRIENDSHIP ON MARCH

NOBLE EXPRESSION OF A NOBLE TRADITION

By D.R. GOYAL, Editor-in-Chief, *Secular Democracy*

THE Delhi Declaration, the most outstanding outcome of the Rajiv-Gorbachev parleys in November 1986, is a document of momentous significance to mankind. As history unfolds itself, its crucial relevance to contemporary world will be understood more widely and more clearly. The Declaration voices and represents the hopes and aspirations not only of India and the Soviet Union but also of the non-aligned movement, in fact of the entire humanity.

New ideas and concepts, like the ones embodied in this document, take time to break the crust of old habit and sink into human consciousness. But to comprehend the value of the Delhi Declaration one has just to glance at the grim prospect that stretches before contemporary humanity like a dark abyss. The high priests of brute power, committed to establish superiority and hegemony through nuclear terror, have landed humankind in a blind alley of destruction. Nuclear-weapon stockpiles, capable of destroying all life on planet earth several times over, have spread a pall of fear benumbing human creativity to an extent difficult to measure. Human and natural resources, whose scientific deployment can usher in an era of universal prosperity unblemished by long dark patches of misery, have been locked up in the senseless pursuit of acquiring mightier and deadlier engines of destruction.

Incorporating, as it does, the principles of non-violence, peaceful and uninhibited coexistence of creeds and the supremacy of human life, the Declaration reflects the highest moral and spiritual values and aspirations articulated by the teachers and makers of our two nations like Marx, Lenin, Gandhi and Nehru and cherished by the people of the Soviet Union and India. It proclaims the principles which can ensure the survival and progress of the human race in an era when man's mastery of science and technology has given him tremendous power for construction as well as for destruction.

For calling upon peoples and leaders of all countries to reorder their relationships and ways of thinking on the basis of principles and concepts that promote life rather than destroying it, no setting, indeed, could be more appropriate than New Delhi, the capital of a nation built by leaders who led the struggle for freedom from imperialist exploitative domination by channelling human aspirations into non-violent modes of thinking. It is the new approach to nationalism and national struggle that brought India and the USSR closer to each other and it is the process of mutual understand-

ing spread over six decades that has fructified in this document.

A remarkable feature of the Declaration is the emphasis on non-violence and denunciation of philo-sophies and policies "based on violence and intimidation, inequality and oppression, discrimination on the basis of race, religion, or colour" as "immoral and impermissible". On the whole the document is a heart-warming blend of spiritual-humanist thinking and dialectical materialism. Neither has been divested of the essential qualities of the other but it is perhaps for the first time that the two have been mingled to highlight each other's nobility.

The Delhi Declaration, representing the convergence of the two noblest expressions of the human spirit in our times, of Gandhian thought and Leninism, can well be called the charter for human survival in the nuclear age. It is a remarkable fusion of the truly spiritual and the truly scientific ways of thinking, a point that should not be allowed to be obscured by prejudices about persons and political systems. The Declaration is indeed a call to break out of shells of rigid dogma and time-worn cliches which obstruct clear thinking about the impending dangers as well as about the human potential to steer clear of them. The call is made on behalf of "one-fifth of mankind", the "more than one billion men, women and children of our two friendly countries" but it may well be called the expression of the survival instinct of the entire humankind. If it prevails and the Armageddon is averted, future historians will describe it as a glorious document which helped mankind to turn a new leaf, from confrontation to cooperation.

This joint Indo-Soviet response to the frightening challenge of renewed escalation of nuclear arms race is strikingly reminiscent of Mahatma Gandhi's response to the brute might of British imperialism and Nehru's reaction to the deadly nuclear dimension of military power. Gandhi's preference for moral and spiritual force over weapons and Nehru's attitude to war as an impermissible instrument of politics find fresh and vigorous expression in this document which eminently represents a confluence of the traditions of the Volga and the Ganga.

If one were to analyse why Gandhi and Nehru stand out in the thoughts and affections of the Indian masses, the most obvious and the very basic reason would be that they directed India's emerging national consciousness to be in tune with an age of which the hallmark is inter-dependence of peoples and nations. Rather than fostering an Indianised version of competitive and predatory national-

ism they insisted on the commonality of Indian nationalism with the best aspirations of humanity at large. Gorbachev has done much the same by demonstrating that the requirements of socialist development in the USSR are not contradictory but complementary to the needs of the rest of humanity. It was this new way of looking at the world and its problems that evoked universal response for Gandhi and Nehru, and it is this that compels for Gorbachev a niche in the hearts and minds of peoples round the globe. It is this new tradition of nationalism, common to India and the USSR, which is the well-spring of the framework for lasting peace embodied in the Delhi Declaration.

Peace has been the primary concern of both India and the Soviet Union since the day each nation came into being, India after the exit of British imperialist power and the Soviet Union after the revolutionary overthrow of autocratic Tsarist rule. It is pertinent to remember that while the Soviet Union was the first socialist state in human history, India was the first breach in the chain of imperialism. Those who perceived these historical changes as a threat to the system of power and privilege sought to thwart the progress of both by drowning the great events in pools of blood. The need and desire for peace in both cases was, therefore, no mere idealism but a practical necessity.

The Decree on Peace was the first decree proclaimed by the Soviet Government on November 8, 1917, immediately after the overthrow of the Tsarist regime. At the Geneva Conference of 1922, the first international conference to which Soviet Russia was invited, it proposed that the question of general disarmament be placed on the agenda. Peaceful coexistence of states with different political systems has been the core of the Soviet foreign policy in the last seven decades. It was first spelt out by Lenin who rejected the thesis of the "left-communists" that "the interests of the world revolution forbid making any peace at all with imperialists." Since then the Soviet state has been advocating peaceful coexistence and disarmament at all international forums.

So far as India is concerned, the tallest leader of its national struggle, Mahatma Gandhi, insisted that only that struggle is worth waging which is carried on on the principles of non-violence. He wanted the negative aspect of the development of technology to be tempered with love and non-violence, the wisdom which has grown in the East. Addressing the closing session of the Asian Relations Conference in New Delhi on April 2, 1947—even before the formation of

the government of free India—the Mahatma said that the West "is despairing of a multiplication of atom bombs, because the atom bombs mean utter destruction, not merely of the West, but of the whole world."

Inaugurating the same conference two days earlier Jawaharlal Nehru had said: "Asia will have to function effectively in the maintenance of peace" and the purpose with which the Asian countries were coming together was "the great design of promoting peace and progress all over the world." He carried the message of peace and peaceful coexistence of diverse nations throughout the world, his voice ringing out especially at Bandung and Belgrade where the newly-independent nations of the world came together to make their contribution to international politics.

India's new nationalism, dedicated to the well-being of the entire mankind, found expression in the policy of non-alignment and manifested itself in the non-aligned movement which has become the biggest peace movement in the world. At the Belgrade founding conference of the non-aligned, Jawaharlal Nehru drew the attention of participants to the grim prospect of a nuclear war. He described it as the "abyss stretching before us and below us" and emphasised that "if war comes all else for the moment goes."

Jawaharlal's passion for peace found ringing expression in Indira Gandhi who became almost a crusader for peace and international cooperation. Speaking at the Lusaka summit conference of the non-aligned she said: "The only camp we should like to be in is the camp of peace which should include as many countries as possible." In pursuit of that goal she reached out even to those who were not in the non-aligned movement and set in motion what is known as the Six-Nation Five-Continent Initiative.

The Gorbachev-Rajiv Gandhi meeting in New Delhi was a coming together of these two streams of peace and peaceful coexistence. It was a meeting after the two had comprehensively taken stock of the world situation and understood the grave perils involved. Both had carried their respective perspectives in their different spheres of activity, one in the socialist camp and the other in the camp of the non-aligned. They had travelled far and wide and discussed the predicament of contemporary humanity with almost all the national leaders.

The Delhi Declaration is thus a manifestation of two noble traditions carried forward by their great inheritors. It provides a key out of the contemporary impasse, a way out of the cave of despair into the bright avenues of hope.

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INDO-USSR TRADE & INDUSTRIAL COOPERATION

17TH FEBRUARY 1987



(From right): E.P. Pitovranov, President of the USSR Chamber of Commerce and Industry, Mr. K.N. Shenoy, President, Confederation of Engineering Industry, and Mr. B.K. Chaturvedi, Joint Secretary, Ministry of Commerce, participating in the seminar.

NEED FOR A JOINT INDO-SOVIET DATA BANK

By Our Correspondent

A seminar on "Indo-USSR Trade and Industrial Cooperation", organised by the Confederation of Engineering Industry (CEI) at the seventh Indian Engineering Trade Fair in New Delhi last February, considered several aspects of Indo-Soviet trade relations. E.P. Pitovranov, President of the USSR Chamber of Commerce and Industry (USSR CCI), in his address called for developing a Joint Data Bank with the participation of the CEI and the Mathematics Centre of the USSR Chamber of Commerce and Industry. He said that information exchange would be useful both to the buyers and sellers in either country. "It would be a significant way of reinforcing and implementing the cooperation agreement between the CEI and the USSR CCI," he emphasised.

Speaking about the recent developments in the Soviet Union, E.P. Pitovranov said that a new decree has been announced for encouraging joint ventures in the Soviet Union and he hoped that through the cooperation agreement with the CEI, it would be possible to set up joint ventures in the USSR in near future.

Outlining the development plans in the Soviet Union, E.P. Pitovranov stated that the programme envisaged a two-fold increase in output by the year 2000 of which machine building will have a major share. In other words, the increase in output of machine building would be 1.6 times more than the increase in the output of the entire industry. The Soviet Union was looking for partners for machine building, energy saving, etc., especially under the aegis of the CEI. Emphasising the need for a long term effort in promoting joint ventures, he suggested that the CEI should think about measures for stepping up bilateral trade between the two countries.

Mr. B.K. Chaturvedi, Joint Secretary, Ministry of Commerce, said that the new Trade Agreement between India and the Soviet Union stipulated

that by the year 1992, the trade level would increase by 2.5 times to Rs. 4000 crores. This was a huge task for which work would have to begin immediately at the enterprise level. He noted that the share of the USSR in India's total import of engineering goods was small and this was primarily on account of the lack of knowledge about Soviet technology. Some of the areas where there was great scope for imports from the Soviet Union were automotives, power, machinery for artificial fibres, chemicals and petrochemicals.

Mr. Chaturvedi disclosed that the Ministry of Commerce had requested the CEI and other select organisations to identify the import possibilities from the Soviet Union so that bilateral trade could be increased. He requested the USSR CCI also to identify items which the Soviet Union could import from India. He suggested that some areas in which Indian exports could increase were electronics, railway coaches, power equipment, dairy equipment, food processing machinery, etc. In the power generation sector, in particular, there were great complementarities between the two countries which would be exploited. He reiterated the imperative need to begin the work now so that the targeted growth could take place over the next five years. Over 100 areas have already been identified for cooperation and efforts were required at the enterprise level to ensure that work begins in these areas. He strongly supported the proposal for a Joint Data Bank of the CEI and the USSR CCI.

Mr. K.N. Shenoy, President, CEI, said that the CEI was totally committed to building strong industrial links with Soviet industry. The importance the CEI attached to relations with the Soviet Union was reflected by the fact that CEI had opened a representative office in Moscow. Following the CEI and the USSR CCI cooperation agreement, a further plan of action was required to be drawn up. Mr. Shenoy emphasised that India had a strong

technological base which could be effectively utilised by the Soviet Union for mutual benefit. Further, since India was seeking cooperation with industry overseas to meet the challenges of tomorrow, the USSR could provide the technological inputs in areas such as environmental control, welding technology, electronics, fertilisers, etc.

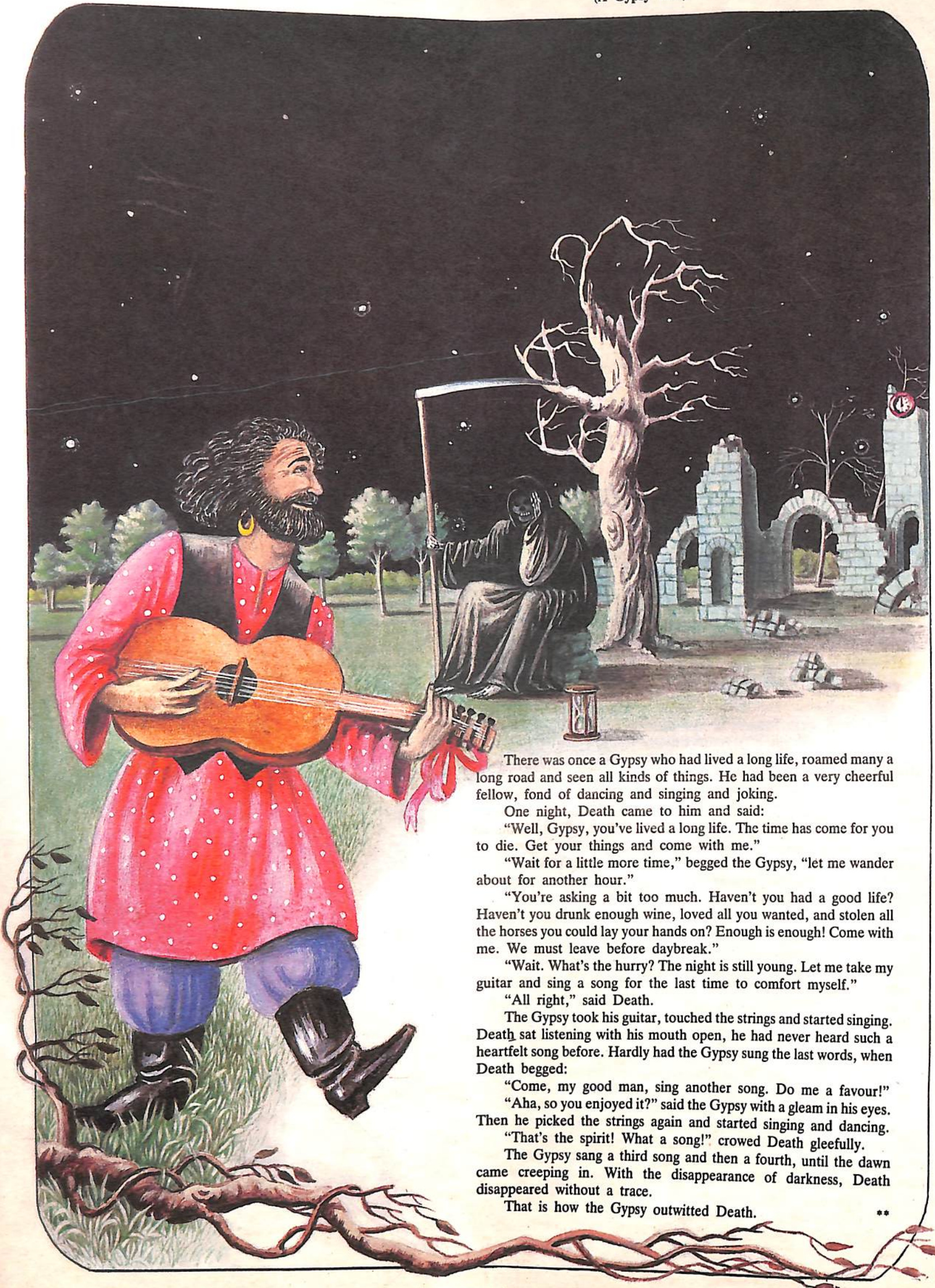
Mr. Shenoy further pointed out that the USSR was facing a manpower shortage and there was an opportunity for it to use the bank of technical manpower and production facilities available in India for manufacturing goods required by it. In addition, there were tremendous opportunities for third country cooperation and in this the complementarities between the two countries could be put to good use.

Mr. Shenoy added that the concept of joint ventures with Indian private sector would open up a new window to the sales of Soviet equipment in India aimed at meeting Soviet domestic requirements and that of COMECON countries as well as India's requirements.

Dr. N.A. Kalyani, Chairman, CEI USSR Office Committee, said that the trade between the two countries was poised for further growth and that the production cooperation arrangement was the only one of its kind that India had with any country. He said that there was room for increasing the bilateral trade with the Soviet Union and expressed his satisfaction at the target set for the export of engineering goods to the Soviet Union in 1986-1987 totalling Rs. 320 crores. Some of the major companies which are cooperating with the USSR include BHEL, MAMC, BEML, and other public sector enterprises while in the private sector there are Escorts, Tractors India, Advani Oerlikon, Crompton Greaves, Mukand Iron, Jyoti Limited, Bharat Forge, Kirloskar, TVS Suzuki, Thermax, Ashok Leyland, Hindustan Motors, Triveni Engineering, and Larsen and Toubro, etc. **

DEATH AND THE GYPSY

(A Gypsy Tale)



There was once a Gypsy who had lived a long life, roamed many a long road and seen all kinds of things. He had been a very cheerful fellow, fond of dancing and singing and joking.

One night, Death came to him and said:

"Well, Gypsy, you've lived a long life. The time has come for you to die. Get your things and come with me."

"Wait for a little more time," begged the Gypsy, "let me wander about for another hour."

"You're asking a bit too much. Haven't you had a good life? Haven't you drunk enough wine, loved all you wanted, and stolen all the horses you could lay your hands on? Enough is enough! Come with me. We must leave before daybreak."

"Wait. What's the hurry? The night is still young. Let me take my guitar and sing a song for the last time to comfort myself."

"All right," said Death.

The Gypsy took his guitar, touched the strings and started singing. Death sat listening with his mouth open, he had never heard such a heartfelt song before. Hardly had the Gypsy sung the last words, when Death begged:

"Come, my good man, sing another song. Do me a favour!"

"Aha, so you enjoyed it?" said the Gypsy with a gleam in his eyes. Then he picked the strings again and started singing and dancing.

"That's the spirit! What a song!" crowed Death gleefully.

The Gypsy sang a third song and then a fourth, until the dawn came creeping in. With the disappearance of darkness, Death disappeared without a trace.

That is how the Gypsy outwitted Death. **



From Top:
The eminent vocalist
Bhimsen Joshi during a
recital.

Scenes from Terukkuttu
of Tamilnadu.

BELOW:
The inimitable Odissi
maestro Kelu Charan
Mohapatra.



FEAST OF MUSIC AND DANCE

TO MARK THE 40TH ANNIVERSARY OF THE INDEPENDENCE OF INDIA AND THE 70TH ANNIVERSARY OF THE GREAT OCTOBER SOCIALIST REVOLUTION, A FESTIVAL OF INDIA IN THE USSR AND A FESTIVAL OF THE USSR IN INDIA WILL BE HELD IN 1987-1988. PROMINENT ARTISTS—VOCALISTS, DANCERS, INSTRUMENTALISTS, PERFORMING ARTISTS, ETC.—WILL TAKE PART IN THESE FESTIVALS. IN THIS ISSUE READ ABOUT THE NOTED INDIAN VOCALIST BHIMSEN JOSHI AND THE WELL-KNOWN ODISSI DANCER KELU CHARAN MOHAPATRA, AND ABOUT THE TAMILNADU STREET THEATRE CALLED TERUKKUTTU.

Of the numerous artists who will perform before the lovers of Indian music in the Soviet Union during the Festival of India to be held in the USSR will be the eminent vocalist Bhimsen Joshi.

In the field of Indian music Bhimsen Joshi holds a place of his own. His contribution to the popularisation of classical Indian music is immense.

An exponent of the kirana tradition, Bhimsen Joshi has traversed a long path. What distinguishes him from other vocalists of his genre is his inimitable style of singing. Any *khayal* in any *raga* in his melodious voice becomes mellifluous and enjoyable.

Born in 1922 at Mysore Padmashri Bhimsen Joshi received his training in classical music from Mushtaq Hussain Khan of Rampur. Later he was trained by Rambhau Kundgolkar, popularly known as Sawai Gandharva, the most outstanding disciple of Ustad Abdul Karim Khan. The kirana



PHOTOGRAPHS: COURTESY SANGEET NATAK AKADEMI.

tradition of vocal music made so famous by Abdul Karim Khan is known for its leisurely and relaxed manner of expression and tenderness of treatment. Endowed with a great imagination, Bhimsen Joshi has, however, evolved a style of his own. His singing is notable as much for its comprehensive *alap* as for its uncanny *layakari*, immaculate *taan* and imposing architecture.

Bhimsen Joshi, the 1975 Sangeet Natak Akademi award-winner, is equally at ease in *thumri*, *pada*, and devotional and stage songs. He has created a number of new *ragas*, lively compositions for musical plays and also done singing for films. Few contemporary exponents of Hindustani music today enjoy such tremendous appeal as Bhimsen Joshi.

Odissi is a traditional classical dance form of India. Based mostly on the love-lore of Krishna and Radha, Odissi, which owes its origin to Orissa, is noted for its exquisite movement, expressive mood and subtle rhythm. Like Kathak, Odissi has become immensely popular not only in India but also in other parts of the world.

This traditional performing art form will be represented at the festival by Kelu Charan Mohapatra. Born into a family of "chitrakars" in Puri in 1926, Kelu Charan imbibed early the spirit of art, and applied himself to mastering the Odissi dance with single-minded devotion and sincerity. Thus, he chose to part with the family tradition—the members of his family had the high honour of being the interior decorators of the Jagannath Temple of Puri.

In 1966, Kelu Charan was awarded the Sangeet Natak Akademi award for his contribution in the field of popularisation of the Odissi dance.

It is through Kelu Charan's efforts as a teacher of Odissi that a galaxy of young Odissi dancers has been trained and the Odissi style of dance has regained an honoured place as one of the dance forms of India.

Padmashri Kelu Charan Mohapatra is a creative artist who has greatly enriched the Odissi repertory. A choreographer of high order, he has composed ballets and dance-dramas. He is a talented player of the drum, and provides the accompaniment to performances of his pupils.

In the festival Tamilnadu will be represented by its street theatre. Street theatres are found in many regions of India. In Tamilnadu the street theatre is known as Terukkuttu, literally meaning street play—*Teru* (street) *Kkuttu* (play). It has a centuries-old tradition. Besides these plays there are several other types of street entertainments such as dance, discourse and recitation.

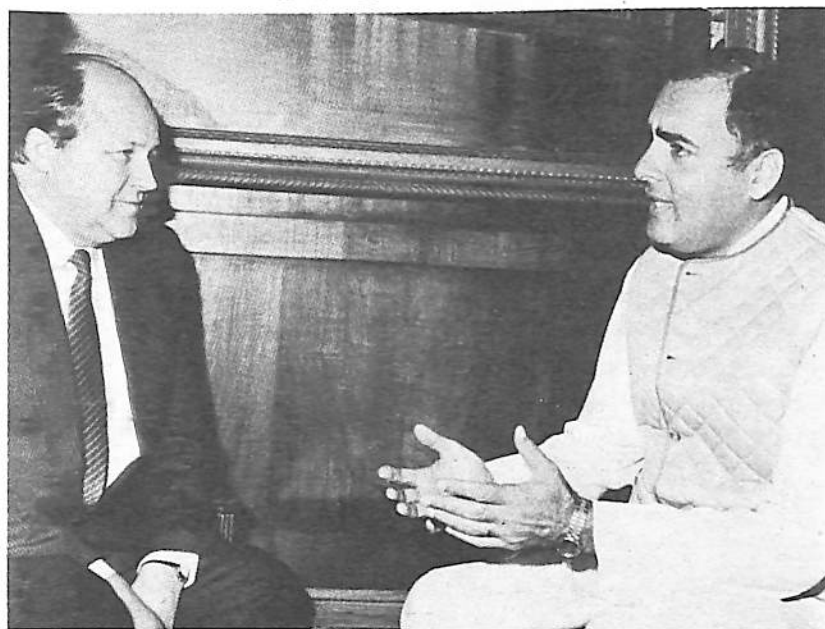
Terukkuttu developed as a particular form of dance-drama with a Bhagavata leading the vocalists and musicians and with its distinctive types of costumes and styles of dialogue.

In the towns of Tamilnadu street plays are performed to mark religious festivals. The rural performances are more orthodox and take place near the village in an open space opposite the temple. The plays are mostly performed by agriculturists who assemble in the off-season and enact the plays traditionally handed down to them by their forefathers.

Terukkuttu keeps up its tradition of introductory song sung by the characters themselves after they have come from behind the curtain. In Terukkuttu performances there are no stylised gestures, however, and the acting is entirely natural.

The research work done in the field of Terukkuttu by Tamilnadu Sangita Nataka Sangam shows that many troupes exist especially in the North Arcot, South Arcot and Pondicherry districts of Tamilnadu. **

FINAL PROTOCOL ON FESTIVALS SIGNED



Prime Minister Mr. Rajiv Gandhi talking to Vasily Zakharov, USSR Minister of Culture, when the latter called on him in New Delhi on February 24, 1987.

Vasily Zakharov, USSR Minister of Culture, who was on an official visit to India, called on Prime Minister Mr. Rajiv Gandhi on February 24. During the conversation, which was held in a warm and friendly atmosphere, the great importance of the forthcoming Festival of India in the USSR and the Festival of the USSR in India was emphasised. It was pointed out that the Indian and Soviet peoples looked forward to the holding of the festivals, as they would give an opportunity for the public of the two countries to get better acquainted with the diverse cultures of the two peoples. It was also emphasised that the festivals would become another milestone in the further strengthening of Soviet-Indian relations.

Later in the day, the final protocol outlining the detailed programme of the Festival of India in the USSR and the Festival of the USSR in India was signed by Vasily Zakharov and Mr. P.V. Narasimha Rao, Union Minister of Human Resources Development.

The final protocol contains the programme schedule of the various exhibitions, concerts, food and film festivals, seminars and other cultural events that are to be held during the course of the year-long festivals in both the countries.

Giving the highlights regarding the participation in the festivals, the Soviet Minister said that as many as 3,500 participants chosen from the broadest strata of society would be exchanged between the two countries. "The festivals will be a great demonstration of the achievements of our people in the fields of culture, education, science, etc.," he said.

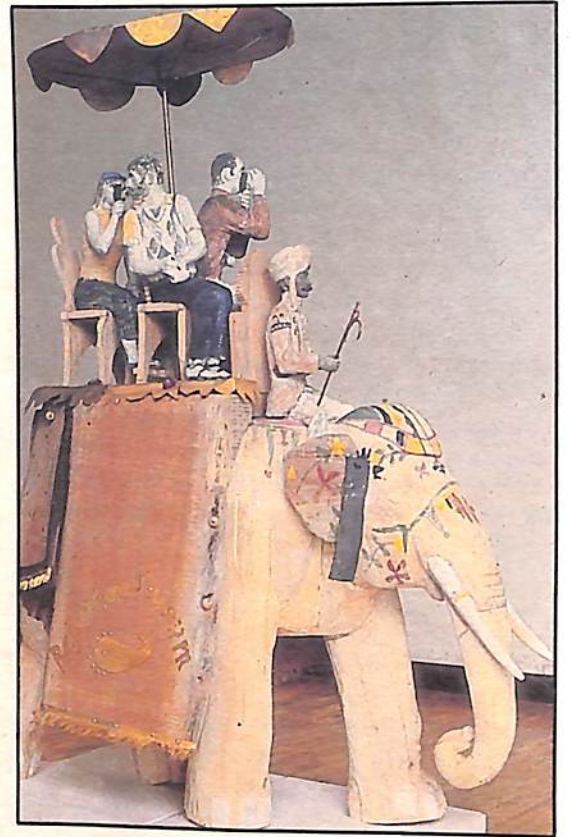
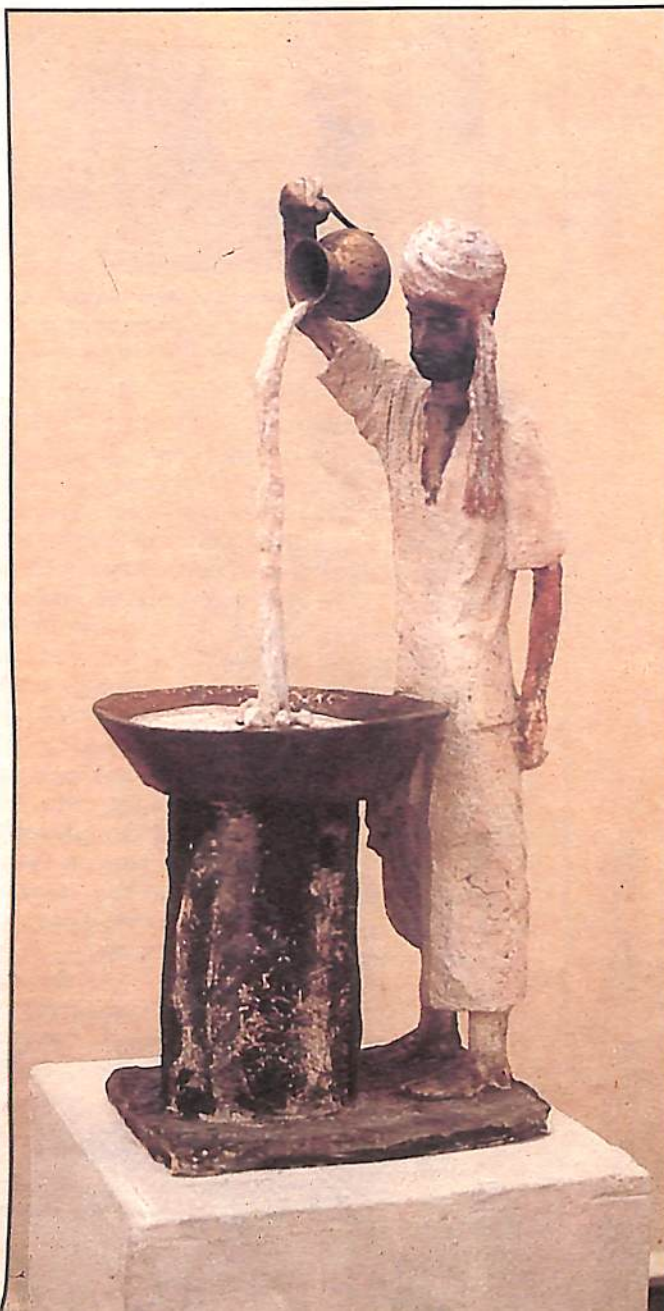
Mr. Narasimha Rao said that more than 1,600 artists in various fields of specialisation would visit the Soviet Union during the Festival of India in the USSR. More than 17 major seminars are being planned on issues of importance to the two countries. One of the biggest seminars would be on Indo-Soviet relations, he said. **

"Schoolgirls" (Agra).



RIGHT:
"A Cook" (Jaipur).

"Welcome to India" (Aurangabad).



"Soviet Tourists in India".

A huge statue of an Indian elephant carrying a group of Europeans, some carrying cameras or cine-cameras, simply looking around in admiration, attracts crowds of visitors at any exhibition. This is the large sculpture, cut from one piece of wood, made by Daniel Mitlyansky. He has called it "Soviet Tourists in India". The sculpture attracted the attention of the public at the major display of sculptures held in January 1986 on the eve of the 27th CPSU Congress. Art lovers

"70 DAYS IN INDIA"

By O. TORCHINSKY

NEW STAMPS



To mark the 40th anniversary of UNESCO the Ministry of Communications of the USSR has issued a series of stamps on the theme of Soviet participation in UNESCO activities.

A 10-kopeck stamp was earlier issued to mark the 10th anniversary of the programme "On Man and the Biosphere".

The 5-kopeck stamp in the above series is devoted to the inter-governmental informatics programme, depicting a globe rimmed by perforated cards. The stamp also features a PC key-board. The second stamp of 10 kopecks in the series is devoted to the international programme of geological correlation. It depicts a sector of the sea shelf. Below the picture the stamp features a cut-away view of the earth's mantle. The series includes a 15-kopeck stamp devoted to the Inter-Governmental Oceanographic Commission. It depicts an ocean, a research ship and a hovering albatross. A mountain river dammed by a hydro-power station depicted on the stamp of 35 kopecks illustrates the International Hydrological Programme.

Designed by Yuri Artsimenov, the pictures on the stamps are complemented by the emblems of these programmes and the inscription "UNESCO Programme in the USSR".

point to the lean fellow with a matted beard hastily trying to sketch something sitting on the extreme right on the back of the elephant and say that it is the self-portrait of the sculptor.

Soviet art lovers know the sculptures of Daniel Mitlyansky very well. They adorn the streets and squares of Soviet cities especially Moscow. Therefore, his recent one-man show evoked great interest. The first sculpture to be seen by the visitors was the Indian elephant. It was part of a large series of sculptures, called "10 Days in India".

Daniel Mitlyansky's works are very simple and sincere. Simple street scenes are so finely reproduced with kind humour that they bring back pleasant memories to those who have been to India. To those who have never visited the country they give a brilliant idea of what tourists see there.

When Daniel Mitlyansky visits a country as a tourist he tries to gain a good idea of local customs and to penetrate through them to the soul of the local people. Therefore, his works are full of emotion and warmth. Take, for instance, "The One Who Succeeds in Embracing the Pillar Will be Happy" (At the Iron Pillar in Delhi); "A Rajasthani Dance", Agra; "On the Road", Udaipur; and "A Sculptor", Mahabalipuram. Daniel Mitlyansky has brilliantly portrayed Indian boys, one's constant companions in that country. How many times have I chatted with them, got angry with them, quarrelled with them, and made up with them! I felt happy to meet them again in a Moscow exhibition hall, by the will of the sculptor. Next to them I see schoolgirls in blue dresses on a rickshaw ("School-girls", Agra), a cook preparing appetising dishes in the street ("A Cook", Jaipur), and a hook-nosed fakir on the bank of the Yamuna at the Red Fort ("Fakir," Delhi). India herself looks at you, smiling, crying, dancing destroying the old, and building the new.

Here we introduce our readers to some of Mitlyansky's works from the series "10 Days in India". Regrettably, they do not at all look as good as in real life. **

"The One Who Succeeds in Embracing the Pillar" (At the Iron Pillar in New Delhi).



"A Photo for Keeps" (Mahabalipuram).

LEFT:
"A Sculptor" (Mahabalipuram).

EARNEST OF SUCCESS

By ALEXANDER DEMIDOV

The Estonian ballet, which took root only in the 20th century, has seen the most intense evolution over the past half-century after the reestablishment of Soviet power in the republic (1940) and the end of World War II (1945). Some of its performers can already challenge their celebrated counterparts in Moscow and Leningrad.

Kaie Korb is the greatest "pearl" discovered in the Estonian ballet in the past several years. She is a graduate of the Tallinn dance school. This is quite an achievement as all the most gifted senior students were previously sent to complete their training at schools with a more solid professional record and experience in grooming talent for solo parts.

A rural girl, from a family with no artistic roots, Kaie, nevertheless, owes her final ballet contact to her mother who admired dancing and dreamt of a stage career for her girl. She brought Kaie to the capital to put her in the dance school there. On graduation, Kaie was admitted to the republic's leading "Estonia" troupe.

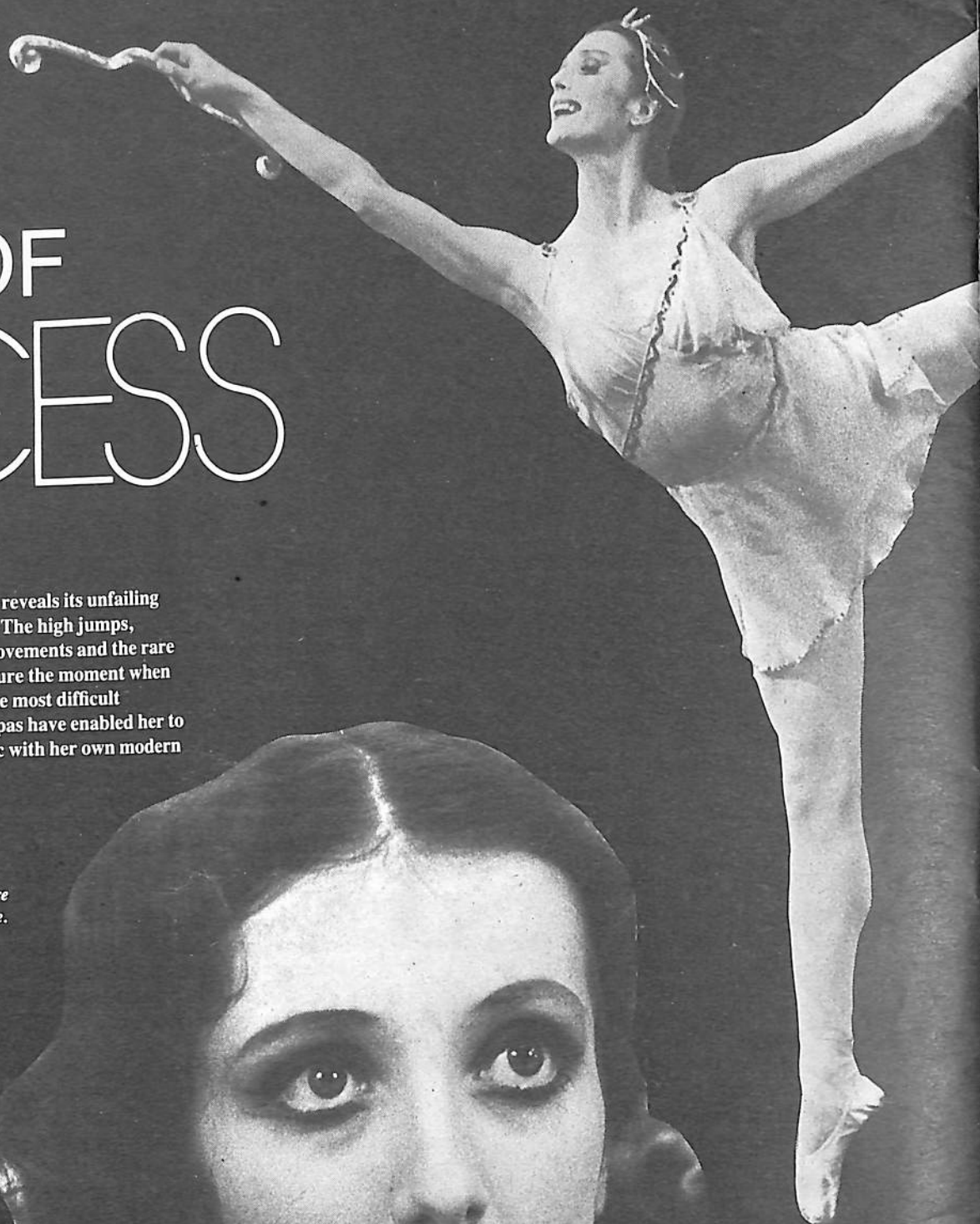
Kaie had a brilliant start indeed. Her command of most sophisticated techniques and her personal charm, artistry and dramatic sense brought her in the very first season the roles of Odette/Odille in Tchaikovsky's *Swan Lake* and the undisputed status of the Prima Ballerina.

She conquered the hearts of wider audiences and experts after her debut at the Moscow all-Union ballet contest in 1984. The sensitivity, brilliance and emotion of classical dance permeated her execution of the pas de deux from *Esmeralda* and *Raymonda*. With her crystal pure and exact movements, Kaie's *Raymonda* became an image of dazzling beauty, the queen of the ball.

The young ballerina's interpretation of Marius Petipa

choreography reveals its unfailing magnificence. The high jumps, gazelle-like movements and the rare ability to capture the moment when performing the most difficult elements and pas have enabled her to fuse the classic with her own modern innovations.

Kaie Korb before going on stage.





LEFT:
Estonian
ballerina Kaie
Korb performing
at the 5th
International
Ballet
Competition in
which she won
the gold medal.

BELOW and RIGHT:
Scenes from the
ballet *The Master
and Margarita*
based on
M. Bulgakov's
novel of the
same name.

PHOTOS BY A. MAKAROV

Her appearance in a scene from *Antony and Cleopatra* by the Moldavian composer E. Lazarev was a mature display of exceptional potency.

The acclaim and first prize at the Moscow contest opened the way for the young ballerina to international competitions of young artists.

Her repertoire is still rather bare: the classical *Raymonda* and *Odette/Odile* as well as *Fire Bird* in Stravinsky's ballet of the same name, *Brigitta* in E. Denisov's *Confession* and *Margarita* in E. Lazarev's *The Master and Margarita*. These are her best achievements.

Reserved and taciturn in life, she is all vigour on the stage. Enriched by Estonian folk motifs, her art is enveloped in an air of mystery so tempting in her fairy-like heroines.

Kaie Korb has brilliant prospects for a dancing career. Her varied talent encouraged in every way by the theatre management and her own style that is all life itself are an earnest of success. **



LEFT:
Moldavian composer
E. Lazarev, who
wrote the music
for the ballet
*The Master and
Margarita*,
talking with Kaie
Korb.

Regd. No. D(DE) 116
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*High-mountain Lake
Sarez in Tajikistan.*

PHOTO BY L. SHERSTENIKOV