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# USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

(FOUO 19/81)



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INTERNATIONAL

ROLE OF SOUTHERN AZERBAIJANI IN SPREADING MARXIST PROPAGANDA IN IRAN DISCUSSED

Baku IZVESTIYA AKADEMII NAUK AZERBAJDZHANSKOY SSR: Seriya istorii, filosofii i prava in Azeri No 4, 1980 pp 90-96

[Article by A. A. Aminzada: "The Role of Samad Behrangi in Spreading Marxist Materialist Philosophy in Iran"]

[Text] The history of the spread of the Marxist-Leninist philosophical concept in Iran has been closely bound to the people's struggle against internal and external reaction from the early period to the present as a social event. The complexity and specific facets of this historical process are not only affected by the conditions of the historical development of socioeconomic life within the country but also by the influence of powerful contradictory external factors. Although the Marxist concept has encountered serious obstacles due to its opposition by reactionary ideology, as in all antagonistic class societies, it has not been eliminated but because of its liveliness and validity has been strengthened even further.

The spread of the Marxist concept on the basis of the struggle in Iran in the historical conditions of the '60s has acquired a definite specificity.

As is known, an effort was made to effect certain socioeconomic reforms by the ruling circles in Iran due to the historical necessity in these years. Connected with this, the entire media called these reforms the "white revolution," described as the greatest event in the life of the people of Iran. At the same time, men with progressive ideas and social workers who denigrated the administration ruling in Iran and who criticized it were persecuted by "security organs" and thrown into prison. Despite the hullabaloo about the rise in the country's economic life, the fact that the material and cultural conditions remained at a low level, the non-achievement of the minimal demands for a normal standard of living and interference in the internal affairs of Iran by American and British imperialists caused progressive Iranian intellectuals to protest. It became their objective to explain this lamentable situation to their fellow countrymen and to show the people the correct road. S. Behrangi<sup>1</sup> was one of the Iranian Azerbaijani intellectuals who was working toward this objective. S. Behrangi strove to develop his world-view in belles-lettres; along with composing children's poetry, which stand among the finest examples of world children's literature, in his early writing activity he became famous as the author of didactic and ethical stories which had significant educational importance. At the same time he favored world philosophical literature, especially Marxist-Leninist concepts, and wrote and published a number of significant articles on the history of philosophy and of the revolutionary movement.

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The works written by S. Behrangi in Farsi were collected in the "Magalalar Majmuasi" [Collection of Articles]. Whether one examines his historical and philosophical legacy or his literary one, it is clear that he was seriously committed to the Marxist concept, and tried to spread it openly and secretly. The writer revealed and criticized the existing social conditions of the fatherland in his works and clarified a number of political and social questions for his readers. His pure philosophical and political works encompass the bases of Marxist philosophy in terms of content.

First of all it is important to note that the basic and important position held by the Marxist concept in S. Behrangi's scientific activity was connected to the history and development of the spread of this concept in Iran for more than half a century. The publication of the works of Dr. Tagi Arani, whose scientific, theoretical and political activity was significant in the propagation of the Marxist concept in the 1930s, the theoretical and practical activity and the political and ideological struggle of the Iran People's Party in the 1940s and other historical events paved the way for this development and deepened it.

S. Behrangi, when speaking about the Marxist school of materialist philosophy, its substance and conception, felt it superior to the idealist school. In defending the dialectical materialism of Marxism, he emerged as an adherent of the idea that substance came first and the conception second. He wrote that "the conception is the main product of a lasting and perfected substance, and actively participates in its perfection. The conception is never passive and, by actively influencing the world (the material world--A.A.), changes it and creates it anew. Certainly this is not to say that the world is the creation of man's conception. On the contrary, we would say that if the conception reflects the world as it is and correctly reveals the laws which rule it, then within it the best road for man will be demonstrated." (3,2,92)

As is seen, the author is speaking about the position of Marx and Engels, the founders of the philosophy of dialectical materialism, without mentioning their names and tries to give an explanation of the major question of philosophy by attempting to communicate to the reader the dialectical connection between substance and conception. He strives to explicate the second aspect of the fundamental question of the philosophy of dialectical materialism, namely the perception of the real material world, the discovery of the laws by which it functions and the use of these manifestations to the full extent of their possibilities for the benefit of mankind. Based on the Marxist materialist theory of perception, S. Behrangi explains the role of observation and experience in the process of perception and, in connection with this, repudiates the scholastic idealist theory. He said that it was possible to perceive the form of all things and minute particles in the material world and systematically reveal the secrets of nature in the real world by means of science and knowledge. S. Behrangi wrote in his article "The Perception of the World": "There is no doubt that the power of science is very great. The man armed with science is unconquerable...If we were incapable of mastering and comprehending science we could not have attained the artificial satellites circling the earth or space ships flying to the moon, which are wonderful works of man's genius; we would not even be able to do the smallest and simplest jobs." (4,2,55)

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S. Behrangi rejects the agnostic theory which claims that it is impossible to perceive the world and clearly demonstrates that agnosticism is tightly bound to religious ideology and is an expression of the scholastic, idealistic philosophical movement. (5,2,55) Explaining why and where this thought pattern emerged, he showed that in antiquity they considered science and knowledge to be clarity and light. But not everyone liked clarity. To perceive the real world through human intelligence is to say that we see most of the objects within it, comprehend most things about it, and that we are prepared to do most work ourselves concerning it. From this point of view, the "church" or "religious hearths" serve as a barrier between the tree of knowledge and the man reaching out to it and state clearly that it is impossible for normal and sinful men to even reach the threshold of true knowledge. S. Behrangi criticized the unscientific theories and claims of religious functionaries and clergy under the rubric of "church." He refuted their claims from the position of dialectical materialism and considered the idealistic philosophers who defended the attraction and catchwords of the church to be agnostic. The Marxist author, in explaining agnosticism scientifically, has given a Marxist explanation of the theory of perception by criticizing and revealing the unscientific theories of the English philosopher Hume and the German philosopher Kant, which claimed that men could not perceive the form of the external world and objects.

S. Behrangi, when discussing the subjective idealists, says that Hume's contention which denies the existence of the external world beyond human perceptions, and Kant's theory of "das Ding an sich" [the thing in itself] in which man cannot comprehend the form of things but must be satisfied by formulating ideas about events occurring from things, reaches the ironic conclusion that man, when listening to agnostics, develops the idea that he can only sit passively on the periphery and observe things. (6,2,57)

S. Behrangi, showing the baseless and unscientific nature of statements of the agnostics who consider it impossible to perceive the external world such as "to disbelieve data based on perceptions active in the process of comprehending things" wrote that, contrary to the claims of agnosticism, man believes the information received from perceptions occurring in the process of his active life to be true and he can discover the base and essence of things and, through research, can influence natural events deeply. (7,2,58)

When talking about the examples and facts set forth by the agnostics in connection with the data of human experience, S. Behrangi shows that they are false and deceptive and puts forth the idea that man discovers the form of the external world in productive work and activity and can then explain it. That is to say, comprehension of the world, its objects and events is possible and there is no way to this other than constant research, experience and observation. In other words, knowledge attained through man's own perceptions as a result of untiring research is a credible truth. (8,2,58)

Although S. Behrangi differs somewhat in the manner in which he expresses these words, their content coincides completely with the basis of Marxist philosophical materialism and teachings. Marxist philosophical materialism asks the question: Are our thought processes capable of comprehending the real world? As an answer to this question Marxist philosophical materialism, the opposite of idealism which rejects the possibility of comprehending the world and its legitimacy and does not believe in the correctness of our knowledge, is based on the fact that the world

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and its legitimacy is something that can be completely perceived, that human experience is solid proof of the truth of our knowledge, that there is nothing that cannot be understood, that there are still things not yet comprehended but that these will be revealed by the forces of science and experimentation and then understood.

V.I. Lenin, in his brilliant work "Materialism and Empiriocriticism" wrote that "To accept the objective laws of nature and that these laws are approximately reflected in the human brain is materialism." (9,3,157)

As is seen, S. Behrangi, by communicating the idea that the objective reality of the external world is approximately reflected in man's brain, has completely accepted the theory; he discusses the objective laws of all things and particles in nature, causes and effects and shows that all events occurring in nature have definite laws. (10,2,59)

According to S. Behrangi all things and events within the external world which is objective reality--without exception--from the flow of a small stream to the splitting of radioactive substances, from the development of life to the gravitational force of the heaviest planets to the wonderful reactions in the body of animals--are following a specific and irrefutable law on the basis of necessity. If we use the phrase of F. Engels, "along with accepting an objective law in nature, cause and effect, we must accept the relationships of the approximate reflection of these laws in our, that is to say, man's understanding one way or another." (1,3,159)

S. Behrangi, having carefully read through the Farsi translation of the work "The Creation of the Sun" which was published in the Soviet Union, used it broadly as a means of publicizing dialectical materialism and the study of nature. Based on the same book he wrote: "From chemistry and physics to biology, astronomy and the social sciences, to cosmogony which is the field of new sciences--all of these maintain that there is an objective law in nature." (12,2,59-60) Along with this the author, when talking about natural laws which are not dependent upon man's will and which rule it, notes that one cannot draw conclusions from them since man was and will always be a slave to natural laws. Certainly this is a false idea. He adds later, based on the Marxist materialist theory of comprehension, that as long as man does not understand natural laws and cannot find a way into a circle of influence, he remains compelled to follow those laws and becomes their slave. As a reflection of this, man becomes subordinate to nature itself.

S. Behrangi, demonstrating the importance of dialectical materialist understanding, notes that as a result of studying and using natural and social laws for centuries, the concept of "fate" which had taken root in man's conception is meaningless and irrelevant. Also, "in understanding a certain law and knowing that it has no mystery we gain the upper hand over it; as a consequence, we make fate irrelevant." (13,2,61)

In his works S. Behrangi proves scientifically that nature and its laws existed before the creation of man, which corresponds to the materialistic theory of the Marxist classics. He wrote: "I would say that social laws emerge from the working activity of man. But natural laws existed before man's creation... It is necessary to know that before and after studying the laws of nature they remain the same and act in the same way. But after studying them they serve man and help him." (14,2,62)

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The most important aspect of S. Behrangi's work in communicating the Marxist concept consists of the fact that he attempted to apply the dialectical materialist world-view to the history of society, to the way of life of the toiling masses and to social activity, and to extract scientific conclusions. He correctly drew a scientific conclusion from the history of class societies and from his analysis of contemporary social events of which he was a witness, namely, that since man has uninterruptedly studied the secrets and laws of nature and applies them for his well-being, he must also apply the laws of society to the same degree. S. Behrangi who in this way shows the tragedy, discomfort, fear and tension caused by wars, espionage, repression, famine, unemployment, colonialism and other social events, proposed the application of the Marxist dialectical materialist theory of comprehension to the study of the laws of society.

S. Behrangi shows in his works that the church and the clergy were enemies of science which tries to study natural and social laws. Man protects himself from socio-political and economic difficulties which enslave him through science. Primarily, he puts an end to the way of life where there are the rulers and the ruled. Since in this exploitative society the ruling circles take their profit at a risk their ideologists try to explain human history through fictitious and unscientific theories.

S. Behrangi, who spread the Marxist concept in Iran, analyzed and illuminated social, economic, political and historical events from the position of the founders of scientific communism. Criticizing the unscientific theories put forth by the idealists on language and thought, he has explained their dialectical connection with work. This prominent litterateur and writer in his article "A Brief Word on Conception, Language and Thought" explains and communicates their scientific theory with a unique style without mentioning the names of the classic Marxist works. He explained the role of work which is the fundamental reason for the creation of man's language and thought thusly: "Work is the fundamental factor for the development and activation of man and his concept. According to the well-known postulate (his objective is F. Engels' postulate--A.A.) it is work that makes the man. Work has differentiated man from his wild ancestors who lived in the forest. Work, along with giving man food, clothing and housing, also protected him from natural forces and gave him the capacity to dominate those forces. Man has raised himself even higher through work and has changed the face of the earth. Work--man's greatest resource--is necessary for his life and development." (15,2,89)

S. Behrangi, in talking about man's creation and the social character of work from the time of his creation and the fulfillment and improvement of work, wrote, based on F. Engels' well-known article "The Role of Work in Transforming the Ape to Man": "Work is always social. From the first days of man's creation men were compelled to unite in order to confront the monumental forces of nature and hunt wild animals. For this reason the necessity of group living emerged. Consequently, the first men had to understand certain things by whatever means and communicate with each other. The result of this strong need was that the under-developed vocal cords of the monkey were transformed into an organ which could speak openly and clearly." (16,2,90)

Along with noting the connection between the voice--in other words, speech--with work, S. Behrangi considered that the true expression of human thought was through language. In refuting a number of unscientific theories he showed that "Ideas can



only exist within the framework of words. When we think or express our ideas on paper those ideas always exist in words. When the idea takes shape...it is spread and comprehended by means of language. Man, by means of grouping words together, strengthens the truthfulness of the reflection of the objective external world as he perceives it. Thus men are able to exchange ideas and bring about the transmission of ideas from one generation to another." (17,2,90-91)

In noting the dialectical relationship of thought and language, S. Behrangi makes the correct observation that language, since it is connected with thought and objective truth, sometimes has difficulty in deciding the connection of a definite word with a precise thing. Thus, in many languages, or even in one language itself, a number of things can be expressed with one word or, just the opposite, one thing can be expressed with different words.

S. Behrangi scientifically criticizes ideologists and bourgeois sociologists working for the interests of imperialism and the exploiting classes, who have drawn unscientific conclusions from situations like those existing between language and objective existences. Thus he wrote: "Some of them imagine that language is separate from truth. The root of this baseless philosophy emerges from the concept that they believe in isolating language from thought, and thought from truth: they are of the idea that words are employed by men in whatever manner they wish without indicating any truth. In other words, words consist of a categorical arrangement of sounds. From this they draw the conclusion that words like colony, exploitation, aggression, dictatorship, etc, consist of meaningless sounds. They claim that if people were to substitute other sound compositions and words for the word 'exploitation,' all kinds of social contradictions, struggles, exploitations and aggression would be abolished." (18,2,91)

S. Behrangi wrote about reactionary bourgeois ideologists who concealed the class nature of exploitation: "One must say to these cunning and loyal prophets that words are not only pronounced by the people in whatever form they wish, but are related to the comprehension of a definite thing or event within the activity or process of work. By changing words the processes of truth are neither changed nor eliminated. For example, owners of a great deal of capital invent words like "National capital," "humane economies," "natural order" and "free world" in order to cover inhumane actions to exploit peoples in their own interest." (19,2,92)

Thus, S. Behrangi put a great effort into communicating the Marxist concept in his pedagogical activity, continued the great work of his predecessors, attempted to give a correct scientific position to the ideological struggle of the children of the fatherland and eternalized his name in the history of the national liberation and independence movement of the people of Iran.

#### FOOTNOTES

1. AZERBAIJAN 1976, No 6 (Samad Behrangi's biography).
2. Samad Behrangi, "Majmucye Magalaha" [Collection of articles], Tabriz, 1347 [1969-70]
3. V.I. Lenin, "Asarlari" [Works] fourth printing, Volume 14.
4. S. Behrangi, "Bir Hulu va Min Hulu" [A thousand and one peaches], Tabriz, 1348 [1970-71] [1929]

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REGIONAL

KAZAKH WRITERS FOCUS ON THEMES IN FIVE-YEAR PLAN

Alma-Ata QAZAQSTAN KOMMUNIYSI in Kazakh No 4, Apr 81 pp 84-87

[Article by Akhat Zhaqsibaev: "The Writer and The Five-Year-Plan"]

[Text] The party's XXVI congress was a very important event in the life of our society. The decisions of the congress have appealed to the hearts of Soviet citizens and have expressed their hopes and life. The congress is another proof of the statement that "the party and the people are indivisible."

Comrade L. I. Brezhnev, first secretary of the Central Committee of the CPSU, provided a just party evaluation of the work of literature and arts fighters in his report to the congress. He pointed out in his speech that "progressive broadening and enrichment of the spiritual life of Soviet society is the unquestioned duty of our cultural fighters and of literature and the arts." Also expressed at the congress was the party's major demand for strengthening the connection between literature and life and raising its ideological and aesthetic levels. The congress was proud to examine the creative effort of Soviet writers in terms of the present rate of development of our society.

The work that we have accomplished in the past has been in association with party congress resolutions. The reason is that these resolutions are a responsible obligation and very clear goal for us. These historic documents outline broad programs for the future development of our country. They specify basic goals of economic and social development and point out ways in which they can be achieved. It is not to be doubted that the strength of our people will be increased and our life will be more beautiful than before when these goals have been achieved. Thus the Soviet people unanimously approves of the resolutions of the party congress and is setting to work to carry them out properly. The unity of purpose and labor enthusiasm of our people are a source of inspiration for the writer.

We are used to thinking of the history of the development of our country and its creative labor in terms of five-year plans. Five-year plans represent distinct milestones in terms of our nation's development and the material and spiritual maturation of our people. Every five-year plan has been the object of tasks put forth in terms of the needs of the times. We produce, in fulfilling these tasks, many labor victories, examples of heroism and fine undertakings that are inscribed in gold letters in our nation's history. Each five-year plan has had its heroes. Each has been faithfully depicted in Soviet literature and has become part of the history of heroic labor and each has had idealistic and aesthetic qualities that

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have become models for later generations. The duty of the new generations is to remain true and devoted to the great communist legacy of each five-year plan and to advance to new greatness. One important characteristic of Soviet literature is that it examines the life of the people closely, treats important themes thoroughly and stands in the forefront of five-year plan strugglers. The civic consciousness of the Soviet writer is high, his ideals are broad and he produces various valuable works that express the truths of an age, setting as his primary goal the painting of an image of the active strugglers.

The principal characters of these works become great props that support the needs of the times and take a firm place in literature by clearly perceiving their responsibility before society, rousing themselves to brave action and refusing to be discouraged in the face of difficulty. The fine traditions and aesthetic and idealistic perfection shown by Soviet literature in depicting our contemporaries are being continued in a logical way today replete with new characteristics. The working man, his spiritual being and totality of good characteristics are being depicted faithfully in choice works produced in recent years. These works depict the working man as highly reasoned and as a firm fighter who strongly perceives the responsibility that he bears before society in all sectors of life. Comrade L. I. Brezhnev stated, in his report to the XXVI Congress of the CPSU, "the heroes of such works are varied. They are construction brigade leaders and kolkhoz managers, railroad workers, officers, fliers and scientists. In each, however, readers and viewers perceive the image of the finest qualities of the Soviet character, a character that is faithful to its conceptions and plans."

To be sure, we clearly see our responsibility at a time when one five-year plan has just ended and we stand on the threshold of another. The party has taken counsel with the people and has made the tasks of the new five-year plan an object of public discussion. That the suggestions of the masses have been summarized and have found expression in congress resolutions is a clear expression of wise party leadership and mass activism. Carrying out party congress resolutions has become a struggle of all the people to bring into being new achievements in communist construction. Writing the artistic history of that struggle has become an honored duty of literature. Thus each writer must think of the place he is to occupy and the contribution that he is to make in this struggle of all the people. Under present conditions the writer must always bear in mind the necessity that he must work towards educating the new man and instilling a communist worldview and fully recognize the responsibility that he bears before society.

We think that writers must have a good understanding of life. But it must be realized that there are various ways to understand life. The peculiarities and life experience of each writer are reflections of his creative peculiarities and talents. The topics that he chooses and the directions in which he moves are connected with the degree of inner preparation and experience of the writer. We cannot today view the fate of the individual as isolated from the fate of the whole or his expectations as separate from social development tasks. For this reason our characters must be viewed in the midst of ardent labor. An individual's social position is defined by his participation in collective labor and in social activity. Just such characters interest me as a writer. But what kind of persons are they? What do they like and dislike? How extensive are their spiritual riches? Getting to know them is not easy. The longer one works together with them in work collectives and closely watches their relationships with one another the more complicated their contemporary image becomes and the more difficult it is to depict them in literature.

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In order to perceive the various requirements of today's production relationships keenly, understand the meaning of every day circumstances and know the mood of the working man the writer must share in life and know first hand his civic and social activism. The difficulty of mastering contemporary themes is connected with the fast pace of development today and the broad scope of tasks advanced. Let me make an intellectual comparison of the difference between this and the previous, 10th Five-Year-Plan. The differences between the Turkestan-Siberian Railway and the Baykal-Amur Mainline, between the Dnepr Hydroelectric Station imeni V. I. Lenin and the Ekibastuz State Rayon Electrical Station are extremely great and give some idea of the problem involved. If the pace of today's development cannot be perceived in works on such topics we cannot hope to convince the reader. Books can be faithful to what the worker sees in his life and the situations that he encounters. Thus analysis of what the innovations and changes are and how they arise while exactly sensing perspectives of social development demands long term investigation and a deep understanding of life. Our literature's present process of development fully evidences this.

The remarkable changes in our social life and economic advances can be understood in terms of the rapid pace of development in Ekibastuz. I am well acquainted with the life of that city during the last 20 years. More often than not I have returned to Ekibastuz in my creative work. I worked in that city for some two years after completing school and received an education in those mines so that Ekibastuz occupies a deep niche in my soul. When I take pen in hand and ask myself what to write in my creative endeavor I perceive that what I saw and learned in Ekibastuz has had great meaning for my life. Themes connected with the workers there are close to me and thus I write about them. Life in the Ekibastuz mines serves as the basis of my novels "Eges" [Feud] and "Boget" [The Obstacle], which have been well-received in recent years. I was in the coal mines when I wrote these books, among the miners, and concerned with production problems. Thus I became a witness of Ekibastuz's rapid development, abrupt growth and impressive changes that came about within the period of a few years. I was a delegate to the party congress that planned the growth and development of Ekibastuz, as a representative of the workers and miners of the city. I thus had a major influence on the growth and development of Ekibastuz and upon the fate of its miners. I took part in the resolution of successive mining problems that had significance for the whole nation. Was I not proud to be in the ranks of these social fighters? Excavator operator Khaliyd Dosmaghambetov was a delegate to the XXVI Party Congress. Today Khaliyd Dosmaghambetov is a leading equipment operator of Ekibastuz and a deputy to the KaSSR Supreme Soviet.

In his speech delivered to the XXV Party Congress Comrade D. A. Qonaev, first secretary of the Central Committee of the Kazakhstan Communist Party, stated that: "Coal production has been increased twofold at the Ekibastuz pits which now equal the output of Karaganda, the third largest coal mine in the Soviet Union. I can say to the congress with confidence that there is now a new, fourth all-union coal mine in the Kazakhstan Soviet land." Thus G. M. Dordyuk, brigade leader of the Central Mine Excavators Brigade, went as a delegate to the XXV Congress of the CPSU as the representative of the Ekibastuz miners. New plans were formulated at that congress for developing Ekibastuz and beginning a bright new era in its history. It is known that it was planned to construct four thermoelectric stations, each with a capacity of four million kilowatts, at Ekibastuz during the 10th Five-Year Plan and the intention was to begin construction of the first state rayon electrical station. Thus Ekibastuz was no longer to be just a mine but also an energy producing city, one of the largest energy producing centers in the Soviet Union.

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Engineer S. P. Kurzhey, chief director of the Ekibastuz Coal Production Unit, and the drainage shafts equipment operator G. Qasqaldaqova were delegates to the recently held XXVI congress of the party. Engineer Kurzhey has worked at Ekibastuz for many years as a production chief. He rose from pit director to unit director. He is a hero of socialist labor and recipient of a USSR State Prize.

Comrade D. A. Qonaev stated in his speech to the XXVI Party Congress that: "The process of regionalizing production forces has become refined in accordance with the resolutions of the XXV Congress of the CPSU. Major territorial production complexes have been developed. One of them alone, the Pavlodar-Ekibastuz complex, now produces tractors, ferroalloys, alumina, chemical and similar products. The complex has become a major fuel and energy center. It produces more than 70 million tons of coal a year. The three energy blocks of the Ekibastuz State Rayon Electrical Station, second only to the powerful Dnepr Hydroelectrical Station imeni V. I. Lenin, are now in full production. A bridge has been built to the Ekibastuz energy center, which supplies regularly over the greatest distances in the world.

An example of Ekibastuz' rapid growth will provide a clear proof of this. The Bogatyr' Pit was put into full utilization in May 1980. Comrade L. I. Brezhnev congratulated the pit collective in connection with this major labor achievement. Whereas the Bogatyr' pit produced five million tons of coal in 1970 when it was first exploited, last year's production reached 50 million tons. In 10 years production capacity has grown tenfold.

To mention all the achievements and growth pains of Ekibastuz would prove tedious. We have confined ourselves here to looking at a few examples and individuals as proof. Needless to say, Ekibastuz's rapid development has been directly effected by individuals. Coal pit production technology has been reorganized and the production process and working conditions have been improved further. This has complicated labor participation and deepened content. The scientific and technological revolution, modern scientific and technological innovations and the refinement of the production process have influenced the thoughts, conditions and professional abilities of workers and have enhanced them considerably. Today's livelihood sees to the work needed on a daily basis but does not confine itself to self-comfort and self-satisfaction. It is aware of itself in terms of a variety of social problems. For this reason civic consciousness finds expression in social activism and in direct participation in the resolution of weighty problems. The communist view of work is to be understood in terms of its correspondence to the ideas of every day life and in connection with the hopes of individuals and major social goals. Selfish views involving giving little to society in order to receive much cannot be allowed and are to be struggled against. Minds and knowledge cannot be allowed to give way to ignorance nor is indifference to the world acceptable. The civic duty of the worker is to be connected to the complex of economic problems via needs of the times and raised to a level of proper fulfillment.

As I looked into the life of the Ekibastuz miners it was as if I came to understand such characteristics as they exist among the workers. Fulfillment of plans and the labor process are sometimes in conflict. What is the meaning of this conflict? Is the conflict produced out of the general expectation or is it a manifestation of individual self-interest? There are many questions of this sort before us. In any case, it is necessary to create knowing the thoughts and minds

of our contemporaries who have undertaken great things. For this purpose writers must be well aware of the fact that creative connection with the workers must be intensified as we coexist closely with them.

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BOOK ON INDUSTRIAL DEVELOPMENT OF KAZAKHSTAN REVIEWED

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[Review by Ye. Rogov of book "Industrial'nyy Progress Kazakhstana v Period Razvitogo Sotsializma" [The Industrial Progress of Kazakhstan in the Period of Developed Socialism] by A. K. Koshanov, Izdatel'stvo "Nauka", Alma-Ata, 1979, number of copies not given, 301 pages]

[Text] The laws of formation of the industrial structure of public production on a regional basis are one of the basic topics of economic research. Historical economic studies are especially timely in this respect, because in this case the theoretical conclusions are based on broad, concrete material and economic development itself is presented as a process in its full diversity from both the purely technological and the socioeconomic standpoints.

From this point of view A. Koshanov's monograph is a timely and useful study that fills a certain gap in the literature, for the process of the formation and development of the contemporary material-technical base of Kazakhstan, one of the Soviet Union's largest industrial regions, has not been adequately treated before. This is important both from the general theoretical standpoint of using the experience of Kazakhstan in other Union republics and from the point of view of following it in developing countries which are in similar economic conditions.

The first chapter reviews a broad range of issues related to formation of a multisectorial industrial complex in a Union republic as the universal form of functioning of the productive forces of developed socialism throughout the country. Analyzing the industrial growth of the Union republics as an inseparable part of overall progress to build the uniform material-technical base of developed socialism, the author investigates the role of the Union republics, in particular Kazakhstan, in this process. The chapter concludes by showing the increasing role of the Eastern regions in the country's industrial progress.

The second chapter gives a general description of the rules and regional characteristics of the growth rate of industry. In the 1960's and 1970's Kazakhstan became one of the country's largest economic regions, and its industrial potential today is greater than all other republics except the RSFSR and the Ukraine. The rate of capital development in industry between 1960 and 1977

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was 1.53 times the USSR indicator. This reflects not only the priority given to comprehensive development of the productive forces of the republic, but also a purposeful policy of plan-based convergence and evening-out the levels of technical-economic development of the republics and regions while building and refining the material-technical base of developed socialism as a whole. The author devotes special attention to the questions of shaping a progressive sectorial structure and structural policy as an independent factor in economic growth.

The third chapter considers rational ways to improve the sectorial structure of Kazakhstan industry. The general patterns and specific features of industrial growth and the stages and problems in the formation of the developed sectorial structure are disclosed in their organic relationships to the dynamics and refinement of basic industrial proportions.

The book thoroughly substantiates the objective nature of the process of further evening-out of the levels of economic and social development of the Union republics and regions. The Union republic and large regions are viewed as subsystems of a single national economic complex, and the essence of the leveling problem is to bring the regional levels of development of productive forces as close together as possible and gradually equalize the conditions and prerequisites for the vital activities of working people on this basis.

In general the monograph is a serious study of new aspects of the manifestations of the rules and problems of industrial growth in one of the large Union republics under conditions of developed socialism. The theoretical generalizations from material on a republic such as Kazakhstan with developed, multifaceted industry, are fully representative and sufficient to obtain general conclusions on the economies of republics and regions.

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