

expanded to eleven years" (p. 242), ignores the fact that Article 5 of the law states that boarding schools will be organized as eight-year or eleven-year schools. Further, Soviet educators freely admit that academic standards in boarding schools are *lower* than in the regular schools. It should also be pointed out that YCL and party organizations share with trade union, plant administration, and education officials the duty of recommending students for admission to higher education. In point of fact, the *school* party and YCL organizations will have relatively little to do with this, as 80 per cent of new university admissions are to come from workers in plants, factories, and farms in the future.

Although it is true, that boarding schools are seen as providing ideal conditions for collective education, it is to go against the very fundamentals of Marxist doctrine to assert that "by the gradual extension of the feeling of collectivism will be achieved the classless society." In the Marxist view, the classless society will be achieved only when economic conditions are ripe for it and the basis for the existence of classes has disappeared; no social change can be accomplished by the extension of a feeling.

Special tutors in boarding schools do not have higher education in guidance, as Miss Ambler asserts on page 251. If she means the *vospitateli*, these educators often do not have any higher education at all. There is much talk that special courses for educators will be established in pedagogical institutes, but little has been done as yet. Educators are often merely supervisors of the children's leisure time and play the part of nursemaids. When they do get special training, it will certainly not be in "guidance," the very concept being unknown to Soviet pedagogical practice.

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MISS AMBLER REPLIES:

The believing Marxist easily reconciles many ideas which seem, to a non-believer, alien or contradictory to generally understood Marxist fundamentals. A good example is the continuous emphasis in the USSR on the value of education in the gradual transition to communism—itself a doctrine alien to the original teaching of the Master. A Soviet theorist, pressed, could explain with facility the position of education in a dialectic process in which, somehow, "the communist transformation of society is indivisibly linked with the rearing of the new man." ("On Strengthening Ties between School and Life and on Further Developing the Country's System of Public Education." Theses of the Party Central Committee and USSR Council of Ministers. *Pravda* and *Izvestia*, November 16, 1958.) In theory, base must determine superstructure; in practice, education has been considered a "weapon" (Lenin's word) in the construction of the new society since the Bolsheviks gained state power. To the convinced, the logic of this situation is evidently overwhelming; I, an outsider, cannot comprehend the dialectic and am left to state what is seen in practice. The recent reorganization of the school system is intended to increase the effectiveness of the weapon; the

boarding school system envisioned by Khrushchev constitutes the most effective weapon possible.

The school law of December, 1958, does not establish schools for the gifted; I did not intend to imply that it did. Despite the expressed convictions of the First Secretary, party leaders, and educators that such schools are indispensable, the strong public opposition evidently led to omission of their mention in the final law. Given Khrushchev's belief that uninterrupted education for the scientifically talented is necessary to national economic development, I doubt that the omission in the final text can be honored. Nor is it likely that such specialized institutions as the intermediate schools of exact sciences, under the USSR Ministry of Defense, will be abolished.

The boarding school was by no means the sole laboratory for polytechnical education programs; by its nature, however, it is provided the best conditions for implementation and observation of completely polytechnical programs during the period 1956 to 1958—as Soviet educators were happily pointing out at that time.

By the “restoration of Leninism and Lenin's party” I refer to the group of ideas associated with Khrushchev's famous condemnation of the Stalinist repression of the Communist Party, and to the subsequent concern with a “restoration” of pre-Stalinist norms of party life, ideals, and leadership.

That the Communist Party and its various instruments of control are to pass on university admissions does not imply that graduates of boarding schools proceed automatically to universities.

The first official United States Education Mission to the USSR reported that in the boarding schools which it observed, teaching staffs were supplemented by assistants or tutors with higher education in guidance. (*Soviet Commitment to Education: Report of the First Official United States Education Mission to the USSR*, Washington, D.C.: U.S. Office of Education, Bulletin 1959, No. 16, 1959, p. 56.)

The criticism is well taken that the course of the complete secondary school takes three years only. The fourth year should have been assigned to the third alternative; some *technikum* courses require four rather than three years. The *technikum* program has been recognized, not newly established. I am most grateful to Mrs. Schlesinger for her careful reading and criticism.

EFFIE AMBLER