Cultural policy in the Mongolian People's Republic

A study prepared under the auspices of the Mongolian National Commission for Unesco
Studies and documents on cultural policies
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The purpose of this series is to show how cultural policies are planned and implemented in various Member States.

As cultures differ, so does the approach to them; it is for each Member State to determine its cultural policy and methods according to its own conception of culture, its socio-economic system, political ideology and technical development. However, the methods of cultural policy (like those of general development policy) have certain common problems; these are largely institutional, administrative and financial in nature, and the need has increasingly been stressed for exchanging experiences and information about them. This series, each issue of which follows as far as possible a similar pattern so as to make comparison easier, is mainly concerned with these technical aspects of cultural policy.

In general, the studies deal with the principles and methods of cultural policy, the evaluation of cultural needs, administrative structures and management, planning and financing, the organization of resources, legislation, budgeting, public and private institutions, cultural content in education, cultural autonomy and decentralization, the training of personnel, institutional infrastructures for meeting specific cultural needs, the safeguarding of the cultural heritage, institutions for the dissemination of the arts, international cultural co-operation and other related subjects.

The studies, which cover countries belonging to differing social and economic systems, geographical areas and levels of development, present therefore a wide variety of approaches and methods in cultural policy. Taken as a whole, they can provide guidelines to countries which have yet to establish cultural policies, while all countries, especially those seeking new formulations of such policies, can profit by the experience already gained.

This study was prepared for Unesco under the auspices of the Mongolian National Commission for Unesco.

The authors are responsible for the choice and the presentation of the facts contained in this book and for the opinions expressed therein, which are not necessarily those of Unesco and do not commit the Organization.
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The Mongolian People’s Republic is situated in Central Asia and covers an area of 1,569,000 square kilometres. It is, for the most part, a mountainous country which lies at an average altitude of 1,500 metres above sea level, and consists of the Altai and Khangai mountains, and the Gobi steppes and plateaux. It has an extreme continental climate. Mongolia is rich in natural resources, wild-life and game.

The Mongolian People’s Republic borders on the Soviet Union in the north and on the People’s Republic of China in the south, and its population is estimated at 1.5 million. There are two main linguistic groups in Mongolia. The largest of these is the Mongolian linguistic group, which accounts for over 90 per cent of the total population. In this linguistic group there are several nationalities. The Khalkhas are the most important of these accounting for 75 per cent of the total population. The second linguistic group is Turkish and consists of Khazaks, Urianhais and Khotons. The Khazaks themselves account for 5.2 per cent of the total population of the country.

The many nationalities, as citizens of the Mongolian People’s Republic, enjoy complete freedom and rights, participating in political, economic and cultural activities on an equal footing.

The Mongolian People’s Republic was one of the first socialist countries in the world. Under the direct impact of the liberation mission of the great October Revolution, the triumphant People’s Revolution of 1921 in Mongolia, brought about radical changes in the life of the people. The revolution ensured national independence and with the establishment of the People’s Government, the country was freed from the imperialist colonial yoke and was able to develop along the road of social progress.

Based on real national-development needs and the best interests of the people and their aspirations, the Mongolian People’s Revolutionary Party (MPRP) has rejected capitalist methods as impractical for the specific conditions in Mongolia.
Introduction

In 1924, the Third Party Congress resolved that the non-capitalist way of development first evolved by V. I. Lenin should be the general line for the country’s future. The correctness of this course for Mongolia is demonstrated by its progress and its free and happy life.

In the same year, the first National Great Khural (assembly) proclaimed Mongolia a People’s Republic and adopted the first Constitution, thus making it known to the world that an independent and sovereign state had been born. Thus the Mongolian People’s Republic was established as a people’s democratic country.

The principal outcome of the anti-imperialist and anti-feudal people’s revolution was the transition from feudalism to socialism bypassing the capitalist stage of development. During a long struggle, the country gradually ended feudalistic relations, freed itself from foreign capitalist economic domination, eradicated the centuries-long economic and social backwardness, and set up and developed a new socialist economy and culture under very complicated international conditions.

Since development was difficult, revolutionary changes of a democratic and socialist nature were performed step by step; the transition from feudalism to socialism was not made in one stroke immediately following the people’s revolution in Mongolia. Bypassing capitalism for socialism, Mongolia went through a democratic stage of development which covered the period between 1921 and 1940, and a socialist period between 1940 and 1961.

In agriculture, in the years between 1921 and 1940, horse-drawn hay-making stations and the first agricultural co-operatives were established, and new industrial units were also set up with the development of paved roads and railways. This in turn helped to advance the country’s transport system. Thus the socialist sector came into being in the national economy. A new force—the working class—in the socialist construction of the country emerged, and a people’s educational system was established with the development of a new culture and art. At the same time, a working intelligentsia with modern educational qualifications came into being.

The Tenth Congress of the Mongolian People’s Revolutionary Party held in 1940 declared that the Mongolian People’s Republic had successfully passed through the non-capitalist way of development and reached the stage of socialist revolution. In the years after 1940, the Party and the people took great pains to lay the foundations of socialism in the country. Guided by the Mongolian People’s Revolutionary Party, and relying upon assistance from their great friend, the Soviet Union, the industrious Mongolian people have made great progress in the development of the country’s economy and culture on the basis of a planning system.

During this period, the Mongolian People’s Republic became an agrarian and industrial country, and, in the late 1950s, the system of private ownership of agriculture was transformed into a socialist co-operative system. Following this victory of the socialist production relationship in all spheres
of the national economy, a great new task lay ahead in establishing material and technical foundations for socialism, and in achieving complete socialism in the country.

The Fourteenth Congress of the Mongolian People’s Revolutionary Party held in 1961, put forward this task of completing the material and technical foundations of socialism and of transforming the country from a predominantly agrarian state into a mainly industrial one. These objectives are being carried out successfully in Mongolia.

In 1962, Mongolia became a member of the Council for Mutual Economic Assistance (CMEA); this was an important event in the history of the country’s development. It was a guarantee for creating the requisite conditions for the transition of Mongolia to communism together with, and at the same time as, the advanced socialist countries. Mongolia’s membership in the United Nations in 1961 meant complete victory in the struggle waged by the Mongolian people for their independence. Mongolia also became a member of Unesco in 1962.

The international position of the Mongolian People’s Republic has been further consolidated as a result of its successful advancement along the road of non-capitalist development by constructing socialism and unswervingly adhering to a peaceful and internationalist policy, in being loyal to the vanguard theory and teachings of Marxism-Leninism, and by travelling along the heroic road of struggle and victory.

The Mongolian People’s Republic is an independent and sovereign socialist country universally recognized by the countries of the world. The Mongolian people always regard their present happy life and all the progress and achievements of socialist Mongolia as the fruit of their genuine internationalist friendship with the Soviet Union, and they are proud of it.
Financing of cultural undertakings

In the Mongolian People’s Republic, the development of culture is based on the state budget and planning.

In the first years of the people’s revolution, due to the country’s specific socio-economic conditions, there were two different forms of financing cultural and educational institutions and of allocating means to provide implements, equipment and buildings. First, there was the state capital investment budget and, second, voluntary donations by the people, including property, cattle and other goods to help in establishing such institutions.

Before the revolution in our country, there were in fact, no cultural and educational organizations for the genuine spiritual advancement of the people. Therefore, the state paid considerable attention during the democratic stage of the revolution (the period from 1921 to 1940) to eradicating cultural backwardness and disseminating culture among the people, which was the most important problem in the country’s socio-economic development.

First, the state began to set up cultural and art establishments for the people, and provided them with free services, devoting a major part of the state budget to these purposes. The people welcomed the establishment of such organizations and, in the late 1930s, launched a voluntary movement to raise funds for them. In the 1930s there were such patriotic initiatives as the saving of one mongo per tughrik from planned allocations by state organizations, of saving two mongo per tughrik from planned expenditure by economic organizations, and the donation of one day’s salary annually by employees and workers, to be spent in the cultural and educational field.

However, even during the democratic stage of the revolution, state allocations for the development of the country’s culture and education played a major role.

1. The national currency of Mongolia is based on the tughrik (100 mongo = 1 tughrik).
Financing of cultural undertakings

In 1940 or during the democratic stage of the revolution, 19.7 per cent of the state budget was devoted to cultural-educational measures. Since 1940, all expenditures for the development of culture and education have been borne entirely by the state.

With the triumph in 1960 of socialist production relations, the country’s economic and cultural material basis was strengthened on the one hand, and, on the other, there have been increased allocations for the development of education, art and culture in line with the constant growth of the spiritual requirements of the working people.

At present, the setting up of new cultural and educational establishments (ensembles, theatres, libraries, museums) is financed by the state. Annual expenditure for various cultural arrangements is also borne by the state. Allocations for social and cultural measures now make up 42 per cent of the state budget.

Professional art organizations have one- and five-year income plans from the state. Their own income covers 30–50 per cent of their expenses, the rest being financed from the state budget.

The cinema, mass media and book-trading organizations work on a profit system on the basis of economic accounting and some of them have introduced a new system of planning and bonuses. Libraries are completely financed by the state.

The policy of the Mongolian People’s Republic in the sphere of culture is aimed at bringing culture and art closer to the working people, raising the level of their aesthetic education and promoting their creative labour. The state spends enormous sums on these goals.
Measures for developing culture

The People’s Revolution of 1921 fundamentally transformed not only Mongolia’s socio-economic system but also the people’s minds, ideology and culture.

At the beginning of the twentieth century, Mongolia had a medieval culture and education, and lagged behind in science and technology so that the cultural revolution in Mongolia was of paramount importance. In other words, the development of a new culture was one of the integral parts of the people’s revolution as well as an important pre-condition for implementing the task of non-capitalist development.

Mongolia has developed a new culture on the basis of current and long-term planning. The objective factor and the root of success of the country’s artistic and creative work are the guidance and decisions of the Party and government. The Party, elaborating in its programmes the perspectives of the country’s socialist development, has always defined the role and importance of cultural and educational work.

The Declaration to the People, which is one of the initial documents of the MPRP, says: ‘Like all other nations we set the task of enlightening and educating the people and providing them with opportunities to develop their talents and capabilities...’.

In the second programme of the MPRP, approved in 1925, it is said that ‘the Party will struggle to make culture and education accessible to the people and thus involve the working people in political activities’.

At that time, there were thirty-four libraries, thirty-six permanent and mobile cinemas and a number of recreation centres. By 1940, the State Drama Theatre and the Mongolian Film Studio had been set up and cultural life had steadily developed. The country, guided by Marxist-Leninist teaching on cultural revolution, applied it creatively in its own specific conditions and steadily pursued the policy of creating a new socialist culture.

During the initial stages, socio-economic and cultural backwardness, as
Measures for developing culture

well as outmoded feudal customs considerably hindered the cultural revolution in Mongolia. Religious prejudices, which for centuries had dominated the minds of the people, were a major obstacle in developing a new culture and disseminating revolutionary ideas among the masses.

The historical process of the cultural revolution in the Mongolian People's Republic can be divided into three stages.

The first covered the period from 1921 to 1940. At this stage, measures were taken to eradicate illiteracy, to establish a new educational system, to raise the people's intellectual level, to eliminate the old reactionary ideology (including religious prejudices), to mould the people in the Marxist-Leninist outlook, to explain to them the true nature of the cause of the Party and revolution, to create new art, literature and culture, socialist in content and national in form, and to establish the material basis of science, culture and education.

As revolutionary democratic culture is by its nature a part of the socialist cultural revolution in Mongolia, the measures taken during the first stage and the methods of their implementation were of a specific character in both form and content. The cultural policy of the state during the democratic stage of the people's revolution (1921–40) was aimed at rooting out the feudal, religious reactionary ideology, eliminating the religious educational system and laying the foundations of the people's education.

The prime task of the cultural revolution was to make the entire population literate. By using intellectuals of the former society, re-educating them in new ideas, organizing courses for literate youth and progressive-minded people, sending people with primary and secondary education to the Soviet Union, and training them as teachers and other specialists, the new intelligentsia was formed.

During the first stage of the revolution, recreation centres, cinemas, schools and other cultural establishments were set up in urban and rural areas. They became the basis for raising the cultural level of the working people, developing their political consciousness and activity and involving them in the construction of a new society.

New revolutionary art, literature, books, a new press, radio and cinema emerged as a result of the resolute struggle against the old ideology and of the moulding of the people in a revolutionary spirit.

In 1921, the first school of new Mongolia was established, and by 1940, the number of comprehensive schools had increased 300 times, the number of pupils 600 times, over 20 per cent of the adult population had become literate and a number of special secondary schools were functioning.

The people freed themselves from religious prejudices, developed their revolutionary consciousness and irreversibly embarked upon the road of culture and education. All this served as a preparation for the socialist cultural revolution.

In 1940, while implementing the tasks of the democratic stage, the revolution entered its socialist period, and Mongolia's economic and political
Measures for developing culture

objectives became socialist. Thus, the second stage in the cultural revolution began.

The Tenth Congress of the MPRP, held in 1940, pointed out: 'If we wish to advance, we should have a genuine revolution in developing culture and education', and the third programme of the MPRP, approved in 1940, said: 'The Party will steadily develop culture and education, intensify the political activity of the working people, completely eradicate illiteracy and further set up recreation centres, radio broadcasting, cinema, theatres, and other educational establishments.'

After the country had accomplished the democratic stage of its development, and embarked on a new period of socialist construction in order to further its culture and education, it became of paramount importance to consolidate the material bases of cultural and educational establishments, to subsidize them in order to increase their number, to train cultural and educational specialists, to improve various aspects of cultural and educational activities such as form and content, ideology, the artistic side and to conduct all this activity in close liaison with the forthcoming tasks of the Party and government.

During the second stage of cultural development in the Mongolian People's Republic it was foreseen that increasing the reading and writing ability of the people was a major factor in improving the cultural standards of the population and raising the general educational level. At this stage illiteracy was eradicated, and the goal of universal primary education had been implemented by the end of the 1950s. From the 1960s, it has been the aim to provide every child with partial secondary education. In 1942, when the Second World War was at its height, the first Mongolian university was established. A unified educational system was thus achieved, for apart from this university, the number of both general educational schools and students greatly increased.

Cultural establishments such as clubs, palaces of culture, recreation centres and reading-rooms, cinemas and circuses rapidly increased. Literature, fine art and amateur groups came into existence, and efforts were made to disseminate cultural and educational knowledge among the population. Of the various operations which gave a tremendous impetus to the successful cultural advancement, the establishment of such amateur groups and societies widely involving the working people was of particular importance.

Amateur art activities were encouraged in various ways: courses, amateur theatricals, ensembles attached to clubs, recreational and reading-rooms, 'red yurts'\(^1\) and cultural palaces, organization of provincial, co-operative somon\(^2\) art festivals, ten- and three-day festivals, national art festivals, etc.

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1. A circular domed tent, consisting of skins or felt, stretched over a collapsible lattice framework.
2. Administrative unit of a province.

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1. A group of amateur performers of traditional songs and dance.

2. Mongolian landscape.

Photos 1–6 and 8: Central Photo Agency.
3. The State University at Ulan Bator.

4. Secondary School No. 2 in the capital.

5. The National Theatre of Opera and Ballet, Ulan Bator.
Measures for developing culture

In 1940, a national amateur artists’ festival was held, and in 1945 an olympiad. In this way, efforts to improve cultural and aesthetic education and to discover the talents of the people were made in co-operation with ideological and propaganda work.

Thanks to wide-ranging measures taken by the Party in the field of culture and education, the achievements were not small if we compare 1921-40 with 1940-60. There were ten provincial and town clubs in 1940, which had increased to ninety in 1960, while recreation and reading-rooms increased from 19 to 329 over the same period.

In 1940, there was not a single museum in the provinces; in 1960 every province had one. Several higher educational and technical secondary schools were established, and the objective to make primary education available to all children was thus achieved. Material bases for cultural and educational work were greatly strengthened, opportunities for the dissemination of culture opened up and the cultural and educational level of the entire working population immensely advanced.

Since the 1960s, the cultural revolution in Mongolia has entered its third stage. By the end of the 1950s the co-operative movement had been completed, socialist relations of production in agriculture had won and the country had reached the stage of full-scale construction of socialism.

The fourth MPRP programme, approved by the Fifteenth Congress of the MPRP held in 1966, said: ‘The Party attaches great importance to deepening further the cultural revolution’. In Mongolia, the stage of deepening the revolution coincided with the historic process of completing the material and technical basis of socialism.

The basic objectives of this stage are: to develop comprehensively the people’s education, science, art and literature; to strengthen their material bases; to train personnel of high consciousness for all branches of the national economy; and to enhance continuously the cultural and educational standards of the people.

Over the last twenty years, the number of general, higher and special secondary schools have greatly increased and, due to the industrialization process of the country, it has become necessary to establish vocational schools which can train industrial and agricultural workers. Overall eight-year secondary education has been successfully implemented and thus the necessary prerequisites for overall ten-year secondary education have been created. Socialist realism has become a dominant tendency in art and literature. New theatres, cinemas and museums and diverse artistic groups have come into being.

The programme endorsed by the state for the development of culture is being successfully implemented and socialist culture by its content and form has been developing in accordance with the aesthetic requirements of the people.

Modern literature and art increasingly portray through socialist realism the life endeavour of a people who are constructing a socialist society.
Contemporary Mongolian art and literature skilfully depict the free, happy and creative life of our country.

Parallel with the development of a new art and culture based on the traditional culture of our people, world classics and the best works of the Soviet Union and of other fraternal countries can always be seen in Mongolian theatres, cinemas, circuses and on variety stages, in the fine arts, museums and exhibition halls and are much enjoyed by audiences. The basic policy of our country towards the development of culture is to adhere resolutely to the methods of socialist realism, and Party and democratic principles, in order to develop the creative initiative of artistic intellectuals and to raise their aptitude to produce high-quality works.
Education for the poor working classes was completely impossible in pre-revolutionary Mongolia. There were a few schools for the children of lords and noblemen where the officials of the feudal state machinery were trained, while thousands of children studied religious demagogic doctrine in the Tibetan language at the many religious schools. Only 1 per cent of the citizens were literate and it was the victory of the 1921 people's revolution that opened the road to the education of ordinary working people and their children. Immediately after the revolution, on 14 August 1921, the people's government, stressing the importance of educating the children of arats (herdsmen), adopted a decision to set up schools. The elementary school opened with forty pupils in the Ikhe Khurije (present-day Ulan Bator) on 2 November 1921 was the first for the children of the workers in the history of Mongolia. Assuming its responsibilities for the new type of school and education, the Party and government consistently introduced the democratic principle of equal rights for free study. Thus, the political basis of a democratic educational system was laid at the very outset of the people's revolution.

The people's schools were the instrument for educating the younger generation in revolutionary ideology, sowing new cultural seeds, disseminating scientific knowledge and abolishing illiteracy. The schools were also a centre for the people's class struggle against religious ideology. Bearing in mind the characteristics of the different stages of the revolution, the MPRP, in strict succession, took measures for setting up new democratic schools, establishing a united system of public education and ensuring literacy on a nationwide scale.

The resolution of the people's government in 1924 on separating schools from the Church, made it possible to organize them on a Marxist-Leninist pedagogical basis.

Educating the workers became increasingly more important as the anti-imperialist and anti-feudal revolution intensified. It was carried out
Development of public education

in different ways, at state schools for all children, by short-term training courses for adults and also home education. Instruction of the people in revolutionary ideology also increased.

The Third Congress of the MPRP, held in 1924, paying great attention to the development of culture and education, decided that all children should go to school, regardless of whether their families were rich or poor, to increase the number of schools and school buildings and to eliminate illiteracy among the adult population. The congress also adopted the Ten-year Plan for the development of the people's culture and education.

In 1922, a teacher-training school was founded, and in 1923 the first secondary school. According to the statistics for 1924, about 500 pupils were studying at twelve elementary schools throughout the country. The basis of the elementary, secondary and vocational schooling system was laid in 1921–24. Thanks to the implementation of the decisions of the Third Congress, of the MPRP, the education of the people developed considerably during the ten years from 1924 to 1934, and the number of elementary schools increased fivefold, secondary schools fourfold and the contingent of pupils fourfold, over this period.

However, the harmful influence of the monasteries had not yet been eliminated, and there were severe struggles between them and the schools. By 1935, only 2.7 per cent of children, aged from 8 to 17, studied in school, while 13 per cent, or 18,000 children (which was 4.5 times more than the pupils at state schools), studied at monasteries as disciples. Raising the educational level of the population was an urgent problem due to the deepening of the anti-imperialist and anti-feudal revolution. Questions on further intensifying the socialist cultural revolution and on developing culture and education were successively considered at the congresses, conferences and plenums of the MPRP and concrete decisions were made. The Ninth Congress of the MPRP paid particular attention to developing the national culture and education and pointed out that 'each party organization should focus its thorough attention on the national culture and education, which in turn should be the most important means of mobilizing the involvement of the broad masses in guiding the Mongolian People's Republic along the non-capitalist path and in managing state affairs and the country's economy'. The state drew up a plan to liquidate illiteracy, the literacy campaign being one of the indices of revolutionary emulation, and made the administrative, public-service, state and party institutions responsible for the literacy campaign. Thanks to these measures, the number of literates increased considerably. In the second decade of the people's revolution, the number of literates increased sevenfold against one and a half times in the first decade. If we compare 1940 (the year of completion of the democratic revolution and commencement of the socialist stage of the revolution) with 1924, the number of schools increased 25 times and the pupils 48.5 times, 348 persons out of every 10,000 were studying.

Thanks to the victory of the people's revolution, which triumphed
under the direct influence of the great October Socialist Revolution, a whole system of public education was established within the two decades of the democratic stage of the revolution.

This was a great achievement in the development of culture and education for a country in which only 1 per cent of the population was literate before the revolution.

Replacing the old Mongolian alphabet by the Cyrillic alphabet was a powerful incentive in the liquidation of illiteracy and in introducing people to the culture and science of the USSR and of the world, and especially to the rich economic, cultural and scientific experiences of the Soviet Union.

In 1940, elementary schools were established in each somon\(^1\) and the first steps were taken to make primary education compulsory. This was one of the important tasks of the socialist cultural revolution which was indispensable for social, economic and cultural development in the initial stage of socialist construction in Mongolia.

Since the transfer from the democratic stage to the socialist stage of the revolution, the Mongolian People’s Republic has continued the fight against popular illiteracy, closely linking education and upbringing in secondary schools with life and socialist construction, and also arranging all school activities on a scientific basis, introducing primary education for all children and compulsory seven-year secondary education in major cities and towns. In 1955, the Central Committee of the MPRP and the Council of Ministers of the Mongolian People’s Republic took the historic decision to make primary education compulsory for all children.

Thanks to the measures taken, the problem of primary education was completely solved by the end of the 1950s, and the task of introducing seven-year education began in cities and in the centres of aimaks (provinces). One of the important measures carried out during the socialist stage of the revolution was the establishment of a system of workers’ education, as a result of the population having become completely literate by the 1960s. Through this system, industrial, office and professional workers and herdsmen can improve their general education without interrupting their work. Every year, thousands of young workers obtain eight- and ten-year education at evening classes and through school correspondence courses. The herdsmen’s education level is improved at seasonal schools and through short-term courses. The complete liquidation of illiteracy on a national scale has been a great success for the country’s culture and also a matter of world importance.

Unesco greatly appreciated Mongolia’s achievements in education and awarded the Institute of Language and Literature of the Mongolian People’s Republic Academy of Sciences the International N. K. Krupskaya Prize in 1970. New tasks in public education were promoted by the Party

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1. Administrative unit of a province.
Development of public education

and government during the further development of socialist construction. As determined in the programme of the MPRP in 1966, these consisted in perfecting public education, improving the content and quality of the schooling system, linking school activity with production, introducing partial secondary education for every child and then creating the conditions for introducing complete secondary education, developing the system of higher, special and secondary education, and expanding the system of workers' education without interrupting their employment. Completing the introduction of universal partial secondary education and creating conditions for complete secondary education were the immediate tasks set by the Seventeenth Congress of the MPRP in 1976. The establishment of universal eight-year education is now almost finished, and complete secondary education will follow.

There are now in Mongolia schools and kindergartens on every state farm and agricultural co-operative. The number of pupils in general educational schools has increased 300 per cent since 1970, and 90 per cent of the teachers in general educational schools obtained higher or special secondary education. The material equipment in schools and kindergartens has been improved, 80 per cent of them have been provided with specially designed buildings, and all of them have visual materials and toys. The principles of polytechnic training have been consistently introduced in general educational schools and in-depth labour education and training and professional guidance for pupils are now in full swing. Pupils' participation in the socialist construction of the country has considerably increased. Higher, special secondary and vocational schools are component parts of the united public education of our country. At the present time, every fourth person is studying at an educational establishment, and 253 per 10,000 of the population are studying at higher or special secondary schools. Between 1928 and 1978 over 37,000 specialists with higher education, more than 60,000 specialists with special secondary education and more than 70,000 specialists with vocational education were trained for the various branches of the national economy and culture.

Vocational training plays an important role in preparing young people, who represent the future generation of workers and peasants, for various professions. At present, more than 16,000 boys and girls are studying at vocational schools for about a hundred different professions required by the national economy. Children who have finished eight or ten years of secondary school enter these schools. Depending on which profession they choose, the length of time in vocational schools varies between one and three years. The pupils are provided free of charge with clothes, food, school buildings, hostels, books and training materials by the state. The USSR is rendering great assistance in preparing qualified workers and developing vocational education. Over the last (sixth) five-year plan alone, the USSR trained more than 6,000 qualified workers at its vocational schools. At the same time, highly skilled Soviet teachers are teaching in
vocational schools in Mongolia. Training of specialists with special secondary education began as early as 1922 in our country. There are various special secondary schools: railway, building, agricultural, polytechnic, medical, etc.

In 1978, the number of special secondary schools increased 4.4 times, an increase of 40.4 times as compared with 1940.

Boys and girls who have finished their eight or ten years at secondary school enter the special secondary schools where the duration of study if they have completed secondary education is two to two-and-a-half years. However, it is three to four years for those who have incomplete secondary education. In the first one-and-a-half to two years they are taught general educational and technical subjects while special professional subjects and production practice are given in the second half of the course.

On leaving special secondary schools, having passed state examinations or submitted suitable work, students are given a diploma. Students at special secondary schools are given an allowance by the state and they use classrooms, libraries, reading-halls, sports-rooms and concert halls free of charge. The Tenth Congress of the MPRP, held in 1940, took a decision on the foundation of higher schools. The history of the university and institutes of the country began with the foundation of the Mongolian State University (MSU) in 1942.

The MSU was the centre for training personnel by means of higher education for the various branches of the national economy. A Pedagogical Institute was founded in 1953, as well as Agricultural and Economic Institutes, a Medical Institute in 1962, a Polytechnic Institute in 1969, and an Institute of the Russian Language in 1979. Since 1962, people, with special secondary education have been able to acquire higher education at evening and corresponding departments of institutes, without interrupting their work. At present, training is conducted in about 130 professions at higher schools. The university and institutes prepare not only highly qualified specialists but are also centres for research work.

Students of the university and institutes live in comfortable hostels, and sports and art circles are available to all. Many students have become eminent in sports or art in our country, and some have won world championships. All students, at higher and special secondary schools, are given stipends of 180 to 250 tugriks.
Books and libraries

A brief survey of the development of printing

The Mongols developed the art of printing over 1,000 years ago. Judging from historical sources and scientific research works, as early as the time of the State of Kidan (eighth to tenth centuries A.D.), wooden block printing was in existence.

In the fourteenth century, the Mongolian literary language became more established, a number of book-printing centres came into existence and books were printed in Uigur and Square scripts. A Mongolian translation of *Concepts of Solar Elements* (1305) (a monument of early-fourteenth-century book-printing), *Commentaries on the Concepts of the Solar Elements* written by Choiji-Odser in 1312, *A Sutra about the Star called Seven Old Men*, *Journey Book*, and *Treasure of Subashit* were published in the 1330s. Some of these have been preserved and are kept in the State Central Library. Although a number of translations and Mongolian authors' works were published in the fourteenth to sixteenth centuries, there are very few which are still in existence.

From the seventeenth to eighteenth centuries, the Buddhist religion was again practised on a large scale in Mongolia and numerous lamaseries and other religious centres were established. Printing houses were established in religious centres and religious book-printing increased.

At this time the Ganjuur, consisting of 108 volumes, and the Danjuur (225 volumes) which contain Buddhist teachings and major works of the ancient Indian five classic sciences, were translated and printed (1739–96). These were major works, not only for Mongolian publication history, but also for the world.

During the eighteenth and nineteenth centuries, translations, as well as works by Mongolia's most famous writers on literature, linguistics, history and folk tales, were published. In the nineteenth century, lithographic
Books and libraries

printing became widespread and Indian and Tibetan tales, lamaist religious teachings and works by Mongolian writers and folk story-tellers were also published. However, publications in most cases were kept inside the Buddhist temples and were available only to lamas and aristocrats.

The Mongols, though using paper for printing, also engraved specially prepared papers and gold, silver and ivory plates, and made use of nine materials: gold, silver, coral, pearl, turquoise, lapis-lazuli, shell, steel and copper. From ancient times, the Mongolian people have treasured books, manuscripts and scientific knowledge.

The People’s Revolution of 1921 made it possible to bring a new scientific approach to the development of printing. Publications were made available to the entire population. Printing machines and equipment were brought from the Soviet Academy of Sciences and a printing house was established under the name of the Russian–Mongolian Publishing Committee. This was the beginning of the modern printing industry.

The Soviet Union has assisted materially in developing the printing industry as well as in training personnel. The German Democratic Republic also gave material and technical assistance by building a printing house in 1960. Today, the most modern technology is utilized in our printing industry. Every provincial centre and town now has a printing works and they publish yearly 600 books and pamphlets with a total circulation of 6 million copies. In terms of the number of books per population, Mongolia occupies one of the leading places in the world.

A quarter of the entire quantity of books printed are on social and political sciences. Translations of classical works on Marxism–Leninism into the Mongolian language started as early as 1920. For example, The Communist Manifesto by Karl Marx and Friedrich Engels, Communism by F. Engels, The Tasks of the Youth League by V. I. Lenin and other works were translated and published in 1925.

A thirty-five-volume edition of the works of Lenin and a three-volume edition of the works of Marx, Engels and Lenin were published. During recent years, the State Publishing House issued many works by famous leaders of the communist and working-class movement.

Now that universal secondary education has become our aim and eight-year compulsory education for all is being successfully achieved, textbook printing is of great importance. Publication of textbooks, handbooks and teaching materials has increased threefold during recent years and publication of simplified science books, and popular books and fiction is constantly growing. During the last few years, 1,200 works by national writers have been published with a circulation of 9 million. Rapid development in the translation of fiction has also been a great success. In the 1930s, Mongolian readers had a chance to become acquainted with classical works by well-known foreign writers in their own language. During this period, more than 1,500 books, printed in 10,000 copies, were published. Works by William Shakespeare, Charles Dickens, Sir Walter Scott, Jack
Books and libraries

London, Victor Hugo, Honoré de Balzac, Émile Zola, Alexander Pushkin, Leo Tolstoy, Maxim Gorky, Alexis Tolstoy, Vladimir Mayakovsky and others are well known to Mongolian readers. Works by writers of the fraternal socialist countries and by progressive writers of other countries are also read by the population.

At the present time, the people can read works by nearly 120 world writers in their native language, and about 1,000 works by Mongolian writers have been translated into nearly eighty languages. This is another striking example of the great success achieved by the Mongolian People's Republic in socialist culture.

Libraries

Books form part of the rich heritage of spiritual culture of the Mongolian people. Before the 1921 People's Revolution, the majority of books and manuscripts were kept in temples and monasteries and were used by feudal lords and lamas to stupefy the people with religious superstition.

The establishment of libraries is a confirmation of the eagerness of the Party and government to make books and periodicals accessible to the people. The first library to serve the people of the country was established with 2,000 volumes in November 1921 at the Committee of Letters (now the Academy of Sciences), just four months after the victory of the people's revolution, by the decision of the Small National Khural. From that time on, the establishment of libraries and reading-rooms also began in the provinces.

These libraries became important centres for learning to read and write, educating the workers in the scientific materialist view of the world, becoming acquainted with books, and in helping to overcome false religious doctrines.

In the first years of the revolution, apart from the poor material equipment and the shortage of books, the number of readers was small due to the fact that not everyone thoroughly understood the social and political significance of libraries. Also, there was a lack of skilled personnel with higher and secondary education.

To meet this situation, the government adopted a flexible policy and took many important measures. The libraries became the corner-stone of literacy teaching. Some of the propaganda activities undertaken by Red Gers\(^1\) and other clubs were also aimed at making reading a habit in daily life.

Of course, the libraries did not expect to have readers when the people were not even literate, but they played an active part in liquidating illiteracy among the population. Until 1940, there was only one library in the capital, and the Red Gers and other clubs fulfilled the same role in the

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1. Social and cultural clubs.

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provinces. Today, co-operatives, state farms, schools and administrative offices all have libraries, and books have become vital to the whole population. Skilled librarians are trained in Mongolia as well as in the USSR and other socialist countries.

The State Central Library is the centre for bibliography and bibliology. There are over 2 million handwritten and printed books in Mongolian, Russian, Tibetan, Manchu, English, German, French, Japanese and many other languages.

In addition to the Soviet Union and other fraternal socialist countries, the Mongolian State Central Library has direct business contacts with over fifty libraries and scientific research organizations in more than thirty countries, including the United Kingdom, France, the United States, Finland, Japan and India. Libraries and reading-rooms have become cultural centres, which actively help readers to acquaint themselves with the achievements of science and technology, to educate themselves and to train themselves in the spirit of communist ideology and morals. All library expenses are borne by the state and many rare books and treatises are stored there, such as *Eight Thousand of Jadamba* written in Lanza script on palm leaves, which is said to have been used by the ancient Indian scholar and poet, Nagarjunai. There is also the complete handwritten collection of Tibetan Kanjur of the fifteenth century; *Jambaltsarehid*, written in the fourteenth century in Sanskrit, Mongolian and Tibetan; 109 volumes of Kanjur written in the twelfth century, covering the fundamentals of the five Indian basic sciences, philosophy, logic, medicine, art, philology; 225 volumes of Tanjur in Mongolian and many other very rare books. There is a version of the well-known *Secret History of the Mongols*, written in 1240 in the Ugedei Khan’s Palace in the valley of the Kerulen River; *Dusal Bintguì Bichig*, the principal document of the Manchu state; *Sobibitson Barikh Bichig*, a medieval treatise on Asian astronomical research; and *Golden History*, the unique eighteenth-century document on Mongolian history. These rare printed and handwritten books attract the attention of scholars and researchers. There are also handwritten texts in square, clear, Soyombo script, engraved inscriptions on stone and many other writings displaying fine craftsmanship and utilizing gold, silver, coral, pearl, turquoise, lapis-lazuli, shells, steel and copper or embroidered with different threads, engraved on wood and metal or plated with silver and gold. These all illustrate the respect of the Mongolian people towards books in various fields of knowledge.

Mongolia also has the immortal classics of the founders of Marxism–Leninism in its 612 libraries and 638 reading-rooms, which have a stock of 9.4 million volumes in Mongolian as well as in Russian and other foreign languages, serving 500,000 readers annually.
Development of new forms of art

The art of the film

The Fifth Congress of the MPRP, held in 1925, attached great importance to films in its propaganda and resolved to set up an organization to produce them.

From the outset of the revolution, Mongolia took systematic measures aimed at developing cinematography, founding permanent and mobile cinemas for the population, training projectionists and making films of the country. Soviet films were shown as from 1926. The projectionists were apprenticed to Soviet projectionists and from 1929 were trained by means of short-term courses. By 1930, films had become an art-form which evoked great interest among the people.

Mongolia became a member of Vostok, the cinema organization of the USSR, in 1930, and concluded a co-operative agreement with it to make films about the country, and for the Soviet Union to supply films on revolutionary themes.

In 1933, a cinema department was set up at the Ministry of Public Education. The first Mongolian cinema, Ard, was established in 1934 in Ulan Bator, and became a permanent film centre for the capital’s workers.

With the establishment of the Mongolkino studio in 1936, facilities became available to develop a national film industry. For the first time, the film studio produced documentary films reflecting achievements in the field of national economy and culture such as *The 47th Anniversary of May 1, Contemporary Mongolia, The Tenth Anniversary of the Mongolian Revolution, The Mongolian People’s Republic,* etc. At the same time, training of national cinematographic personnel commenced with assistance from Soviet specialists.

In 1936, the Government of the Soviet Union donated twelve mobile film projectors, with sound films, to the workers of the Mongolian People’s
Development of new forms of art

Republic with the aim of improving the film service among country people. In an attempt to popularize films among these people and to use them as an ideological weapon, the mobile cinema extended its coverage. *Son of Mongolia* was the first Mongolian feature film. It was produced in 1936 in collaboration with Soviet film-makers. This film showed the life of the Mongolian people and the fate of a new man. At the end of 1930, the film studio had begun to produce short, simplified popular documentaries, such as *Modern Medicine, New and Old Ulan Bator,* and *Manufacturing.* Since 1930, dubbed Soviet films had been shown, such as *Lenin and October, The Man with a Weapon, Chapaev, We are from Kronstadt* and *Peter the Great.*

In 1940, the Mongolian film studio began to produce news-reels, film reports, and more documentaries and full-length feature films. Permanent film centres were established in the *aimaks* and mobile film units were set up in the *somons.*

In 1942, Mongolian and Soviet film-makers jointly produced the film, *Sukhe Bator,* which gave a vivid portrait of the fearless Sukhe Bator, leader of the Mongolian people, and of the unbreakable friendship between Mongolia and the Soviet Union.

Since the 1940s, feature and documentary films have been produced on revolutionary and historical themes.

Between 1940 and 1950, the MPRP took a number of important decisions aimed at improving the film service for the workers, including the following:

1940: The *Red Corners* to be provided with cinema projectors.
1942: Soviet films to be dubbed.
1947: Permanent and mobile film units to be improved, and propaganda and agitation, by means of films shown to the workers, to be organized. During the period 1950–60, many full-length feature films were produced depicting the new life. In addition, many news-reels and documentary films were made. At this time, having mastered the technique of colour photography, the Mongolian film studio produced several documentary and feature films in colour.

Since 1960, the Mongolian film industry has developed intensively. In the 1960s, a number of permanent and mobile cinemas were established, and at the same time, permanent cinemas were set up in all agricultural associations, state farms, factories, mines and other populated areas.

Thanks to the determination and constant concern of the government to provide a better film service to the population, the material conditions for films have been greatly improved and expanded. Since 1960, the number of full-length feature films and documentaries has also increased.

1. Provinces.
2. Administrative unit of a province.
The fact that Mongolian film producers continually participate in various international film festivals and some of their works have won international prizes, demonstrates that our film industry has increased its sphere of influence and its artistic value. For example, during the last two years the feature films, Bushkhu's Story and Stories of a War, and the documentary, A Family in the Vast Gobi, were awarded prizes at an international film festival.

At the same time as the rapid development of the cinema industry, there has been constant concern to improve the film service to the population and during recent years, a number of measures have been taken with a view to introducing a service schedule of film-shows and to training qualified cadres in cinematography.

At present, five to seven feature films, twenty-four news-reels and film reports and seventy-five documentaries are produced annually in Mongolia. At the same time, nearly forty films from the Soviet Union and other countries are dubbed.

Mongolian film-goers are fond of Soviet films because they demonstrate expressively the life and struggle of the builders of the new society and are of high artistic quality. Therefore, nearly 80 per cent of the film imports of the Mongolian People's Republic are from the Soviet Union.

There are nearly thirty cinemas and more than 480 permanent and mobile cinema units in the country. The film has become a favourite art-form among the Mongolian workers.

During holidays, historical anniversaries and red-letter days, film festivals are organized with three, five or seven days of film-shows, parties with cinematographic themes, film lectures, film concerts, debates and discussions by audiences on films, and meetings with film producers.

Museums

Before the Revolution in Mongolia, there was no national museum, but the people's government considered that museums were of great importance in educating the workers and the young generation in the spirit of patriotism, love of party and people, protection of national wealth, cultural and historical traditions; therefore in November 1921 they gave instructions to establish a national museum. Financial measures were taken to set up a museum attached to the Committee of Letters, and in 1924, the present Central Museum was founded and its regulations approved.

The programme of the MPRP adopted in March 1925 was committed 'to establish a National Museum and other artistic institutions and to contribute to educating the people. . . . It is necessary to collect relics of cultural and artistic value inherited from the old days as well as modern objects and goods'.

Since that time, rare and valuable objects such as personal belongings
and documents of famous people who participated in the people’s revolution, memorable ancient cultural and historical relics, finds from the Bronze and Stone Ages and specimens of natural resources have been collected in Red Gers, other clubs and schools. These became the first exhibits for the new museums in provinces and towns.

Today, in addition to the museums in Ulan Bator, there are a number of museums with bulky exhibits in the provinces. They house valuable and rare historical and cultural collections, specimens of natural resources and fine displays showing the life and labour of our people who are comprehensively building socialism.

On the occasion of the fiftieth anniversary in 1971 of the people’s revolution, the Museum of the Revolution was inaugurated; this demonstrates the national liberation movement of our people, the victory of the people’s revolution under the guidance of the MPRP, the non-capitalist way of development of Mongolia, the achievements of socialist construction and the fruits of friendship with the Soviet Union and other socialist countries.

The establishment of the Museum of Lenin in Ulan Bator, with the assistance of the Soviet Union in 1980, was a remarkable achievement in the development of museums in our country.

At present, there are about thirty museums with 200,000 exhibits in Mongolia. They are important centres for carrying out cultural, educational and scientific propaganda among the population and serve over half a million visitors.

**Theatres**

Mongolian theatrical art draws its roots from folklore, which contains many dramatic events such as the different parts of the wedding ceremony, taking the bride into the household, narrative lyrics, etc. There are also so-called ‘reciprocal songs’ which are a form of opera. Two or three singers take part in these. Moreover, in Mongolian folklore, there are musical entertainments written to be performed by one man. There is evidence that in the nineteenth century, in some places (in Gobi Mergen Van, To Van Khoshuuns) theatrical performances were given. These traditional performances which preserved the original nature of the theatre were the main source for the creation of modern Mongolian theatre.

The theatre that existed before the revolution did not serve the good of the masses. Only the people’s revolution made it possible to develop theatre for the workers.

The foundation of a theatrical group in February 1922 attached to the Central Committee of the Mongolian Revolutionary Youth League became the basis of a new revolutionary theatre. The Mongolian modern theatre started on an amateur basis and further developed on the inherited traditions of folklore and the experiences of Soviet theatrical art.

The fact that, between 1920 and 1930, several plays propagating
Development of new forms of art

revolutionary ideology and criticizing ignorance and backwardness were staged, gave an impetus to the further development of the art of the theatre. In the 1930s a new page was turned in the history of the Mongolian theatre. A theatrical studio was founded in September 1930. Amateur artists worked throughout the country, joined together and founded the State Central Theatre. In 1933, artists from the newly founded theatre participated in the international olympiad of revolutionary theatres in Moscow with the presentation of the play, Dark Power, by S. Buyannemekh where they earned high praise. After the Moscow Olympiad, they staged a number of new realistic revolutionary plays: Among Three Hills of Sorrow, by one of the founders of contemporary Mongolian literature, D. Natsagdorj; The Brave Commander-in-Chief Sukhe Bator, by the famous writer, S. Buyannemekh; and Struggle, by D. Namdag.

Apart from national plays, the Mongolian theatre presented world classics and Soviet plays, and the introduction of these works to the people played an important role in developing theatrical culture.

In 1930, the play, The Government Inspector, by the famous Russian writer Nikolai Gogol, and in 1937, La Fuente Ovejuna, by the Spanish writer, Lope de Vega, were introduced to the Mongolian public.

Since 1950, plays by William Shakespeare, Friedrich Schiller, Berthold Brecht, Maxim Gorky and Mikhail Sholokhov have been staged.

There are now many theatres such as the State Drama Theatre, the Children's Theatre, the Puppet Theatre, The State Theatre of Opera and Ballet and a number of musical drama theatres that work in the rural areas.

During the last few years, amateur artists' theatres have been founded on the initiative of amateurs throughout the country and they play a significant role in the life of the people.

Thus, the contemporary Mongolian theatre has become one of the favourite cultural pleasures of the people.

Dancing

Since ancient times, the Mongolians have had a gift for the dance, and in the Imperial Court of Kidan there were many dancers. In the thirteenth, fourteenth and fifteenth centuries, at the court, there were dance performances which imitated animals and birds such as the Black Grouse and The Crane, which later became traditional. When Mongolians dance, they employ many different facial expressions and chest movements. This is the traditional nomad style of dancing. Male and female dancers have different styles. The women dance with elegant and refined gestures and move in a flowing manner while the men jump, creep and climb in their dances. The dances 'Agsal' and 'Bielgee' are still performed and preserve the traditional art of the ancient Mongolian dance. The costumes are
6. Traditional dance. The Mongolian State Ensemble of Folk Songs and Dances.
7. A secondary-school class. [Photo: Montsame.]

8. Gymnastic class in a kindergarten in the Mongolian capital.
Development of new forms of art

colourful and beautifully decorated. New Mongolian dance, based on the traditional and classical styles, is developing.

There are a number of minorities such as the Torgoots, Bayads, Dorvods, Buriads, Zakhchins and Uzemchins who have their own dances which are studied and performed. Mongolian dancers successfully take part in festivals of world youth and students, with dances such as ‘Khar Khorum’, ‘Khilen Khar’ and ‘Uelzoor’ which have won gold and silver medals.

In the first years of the revolution, amateur artists were trained to be professional dancers. In 1950, the secondary school of dance and music was established and played an important role in training young dancers. After encouraging traditional techniques, classical ballet was developed with great success. "Our Co-operative" was the first Mongolian work to combine song and dance on the stage.

The presentation of classical ballets influenced the development of Mongolian ballets. When in the mid-1950s, "The Fountain of Bakhchiserai" was staged, it gave a great impetus to staging world-famous classical ballets. National ballets were created and became popular. At the end of the 1950s, there were such ballets as "Gankhuyag", by the people’s artist, S. Gonchigsumlaa, and "A Flower among Sage Bushes", by E. Choidog. Professional ballet dancers are trained in the Soviet Union. However, Mongolian ballet is young. The repertoire includes Tchaikovsky’s "Swan Lake", Rimsky-Korsakov’s "Scheherazade", Gounod’s "Walpurgis Night", Dargomyjsky’s "Mermaid", Delibes’s "Coppélia" and Yarullin’s "Shurale". Our young dancers successfully participate in international ballet competitions.
Protection of the cultural heritage

Mongolia is rich in ancient historical monuments and cultural relics, which are well maintained by the people.

The ancient monuments and priceless items of culture inherited from the past are of great value for scientific study and represent a unique legacy to the people. For this reason, the government pays special attention to popularizing, preserving and restoring them. For example, as early as 1941, the Presidium of the Great People’s Khural adopted a Statute on Preservation of Ancient Monuments and other items related to National History. For almost twenty years, the statute played an important role.

During this period a great deal was achieved by local, regional and central museums and archives in collecting items of historical value, putting them under state control and protection, and prohibiting unauthorized excavation of historical sights, ruins of ancient towns, tombs, human settlements, etc.

In 1970, the Great People’s Khural of the Republic issued a law on Protection of the Old Cultural Relics of the Mongolian People’s Republic.

Among other things, the law stated that: ‘All items in possession of state, co-operative and non-governmental public organizations and individual citizens, which represent a valuable product of intellectual and gallant labour by the people are considered as the cultural heritage and wealth of the nation and strictly protected by the law of the Mongolian People’s Republic.’

The most numerous historical relics include examples of old architectural monuments, streets, squares, stone figures and tombs, rock paintings and graves, handicraft articles, folklore, fine art, sculpture, the best works of literature, theatrical, musical and folk-dance performances, old manuscripts, books, etc.

Every state, co-operative and non-governmental organization and every citizen is requested to comply with the legal provision of registering and protecting every item of historical and cultural value in their pos-
Protection of the cultural heritage

session. The Ministry of Culture of the Mongolian People's Republic as well as the Executive Committees of the People's Khural of aimaks, cities, towns and somons, are entrusted with the duty of monitoring the collection, registering and controlling of historical and cultural relics, and organizing their protection.

Individuals who help to discover such items are encouraged with special rewards; the unauthorized sale or presentation of the objects to foreigners or foreign organizations, or their conveyance across the frontier is strictly prohibited.

Particular attention is given to the protection and preservation of works of art in their original form, and for this purpose, a special government body has been set up. There are a number of well-known historical sites, namely: the cave of Gurvan Tsenkher; the remains of the Uigryrian settlement, Khar-Balgas (eighth to ninth centuries A.D.); the eighteenth-century Gunjiin Sum Monastery (Monastery of the Princess); the remains of the ancient Mongolian capital city Khar-Khorin; the ruins of the city wall of Khar-Bars Khot (tenth to eleventh century A.D.); the monastery of Tchoizhin Lama, the Buddhist monasteries of Undur-zhagraisag and Amar-Bayasgahan; the stone monument of Toniyuqueg with Turkic writings (eighth to ninth century, A.D.); Erdene-Zuu; the Green Residence of the Bogdo-Khan; the ruins of Prince Tsogto's palace; etc.

The government pays special attention to discovering, classifying and preserving the great cultural treasures of Mongolian and other Asian ancient manuscripts, making them available to scientific research workers all over the world, republishing and distributing them among the people. Among these manuscripts are such famous literary works as the Secret History of the Mongols, Geseriada, Djangar and others.

In the museums and libraries many valuable manuscripts and books are kept for studying the origin and development of the Mongolian art of dancing, folk-music and fine art.

In Mongolia today careful attention is given to the preservation, not only of ancient articles of artistic and historical value, but also to those of modern history. For instance, special care is taken of the revolutionary legacy of the founders of the contemporary state and party, their writings, original documents and personal belongings as well as those of modern writers, artists, famous composers, etc.
Cultural development is carried out in various ways in accordance with specific features of the development of the Mongolian People's Republic and cultural, scientific and educational organizations play an important role.

At the beginning of the people's revolution, the cultural development of the country had to face up to difficulties, for people had not yet got rid of their old habits, and the Buddhist lamas and monasteries still had much influence. Therefore, the main attention was given to overcoming the domination of the lamas' religion in intellectual life, to exposing the nature of religion to the people and to training them in the spirit of revolutionary ideology by means of culture, art and education.

From 1920, the founders and representatives of the new culture went to the large monasteries and other religious establishments to acquaint people with the new culture. Moreover, they gave performances in streets and squares, explaining the policy of the party and new society and bringing new culture to people.

Some difficulties were encountered in spreading culture, because the country has vast territories and the somons and settlements were far apart.

Cultural development was greatly helped by the national intelligentsia, the Party, members of the Mongolian Revolutionary Youth League (MRYL) and amateur artists. From 1920 to 1940, a campaign on developing the new culture was launched on a nationwide scale. The Party, youth-league members and artists set up amateur circles and societies, which brought new culture and awakened the revolutionary consciousness of the people. Thus, revolutionary culture and arts became an ideological combat instrument from their foundation.

Since 1940, forms of cultural development have increased and their content has been enriched. Cultural and arts teams, one of the main vehicles for spreading the new culture, regularly tour the towns and rural regions to
Dissemination of culture

give performances and to acquaint the people with the events of cultural life.

In the 1960s and 1970s, new forms of cultural services such as touring teams, cassette-recorded editions of magazines, social and intellectual clubs, etc., were developed.

Touring teams of the aimak theatres and ensembles and mobile cinema trucks go to the somons and settlements to give performances and lectures on culture and arts and to organize exhibitions, film-shows, etc. A number of mobile cultural units are widely used for spreading culture.

Important cultural services consist of lectures, meetings, parties and talks, propagating achievements of cultural development and new works of literature, art and culture and masterpieces of internationally known artists.

Poetry festivals, days of literature, exhibitions and sales of new literature are held in industrial enterprises, somons, co-operatives and state farms, at which poets and writers meet readers.

Film festivals and three, seven or ten days of films in rural areas, meetings of film-makers and actors with the public, and 'film-concerts' help the rapid spread of the cinema.

In recent years the country has attached a great deal of importance to spreading classical culture. Industrial enterprises, management and public organizations, jointly with theatres and palaces of culture, organize concerts and lectures, spread culture and art and, moreover, increase the people's labour activity.

Under the programmes of cultural co-operation with foreign countries, Mongolia regularly holds exhibitions of paintings, drawings, applied art and photographs of foreign artists, and of masterpieces of world famous artists.

Famous ensembles, groups and artists are also invited to tour the country.

The national mass media play a great role in spreading culture and popularizing new works in culture and the arts in their cultural news columns. The country issues a newspaper, Utga zohiol urlag (Literature and Arts), the magazines Soyol (Culture), Tsog (Spark), Durseleh urlag (Imitative Art) and others.

A number of works on culture and the arts have been published. People who actively promote the development of culture are awarded Disseminator of Culture and Principal Worker for Culture badges, and given the title, Honoured Worker for Culture.
There were few periodicals in pre-revolutionary Mongolia, and those that existed were mouthpieces of the colonizers’ policy and their efforts to draw the country into their orbit.

The Mongolian revolutionary press began with the political leaflets brought out by the revolutionaries, led by D. Sukhe Bator.

Early in the history of the Mongolian People’s Party (later renamed the Mongolian People’s Revolutionary Party) pamphlets were used to publicize its policy and to guide the people in the revolutionary struggle.

The first Mongolian revolutionary newspaper, Mongolyn Unen (Mongolian Truth) was established on 10 November 1920.

Mongolyn Unen bore on its front page the watchwords, ‘Workers of all countries, unite’ from the Communist Manifesto by Marx and Engels. Before the victory of the people’s revolution, Mongolyn Unen was a mighty weapon in the struggle of the revolutionaries against foreign invaders and their allies, the local feudal lords. It called the Mongolian people to a struggle for liberation, publicized the tasks of the Mongolian People’s Party and served as an ideological centre, organizing revolutionary activity.

After the victory of the people’s revolution in July 1921, Mongolyn Unen was renamed Uria (Appeal). Immediately after the revolution (in 1922), Uria, the organ of the Party and government, jointly with the Mongolian Telegraph News Agency launched a twice-weekly paper, Hurangui Setguul (Review). The Mongolian News Agency was founded in July 1921.

Uria was subsequently renamed Niisleliyn Shine Sonin (News of the Capital City) in 1923 and Ardyn Erkh (People’s Power) in 1924. These changes were to some extent connected with the Party policy at that time and with current priorities. For example, in 1924 the old feudal state
Press, radio and television

machinery was broken up and replaced by popular government. Work was intensified everywhere to strengthen the people's power. In line with this, the Party named its newspaper Ardyn Erkh.

Mongolyn Unen, Uria, Nisseliyn Shine Sonin and Ardyn Erkh, which were published in the period of preparation and achievement of the Mongolian People's Revolution, played an important role in disseminating the ideas of the 1917 Russian Revolution and deepening the national liberation movement against imperialism and feudalism.

In 1925, the national daily, Unen (Truth), the organ of the MPRP Central Committee and the Mongolian Government was founded; today it is the most authoritative newspaper of the Party and people. Another national Party periodical is the Namyn Amdral (Party Life) magazine.

A newspaper, Ardyn Zereg (People's Soldier), was published for Mongolian servicemen by the Political Department of the Army between 1924 and 1930. In 1930, the army newspaper Ulaan Od (Red Star) was established. Zaluuchuudyn Unen (Youth's Truth) for young people and the Mongolian trade union's Khudulmur (Labour) began publication the same year and Pioneryn Unen (Pioneer Truth), in 1940.

There are many specialized newspapers, such as Utga Zokjiol Urlag (Literature and Art), issued by cultural, art and literary organizations, Nairamdlyn zam (The Road of Friendship) printed for railwaymen, Shine Khudoo (New Countryside) for agricultural workers and the financial Ediyn Zasag (Economy). Moreover, since 1944, all aimaks have had their own newspapers. The first Mongolian revolutionary magazines, Mongol ardyn nam (Mongolian People's Party; the magazine of the MPRP Central Committee) and Manai zam (Our Road; the magazine of the Central Committee of the MRYL), started publication in 1922/23. These two magazines are now published under the titles, Namyn Amdral (Party Life) and Zaluui ui (Youth). The children's magazine Zalgarnzhlagch (Younger Generation) has been published since 1920 and another magazine, Pioneer, since 1940. The first social, political and literary magazine, Mongol Ardyn Undesnii Soyolyn Zam (The Road of Mongolian National Culture), began publication in 1930. Since then, the magazine, Soyolyn Temtsel (Cultural Revolution), and a number of other periodicals for teachers have been issued. In this way, the revolutionary socialist press is being consistently developed.

There are now a number of major social, political, cultural and scientific periodicals including: Mongol Uls (Mongolia) in Russian and English; Ediyn Zasag (Economy); Ardyn Ter (People's State); Erual Mend (Health); Surgan Khumuujuulegch (Teacher); Shinjlekh Ikhaan Amdral (Science and Life); Sotsialist Khuul Es (Socialist Law); etc. The number of subscribers increases every year.

The state pays great attention to improving the content and design of the Mongolian press and providing publishing houses with highly skilled workers and the necessary modern equipment.
Press, radio and television

There are many other magazines for different branches of the national economy and professional trends; for example, Zaalgamzhlagch (Younger Generation) and Ouyn tulkhuur for children, the magazines Tsog (Light) and Soyl (Culture) for art and cultural workers and the magazine Sotsialist Khedee ash akhuyi (Socialist Agriculture) for cattle-breeders and agricultural workers.

Every aimak and town in the country has its own periodicals. Several newspapers and periodicals appear in Russian, English, French and Chinese. They give news of the achievements of the Mongolian people in all spheres of social life to readers in forty countries.

Sixty years ago, the foreign usurers issued one newspaper in Mongolia in order to propagate their aims and policy. Today in socialist Mongolia, there are seventy different newspapers and periodicals with a circulation of 1.5 million. Each family subscribes to from four to five newspapers and magazines.

The Marxist-Leninist ideology, adherence to party principles, the national and mass character of the Soviet press and its sense of urgency and objectivity, have always been, and still remain, a vivid example to the Mongolian press which has received the constant attention of the Party since the day of foundation of the MPRP and the people's government.

Radio and television

Before the revolution, Mongolia had neither a broadcasting organization nor the proper technology. The Party and government therefore paid special attention to the development of radio from their first days in power. On 1 May 1931, the Mongolian radio broadcast for the first time. At the outset, it transmitted only twice a week; now it broadcasts every day.

In the first days of the people's revolution, the Mongolian state, co-operative and public organizations set up a joint-stock fund for establishing a national broadcasting service. In addition, a joint-stock Mongol Radio company was established by these organizations.

The public actively contributed to this venture by donating money. A number of voluntary societies calling themselves Mongolian Friends of Radio sprang up.

There were no trained personnel at that time in Mongolia. Experts were invited from the Soviet Union to train staff and some people went to learn the necessary skills in the Soviet Union.

In 1933, the Mongolian People's Republic and the Soviet Union signed a treaty to establish a national broadcasting network. The following year, the construction of radio stations in various regions of the country began with Soviet assistance. Later in the year, the Mongolian radio officially started its broadcasts.

The importance of radio at that time can hardly be overestimated,
because it informed the people of what was happening in their own country and abroad (illiteracy had not yet been eliminated).

The national broadcasting service increased during the period of socialist construction. Between 1946 and 1951, people in all regional centres, and in 1954, in all villages, could listen to the radio. In 1960, experts drew up a map showing the audibility of the station. Since 1970, it has been possible to receive national radio broadcasts practically everywhere in the country.

It was an uphill task to establish a national broadcasting network so rapidly in such a vast country as Mongolia. The programme, adopted at the MPRP Fifteenth Congress in 1966, emphasized the need for a steady expansion of sound broadcasting and television. On the eve of the fiftieth anniversary of the great October Revolution in 1967, the Soviet Union built for Mongolia a modern television centre, which marked the birth of television in the country.

The national television service now uses modern mobile television vans, video-recorders, etc. It has a 300-square-metre studio. People in a number of provinces can now watch national telecasts through a system of repeater stations. With the emergence of advanced electronic technology, such as ENG, broadcasting in Mongolia can progress still further.

Television programmes are relayed from Ulan Bator to the rest of the country via land lines. Viewers nearly everywhere in the country can also watch television programmes from Moscow via the Orbita satellite communication system. Ulan Bator Television broadcasts two programmes. At present one in four people in Mongolia can listen to the radio and one in seven can watch television.
Solution of the religious problem

From ancient times, both Shamanism and Buddhism were practised in Mongolia. As regards the spread of religion, the policies of the Mongolian emperors differed. In particular, some of the ruling feudal lords tried to use religion in their attempts to unify politically the scattered state. Manchu aggressors also used 'yellow religion' in their policy of colonization of Mongolia. The 'yellow sect' of Buddhism originated in Tibet and was preached in Mongolia. Monks who came from Tibet began to translate *sutras* and treatises on Buddhism from Tibetan into Mongolian and to spread Buddhist thought in the Tibetan language. They began to establish many monasteries, temples and shrines, to make statues of Buddha and print books by xylographic means.

The 'yellow sect' of Buddhism exerted a reactionary influence on the history of the Mongolian people. It was one of the main factors that brought pre-revolutionary Mongolia to the brink of destruction, blocked the creative force of the people, poisoned their minds and disgraced cultural life for hundreds of years. In fact, Buddhism functioned for the feudal state as an ideological means of strengthening its oppression.

Even after the people's revolution, for a certain period, the 'yellow sect' of Buddhism did not lose its powerful influence among the population. From the very beginning, higher ranking lamas (monks) did not recognize the revolution. Experience showed that purifying the spirit of the people and drawing them away from the religious influences that had been strong for hundreds of years was not something that could be done at a stroke, but neither was it possible that thousands of men should continue to live in monasteries as monks, separated from creative labour and civil life, as this would hinder the development of the productive forces. At the same time, it was an obstacle to strengthening the defence force, to the growth of the population and the development of culture and science. Moreover, the counter-revolutionary activities of monasteries and temples increased and revolts were arranged by the higher-ranking lamas. During the first stage
Solution of the religious problem

of the revolution, the People's Government pursued the following policies on religion:

The separation of religion from the state whilst guaranteeing freedom of worship.

The limitation of the privileges of the higher-ranking lamas during the process of democratic change in the country, followed by their liquidation as a class, and the solution of the problems of monasteries and temples which constituted one of the largest institutions of the feudal state.

The pursuance of a policy towards the monks which distinguished between their ranks, and gradually freed the poor class of lamas from church influence and drew them into socially useful labour.

Freedom of worship was guaranteed by the First Constitution of the Mongolian People's Republic approved in 1924. In 1934, thousands of school-age children still studied at monasteries as disciples, and their number was increasing. In view of this, the people's government took measures to send them all back to their homes and to enrol them in secular schools. However, serious difficulty and resistance were encountered. By the end of the 1930s, children's education in monasteries had stopped for the most part and thus the future possibilities of increasing the number of monks had been completely eliminated by 1937-39. Nevertheless, a few men who were already over 18 at that time were still becoming monks to avoid being engaged in social labour or being enlisted.

Because of this, the government pursued a class-distinction policy towards lamas and gave orders that the common people were to take military tax from those lamas who were of military service age and to mobilize them if necessary. As a result of these measures, the number of monks aged 18 was sharply reduced and, later, completely eliminated. Pursuing the policy of class distinction towards lamas, measures were taken to attract poor monks towards the government and the workers.

According to their class origins, poor monks were closely linked with the working people and were descents of arats (herdsmen and farmers). During the first stage of the revolution, poor lamas were interested in civil life and opposed the exploitation of higher ranking lamas. They could not easily leave monasteries because of their religious superstitions and social customs and thus were under the influence of the monasteries' administration and economic power. Therefore, important measures were taken concerning them. From 1935, lamas at monasteries were taught how to read and write the Mongolian script. The literate lamas became familiar with the policy of the government and with science, and began to be aware of the reactionary influence of the monasteries.

Poor lamas were given modern medical aid, and those who were interested in being engaged in socially useful labour and working in branches of the national economy were given economic assistance, and were either exempt from all taxes or paid reduced taxes. Thanks to these measures,
the poor lamas' class-consciousness improved. They had working-class origins and had experienced all kinds of hardship and difficulties, and had been exploited. Moreover, the poor lamas discovered the injustice of the higher-ranking lamas and the essence of the counter-revolutionary revolts, and many of them left the monasteries to do socially useful work.

In the period from 1936 to 1938, 30,000 monks left the monasteries as against 10,000 in 1936. As thousands of lamas became laymen from 1936 to 1940, the majority of the monasteries were closed.

Having broken free from the monasteries, the poor and lower-ranking lamas were provided with jobs, not only in private households, but also in industrial enterprises as workers, or in co-operative associations as members.

In 1936, 120 artels were founded for poor lamas who became laymen, where they worked on a voluntary basis.

For higher-ranking lamas, government policy was quite different. First, the people's government took measures to liquidate their economic exploitation, to increase state taxes on their private ownership and cattle by 50 per cent, to take special taxes from those who had large incomes from donations, and to impose military taxes upon them.

Higher ranking lamas opposed the political, economic and moral measures taken by the People's Government and they arranged various counter-revolutionary activities.

The counter-revolutionary revolt in the 1930s was their last attempt at reactionary activities and covered a few aimaks. It was utterly defeated. The properties of higher-ranking lamas and monasteries, which had been amassed through exploitation of the working people, were confiscated. Some of these properties were given to industrial enterprises, schools and military services, while monastery buildings were given to modern hospitals, schools and to trade organizations. Confiscated cattle were given to the poor arats.

In Mongolia the social and class roots of religion were destroyed thanks to the above-mentioned measures, which were intended to educate working people in the materialistic outlook.

The way of solving religious problems in Mongolia was different from that of some other developed countries. Bearing in mind this specific difference, the people's state solved the religious problem successfully and thanks to the fact that they handled it with confidence in a historically brief space of time, the ideological consequences and influences were eradicated rapidly when compared with some developed countries. Right and proper solutions of the problems concerning lamas and monasteries were of great importance for the further development of the country. It is stated in Mongolia's Constitution: 'Religion in the MPR is separated from the state and school. Citizens of the MPR are granted freedom of worship and freedom of anti-religious propaganda.'

The people's state does not interfere in the internal affairs and activities of churches, and humiliation of the rights of clergy and believers in faith and worship is prohibited by law.
Solution of the religious problem

Nowadays, lamas in Mongolia sympathize with, and support the people's democratic system. Lamas and monasteries play an active part in consolidating peace throughout the world. Clergy in Mongolia have equal rights with all citizens of the country (for example, to participate in elections). The headquarters of the Asian Buddhist Peace Conference is in Ulan Bator, the capital city.
Cultural relations

The Mongolian People's Republic considers that the aim of cultural co-operation with foreign countries is to enrich the progressive cultural traditions and heritage with a new content, to study the achievements of the culture of the Soviet Union and of other socialist countries, and to acquaint the Mongolian people with these achievements.

Much attention is paid to extending and strengthening cultural relations with the Soviet Union and fraternal countries, as well as all other countries, in acquainting the people with the achievements of world progressive culture and in making Mongolian cultural advances known to the world. The Mongolian People's Republic has concluded programmes for cultural co-operation with the Soviet Union, members of the socialist community and other countries. These programmes cover various fields such as culture, literature, art, science, public education, radio, the press, etc. It makes it possible to exchange experiences and to familiarize the people with the culture of other countries.

At the end of the Second World War, the Mongolian People's Republic had so far only co-operated with the Soviet Union in the cultural field. After the establishment of the world socialist community, the cultural relations of the country extended and have assumed an international character.

In the past few years, Mongolia has worked according to a five-year plan for cultural co-operation with the Soviet Union, Bulgaria, Hungary, the German Democratic Republic, Poland, Czechoslovakia, Romania and Cuba. This plan covers many spheres such as culture, art, literature, science, public education and the mass media. Having such an agreement is of great political, ideological and educational importance in the mutual exchange of experiences.

During recent years, Mongolia has carried out intensive international cultural activities such as exchange of representatives of culture, science and art, and artistic groups, thus extending relations with progressive international organizations and individuals.
Cultural relations

During the last three years alone many artistic groups from the Soviet Union, as well as the variety ensemble of Hans Jurgen Beyner from the German Democratic Republic, the political song-group from Poland, the Istochnik variety group from Czechoslovakia, the People’s Army Ensemble of Poland, the Muzesh Ensemble from Romania, the Dam Shan Ensemble from the Socialist Republic of Viet Nam and the Song and Dance Company of the Lao People’s Democratic Republic have visited Mongolia. Also, during the above-mentioned period, the artists of the Folk Song and Dance Ensemble, the People’s Army Song and Dance Ensemble, the Mongolian Circus, the State Drama Theatre, the State Theatre of Ballet and Opera and the State Children’s Theatre have visited the fraternal socialist countries.

In past years, various exhibitions from more than twenty countries of the world have been given in Mongolia, and about twenty Mongolian exhibitions have been arranged in other countries. Mongolia is successfully taking part in the ‘Friendship’ international circus programme and in the contest of variety singers which traditionally takes place in Ulan Bator every year.

The organization of Days of Culture within the socialist countries, which became a tradition in the last few years, makes a great contribution to the development of art and cultural co-operation as well as to the development of socialist internationalist culture. In recent years, the Days of Culture of the Republic of the USSR have been organized in Mongolia, and Mongolian cultural days have also been held in the Soviet Republics almost every year. The Mongolian people made the acquaintance of the great achievements of culture and art of the nationalities of the USSR when the Days of Soviet Culture were held, dedicated to the sixtieth anniversary of the great October Socialist Revolution.

The organization of the Mongolian Days of Culture in the Soviet Union (in 1976), in Bulgaria and Angola (in 1979) became great events in the history of Mongolian cultural development. It was clear that this was one of the most important measures for the rapprochement of the culture of fraternal countries with common aims and ideology and for the strengthening of friendship.

The First Festival of Mongolian–Soviet Youth was held in 1967 in Manjerok, the Altai region of the Soviet Union, the Second Festival in 1968 in Honda village, Sukhe Bator in Mongolia, the Third Festival in 1970 in Tashkent, the capital city of the Uzbekistan SSR, and the Fourth Festival in 1971 in Ulan Bator.

Seventy to eighty per cent of the participants in the Festival of Youth of the two countries were members of artistic groups, and 20–30 per cent were sportsmen, artists, writers, lecturers, heroes of state and heroes of labour, students, front-ranking young workers, cattle-breeders and scientists. The artistic and amateur performances, sports events, seminars, meetings and lectures on current socio-political, scientific, cultural, educational and youth questions were very useful. Meetings with veterans
Cultural relations

and the exchange of experiences also gave fruitful results. The Mongolian-Soviet Youth Festival was, incidentally, the first of its kind in the socialist countries. Since then, Mongolia has taken part every year in film festivals, meetings and exhibitions organized by the socialist countries and the international community. It has regularly participated in the international film festivals held in Moscow, Tashkent, Kraków and Karlovy Vary.

Another way in which Mongolia co-operates culturally with other countries is in the establishment of relations with the cultural and educational institutions of the Soviet Union and the various socialist countries. For example, the State Ballet and Opera Theatre has direct relations with the Ballet and Opera Theatre of Novosibirsk; the State Dramatic Theatre with the Hotsa Namraev Dramatic Theatre of Ulan-Ude, USSR; the Music and Ballet Secondary School with the Music School of the Tchaikovsky Musical Institute; the Fine Art Secondary School with the Drawing School named after the year 1905; the Mongolian Fine Art Museum with the Oriental Art Museum of the USSR; and the Museum of Mongolian Revolution with the Museum of Revolution of the USSR. The Palace of Culture of Umnu-Gobi aimak has direct relations with the Bakhor ensemble in the Uzbek SSR.

Cultural relations with the socialist countries play an important role in eliminating cultural and educational backwardness and in training skilled national cadres.

Eighteen thousand Mongolians have succeeded in becoming engineers, teachers, doctors, agronomists, or economists in universities and institutes of the fraternal countries and about 90 per cent of them graduated in the Soviet Union. More than 3,000 Mongolian girls and boys are now being trained in about 100 different professions in the Soviet Union.

Training in the Soviet Union is very useful, as the students acquire high-level qualifications and gain rich experience in the fields of culture and science. One form of Mongolian-Soviet cultural co-operation is to send specialists in different fields of culture and art to the Soviet Union to study in detail for a short period, the achievements, experiences and progressive methods of modern technology, science, culture and education, and to apply them to the specific conditions of their own country.

The MPR Academy of Sciences and all the scientific research institutes have maintained close contacts with scientific and research institutions in the USSR and other fraternal socialist countries and have developed fruitful co-operation with them. Mongolian scientists effectively co-operate with Soviet scientists in the fields of social, economic, agricultural, medical, technical and natural sciences.

Mongolian physicists in co-operation with scientists from the USSR and other fraternal socialist countries have been taking part successfully in the research work of the Joint Nuclear Research Institute in Dubna.

The Institute of Physics and Technology of the MPR Academy of
Cultural relations

Sciences with the assistance of Soviet scientists have scored considerable successes in the field of nuclear research.

According to the Interkosmos programme, the MPR Academy of Sciences in co-operation with the USSR Academy of Sciences have organized joint research expeditions in the fields of geology, biology, palaeontology and history.

Mongolian scientists also co-operate with scientists from the German Democratic Republic in the field of solid physics and the spectrum, with Bulgarian scientists in the field of economy and pharmacology, general and experimental biology, with Polish scientists in the field of sociology and palaeontology, and with Czechoslovak scientists in the field of botany.

The Mongolian People's Republic pays much attention to cultural co-operation with the developing countries, particularly those that follow the socialist direction of development. Mongolia's experiences in non-capitalist development and the objective laws of its socialist cultural development are of great interest to these countries. Mongolia now maintains cultural relations with some twenty developing countries in Asia and Africa, and co-operates with them on the basis of agreements and one- or two-year plans. It co-operates with them by means of the exchange of art groups, fine art and photographic exhibitions, films and books as well as the exchange of journalists and representatives of science and art.

The State Folk Song and Dance Ensemble of Mongolia has visited such countries as Afghanistan, Laos, Algeria, Guinea, India, Sri Lanka, Egypt and Burma. Moreover, during the last ten years, Mongolia has held photographic exhibitions in more than twenty countries of Asia and Africa, and hosted about thirty representatives of culture and art from these countries.

Mongolia pursues a policy of developing cultural co-operation with the capitalist countries having different socio-economic systems, which adhere to the principles of peaceful coexistence. It is now developing relations in certain fields of culture with such capitalist countries as France, Italy, Finland, Switzerland, Turkey, Japan and the United Kingdom. Besides popularizing Mongolia's economic and cultural achievements, there is an exchange of exhibitions, films, records, books and magazines with these countries. Thus, Mongolia is intensively expanding its cultural relations with many countries of the world.
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