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CULTURE IN THE LIFE OF YOUTH

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-USSR-

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FOREWORD

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CULTURE IN THE LIFE OF YOUTH

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The 21st Congress of the CPSU drew up a plan for the expanded activity of Communist society, in line with the subsequent development of the country's economy, the establishment of a material-technical Communist base envisaging the subsequent rise of culture and the cultural-technical level, and of Communist consciousness and activity in all working people, particularly the growing generation.

The Leninist Komsomol, all the young people, as well as the whole Soviet people, took the Congress' program to their hearts and are enthusiastically laboring to bring it to fulfillment.

In towns and villages a movement has sprung up to complete the Seven-Year Plan ahead of schedule. The year 1959, the first year of the Seven-Year Plan, is marked by enormous achievements in every area of industry, agriculture, science and technology. For the first time in history, through the genius of the Soviet people, a satellite was launched; a Soviet rocket delivered the Soviet Union's hammer and sickle to the moon; a gigantic Soviet spaceship was put into orbit; and construction was begun on the first atomic ice-breaker in the world, the "Lenin".

Soviet youth, with great joy for their Socialist Motherland and for the wisdom of the Communist Party, welcomed the results of N. S. Khrushchev's trips to the US, to the countries of southeast Asia, and to France as an event of tremendous historical significance -- a major conquest of the peace-loving politics of the Soviet government.

Soviet youth understands that only in our country, a country of triumphant Socialism, and in the countries of the Peoples Democracies are such gigantic successes possible. Our youth takes pride in these historic achievements and strives to make a worthwhile contribution to the building of Communist society -- a society with the greatest justice and beauty in the world.

In the years 1917-1960, socialism was transformed from a dream into a great and invincible world power, astounding the world with its immense achievements in economics, science, technology and culture. And now, when the Soviet Union has embarked on a period of expanded construction of

Communist society, into the decisive stage of economic competition with capitalism, and when the economic might of the socialist countries is growing at an unprecedented tempo, the whole world sees that V. I. Lenin's projected task is being completed successfully -- to accomplish the turn towards a radiant Communist future: a society of welfare for all and a durable peace. As early as the first years of the Revolution, in defining the economic outlook for the Soviet nation, V. I. Lenin observed, "... We will even succeed in overtaking other governments with a speed they never dreamed of ... if the movement is truly headed by the Revolutionary Party, in such speed we believe, and such speed, at whatever cost, we will attain" (V. I. Lenin, Sochineniye [Works], Vol 33, pages 354-355).

The experience of building communism in the USSR and socialism in the countries of the peoples democracies convincingly showed that socialism, with its public ownership of the means of production and its systematic development of the economy, provides higher rates of economic growth than capitalism, with its private ownership of production means and its exploitation of man by man.

N. S. Khrushchev's report to the Fifth Session of the Supreme Soviet USSR produced convincing facts: "In the 42 years of Soviet rule, the annual average rate of growth in industrial production was 10.1%, in the US it was 3.3%. In the last six years this ratio was even more favorable for the USSR. In the Soviet Union the annual average rate of growth was 11.3% and in the United States -- 2.4%. Per capita industrial production increased 71% in the USSR for these six years, whereas in the US there was hardly any growth at all. The most recent data concerning the new increase in unemployment in the United States, where the army of unemployed exceeds 4,200,000 testifies to the serious trouble in the economy of that country."

At the present time, according to many significant standard-of-living indices (guarantee of employment, medical coverage, all forms of education, leisure and sports) the Soviet Union leads the US -- the wealthiest capitalist country. In Tsarist Russia, including the unemployed, there were only 290,000 people with higher education or specialized intermediate education. Now the Soviet nation has 12,400,000 such specialists. We now have more than 300,000 specialists of various kinds graduating yearly from institutions of higher learning. In 1959 we added 108,000 engineers to our ranks, while the US added only 38,000. In the Ukraine alone there are more students in institutions of higher learning than in England, France, Spain, Sweden and Austria together.

There are enormous opportunities available to our youth for the satisfaction of their material and spiritual needs. The Ukraine has at the disposal of its youth about 29,000 clubs, 80,000 libraries with a reserve of more than 300 million books, 124 museums, 310 parks of culture and rest, and 17,000 film projectors. Within the club facilities there are more than 101,000 amateur-talent activities. Participating in these are more than two million workers, kolkhozniks, and intellectuals. One out of every 20 persons in the Republic takes part in amateur-talent activities.

The Soviet government makes enormous allocations of funds to satisfy the material and cultural needs of working youth. Thanks to the constant concern of the Communist Party and the Soviet government, every condition has been provided for an all-round development of the spiritual and physical powers of Soviet youth.

It is well-known that a cultural, healthy way of life is one of the essential conditions for the development of a man's mental and moral characteristics, his taste and ideals -- the condition of his mental, working, and social activity.

A socialist way of life is unthinkable without stable moral roots. Morality, the morals of our society, consists in struggling for the consolidation and completion of the building of Communism. And this demands the all-round development of a personality that can consciously and voluntarily fulfill its social responsibilities, and subordinate personal interests to social ones.

Communist morality does not partition off personal behavior from social behavior or behavior in daily life from social and employment life. A way of life is not a private matter. To struggle for a healthy and cultural way of life is also to struggle for a purposeful personality, harmonizing social and personal interests.

The struggle for a new way of life is the struggle for the new man -- educated, with high ideals, with strong moral requirements and healthy tastes. For us the socialist way of life means a genuinely comradely inter-relationship among the people, based on an intense awareness of social responsibility, ideology, principles and unselfish service to the cause of the Party and the people.

The directives of the 21st Party Congress have inestimable significance for the strengthening of the moral bases for a new way of life. They concern the necessity for future improvement of our efforts on behalf of the education of the Soviet people, the heightening of their consciousness and activity, the forming of a new man in the spirit of collectivism and industry, and the consciousness of social responsibility in the spirit of socialist internationalism and Soviet patriotism. Our Party does not divorce life from politics, but sees in this union its firmest roots. The view that a way of life is a personal matter is a typically bourgeois expression of morality -- of individualism and Philistinism.

The Communist Party and the Soviet government give a very great deal of consideration to the growth of the material and cultural welfare of our people. In 1923, the first year of massive construction, 2.2 million square meters of housing were built in cities and workers' settlements. And in 1958, 71.2 million square meters of housing were constructed. This was 32.4 times more than in 1923. In the past three years, 204 million square meters of living space were constructed. This was 16 million square meters more than anticipated by the plan. Every day more than 20,000 people move into new homes in cities and workers' settlements.

All the Soviet people warmly approved of the decree of the Central Committee of the CPSU and the Council of Ministers USSR "On the Means of Increasing Production, Enlarging the Assortment, and Improving the Quality of Goods Destined for Cultural Consumption of Household Use." The workers

justly appraise this document as a new expression of the inexhaustable solicitude of the Party and the government for the welfare of the people.

The country has enacted measures of exceptional importance. The working day has been shortened by two hours on Saturdays and the day before holidays. The working day for adolescents aged 16 to 18 has been shortened to a six-hour day. Invalid and old-age pensions have been increased. Tuition has been abolished in institutions of intermediate and higher learning. Boarding schools have been opened. Leave has been extended for pregnant women. The standard wage has been raised for low-paid workers and employees. The change to the seven-hour working day for all workers and employees, and to a six hour day for miners engaged in work underground, opens even wider opportunities for the working man's living and cultural conditions.

The Party demands that its leaders exercise an attitude of constant attention toward the people, of concern for the satisfaction of their life needs. A man cannot be considered a good worker's leader if he disregards his workers' every-day problems. Sometimes the workers' genuine life needs are pushed unfairly into the background. The very man for whose sake we are building the Communist society disappears from this incompetent leader's view. Indifference to the every-day needs of the people is a grave moral crime. It irreparably damages a man's health and his cultural growth.

Party leaders and directors in industry, trade unionists and Komsomol workers are always studying V. I. Lenin's way of treating the ordinary man and his problems and needs. The great Lenin, despite the enormous demands on his time, toured factories and villages and received workers' delegations, always deeply interested in their way of life.

The problems of food supply, the securing and delivery of fuel, the work of communal projects, children's institutions, and many others were abiding concerns of Vladimir Il'yich. He was concerned with the worker's living conditions, eye glasses for the peasants, showed a touching care for children's nursery schools, etc.

"I was amazed," recollected Gor'kiy about Lenin, "that he could remember that someone, somewhere, was ill and needed rest, although he himself was completely engrossed in his own work" (Vospominaniya o V. I. Lenine (Reminiscences about V. I. Lenin), Vol 1, page 448, M. 1956). It is exactly such an humanistic attitude that the Party is instilling in each leader. This increses a hundred-fold our opportunities for resolving the problems of the betterment of the worker's way of life.

It is in this light that we need to examine the remarkable beginnings of a number of Komsomol organizations which took charge of solving important cultural problems such as the building through their own resources of clubs and palaces of culture and improving their activities, the creation of many kinds of circles, the construction of stadiums and cultural and everyday-services combines in rural areas, the beautification of villages and populated points, Komsomol and young peoples' march of the hero-cities of Sevastopol and Odessa in honor of the city, settlement, and street of exemplary order and behavior.

THE INDUSTRIAL PLANT, A FLOWERING GARDEN

The Komsomol workers of the KhTZ (Khar'kovskaya traktornaya Zavod -- the Kharkov Tractor Plant) could hardly imagine the serious "consequences" that were to follow one of the innovations begun in the group. We are speaking of the slogan "Lets transform our native plant into a flowering garden." The Komsomol members of the KhTZ took up this slogan several years ago and actively worked for its fulfillment. They cleared the plant yard of an accumulation of years of scrap and debris and planted new trees, shrubbery and flower-beds. They built arbors next to the machine shops. Thus the plant developed cozy little corners where workers could peacefully rest during thier lunch time. And sports fields were available for those workers who preferred a more "active" rest. The shops became cleaner and even here flowers and greenery were displayed.

It soon became clear that the new environment at the plant not only delighted the eye and provided new comforts, but also had an educational effect. No one ventured to litter the shady groves, and a dirty machine tool looked really unpleasant when next to a flower planter. Although they themselves didn't notice, the people, and particularly the young people, seemed to change. They became neater, and even began to safeguard cleanliness and order with healous care. Young women now devoted much more attention to their manner of dress and style of hair. No one wished to look tousled and bedraggled against such a clean and orderly background. The young people of the KhTZ, now accustomed to loving care of greenery at their plant, developed a very different attitude toward all growing things in their rayon and city. For once a man has planted even one tree, his arm cannot move to injure another tree. But should this happen, the Komsomol community at the plant sat in stern judgment of the offender, not seeing such an offense as a meaningless triviality.

The Komsomol committee members of the Krovograd plant "Krasnaya Zvezda" were once told an amazing story by two young women drill operators. They were asked, as exemplary workers, to share their experience, their "secrets," and their methods of exceeding thier shift assignments. The girls were questioned in lengthy detail about these methods. They became flushed and embarrassed, and continued to assure the leaders that they had done nothing exceptional, and this was actually true. The girls had only arranged their work benches in a more orderly way and had worked in a more orderly way, forseeing details that previously had wasted precious time. Yet, even such very simple measures permitted the young Komsomol girls to exceed the production quota.

This time the Komsomol committee did not generalize about advanced methods, but initiated lengthy discussions with young workers on the subject of orderly work.

And in conclusion, a third example: At the "Gigant" mine, in the pit imeni dzerzhinskiy in the city of Krivog Rog, a very heated discussion sprang up. It began with some miners writing letters to the editor of a young people's newspaper. The writers insisted that the working man must always maintain his instruments, machine, and machine tools in the best order. This is an obligation, a matter of honor. But this same working

man finds the "latest-style wearing apparel and white shirts sketched in fashion magazines" completely useless. It even lowers his dignity, the dignity of a man who doesn't occupy himself with paperwork or abacus beads, but with the extraction of ore. All these stylist creations are more suitable for the salesgirl or barbership employee.

Young people from many different professions also entered into this dispute. The writers of the letters very quickly conceded under this friendly onslaught. Of course there were also those who asserted that "it didn't matter how you looked or where you worked, but that you were in fact working." But their voices sounded weak and unconvincing. The majority argued and wrote about how much external appearance mattered at work; how this disciplines, affects, and reflects on the quality of work output. It is unthinkable to imagine a disheveled teacher in dirty garments or a doctor in a torn and unironed white coat. Then why should a working man, whose labor is so highly respected in our country, permit himself to go about in torn and dirty clothing and even consider this a special sort of chic? Of course a starched collar isn't worn to the mines; no one demands that. But even overalls look very different on a neat worker than on one who shrugs at such "refinements." The disputants cited numerous examples of how a carelessly dressed worker was as disorderly and untidy in other much more significant areas. He turned out untidy work of poor quality, he created disorder at home and in society, and he did not value the work and rest of his comrades and coworkers. This is understandable. It is difficult or even impossible to be undisciplined in small things and at the same time maintain the strictest order in big or central things. In such cases the carelessness and disorder will inevitably pass from the trivial to the most important things. It will leave its mark on the total makeup of the man, and on all his activities.

It is perfectly clear that even the unimportant trifles of every-day life can mean very much in the education of a man, particularly a young man who as yet has seen little, knows little, and has little ability. Of course in comparison with the fulfilling of a plan ahead of schedule in a huge factory, the installation of an automatic soda water machine in plant shops is a hardly noticeable event. Yet even this is an organic part of the total work victory and, more significantly, this is an expression of concern for the man, for the culture of his every-day life.

It is often thought that every-day life signifies the home, family, and community, but that the term does not apply to industry or institutions. But the examples show, and hundreds more could be cited, that a way of life is everywhere present. This includes the way leisure time is organized at lunch breaks, equipment in Red Corners, order in the dining rooms and shop snack bars, care for work clothes, and many other such things. All of these are useful means of educating young people about culture in everyday life. Moreover it is best to start such education precisely in industry. For a collective body contains more means of coercion on a man than a family, and even the most "resistant" man is unlikely to hold out against the group opinion of his comrades. And a man who behaves in a cultured way in industry or in an institution

will inevitably also carry this quality into his family and home.

We have many Komsomol organizations in which concern for a cultural way of life for young people is the most pressing problem. Such organizations quite justly have a high prestige and, what is more important, their activities bring real and visible results.

In the construction of 37 Komsomol shafts in the Donbass, many Komsomol committees and activities concerned themselves no less with the construction of everyday cultural facilities -- clubs, steam baths, beauty shops, etc. -- than with the fulfillment of the plan. And this was a more active agitation for cleanliness, culture in life, and healthy rest, than all the fruitless discussions on how to be cultured. Because of these considerations, many rural Komsomol organizations have sprung up to take the lead in bringing to their people the media of a cultural life: steam baths, beauty shops, tailoring and shoe shops, etc. This is not only concern for the way of life of rural youth, but is also a means of educating youth in culture.

Wouldn't it help the young working man or woman to become neater and more polite? This would seem to be as small a detail as organizing meal-ticket distribution on pay days. There is a meal-ticket sale in many of our plants. The purchase provides the worker with dinners for two weeks. At dinner time the worker finds everything ready for him on arrival in the dining room. The meal takes ten or fifteen minutes, so there is time remaining for a good rest. The Komsomol organization encourages young people to buy meal tickets, for this provides the opportunity for regular and nourishing meals, allows time for rest, and helps towards an intelligent and even distribution of salary.

On close examination every organization can find many such everyday-life details in its plant. If the organization earnestly confronts these, it can seriously affect the education of youth in genuine culture. The workers' dining room, snack bars, Lenin Corners, leisure rooms in livestock farms -- all these are places where the Komsomol's concern for youth should be felt. A radiantly clean dining room and friendly attractive waitresses not only provide cultural surroundings for a worker's meal, but such an atmosphere automatically disciplines, ennobles, and teaches. For instance, no one would venture to behave himself improperly in, or litter, the dining room of the Mine imeni Stalin of the "Voroshilovugol" Trust (Luganskaya Oblast). Everything is clean and comfortable here, ready to serve meals to a working man on any shift and to provide food to his taste. Music is played at dinner time in many of Stalino's plant areas. Popular songs, dances, operatic arias -- these dynamics are added to enable the working man to hear his favorite melodies and the young people to dance at dinner time.

After such a rest period one's mood is brightened and the work goes on more merrily. No one would disagree with this, probably. And how valuable it is for livestock breeders on a collective farm, for example, to have a well-equipped recreation room, or a Livestock Workers' House (which now exist in many Ukrainian collective farms). More than one milkmaid has had her interest awakened in reading books (the House usually has a mobile library) and in listening to music and has learned interesting

bits of information about her specialty and enlarged her point of view. Life becomes more cultured, more meaningful, and happier for livestock workers when such recreation rooms, or even Red Corners, are provided. And so we find that one of the primary points in the responsibilities of Komsomol livestock breeders is, as a rule, "to establish order on the farm, and to create a recreation room or Red Corner." And this is natural. Without elementary culture in production, it is impossible to speak of something more serious or substantial, and impossible even to think of working in a Communistic way.

The patriotic movements of brigades and Shock Workers in Communist Labor have shown once again what an important role even the "trifles of life" play in the development of the peoples' communist consciousness. In the competition for the title of collective or shock worker of Communist labor, everything is important: the raising of work productivity, work relationships with coworkers, technical school or institute evening classes, and behavior in one's daily life. Only the harmonic blending of these and many other qualities can characterize the man of the future, the man of a Communist society. The movement for brigades and shock workers of Communist labor covers the whole country and has a special importance for youth. For it is youth that will live in the new and wonderful society and it must be worthy of society's great ideas. For youth brigades struggling for this honorable rank there now no longer exist minor life details or unimportant faults. They understand that the forming of consciousness in the new man cannot be separated from the most trivial expressions of his character. The members of the Communist brigades work tirelessly for each man, for his correcting not only serious shortcomings but eradicating all those hardly noticeable failings usually found in his daily life which interfere with his becoming truly good. There are hundreds of examples from the life of the brigades of Communist labor which show how attitudes have changed about many of life's events, how the boundaries are being erased between the words "my" and "ours."

In the brigade of Rimma Yurkovskays in the First Kharkov Stocking Factory, two young girls Tanya Korovchenko and Tanya Brazhnik, had very bad living conditions. The factory was building a new dormitory through communal effort. But neither could take part in this, as Tanya went to night school and the other became seriously ill. The girls in the brigade then decided to work at the construction in place of their two friends. The hours worked were credited to Korovchenko and Brazhnik so that these two could receive living quarters. And so it happened. It is hard to say which pleased the girls more, their new home or the concern shown for them by their comrades. In any case this joint work at construction united the members of the brigade even more and educated them in the feelings of fellowship and mutual help.

The struggle for culture in everyday life in many Komsomol organizations has exceeded the bounds of just the plant, factory or kolkhoz. The goal of youth now is not only to educate young people of one particular enterprise in striving towards genuine everyday culture, but also to help its native city or rayon become an example of order, cleanliness and culture. This movement was started by the Komsomol members of the hero-city

Sevastopol', and followed by the youth of Kiev, the inhabitants of young Severodonetsk, and others. Komsomol organizations are concerned with the cleanliness of their city, its greenery, the people's leisure and their living conditions. The new movement greatly benefits the whole populace of these cities, but perhaps it benefits youth itself even more. For the one who carries culture to the masses must be the first to possess it himself.

The Komsomol members of Kuybyshevskiy Rayon, Zaporozhskaya Oblast, found still another way of participating in this common goal. With their resources they built homes for kolkhoz pensioners, invalids and orphans.

In one of the mines of the Donbass the Komsomol committee created a special commission for giving household help to mining families requiring this aid.

So, out of concern for the details of living is born the wonderful striving to make one's life cultured, interesting and meaningful, and to help others attain the same goals. So out of what would appear at first glance to be trivial concerns of everyday life comes the education of character traits of the new Soviet morality in our young men and women. For the foundation of our life, its meaning and substance, is our Communist morality.

AT HOME

The postal envelope is colorfully decorated. Inside is a colorful, beautiful card with small photographs in each upper corner of the happy faces of a young man and woman. This is an invitation to a Komsomol wedding. Thousands of Komsomol weddings take place in every corner of the Ukrainian SSR. This is the best proof that Komsomol organizations can and should concern themselves with such, it would seem, highly personal matters of life. Such "meddling" can be of great benefit. Of course one cannot guarantee that all those having a Komsomol wedding will necessarily live out their lives in peace and harmony. But the publicity and great interest shown in such happenings in some measure safeguard against hasty and superficial decisions. And in truth only those people who have seriously considered the future of a joint life will agree to hold a Komsomol wedding and attract everyone's attention to the event. For such young spouses are watched by their comrades, held up as an example, and talked about. The newlyweds have happy memories of their wedding for the rest of their lives, and the guests reminisce about a wondrous holiday.

With the revival of the tradition of celebrating Komsomol weddings, many young couples, particularly in villages, refused insistent parental demands for a church wedding and were able to replace the elaborate church ceremony by a happy Komsomol holiday. It is especially beautiful when ancient folk-ritual forms can be harmoniously combined with the new socialist content.

As in the past, the bride's home is visited by merry talkative in-laws. But now, instead of praising the groom in terms of his money

and possessions, they speak of his love for work and the respect he enjoys among the people. The bride's parents, in describing the dowry as ancient custom demands, mention that their daughter completed the 10-year school, is skillful at many trades, and is an excellent worker in industry or kolkhoz. For it is just such a "dowry" that is prized in our time. At the bride's home the in-laws are by custom presented with "rushniki" -- beautifully embroidered towels. And the more diligently and artistically the bride has embroidered them, the more praises she will hear from the in-laws and guests. Now the wedding procession is racing down the streets of the city or village. The groom and his friends are going after the bride. At this moment she is having her braids unplaited, and is being attired in her wedding dress. In many oblasts of the Ukraine there exists an extremely interesting custom for unplaiting braids. A sheepskin is brought in and placed on the floor. A chair for the bride is put on the sheepskin. Her girl friends, while unplaiting her braids, sing songs wishing her as much happiness as there are hairs in the sheepskin.

This custom is observed in many Komsomol weddings. It is beautiful, poetic, and there is not even a trace remaining of its religious content. It is simply a heartfelt wish for the young couple's happiness and harmony.

The custom of cutting the fluffy, round wedding bread is also very beautiful. Now this ritual in its new interpretation symbolizes the felicity of the new family and its work. Here too is the age-old motif of human reverence for bread, the foundation of all, the fruit of the inexhaustable labor of man. Thus the contemporary songs now sung over the wedding bread are in praise of all those who raised the wheat crop, milled it, and baked such a handsome loaf. The young girls try to pinch off the cones with which the bread is decorated. This is considered a guarantee that the girl will marry a man who will be a good bread-provider.

The Komsomol matchmakers also play an important role in the wedding. They are at the bottom of every merry prank and joke. They demand a ransom for the bride. They bring the husband a little old woman in the guise of his bride. Often the ransom demanded is the husband's promise that he will be a good husband, an exemplary family man, and an honest worker. Sly matchmakers, in demanding such a ransom, intimate that the husband has numerous well-known character weaknesses, and they demand that he swear in front of all the guests that he will attempt to correct these.

The external appearance of the wedding procession has also changed. It now consists of cars with the young couple and honored young guests, and trucks carrying singing and even dancing young people. The procession usually drives to the club or House of Culture. There in the gayly decorated hall the young couple signs the register, exchanges wedding rings, is congratulated by the representative of the communal organizations, receives gifts, and toasts are drunk to the health of the new family.

Often the parting words to the young couple are pronounced by people who have lived a long and hard life in peace and harmony, or by the

oldest, most respected coworkers.

This ceremony is celebrated very festively and beautifully in the Marriage Palaces where there is a room for the bride, a hall for the ceremony, and a "champagne hall" where everything is festive, everything speaks of the great significance of the event now taking place.

The Commission for the Organization of Weddings frees the young couple of all the anxieties connected with the preparation of the wedding feast, and unnoticeably directs the activity of the whole celebration. A large concert is usually held in the club hall, as well as dances and all kinds of other entertainment. At such a wedding there are no awkward situations with drunken guests, quarrels over trifling matters, or other misunderstandings that could cast a cloud over such a happy and auspicious occasion.

Now the wedding has been celebrated. The young couple begins its life in a new communal dwelling. Many Komsomol workers draw the line here. They consider that they have celebrated the wedding and now personal family life begins, in which no one has the right to interfere. And often the supporter of this non-interference theory clutches his head in despair on seeing how two good young people embark not on a joint life but on joint suffering, completely forgetting that this is in no small measure his own fault.

It is well known, and the poet's words are often repeated, "Love is like a good song, but a song is not easy to compose." The Komsomol organization must teach young people to "compose" their joint life as a song. This is its concern and responsibility. By this means the organization helps each member develop a Communist world view, Communist morality. For Communism "is not only in agriculture, factories, and sweat. It is also at the dinner table, in relationships, in the family, in every-day life." This is how V. V. Mayakovsky formulated this irrevocable truth. It is also the Komsomol's concern to make a Communist life of the young family's daily life.

Culture in daily life -- this is what is necessary above all in these cases. A party for newly-weds is one of the best form of inculcating genuine culture into the daily life of young couples. At such parties such a simple thing as a gay poster, "Husband be kind and polite to your wife. Bring her flowers!", may stimulate the young husband to think how long it has been since he has come with flowers, and how often he is inattentive to his wife. But just such "trifles" as inattentiveness and indifference often cause family tragedies.

Newly-wed parties begin with a vivid and often humorous placard which invites the guest to the club. The placard lists the program of activities and also contains good wishes and even prohibitions, such as, "No divorced person is allowed," and so on. The following is an example of a party placard:

"Dear newly-wed friends, today our Palace of Culture belongs to you. We will talk of love and friendship, family and marriage, and bringing up children. You will meet with doctors, teachers, educators, tailors, chefs and amateur

artists. The choir, singers, musicians, and dancers will demonstrate their skill for you." And then there is the humorous postscript, "Tickets can be received on furnishing valid proof of marriage."

A book exhibit was arranged in the foyer of the Palace of Culture with various headings: "For parents concerning the raising of children," "Advice to young housewives," "How to dress becomingly."

Every detail was thought out and had significance at this party. A married couple who had recently celebrated a silver wedding anniversary was elected to the Presidium. Also elected were several young couples well-known for their family peace and harmony.

The gray-haired man and wife recounted the story of their 25 years of life in friendship and love, how they created their happiness with their own efforts. The director of the Civil Registry Office discussed several examples of how people spoil each other's lives through details and trifles, and destroy their families.

At such a party one could listen to the advice of experts, examine and purchase current magazines, and jot down recipes.

A young girls' Clubs have also been very successful and are now wide-spread. They have provided young girls and women not only with practical skills and knowledge, but have also enlarged their points of view. Here there are lectures of music, art, and the theater, and cultural excursion are organized to the cinema, theaters, and exhibitions. The lives of the participants become more interesting and meaningful. They not only become better and neater housekeepers and more attentive about their appearance, but also strive to beautify their homes and their lives. Their families developed new interests and engrossing conversations sprung up. Even heated discussions now took place about the achievements of science and technology and about art. Now it seemed unbearable to miss an interesting exhibit of paintings, or miss attending a premiere. Now one could hurry after work to the other end of town just to find an interesting book, or listen to an experienced lecturer.

Thus there no longer was the problem of "How can I kill this evening of holiday," and rarely did one feel the desire for a drink "in warm company." Culture was beginning to permeate daily life.

But daily culture does not only consist in this. It is primarily in the inter-relationship of family members, of people sharing the same house. These relationships must also be built on the basis of a common morality. Often this must be taught to people starting a life together. The teaching must be careful and thoughtful. It must not violate a man's dignity.

How can the Komsomol members be indifferent to a young woman comrade's tears when she tells them her husband has become a drunkard, or has fallen into bad company? And even if the young wife does not complain to the bureau or committee, how can she not get help if they still know of her plight? How can a comrade be abandoned in misery?

Let us assume that nothing "terrible" has happened in the family. The husband, however, does not respect his wife's toil at housekeeping

and he doesn't help her, considering it shameful and unmanly. It is worth directing the attention of the Komsomol comrades to this, too. For supported by the tolerance of others such a husband will soon become an egotist and a boor, crippling the life of those about him. He is the man of whom Mayakovskiy wrote:

"Forward, comrades!"
He sings at the meeting,
But at home, he yells while he's eating
The soup is not boiled
And the Pickles are spoiled.

Such a family will never be cultured. Such people can hardly be the bearers of Communist morality and genuine builders of the new society, even if they fulfill the production quota 200%.

It is a good thing for the Komsomol group to take note of even such details as birthdays, wedding anniversaries and all kinds of family celebrations. And not only take note, but propagandize and teach how the event can and should be celebrated.

Of course nothing disastrous will happen if family members forget a birthday. But the life of such a family will become impoverished, duller, and human feelings more numbed. And that is soon followed by indifference and estrangement. It isn't at all necessary to have elaborate parties and give expensive presents. The important thing is the attention, the concern and the warmth. The important thing is the sensitivity in the relations with each other.

Sometimes it is enough to give flowers or a card with a humorous verse for a birthday or anniversary. This would be pleasing and touching. Or better yet, if there is to be a present, let it be some small thing but one that the recipient has long wanted, or something hand-made by the donor. Such a present is twice as appreciated and pleasant. It speaks of special attention and favor. It is totally unnecessary to give extravagant gifts, or the kind that it is customary to describe as furnishing lifetime memories. Such things are completely useless as a rule and often, for the sake of durability and monumentality, they are even ugly. In such cases the unfortunate celebrant feels himself in endless debt to his donor.

Great difficulties sometimes arise in a young family with the birth of a child. It becomes impossible for the husband and wife to go to the cinema, theater or visiting together. The young wife has no more free time. She is imprisoned in the four walls of her home. The husband leaves the house more frequently to escape the sound of a crying baby and to try getting some adequate rest after a day's work. This often leads to quarrels and discord. It appears that the Komsomol community can also help in this kind of trouble. The problem needs only to be confronted thoughtfully. Of course the following is not true everywhere as yet, but first attempts have been started. We are speaking of family clubs, which in fact become second homes for their members. Here one can see new films, play a game of chess and read current magazines. Young women can sew,

embroider, or just talk with their girlfriends. While adults are relaxing, the children are happily playing in the children's room, or peacefully sleeping under the watchful eye of one of the mothers.

Such a club can provide the new Komsomol families with interesting and meaningful leisure and help them free themselves from the narrow boundaries of their household interests. The financial side of this problem is not as complex as might appear at first glance. Every club can find the funds to equip a recreation room and a children's room. And any mother would agree to take her turn in the children's room once in two or three months when she knows that this guarantees care and attention for her own child.

And there is another innovation of interest. A Komsomol house exists in the city of Severodonets in which there is just such a room for very young lodgers. This was arranged completely on the initiative of the Komsomol members without any additional expense whatsoever.

When examined "on a worldly scale" all of these are small details and small matters, yet they not only make life easier, more beautiful and cultured, but also educate the people in the invaluable sense of collectivism.

There is another important thing. One knows people better in a large friendly collective. It is always easier to notice a small rupture in the relationships of people one is close to, and easier to foresee the rupture and the quarrel in the family. Sometimes it is enough to interfere in a friendly manner, and a family tragedy can be avoided. And how many families and people have been saved at the hands of cautious and sensitive comrades! It must be mentioned of course that a decision of a bureau or Komsomol committee will not ease the situation but may even harm it. It is absolutely necessary to interfere in personal family life, but it must be done with the utmost delicacy, thinking primarily of the people involved rather than of the successful resolution of the "personal matter."

For a long time the very birth of a baby was a highly personal matter. Occasionally the church was interested as well as the parents. Such an important event as the birth of a new human being who would undoubtedly live under Communism went, in fact, unmarked except in occasional church ritual. Komsomol members could not condone such a situation. Thus, shortly after Komsomol weddings began to be celebrated, the discussion turned to Komsomol births. The first such event took place in the Ukraine, in Pochapinskiy village, Litinskiy Rayon, Vinnitskaya Oblast.

A daughter was born in the family of Vasilii and Anna Mazurenko. The Komsomol members of the kolkhoz decided to celebrate this occasion in a new way. All the Komsomol committee members drove to the family home to fetch the young mother. They greeted her warmly and brought her flowers. Surrounded by their friends, the parents then drove to the village soviet to register their daughter's birth. Here they were awaited by kolkhoz leaders, the chairman of the village soviet, and the secretary of Komsomol organization. Little Zoya Mazurenko's name was not

only entered into the official vital statistics record, but also into a large album, the cover of which was decorated by happy children's faces -- into the "Book of New-born Children of the Pochapinskiy Village Soviet." The young group returned to the Mazurenko home accompanied by music and song. The parents were heartily congratulated by their many guests, and presented with gifts. The chairman of the Vinnitskaya Oblast Komsomol Committee presented little Zoya with V. I. Lenin's portrait and a length of crepe-de-chine material for her first party dress. Touched to tears, the young parents warmly thanked the Komsomol members for this wondrous holiday in their daughter's honor.

We have been speaking of newlyweds, of the young family, of birth, and the education in new cultural relationships. But we must also mention those families where young people are already growing up and being educated. For, as a rule, the man who acts like a boor with his young wife had the same attitude towards his mother and father. Resolving family difficulties is probably more complex, but it is urgently necessary. Komsomol members cannot allow a son to grow into a "swine" before their eyes.

Of course an individual approach is usually required here. But one can also make use of some interesting preventive measures. A party was organized to bring together three generations in one of the agricultural-mechanization schools. This had been preceded by serious preparation. The Komsomol activists had collected data about the parents of the technical school students, and had learned that many of them had been, or still were, excellent workers and front-rank collective farmers, and had fought bravely in the Great Patriotic War, or had selflessly toiled on the home front. The oldest parents were the first helpers and defenders in the years when Soviet power was being formed. The founders of the first city Komsomol cell were even found. The Komsomol committee decided to invite them to the party. It didn't matter if many of the guests had performed no heroic feats. They were the modest heroes of daily toil. Their hands, their unnoticeable labor, sustained everything that youth now possessed.

Only a small circle of activists knew of this plan. Many of the guests were therefore very surprised when they saw their fathers and mothers in the festively decorated hall. The trouble was that many of the guests were firmly convinced that their parents were ignorant, unenlightened people who were now out-of-date and understood nothing about modern life. Their opinions and wishes, therefore, deserved no consideration. But now these children heard how gloriously the Komsomol members honored their fathers and mothers, how they thanked them for living their lives so rightly and for their toil for the glory of their native land.

This party prompted many young people to look at their ever-busy fathers and mothers in a very different way, and to feel more respect for them. The whole matter was accomplished without tedious lectures and moral preaching. It was done wisely and tactfully. Of course this is not a formula, yet this example vividly illustrated how the Komsomol can interfere even in such things as the relationship of parents and

children. It requires only careful thought about the proper approach to the problem. Some school Komsomol organizations, for instance, attract parents, particularly specialists, to the classroom -- to give lectures and lead discussions. This also has a beneficial influence on the children. They see what knowledge and skill their parents possess and how much they can explain and teach. The children automatically begin to respect their parents not only as fathers and mothers but also as skillful, knowledgeable people. In such cases any criticism from the father or mother carries much more weight and has more authority. And it is in just such families that friendlier relations are established between the parents and the children.

Komsomol youth brigades who are struggling for, or who have already earned, the rank of collectives of Communist labor now place great attention on relationships with parents and on helping them with housework. The brigade members, on visiting each other's homes, invariably look into the home's daily life and family relationships. On observing inconsiderate behavior, rudeness, laziness, etc., they try to improve the situation immediately.

A significant percentage of our youth lives in dormitories. Usually these are bright spacious buildings with well-furnished rooms, kitchens, showers, laundries, etc. Fine radios, television sets, phonographs and pianos have become necessities in workers' dorms. Complaints are heard less and less frequently about the living conditions in these homes.

The great pity is, however, that the daily life in these places, its culture, leaves much to be desired.

Here is a typical room in a workers' dormitory for girls. The room is clean. The windows display stiffly-starched curtains. The table is covered with a dazzlingly-white tablecloth. And the walls...oh, it is better not to look at the walls! Above the four beds are four decorative rugs. On each rug is an ugly swan. And on each swan an even uglier, swollen, rose-violet woman's figure in the most unlikely posture. Fans with colored photographs are displayed everywhere, usually with pictures of "him" and "her." He is a brunette with an idealized hair style, and he is a golden-tressed blond. They are drinking wine or admiring a river scene or the moon, etc. Usually there is an inscription, "Love me as I love you and we will be eternal friends." Next to these are snapshots of girl friends. Their young appealing faces however are in some sort of ugly frame made of colored foil and candy wrappings. A hideous cat with golden ears, or something just as unnatural, stands on the coffee table. All this is considered beautiful. This is not because the owners of these "riches" are inveterate vulgarians. No. It is only because no one has taught them to understand beauty. No one has shown them what is truly beautiful. There are, however, more than enough propogandists of market-place beauty. Their products can be found in any crowded place and cheaply purchased.

The Komsomol has no end of work in this area. What is required here is not a theoretical lecture on culture in daily life, but a militantly active agitation for a new way of life, and for exposing and

wrathfully condemning the old way. Any form of work, any means, must and should be used towards this. We too often consider the cultural excursion to an art museum as an old and boring technique in which few will participate. Even when such an excursion does take place, no one selects the tour leader carefully. He is provided by the museum. And so participants see masterpieces of painting, hear descriptions of the artist's political platform, acquaint themselves with his biography, yet depart from the museum for the bazaar to buy the next swan with the maiden on its back. It turns out then that the museum is "for the completion of one's education" and the swan is "for the soul." But a special sort of person could be found for this excursion who would not only discuss the paintings and the creations of individual masters but would also teach an understanding for beauty and a love of beauty, who would be able to ridicule vulgar decoration in a telling and witty way, and would be able to give practical advice on acquiring truly beautiful things in one's daily life.

Foreign countries often send us painting exhibits now. These naturally arouse youth's interest and many even consider it obligatory to visit such an exhibition. And so young people stand in front of abstract paintings, examine them from every angle, and understand absolutely nothing. Many know the true worth of abstractionist smears, but many others do not. It is at this very moment that these people should be told about art, about its most "modern" techniques, and comparisons and explanations made. But this is lacking at most exhibits and many go home irritated, convinced in their rage that no painting whatsoever deserves a kind word. Some go to the opposite extreme. In not wishing to be considered ignorant, they "understand" that which cannot be understood, and even become propagandists for "modern art" to some degree.

The same can be said of music. Obviously not everyone who hears meaningful and lucid discussions about how to listen to music, how to understand it, in what the beauty of a musical composition consists, will immediately attend a symphony concert or opera. But for many this will be a stimulus to begin thinking about music, to re-evaluate some of their musical standards, and to understand that music is not only jazz and little vaudeville songs. How immeasurably the world of beauty increases for those who love and understand music, for those acquainted with the rich heritage of classical music and the inexhaustible and every-young-folk compositions. It is just this conviction that must be instilled in those who consider that there is "no need" for music in their lives and that music has gone out of fashion. But we must be able to convince them with skill and care, not just organize collective opera excursions or hand out free tickets to a symphony concert.

Girls' clubs often have such lectures, excursions and discussions. But the clubs are not attended by all the girls, and yet it is necessary for absolutely everyone to know these things, especially those young people who do not live at home or in a family but whose entire education is a public organization's responsibility.

It is the Komsomol organization's task to engage in a decisive battle with the suppliers of the many varieties of ersatz art objects.

Why is it that a volunteer peoples' detachment can fight against drunkards and hooligans who disrupt other's work and rest, but are not fighting the many shady operators who are infecting young people with bad taste? For this, in the last analysis, will also spoil the lives of many people. Only few of these "artists" have official trade permits; generally the sales are illicit. It is probably even more necessary to struggle against ersatz music which is disseminated with amazing rapidity, and distorts youth's musical taste making some of them followers of "boogie-woogie", "rock-and-roll" and other foreign rubbish.

Art -- painting, music, theater -- must enter the life of our young people and beautify and ennoble it. Then there would not be ugly pictures on dormitory walls and young people would not sing trite little couplets and heart-twisting ballads of dubious quality. They would not then attire themselves in ultra-modern foreign clothes and make themselves look hideous with savage-looking hair styles and ornaments. A mature artistic taste would not permit them to do so.

Recently many dormitories became self-operating. This was not only more economical but was an excellent educational device. Youth felt itself to be master of its own dormitory, and became aware of the full seriousness of assuming responsibility for order within the house. First of all such a measure helped to destroy some members' dependent tendencies, immediately making impossible such announcements as, "they don't clean up at our house, they don't provide enough, they didn't fix things," etc. Now they must clean up, repair, and run things themselves. Immediately there was less breakage and spoilage. Immediately the former disrupters of order and cleanliness began to conduct themselves in a more cultured way. And it is very important that the young men and women to busy themselves with housework, learned to manage a household independent and filled their leisure not only with entertainment but with household tasks.

In conjunction with the change to self-servicing, the young people began to develop an even stronger collective feeling. This probably expresses itself more, and more intensely, in a dormitory where each knows the other not only through working together, but through encounters at the stove, in the hall, at the Red Corner. This is the easiest place to notice a man's failings, which he may scrupulously conceal at work. Here in a home environment people are less inhibited. Here they reveal characteristics even difficult to imagine if only seeing them in industry. Most often survivals in men's minds express themselves precisely in family life and in relations with close associates. It is easier to educate such people, easier to fight with these survivals, in a friendly cohesive communal dwelling. The transfer to self-service helped this very much, as now the law of the dormitory is, "Everyone is for you, and you -- for everyone." Group household chores bring people closer together and teach them to behave with respect toward the rest and time of others.

In these new conditions a particularly significant role is now played by the dormitory's everyday-life council (Soviet). It had resolved hundreds of various problems in the past, but now the government, if it can be called that, of its young people is lodged in it. This

Council resolves innumerable vital everyday-life problems, as well as those concerning complicated educational matters. Here members' behavior and productive activity is discussed proper conditions are devised for those attending night school or studying correspondence courses, and a cultural leisure for young people is organized. Here come those with complaints and requests for help and advice. Some dormitory councils, particularly in dormitories for miners and metallurgists in the Donbass concern themselves with what might appear highly personal matters, such as budgeting salaries and new purchases. Experience has shown, however, that sometimes this is highly practical.

Young miners and metallurgists receive large salaries, bringing home money not in the hundreds but in the thousands. They go about shoddily dressed, however, or even borrow twenty roubles from a friend for dinner. Some young workers have only the most superficial understanding of the actual worth of things and do not know how to budget their wages properly. Sometimes a young lad will buy an expensive radio when he hasn't a decent coat. Or he fritters his wages away on trifles and then wonders in surprise where his money went. The girls often go to the other extreme. They purchase many expensive and beautiful things, leaving "only just enough" for food. As a consequence they survive on soup alone, and jeopardize their health.

It sometimes happens that a man will drink away nearly all of his salary. He treats everyone to drinks, demonstrating "the breadth of a Russian nature."

The everyday-life council keeps watch to prevent such occurrences. One member will approach such a dissipated fellow and will talk to him casually about his needs. He will ask if any money or presents have been sent home to parents. He will offer his services as advisor in purchasing some large item, or may suggest another to whom he could turn. Of course such a first attempt does not always bring success. But experience teaches the most stubborn that they did receive good advice. In any case the comrades from the council are not discouraged by an initial failure and they firmly and insistently "hold their line." And now a whole commission will set forth to buy clothes or choose a present for the family of such a stubborn fellow. Often members of a dormitory bring their savings to the council, requesting that it act as a repository for them, and they discuss beforehand what they will purchase and where.

The everyday-life council sees that young people who are trying both to work and to study have certain necessary conditions. Often the "students" are housed in the same room, particularly when they share the same class or course. Study space is set aside for them and their progress attentively followed. And, when necessary, the alarm is sounded.

It is impossible to enumerate all the functions of the everyday-life council. It is very unfortunate that the Komsomol organizations devote on the whole, pitifully little attention to the council's activities, and to dormitories in general. Yet here is one of the most fertile opportunities for youth education and for introducing genuine culture into its life.

Every Komsomol organization could give significant lectures in

dormitories and organize interesting cultural excursions, influence the formation of taste and esthetic views in youth. A girl's club could be organized in such a dormitory, a photographer's club, etc., a "Cotton Dress Ball," and many such happy, interesting and useful measures. They would make the life of young people more interesting and more cultured.

One cannot conclude a discussion of culture at work and in the home without mentioning so-called "good form" [Khoroshiy ton]. We have had arguments in incalculable number about whether this is useful for us or not, but generally the disputants could not agree. This is basically because the deniers of "good form" were thinking in terms of a code of behavior for aristocratic salons, and the defenders -- about politeness, good manners and tact, which are indispensable to us all.

It goes without saying that we have no need for a good form that teaches us how to bow at formal receptions, whom to acknowledge from a distance, whom to ignore, etc. But every man must know the rules of behavior for home and public place. Proper conduct is not "worldly glitter" or "foppery" as some antagonists of good manners still claim. It is simply the ability to behave in a way that is comfortable for yourself and for your comrades, so no one feels strained and everyone is treated with respect and consideration. For careful thought will show that behind every rule of good form accepted by our society stands a rational concern about the man and respect for his worth.

Respect for older people and women is dictated by rules for relinquishing seats to them, helping them over a difficult road, etc. The rationale for the rule about punctuality is concern for the time of busy people. And even such seemingly "contrived" rules as the proper use of knife and fork and other eating utensils also sprang from rational considerations. A man's conduct at the table should not offend his table-companions and spoil their appetites. It was not in vain that Peter the Great, in his code of laws for youth, "The Honest Mirror of Youth," mentioned perhaps a bit brutally, "when eating, don't growl."

There is no need to memorize these rules automatically. It is simply a matter of doing always what is not only comfortable and right for you but for others too. Then even should some rule be disregarded, it would not evoke displeasure or condemnation.

Unfortunately some Komsomol activists either forget completely that youth must be taught good manners, or even consider this a "middle-class prejudice." Thus, occasionally young men and women can be found, particularly among working or village youth, who take pride in being "uneducated in noble manners" and can dance with a cigarette dangling from their mouths or push everyone aside in boarding a street-car, etc. As a matter of fact, they are not only ignorant of good manners, but of respect for others as well. They differ very little from the notorious "stilyagi," except that their style is a bit different. One group tries to act like "foreign boys and girls", and the other -- like the pseudo-Russian "plain fellow." Both are false, unnatural and offensive.

Both groups need patient clarification of their mistakes and proof of their error. This is often very difficult, but is the only

possible way in such cases. Experience has shown that ripping off stylish breeches and confiscation of "small-peaked" caps from the "inside-out stilyagi" does not bring desired results. Daily and painstaking work in re-education is needed here. And this work must be done in the best and widest sense for the generation that is building Communism and planning to live in it must be cultured in both the small and the big things, in every expression, in every detail.

LEISURE TIME AWAY FROM WORK

A man's life is rich and his spiritual problems are complex. No matter how engrossed we are in industrial matters, no matter how much effort and heart we put into our work, every one of us strives to rest after work in an interesting, cultured and useful way. For this we have every resource. Palaces of culture, stadiums, clubs, libraries, cinema theaters -- all this is given to us by the state so that our people can be cultured, healthy and happy.

We must just make the effort to see that every man finds a hobby to suit him. No one would mention boredom were the leisure of young people, particularly on holidays and Sundays, organized in a happy and attractive way. For instance, one could have a debate in a club around a theme that troubles youth; have competitions for the best electioneer, dancer, and singer; competitive games and sports, etc. And issue invitations not only to the activists who are always in evidence but also the so-called "passive ones," who for various reasons keep their distance from the collective.

It is all very well to have a holiday or leisure party. But this is only half the battle. Often a colorful and exciting event will be planned and then flare up like a firework, leaving no trace but a pleasant memory. This is not the important thing. The important thing is that these planned events attract as many young people as possible to a mass-cultural and sports work, and train them in organizing their leisure in a better and more cultured way.

From the time of the preparations for the All-Soviet and Sixth World Youth Festival there has been a noticeable improvement in the mass-cultural work among the youth. Ukrainian Komsomol organization, for instance, began to evidence much forethought and originality in this aspect, restoring many forgotten, interesting forms of work into life, and finding new forms. More frequently various measures were taken to involve youth in out-door activities during summer vacations. And very many people are now taking part in the preparations for the festivals.

In villages a few old men even changed their habits about church attendance on festival days, which were usually Sundays.

And it was precisely during the days of festival preparation in Odessa that there sprung up the KZV (Klub zanimatel'nikh vstrech -- The Club of Interesting Encounters), which attracts more and more people.

The club is directed by a council consisting of Komsomol workers, young artists, composers, producers and poets. Here, both in form and content, interesting evenings take place which help educate youth in

manliness, love of work, friendship, comradeship, and the right attitude toward young girls.

At the party, "Encounter with Manliness," young people met men of whom newspapers had been writing and about whom books, verses and poems had been written. Here was Mikhail Boltunov, a radio operator and secretary of a Komsomol organization, who was from the Soviet tanker "Tuapse" which had been detained by the Chiang Kai-shekists. Here, too, was Komsomol member Aleksey Mikhailov, who had been decorated with a Viet-Nam order for selfless service. And there was Gleb Volya, Candidate of Biological Sciences, and participant of many treks in the Antarctic, and whaler Andrey Gerasimenko, and many others.

Then there was the party "In the Land of Black Gold" -- this was the encounter of young people of Odessa leaving on Komsomol trips for the Donbass with famous miners from the Donbass. "Farewell school, hello plant" was a meeting of 10th-graders with school alumni now famous in industry. "Fifty Years of Construction" was a discussion with labor veterans who had given 50 years of their lives to industry. And there were many others.

The KTZ practices "happy landings". So, for example, a "happy landing force" landed in the village of Kalinovka, Kominternovskiy Rayon, Odesskaya Oblast.

It became known that the young dairymaid Nalapko of the Kolkhoz imeni Kalinin turned in the last of her 3,000 liters of milk towards her year's obligation. Young workers, students, and sailors from the city decided to commemorate this wonderful occasion. They sent their representative to greet the young kolkhoznik. This day was also her 20th birthday. The rayon Komsomol committee secretary presented Olya with a diploma of the Rayon Komsomol Committee and the badge of the Central Committee of the Komsomol. Oleg Sidorin congratulated the young kolkhoz girl in the name of the workers and gave her a cake inscribed, "For Olya Nalapko for 3000 Liters." There were also other gifts and congratulations. A big concert then followed.

Another club has also opened in Odessa, the club for the jute factory girls. The experiences of these two clubs were made known to all the Komsomol organizations of the Republic by the Central Committee of the Komsomol of the Ukraine.

This fine beginning won wide support from village Komsomol organizations, too.

"Though our hair turns gray, still the blood will not cool in our hearts, nor our former love wane or grow old." This unusual sign was hung on the stage of the Ruzhichniyanskiy Rural Club in Khmel'nitskaya Oblast. And several days before, the young village girls had received beautifully decorated invitations. "The gay companion of the holiday for girls." So started the activity of the girls' club in the Ruzhichnaya village.

The beginning was not easy. People didn't really believe that the Komsomols could organize something truly merry and interesting. When the announcement appeared about a party for newly-weds, it was received with the sceptic's twisted smile, "Another of those lectures about

family and marriage."

This was not an accident. It used to be that when any village activists complained that young people couldn't be attracted to the club, the Komsomol workers had an immediately ready recipe, "Give them the lecture about love and family."

This lecture was given much more often than necessary, probably. And how? A sample lecture was drafted and it passed from club to club until it, as it is said, grew a beard. The speaker would come out on the stage, set out a glass of water for himself, and without lifting his eyes from the paper would "lead everyone into understanding" about what can be done and what cannot be done. Of course such a lecture only served to kill anyone's inclination to attend the club.

Just such a situation prevailed before the opening of the girls' club. There was a great deal of thought given about how best to organize the first party so that it would catch the interest of young people, benefit them, and convince everyone that the independent club was not formed in vain.

The village Ruzhichnaya has very many young people and a very strong Komsomol organization. The Komsomol committee devoted a great deal of attention to the problem of educating youth and organizing their leisure. But it was strongly felt that it was not enough to organize leisure time. In the first place few people came to the parties. And then, although the village had many girls, there were never enough at the dances. The fact was that the Komsomol committee had been structuring its work "taken as a whole", forgetting that young girls had their own needs. Just such considerations were the reason for creating a girls' club. A council was elected. Among the council members was the best dairymaid of the "Kommunar" kolkhoz, G. Maslo; a teacher from the intermediate school, G. Konoplich; the field team leader L. Pozharun; and the doctor V. Yasinskaya.

How to safeguard love, bring up children better organize a young family's daily life -- many interesting questions were high-lighted during this evening's stories by the teacher Ya. Danilyuk, the doctor V. Yasinskaya, a mother of many children V. Mikhalets, the tailor M. Krasnoportko, the lawyer M. Zal'tsman. This was followed by a big concert.

It was a good beginning.

Having planned their work, the club council members decided to organize a dress-making circle and have a conference on Yu. Zbanatsky's book, Pozdrav'te menya, druz'ya (Congratulate Me, My Friends. They also gave some thought to subjects for new lectures and discussions.

The "girls' party" went very well. Each girl invited her friends. The guests were met at the door by young hostesses. Every guest immediately received a post box number, riddles, rebuses, and subjects for quizz games. A placard hung in the foyer, "Don't wait for an order -- sing and laugh," "Joyous laughter is health," "Don't begrudge a moment for a good joke."

There was a room for useful advice, a room for rest, and a table of gifts. Young men also had responsibilities. Every youth was to buy his girlfriend a modest gift. The merry post office worked very well and postmen delivered telegrams and parcels. Interesting events were

happening everywhere: in the main hall Lyuba Mikhalets, the dairymaid, and Nastya Mishchan, the poultry maid, talked about farm matters, and in the foyer, after the games, competitions were held for the best rendition of songs and dances.

Then the stage was taken over by young men. They had prepared a concert titled "For the girls from the boys." During the course of the evening loudspeakers announced events with a commentary. Toward the end of the evening, the "Credentials Commission" announced that there were 30 brown-eyed, 12 gray-eyed and 52 hazel-eyed people amongst the hosts and hostesses. No drunkards or stilyagi were in evidence.

The club council has successfully directed a "party of flowers" and excellently organized a Komsomol wedding. A women's choir ensemble has already started, as well as a young housewives' circle.

The girls now have great plans for the future of the Ruzhichnyanskiy Club.

Serious attention was also directed toward atheist propoganda. Lectures have already been given on "Religion Degrades Women," and "Marxism and Leninism on Religion." Many young people attended the lecture "Miracles Without a Miracle."

The club council is trying to stimulate the girls to do systematic reading. Together with the library workers, it organizes literary quizzes and exhibits such as "What Girls Should Read" and "Women Fight for Peace."

Evenings such as this help to habituate youth to culture and to cultivate a high artistic taste in them. They help to cultivate a demand for the beautiful and to educate them to react with aversion and intolerance toward the trite, the coarse, and the drab.

Sports in all its forms also plays a very important part in the cultural and physical development of youth. And very useful, too, are tourist excursions -- trips through one's native country and through the historical sites which beautify the vast expanse of our Homeland, instilling in the hearts of our young people the feeling of being master of "our boundless Homeland." And there are football matches and horse and ski racing, volleyball, tennis, swimming -- all developing physical strength and cultivating grace of movement.

It is important however to see that sporting interests do not become the leading interest of young people who often rush to football games, know the names of all record-holders and their scores, know how to judge a game's style, yet themselves take no part in any physical culture group. They do not ice-skate or ski and have never taken a hike. It is obvious that such "passion" has nothing to do with physical culture. Such "obsession" is not healthy, and often even interferes with total development by robbing the "sports fan" of much of his time and distracting him from other, no less useful, forms of sport and art.

It follows therefore that we must welcome the wish of our youth to attend the cinema more frequently, and the library and theater, and to listen to music and song. Unfortunately many young people do not know how to listen to music, or bring understanding to their watching a movie or play or their reading a book. They try, for instance, to read a book as fast as they can so that they can get another book. Such reading

has little value. So it often happens that a man has read many books but cannot remember their titles or relate their content.

We should strive to feel love for art, and to experience a basic need for it. This can be attained if we read fine literature as much as possible and as thoughtfully as possible, and listen to music and cultivate the desire to understand and love art. To accomplish this, much reading must be done about music and art and painting. We must listen to lectures on art, watch its development, and study the lives of outstanding composers, writers, and actors. And we must visit museums.

The 20th century man, the man building Communism, must have a many-faceted development. He must love art and literature passionately. He must love nature, as well as understand a tractor motor and the details of a complex mill.

Day by day the number of people's universities and universities of science and culture grow. This is a new and genuinely mass form of educating the working people. There are now approximately 700 such universities in the Ukraine.

At the University of Culture in Kharkov studies are arranged in a meaningful and interesting way. The university's goal is to disseminate knowledge among working people about the culture of theater, music, choreography and fine arts. Thus the university has various faculties: Musical Culture, Choreography, Theater, and Fine Arts.

In order to attract a large number of students, the university faculties have theatrical, musical and choreographic branches in different areas of the city. For instance, classes in the Faculty of Theatrical Arts are held in the Palace of Culture of the Construction Workers imeni Gor'kiy, and a branch of this faculty is in the Palace of Culture of the Kharkov Tractor Plant. Lectures are given by the Music Faculty in the Palace of Cultural Relations, and by a branch of the faculty in the Palace of Culture of the Railroad Workers, etc.

These universities exist not only in Oblast centers but also in many regional centers and major villages. The Nikopol University of Culture in Dnepropetrovskaya Oblast has already acquired a good reputation. It has six departments: Communist Education, Literature and Art, Science and Technology, Atheism, History, and Music.

"Everything should be beautiful for the builders of a new life". With this motto, classes were begun in the university. The course "From the Dreams of Tsiolkovskiy to the Satellite of the Solar System" was devoted to the Fatherland's brilliant achievements in science and technology. After the lecture, two films were shown, "The Road to the Stars," and "Space Automation." Then "the third satellite is approaching Earth" was announced on the loudspeaker. And here, under the hall's dome, appeared a Sputnik model. It made one orbit and then stopped in the middle of the hall, and little slips of paper tumbled out of it -- these were questions about the cosmos.

Interesting too in form and content were courses with the following themes: "Only Work Brings Happiness to a Man," "The Wonders of Chemistry," "Those We Would Not Take With Us into Communism," and others.

Although the Komsomol organizations of the Republic, independent

clubs, Universities of Culture, etc., direct parties, debates, discussions, Komsomol and youth meetings on the subject of education, under the most varied titles, they have only one goal -- to give youth the maximum knowledge of problems of science, culture and technology; instill a love of work and a feeling of ownership about the results of work; give the necessary understanding and practical skill for the organization of a cultured and healthy daily life, and proper conduct in society.

We, in our daily life and work, are building a Communist society and inculcating a Communist image of life into our daily lives. Then how can problems of culture, education, and daily life be settled by separate people? How long will we have paid entertainment-organizers at our holidays and parties of leisure, etc.? Can't we ourselves organize an evening of leisure? Can't we ourselves struggle, for instance, with the religious drug that has enmeshed some of our comrades? These and many other questions were troubling many Komsomol workers and workers of Cultural Enlightenment institutions in the Ukraine. It is absolutely necessary that we find new forms and methods in our work which will reconstruct daily life onto a Communist foundation.

A man cannot be prepared for Communism when he doesn't partake in social work, and therefore has none of the skills of social self-government. Placing great weight on the development of these tendencies, there is a constant and able evaluation made of the particular talents in every youth, girl, every member of society.

A creative approach was made toward the resolution of this problem by the Komsomol organizations and cultural enlightenment institutions of the Litinskiy, Tomashpol'skiy and Shpikovskiy rayons, and the Intermediate School #6 of the city Vinnitsa Vinnitskaya Oblast. They decided to prepare specialists in social professions through their own resources, without financial outlay.

Public profession, social beginning -- these are the rudiments of a man in Communist society: a man with a high level of understanding, giving his strength, knowledge and skill to society and the collective without financial reward of any kind.

It is difficult to travel where there are no roads. There have never been, at any time or any place, such institutions of learning as the Schools for Social Professions.

These schools have no staff directors, principals or teachers. Yet, they function. They were formed by searching thought, perserverance and daring of the social organizations of Litinskiy, Shpikovskiy and Tomashpol'skiy rayons and of Vinnitsa. The seeds they sowed have now begun to sprout.

The oblast has prepared 4634 graduates (entertainment-organizers, atheist lecturers, book propogandists, youth correspondents, sports instructors, etc.) Now courses in the Schools for Social Professions encompass 33,238 young men and women of the Vinnitsa area.

With commendable initiative, the Komsomol organization of the Tul'chinskiy Cultural Enlightenment Technical School in the same oblast came forward with -- "For every student, one or two social professions." Education in the School for Social Professions at the Tul'chinskiy

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Cultural Enlightenment Technical School is so structured that every graduate commands enough knowledge to organize a School of Social Professions in some other area, and can function as a teacher there.

The results of the work of such public-spirited people already are noticeable. The atheists of Litints influenced 49 people to abandon religious sects in the year 1959 alone. In 1959 Tomashpol enthusiasts distributed 244,000 roubles worth of literature, when their year quota was 60,000 roubles of literature, etc.

The Schools of Social Professions are becoming wide-spread in other oblasts of the Republic too, as for example in Dnepropetrovskaya, Poltavskaya, Nikolayevskaya, etc.

A public profession is the result of a social beginning -- this is an inalienable trait of a man in Communist society. To be equipped with one or more social professions is not only the obligation but the responsibility of every young man and woman.

In past years the significance of social organizations and social functions of self-government has markedly increased. The Soviet people voluntarily, without pay, accept the fulfilling of additional responsibilities: safeguarding social order, the control of the quality of products released for consumption, assisting the development of physical culture, amateur art activities, the organization of social services in cities and villages, etc.

There was a widespread movement among the Komsomol members and youth of the Republic to fulfill the responsibilities and plans of the All-Soviet March for Culture, ratified by the 13th Komsomol Congress. In the last two years (1958-1959) Ukrainian youth with its own resources built 43 rayon Houses of Culture, 2148 clubs, 224 libraries, and 107 summer and winter cinema houses, and the ground was broken for 2,657 parks and squares, etc.

In 1958 the community of the city Dnepropetrovsk took the first step in a very interesting matter -- a competition for culture and beauty in its native city.

The citizens wrote in their appeal, "We want everything in our city to gladden the eye. We cannot tolerate a hideous plywood kiosk standing next to a beautiful skyscraper, or an ugly advertisement defacing a store front, or theater posters on the walls of homes. We mean that in the decoration of this city, every touch must be thought out."

This appeal found a warm response in many cities and villages of the Republic. The community, through whose efforts only such work is possible, arose. This work is not dependent on additional appropriations. What is needed is first of all a more accurate and rational use of existing appropriations, and then the widespread participation of youth and the whole population of cities, villages and settlements in this important and attractive work.

Today the problems of heightening culture in the daily life of a village already have attained a major importance. Following the example of the people of Dnepropetrovsk, kolkhozniks in Ksaverovka village, Kiyevskaya Oblast decided to fight for culture and beauty in their native village. They took specific responsibilities on themselves. Every member

of the "Drushba" agricultural artel was obligated to take part in the planting of trees on the Kiev-Odessa highway, where a gigantic flower garden is being created for 600 kilometers. Moreover, they decided to have an inter-kolkhoz competition for the most beautiful and well-designed flower bed. Every kolkhoz must plant not less than ten flowering and twenty decorative trees, and not less than 50 square meters of flowerbeds.

A big project is being conducted by the Komsomol organizations of the Republic, together with the whole community of the villages of the Cherkasskaya, Vinnitskaya, Zaporozhskaya, Dnepropetrovskaya, Khar'kovskaya and other oblasts for the construction of everyday services facilities. The Komsomol members of Lysyanskiy Rayon, Cherkasskaya Oblast, for example, helped to create 26 sewing shops, 17 shoe-making and shoe-repair shops, and 30 beauty parlors, and began construction on several steam baths, etc. Many more examples could be given.

Our people declared a stern and pitiless war on drunkards, rowdies and hooligans. Of course there are fewer and fewer such people, but they do exist and interfere with our movement toward the sacred goal, Communism.

It is difficult to put too high a value on the participation of Voluntary People's Brigades in this struggle to safeguard public order. Such brigades are being formed everywhere -- in construction, state farms and kolkhozes, educational institutions, and house managements. In the Ukraine there are actively functioning already more than 10,000 People's Brigades, consisting of more than 300,000 people.

The first results of the activity of the People's Brigades already bear witness to the great work they are doing. People's Brigades influence disrupters of community order through conviction and warning.

The chief method of the work of brigades is educational. The power in the influence of comrades is very great. Rowdies are afraid of workers' meetings more than of anything else. As an illustration, we bring the following example. An engineer-designer who disrupted community order was brought to the headquarters of the Machine-tool Construction Plant Brigade in Luganskaya Oblast. They told him they would notify his place of work to bring up his ignoble behavior before a workers' general meeting. He pleaded against their doing this, "do anything you like, give me any fine, even 10 days of arrest, but not the meeting of the workers. This would shame me and my family."

The People's Brigades are active in the villages too. For example, in the Kolkhoz imeni Shevchenko, in the village of Velikiy Most, L'vovskaya Oblast, the brigade lead by the Communist F. Zamiyskiy became the authority among kolkhozniks in a short time. The workers in the village are grateful to the brigades for the fact that not one incident of disruption of public order goes without notice. The brigades notify the kolkhozniks prior to the cinema or concert intermission about the measures to be taken against disrupters of public order.

This is great strength -- a healthy friendly collective. There is less grief and greater joy in a collective. If a man stumbles, his comrades give him a helping hand. This happened to N. Pinchuk, a worker

in the Kiev ceramic-block plant. It was bitter for this worker to hear the truth about his hooligan behavior from his comrades. But bitter truth is better. For it is not the yes-man who is a true friend, but he who speaks the truth. The drunkard made the right conclusions for himself. Now his behavior serves as an example to others.

The brigades devote much time to the education of school children, and attentively watch their behavior in public places and streets. People's Brigades bring genuine culture into daily life, and teach people that in everything, in every little detail, they must be worthy of their glorious Today and their more glorious Tomorrow

The response to the daring and heroic planning of the present Seven-Year Plan is youth's genuine interest and expectation about the boundless opportunities for creative activity, initiative, and independent action opening before it.

The 21st Party Congress turned to youth and to the Leninist Komsomol with the inspiring call: "Every Komsomol organization must be a fighting and vitally active collective, intimately united with youth. The Komsomol is faced with active participation in industrial, housing, and cultural-life construction, in the fight for the future development of socialist agriculture, and in developing natural resources in new parts of the country."

Enormous tasks are placed in front of the Komsomol in the matter of Communist education of the growing generation. But it would be wrong to reduce this immense and complex work to confronting young men and women with some kind of verbal summing-up of norms and rules of a Communist morality. We do not need dry and dispassionate, generalized discussions of a vague future, which are supported on the crutches of quotations, but vivid and excited words about "live" Communism and imminent and comprehensible tasks and goals. The most educative school, the sternest teacher of the Soviet people, is life itself -- our socialist activity. Transforming life to a Communist base, a man transforms himself and educates in himself the lofty traits of a Communist morality.

The whole world knows and takes its example from the beautiful moral image of our people and our youth. Millions of workers in all countries try to measure up to them.

The Soviet people are building a new life and a new way of life. They are banishing from their ranks all those who interfere with their happy life and work -- the laggards and parasites, grafters and toadies, drunkards and hooligans.

The Party has set the following task before the whole Soviet society before the Komsomol: educate young people now in the characteristics of the man of a Communist society. For the present generation will live and work under Communism.