

'SOVIET LAND' - INDO SOVIET FRIENDSHIP
NEHRU AWARD

NO.4 - FEBRUARY 1977 Pages 23, 24,
25 & 39.

SVETOSLAV ROERICH

by
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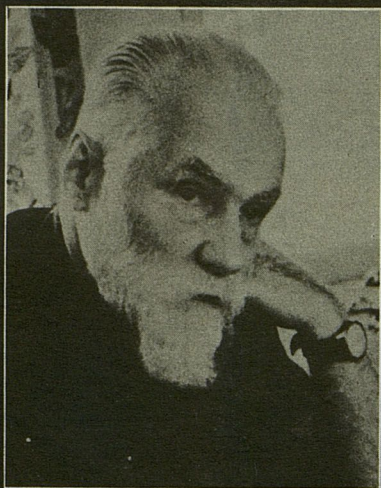
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CORRECTIONS IN THE ARTICLE:

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NOTE: SVYATOSLAV to be spelt as SVETOSLAV

PAGE 23:

COLUMN 3

.. Para 2 9th line .. Dr. Getz
to be spelt as .. Dr. Goetz.

Para 3 6th line .. philosophers
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PAGE 25:

COLUMN 3

.. Para 2 7th line .. stydying
to be spelt as .. studying

PAGE 39:

COLUMN 4

.. Para 4 1st line .. words
to be spelt as .. worlds

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ABOVE: "My Country Is Beautiful!"

TOP: Portrait of Nikolai Roerich

ABOVE (RIGHT):
"You Should not See
Those Flames!"



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Portrait of
Devika Rani Roerich.

TOP: The Himalaya.

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Svyatoslav Roerich also created a large-size series of his father. On these canvases Svyatoslav, as a rule, portrays the great artist against the backdrop of his favourite Himalayan Mountains. Nikolai Roerich's features in Svyatoslav's portraits bear the stamp of a powerful, all-absorbing creative thought. It is the face of a sage, a scholar, a teacher (a maharishi—a great saint, as they called him in India). His eyes are filled with magnetic power and energy. "What windows of the spirit!" exclaimed one critic visibly moved by the power of those eyes.

However, portrait painting is but one aspect of Svyatoslav Roerich's creative work. He doesn't limit himself to the narrow confines of a

single genre. With equal ease and force he produces monumental compositions and conversation pieces, landscapes and allegories, still lifes and portraits. The main thing is that his entire creativity is India-oriented. Svyatoslav Roerich's world is made up of India's present-day life, landscapes and people.

The range of his colourful palette is very broad—from magnificent and simple contrasts in his depiction of the Himalayan mountain summits to the amazingly diverse, subtle shades of colour in conveying the atmosphere during the monsoon and the days when the rainy season begins to abate, in his depiction of the cosy warmth of the valleys and the heat haze on the plains. His landscapes are veritable poems in colour.

"People very often ask me," Svyatoslav Roerich recalls, "can there really be such combinations of colour? Yes, there can, and not only such, but much brighter! India is a tropical country, and the light there is much brighter than in the central latitudes."

"Every spot in India," Svyatoslav Roerich continues, "is per-

meated with a distinctive history and art of its own. And I might say that the process of studying India's artistic heritage is endless. Travel to the northern part of the country, you'll see one kind of art, travel to the southern part, there the art takes quite a different form. Everywhere you will find a distinctive expression of creative thought. But there is something they have in common, that links all of India's art into a single whole, bringing forth its single image, and that is its thought, its depth and unity of reasoning. India's thought embraces everything and excludes nothing.

"The roots of ancient culture, which permeate all of India's art, go deep down into the remote past; and that's what makes India such a lofty country. I travel a great deal through the country every year, exploring and studying its cultural monuments, but there is no end to my research. I am ever coming upon something new and different. And this wealth is spread out not only in the country's monuments of art, but in its people."

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THE GREAT DESTINY OF SMALL NATIONALITIES

By ARKADY KUDRYA

The magnificent social and economic transformations in the Soviet North (with an area of over 11 million square kilometres) have led to the regeneration and cultural upsurge of over 20 formerly backward peoples.

No one is surprised in the USSR that novels written by Semyon Kurilov, a Yukagir writer, who belongs to a nationality of about 600 people, have been published in editions of over two million copies, or that Evenks, Chukchi and Nivkhs have their own scholars—historians, ethnographers and linguists. Works of Yuri Ritkheu, a Chukchi writer, have been translated into 43 languages. Vladimir Sangi, a Nivkh writer, has been elected Secretary of the Board of the Writers' Union of the Russian Federation. Such facts are now quite common.

But the parents of Vladimir Sangi, Antonina Kymytval, a Chukchi poetess, Vasily Uvachan, an Evenk Doctor of Science, and other representatives of the present national intelligentsia of the peoples of the North were illiterate. The first schools in the Far North were opened in the '20s of this century and the national (written language) of these peoples appeared just about 40 years ago.

Such a rapid development became possible because under Soviet power the small peoples of the North could for the first time in the world get united along with large nations on the basis of socio-economic, cultural and ethnic community. This unification in the form of national areas took place in 1929–1930. It is here, in national areas, where the bulk of the indigenous population resided, that intensive work was carried out to bring about an economic and cultural upsurge of the aborigines: schools and hospitals were built and children of hunters and reindeer-breeders were sent to study at higher schools in Leningrad, Moscow and other cities.

At present there are 10 national areas in the USSR. Along with aboriginal Northerners, representatives of many other nationalities (Russians, Ukrainians, etc.) live here. Socialist transformations in the North were accomplished with their active assistance and support. In our days the development of education and the health service and the further growth of the economy of the national areas are achieved to a large extent through the efforts of small peoples themselves: they now have national teachers, medical and agricultural specialists.

Organs of local power—the Soviets of the areas—are headed, as a rule, by representatives of the most numerous indigenous nationality of the areas.

Newspapers are printed in the national areas and radio programmes in native languages are broadcast. The teaching of the mother tongue has been included in school curricula.

Each national area elects a Deputy to the USSR Supreme Soviet. Deputies representing the Northern peoples have repeatedly raised important questions of nation-wide importance.

To meet the need of the Northern peoples for their national intelligentsia the Institute of the Peoples of the North was opened in Leningrad. This is now called the Herzen Teachers' Institute. A certain number of seats is still reserved at the best institutes of higher learning in the USSR for representatives of small peoples who can be admitted without having to pass a competitive examination.

On the whole, the education system in the North (per capita) costs the state more than that in other areas of the USSR. Many children of hunters and reindeer-breeders are given free accommodation in boarding schools.

It annually costs the state 2,000 roubles per child. The medical service in the Northern national areas is also costly for the state (130 to 160 roubles a year per capita—much more than the average). In the Chukotski Peninsula, for instance, there are 60 per cent more doctors per 10,000 of the population than the average in the Soviet Union as a whole.

A question may arise: What supreme goals were pursued by the Soviet Union which spent huge funds for achieving the cultural and economic upswing of the former "savages" and "strangers" as they were scornfully called before the Revolution? These aims stemmed from the principles proclaimed in the declaration of the Rights of the Peoples of Russia adopted after the Revolution. The Communist Party and the Soviet Government have always been of the view that socialism cannot have pariahs, that each nation should be given the opportunity of free development and equal conditions for enjoying all the achievements of civilisation.

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A STATE FARM BEYOND THE ARCTIC CIRCLE

THE PEOPLE in Evenki Land (the Evenki National Area is situated in the northern part of Siberia, in between the 60th and 70th parallels, that is, in the same latitude as Iceland and Alaska) may say quite casually: "Oh, a hundred kilometres, that's nothing." And this is not at all bravado. It is anywhere from 150 to 500 kilometres from the settlement of Yessei—the Kotuisky State Farm's central estate, to the nearest four neighbouring settlements (at the four cardinal points of the compass). The state farm's territory is nearly equal to two Switzerlands.

I arrived here during a winter the local inhabitants considered to be warm: minus 40–47 degrees centigrade in the morning, with the temperature rising to minus 30 by noon. But in cold winters, the temperature may drop below 60, and then very strange things happen—radio communication gets interrupted; metal becomes as brittle as glass; a comb, passed through one's hair, becomes charged with electricity, and lets off sparks, and if one touches an ordinary metal safe with a finger, it is like touching a bare live wire.

It is, of course, harder to live here, and civilisation is more expensive than on the mainland (by "mainland" one here means the south of Siberia, where there are cities, trains, and highways). But no allowances are made for frosts

or distances. People judge of the state farm's socio-economic development, of its affairs, by the same standards, in the same tone, using even the same words, that they apply to any ordinary "mainland" farm or enterprise.

The Evenki National Area's state farms face the same problems as farms in hot Central Asia or in the rich Ukraine: achievement of higher production efficiency, with a simultaneous improvement in the people's working and living conditions. But this must be achieved not at any price, not by increasing the volume of work each person has to do, not by increasing the number of people working, but by intensifying production proper. This, of course, calls for money. And we have that money: in the Tenth Soviet Five-Year Plan (1976–1980), almost every third rouble invested in the national economy will be spent on agricultural development. And Evenki Land is no exception, naturally.

More, where as the expenditure on capital construction in the country as a whole will increase by 24–26 per cent, as compared to the preceding Five-Year-Plan period, in Evenki Land it will double. And a considerable portion of the amount to be allocated (53 million roubles) will be spent mainly in the agricultural sector, including expenditure on the economic and socio-cultural development of the countryside (for there simply are no cities in Evenki Land).

SVYATOSLAV ROERICH

(Continued from page 25)

My Country Is Beautiful—that is the name of one of Svyatoslav Roerich's most significant canvases. In this he has portrayed a blooming Indian girl in a festive bright-red sari. Against the background of a blinding sky and sparkling plants she seems an integral part of the radiant world of India's nature. Her face, inspired with lofty thought, is wonderful to look at. Her eyes, looking into the distance, seem to see that which has not yet revealed itself to the common human eye. The image of a simple girl is here raised to the height of a symbol. Her entire being emanates great beauty, a great life-asserting force, great conviction. My Country Is Beautiful!—This is not only India's present, but also her future!

Svyatoslav Roerich's painting is the affirmation, the dynamic affirmation, of the philosophy of goodness and peace. "His paintings are addressed directly to our hearts," says Indian art critic Manohar Kaul, "and invariably evoke in us a striving towards peace and joy, the supreme goal of all great art."

A dark-crimson fiery whirlwind envelops a collapsing multi-storeyed building. A city is perishing. Civilisation is perishing. A woman is covering a child's eyes. "You should not see those flames." What is this? Pessimism, intimidation? No, it's not intimidation, but a warning. Faith in the radiant power of man's spirit and reason impelled the artist to create that canvas. You should not see those flames, because they must not be seen.

Speaking at a news conference, Svyatoslav Roerich said that he looked upon his art as one of the bridges that would link the Soviet Union and India ... Like his father, Svyatoslav Roerich is also a live link between the cultures of the two great countries. We Russians are aware of this, and so are the people of India. Most significant are Mr. K. P. S. Menon's words about Svyatoslav Roerich:

"Two words meet in Roerich: the world of India and the world of Russia. That's not surprising, because Roerich himself belongs to both worlds. He is an Indian by marriage—marriage with one of India's most beautiful and splendid women. He is thus a Russian by heredity, and an Indian by environment ... The inspiration of India and the inspiration of Russia combine harmoniously in his paintings." **

OF T POOL

The concept of "the rich North" is applied in the sphere of international relations as an arsenal of imperialism and revisionism. This concept is becoming increasingly popular in the sessions of the UN General Assembly. This is now one of the main disputes at international seminars. What is the gist of this concept?

According to it, the modern world is divided according to the class principle. The propagators of the confrontation between the two systems of international relations that antagonistic contradictions between them exist. Proceeding from these postulates, the bourgeois equate the capitalist and socialist countries as "rich nation", and on that basis, put the responsibility for the backwardness of the southern part of the globe.

This statement is not supported by facts and dogma. However, the fact that the social conditions of social and economic development do not stand on the same footing as the advanced capitalist countries.

The socialist states have never been backward and have never taken part (and do not take part) in the natural and manpower resources of other countries. The monopolies have been accumulated in the hands of the working people of the former colonies. To realise this, as is evident, for instance, at the session, held in Nairobi in May 1976, the UN should also annually earmark one per cent of the world development of the Afro-Asian and Latin American countries as being unreasonable. (It remained valid). This is a perfectly realistic and reasonable demand. How rich a particular country is but how, in the end, it is poor.

The protagonists of the theory of the "two worlds" ignore the question of the different social conditions of capitalist and socialist countries. This is, in fact, a question means to lift the curtain and reveal the two worlds—the capitalist and the socialist worlds—fundamentally one and are equally contradictory. In Latin America. For the monopoly bourgeoisie, the ideological tools in the struggle against the responsibility for the backwardness and poverty of the southern part of the globe.

In their zeal to provide a scientific basis for their theory, the propagators go so far as to even make references to the theories sometimes used in their works such as the theory of the "two worlds". However, such references are wholly unfounded. The propensity of bourgeois propagandists to distort facts is well known.

The founders of Marxism spoke of the "two worlds" in their view of the availability of capital, technology and labour. They spoke of "mature" and even "over-ripe" capitalism. Capital is concerned and of nations suffocated by imperialist policies, from poverty and lack of funds. The theory of the "two worlds" always demarcated the imperialist countries from the rest of the world.

At the same time, the Marxist theory speaks of the role a particular nation plays in the world. It speaks of the bourgeoisie and the working people. It speaks of the existence of "two nations" within each bourgeois country.

The development of capitalism both in the developed and in the developing states fully confirms this thesis of the founders of Marxism. Wealth and poverty in both the developed and the developing states run along the same class lines.

Today, as before, all nations of the capitalist world are split into the exploiting and the exploited classes which are split into the exploiters and the exploited.