

HAILGAN!



(THE STRUGGLE)

ORGAN OF THE SOMALI
REVOLUTIONARY SOCIALIST PARTY

♦ **SOMALIA AND THE YEAR
OF THE CHILD**

♦ **Women's Struggle: A World
Wide Perspective**

♦ **Mythology and history of
social consciousness**

♦ **is there an African Philosophy?**

Struggle to
learn, in order to
learn to
struggle better

HAILGAIN

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CENTRAL COMMITTEE
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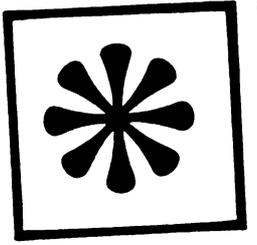
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EDITORIAL NOTE



THE PROCLAMATION ON AMNESTY

The Political Bureau of the Somali Revolutionary Socialist Party issued an important proclamation on amnesty following its meeting of March 24, 1979. During the session the Political Bureau received the numerous applications requesting forgiveness sent in by members of the Somali Community living abroad. The Political Bureau also took into full consideration the problems and difficult conditions encountered by the Somalis who have left the country illegally.

Given these and other considerations, the Political Bureau decided to grant full amnesty for all Somalis who have run away from the country on political or other illegal grounds. Any such element is free to return to the country knowing that he or she has been forgiven any illegalities he had committed previous to, and as a consequence of running away from the country.

This timely decision has received wide acclaim from the Somali people inside and outside the Republic. Messages of gratitude and congratulations have poured in from Somalis everywhere.

A number of those who left the country illegally did so as a result of being ignorant of or misled about possibilities of a better life abroad. Thus, as soon as they set foot in foreign countries and encountered the multiple difficulties of living away from home, they began to regret the decision they had taken blindly. A number of them are young students who hoped to find better opportunities for education abroad. A few of them did obtain an education and wish to return home to serve their country and their families, others have failed miserably in their efforts and have resolved to return. A number of such elements are former civil servants and public officials who left the country as a result of political grounds, legal and administrative issues or purely personal (family) reasons.

In any case, a great number of them sent back petitions asking for forgiveness and the general amnesty proclamation is partly a response to their requests and those of their relatives, friends and representatives within Somalia.

Is the spirit of forgive and forget implied in this amnesty proclamation a unique phenomenon? Defini-

tely not, the Somali Revolution has on several occasions in the past proclaimed generous offers of pardon and forgiveness.

We all know that political and even criminal prisoners are pardoned and freed regularly during the ceremonies that mark Revolutionary Day on October 21st of each year. This regular event has provided countless political and criminal wrongdoers with the opportunity to make amends with their past and to start life anew.

On October 21st 1978, for example, over one thousand such prisoners were pardoned and freed.

We also recall that the members of the previous neo-colonial regimes who had been imprisoned following the October 21st 1969 Revolution, had been freed and pardoned by 1973 and that many of them have since rejoined public service, some of them holding positions of very high responsibilities.

Since 1969, the Revolutionary Government has indeed enacted strict laws and meted out numerous punishments in the effort to transform Somalia from neo-colonialism towards socialism and self-reliance. Some of these laws might appear unnecessarily harsh and restrictive, at times the procedures for implementing them might have worked imperfectly, leaving a great deal to be desired.

Nevertheless, the Somali Revolution has consistently manifested its genuine concern for human rights, its profound respect for national reconciliation and national unity.

This general proclamation on amnesty marks another important milestone on the path of revolutionary transformation based on national reconciliation and unity.

Political, Economic and Social Affairs



WOMEN'S STRUGGLE : A WORLD WIDE PERSPECTIVE

By: Abdirahmen Hassan Elmi

In spite of the fact that science and technology have achieved great and effective successes in the middle of the 20th century a concrete solution has not been reached on many matters, above all in the field of social affairs. The biggest problem waiting for solution is the condition of wo-

men who are estimated to constitute half of the world population and a third of world man-power resources.

As a matter of fact, women take a prominent role in the development of social life in many states; at the sametime in many countries they are living under oppression, and inequality between men and women in rights and duties has caused backwardness to women and society in general.

Thinkers and philosophers of the world have time and again discussed and written about women and their condition in the society and disagreement on this issue have been many and various.

The Marxist point of view has linked the solution of the question of rights of women with the struggle of the international working people for liberation and social progress.

Furthermore, scientists of socialism have proved that in a society where there is no private ownership of the means

of production, no exploitation of a class by another and where the people are equal to work on production, in such a society women could truly be emancipated from centuries old oppression and backwardness. And could play a prominent role in the moral and material development of their society.

August Belbel (1840-1913) the founder of the German Socialist Democratic Party, and a Marxist thinker, wrote in 1879 a treatise on «Women and Socialism». He proved that Family relationship is always linked with the change of the mode of production. Accordingly, the social inequality between men and women has its roots in the appearance of the private ownership. At the particular period the existing

social systems stubbornly denied women's rights and favoured the continuation of oppression».

For instance, in the primitive socio-economic formation people lived in natural and communal equality and there was no social inequality whatsoever. But the transition from primitive mode of production and the beginning of the slavery mode of production (when the private property came into being) and when human society passed the stage of hunting and gathering of wild fruits, then started class disparity and exploitation. Women emancipation apart from being an integral aspect of class struggle is also linked with the specific struggle to be waged by women.



HISTORICAL CAUSES OF INEQUALITY BETWEEN MEN AND WOMEN.

Obviously, the answer to this question is rather difficult and topical and critical debates regarding this issue are going on. Hence, despite the fact that the question is difficult, the task of delving deeper into it is absolutely relevant.

As has already been stated inequality between men and women was, by and large, engendered and aggravated by the appearance of private ownership of the means of production.

But historically speaking the first division of labour was that between men and women and that contributed to the inequality between them. Due to the development of the means of production the social division of labour appeared. Division between mental and material labour, and there was a change in the needs of the individual.

Therefore, to get one's food under conditions where the instruments of labour were still primitive, physical labour and mainly manual labour, became a matter of necessity and that kind of labour was mostly done by men. For this reason the matters below laid down resulted from this fact:

1. Some aspects of labour done by men induced growth in the physical strength of men Vis-a-Vis that of women and generally men become more developed than women. This is in accordance with the findings of Engels: «Labour takes a great part in the development of physical structure and the growth of the human personality».



2. Men became essential for the family in the production of food, and surrounded themselves with awe and reverence higher than that of women and accordingly assigned women the supposedly lower activities in the home. The essence of this view is that private property first came into the hands of men, and for that reason women became the oppressed.

It is worth underlining that at the beginning men possessed wealth and the economy of the society and that vested property rights in the men.

3. In former socio-economic systems people were always in constant wars and plundering of the defeated groups and tribes was natural. Women did not participate in these wars and they used to be left to become the body of the Victorious in the war. More often than not the homely chores of taking care of the house and children took to much of the women's time.

4. In the ancient times when a man married a girl he had to pay food, livestock and other forms of wealth that he

could afford. The main reason behind that was to buy the girl's labour which he now possessed. And it was due to this that the number of livestock paid was in proportion to the strength and ability of the married girl.

Due to the transformation and development of the society, only the form changed from buying the girl as such to an honour and respect for the family of the girl, but the essence of the system remains the same.

The old system had the natural effect on compromising women's prestige and besides contributed to the continuation of women's inequality with men.

Moreover, as long as family line is derived from father which ever girls the boy marries, the offspring remain with the family of the father.

An exogamous form of marriage, however can have the natural effect of leading to a women's children belonging to a tribe hostile to the women's tribe.

5. In former socio-economic formations the reasons behind why the boy and the girl did not get an equal share in inheritance were due to the following.

a. The boy carried the name of the family.

b. The boy participated in wars that brought wealth to the family.

The socialist point of view is that social emancipation of the working class is closely connected with women emancipation. Lenin, speaking on the issue had pointed out «Proletarian emancipation will be incomplete without a corresponding emancipation for women» And this is similar to the idea of Charles Fourier (a major theoretician of Utopian Socialism) which says: That the level of the general social emancipation attained by a society can objectively be assessed by the progress made by the women population».

Scientists of socialism had also pointed out that «A socialist revolution can not last

long if women would not take a major role in its construction. The experience of world revolutionary movements has showed us that victories and swiftness of the revolution is linked with the extent women participate in it».

The socialist view is that in order to enhance women's emancipation and to quickly secure the equality between men and women, it is necessary to nationalise and socialise the economy so that women could directly become involved in social production. At the sametime, socialist principles on the liberation of women admits the necessity of waging a collective fight against the non-economic and social forms of oppression to which women are a special victim.

The participation for women in labour and social production builds their personality, enhances their activities and their political consciousness,

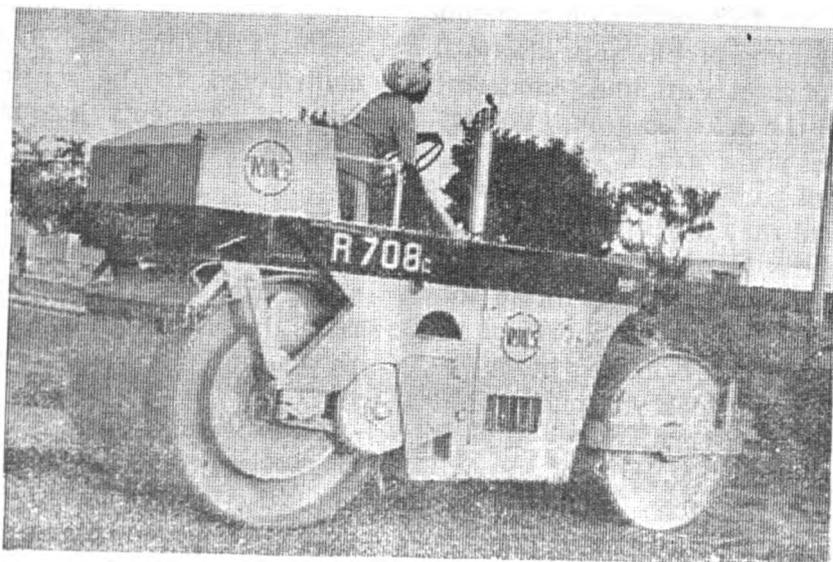
and has the consequence of making them further members of society. When we address

ourselves to the issue of equality between men and women it is the social equality but not physical equality that we are emphasising because, previously, people were equal and inequality was brought about by the changes in the social mode of production. Accordingly socialist perspectives on women's equality does not advocate the erasing of objective biological differences, between the two sexes, which naturally affects their physical capacities. However the inequalities between men and women is due more to social factors and less to physical differences between them.

The state and society are responsible of devising ways and means to free women from house labour which has no production qualities but has a social value. The most important means to solve this problem is to promote the establishment of kindergartens; particularly in areas where working population is highly concentrated (though at present this problem is not so serious in our country, nevertheless this will become increasingly relevant due to pressures of economic growth).

As is the case in Somalia, as well in others husbands do not allow their wives to continue working for the nation after they give birth to the first baby, despite the benefits accruing to them from work. And in this respect the husband gives priority to his personal interests over that of the collective thus at any early stage the Somali girls contribution to society comes to an end.

It will be strongly commendable if our women were



encouraged to go on working even after marriage. Marx made it clear that it is not only important to promise for Women's political rights, but it is more crucial to create conditions that allow them to take part in the leadership of the society.

Although political rights are given to women, their role in the development of social life is not the same everywhere, and it is always related to the level of the economic, political, social and cultural development of the country concerned, specially, its political system.

For example, in the societies of the socialist countries where there is no exploitation of man by man, women are equal with men and they take part energetically in the construction of social life. Women are really equal with men in the following fields: employment and remuneration, participation in the administration and policy-making of the country (being that of party and of the government) and the rights for social life, such as education, health and political views.

The developed capitalist countries legally proclaim the equality between men and women, but practically there is no real equality, and in their societies one can easily see that men and women are not equal to employment, remuneration, political administration of the country and generally rights for social life. In the capitalist countries women constitute one of the many forces living under exploitation, suppression unemployment and they are waging a fierce struggle against capitalist order which is the cause

of inequality between men and women.

AFRICAN WOMEN AND THE STRUGGLE FOR THE INDEPENDENCE.

Though there were no independent movements of African women before the second World War, their struggle was included in the national liberation movements waged in the African countries until political independence was realised. Today there are more than 40 independent African states. Women organization and clubs if they existed were earlier on founded on the basis and structures existing in the so called mother colonial countries.

For example, in some states in black Africa (Nigeria Ghana. Sierra Leone, Tanganika Kenya, Uganda etc) women Organizations were part and parcel of world women Organization of the capitalist countries, and they were led by women with a bourgeois upbringing. These Organizations were not allowed to interfere in political affairs and political struggle, and supposedly stayed neutral.

Nigerian women had participated in the struggle for independence, and they were active in the political conferences, strikes and demonstrations against colonialism.

In 1948, in Egba Region 20,000 women led by Ransome kuto demonstrated against the Governor Ademola II who used to openly dispossess women of their property. Women were successful to topple the Governor and to retrieve their rights.

In the popular mau mau movement of the masses of

kneya in 1952 - 1956, women took part in the Kikuyu Front which used to fight in the Rural area, and constituted about 20% of the overall front members. Their main function was: to carry messages and to cook and distribute food.

The Algerian women took a prominent part in the liberation movement of Algerian Nation against French colonialism. Hundreds of thousands of women took arms while at the sametime nursing the child and taking care of the those injured in the liberation War.

In this context worthy of mention is Jamila Algezaria or Jamila Bohared who today enjoy world-wide reputation for their bravery and heroism.

In 1956 the unjust war carried on by British, French and Israel against the Arab Republic of Egypt, women stood side by side with men, and they took an active part in the Egyptian women organization (The Egyptian Feminist Union). They created a central committee as a liaison, first-aid groups and they enlisted in the army as well.

It is worthy mentioning here the bitter struggle which was, and still is being waged by the women of South Africa, Zimbabwe, Namibia, Eritrea, and Western Somalia and Somali Abbo.

We can take as an example the role played by the women of Western Somalia and Somalia Abbo in the just liberation war against colonialist and fascist rule of Ethiopia.

The day 24th October 1955 is an important milestone in the struggle of South Africa. In that day 20,000 women demonstrated against the apartheid rule. The demonstration was led by Lil.

lian Ngoyia, Florence Matomela, Helen Joseph, Carolina Mashaba and Rahima Musa. It is also worthy mentioning Winnie Mandela, the wife of the leader of the ANC Party which is well-known for her stamina and bitter struggle.

THE ROLE OF AFRICAN WOMEN AFTER THE INDEPENDENCE.

There are many changes in conditions and the role of African women after their respective countries' attained political independence and it is a fact that women as yet are denied the rights they militantly fought for.

This denial of right is inherent in the appearance of a new policy called Neocolonialism which boils down to the reduction of a country's independence to a symbolic flag independence, whereas economically, socially and otherwise colonial domination and exploitation continues unabated. Thus except for a small section of the big bourgeoisie linked intimately to imperialism, all other social groupings are discriminated against.

Though there are such hindrances the new system could not stop women's struggle for their rights, as well as as participation in the political administration, economic growth and the development of social affairs. For example statistics from international Labour Organization (ILO) of 1975, has revealed that 46 million African women are engaged in the economic development.

Women in some African countries have come into the political limelight, and are member of Government as well as elected to the Parlia-

ment, central Committee members of the Parties Ministers and heads of other higher government institution.

Among the African countries where women take a prominent part in political and social affairs are: Egypt, Mali, Senegal and Nigeria.

If we compare women workers in the Industry with those in the Agriculture we find a big difference and women engaged in farming far outnumber those engaged in industrial production. This is a natural phenomenon because it is linked with the economic and social level of development the African continent.

The number of women-workers engaged in the industrial enterprises is estimated roughly at about 15% - 25% of all industrial workers, and agricultural workers form 60% - 80% of the whole population.

In spite of the fact that colonized nations inherited problems from colonialism, it made the African continent particularly an area wallowing in ignorance and backwardness.

For example illiteracy in the countries of Central and Southern part of Africa, reached 90%. The Central Africa Republic has the worst record in this regard as only 2% of its population is literate. The statistics conducted by the United Nations Education and Scientific Organization (UNESCO) of 1975, has revealed that a majority of the illiterate in Africa are women. There are 800 Million illiterates throughout the world 500 million of these are women.

However a glimmer of hope is evidence by the progress made by the Egyptian women: in the year 1929 was the first

time girls were admitted to enter Cairo University, by the year 1952 there were 6000 girls at the University, and in 1975 there were 50,000 girls studying at different faculties of the University.

SOMALI WOMEN AND THEIR STRUGGLE.

In the late of the 19th century and beginning of 20th century when capitalism reached its highest stage, the stage of imperialism, Western States in the search for markets divided the world among themselves. Unfortunately, the Somali Nation fell into the hands of colonialism which divided it into five separate

territories, however the Somali Nation resisted courageously the invasions and attacks of colonialism.

Somali Women were in the forefront of the patriotic battles waged by the Somali Nation: The struggles of the SYL, S.Y.L. and SNL, and the blessed Revolution of 21 October 1969.

Somali women had passed through the severe rule of fascism which subjected our peasants living near the two rivers to forced labour. And the inhuman treatment in Kali.Asayle (In the Lower-Shabelle Region) and Kali.Urugow (In the Middle-Shabelle Region) where the able bodied men, children and women massacred, is an unforgettable experience. Women took part in that struggle and they gave their dear lives for the sake of liberating their beloved country from oppressive colonialist subjugation.

When speaking of the struggle of Somali women we can not forget the great heroine

Hawa Osman Tako who died on 11th January 1948 in the struggle for national independence.

Our society pays tribute and respect to gallant fighters who played an honourable role in the sucesive struggles of the Somali Nation.

But as was the cause with the recently liberated coun. tries Somalia after indepenca in 1960, fell into the sphere of neocoanialist influence represented by a small and opportunist group of Somalis who were connected with, and served the aims of international imperialism. This and other problems had precipitated the blessed Revolution of 21 October 1969, led by the General Secretary of SRSP, the President of Somali Democratic Republic, Comrade Mohamed Siad Barre.

The adoption of Scientific Socialism by the Somali Nation (As it stated in the 2nd charter of the Revolution in 1970) has helped the country to get rid of the economic, political and social difficulties, and to accomplish tangible successes, particularly, women have been given rights ameliorating their sorry position in traditional society.

Here all the benefits our revolution was given to Somali Women, cannot be ennumber-

rated but suffice to mention the enactment of the family Law of 11 January 1975. By this law the equal rights and duties between men and women have been realised. The objective behind this law is to improve the Somali family which is the backbone of the society. In the period which the revolution has been leading the country, women have taken an active part in the campaigns organized in the country as a whole. Some of these campaigns are: the one on eradication of illiteracy, the evaluation and settlement campaign. There were 5,000 Women teachers and students participating in the Rural Development campaign. They helped to alphabetise no less than 400,000 nomadic and peasant women living in the rural areas.

To illustrate the tremendous growth of women edulation it is note worthy that girls in the elementary and intermediate srhools has inrreased between 1967-1974 by about 5000%. The number of Secondary School girls in 1966 was 134 girls, and 1974 it reached 1773 girls.

Before the Revolution there were very few girls studying at the University, but in 1974 there were more than 131 girls at the University. The role by Somalia as a Nation and

specially the participation o of women in the eradication of illiteracy won her a world reputation to the extent that it has been awarded two international medals. The greatest victory achieved by Somali women is the foundation of Somali Women Democratic Organization on 8th March 1976. This was in conformity with 3rd congress of the Central Committee of the SRSP which proclaimed the recognition. A vivid example of the victory of S.W.D.O. is that the headquarters for women Development in the African Region was selected to be built in Somalia. The first Congress of S.W.D.O. which was held on 1-3 March, 1979 has taken the following decisions :-

— The implementation of the decisions taken by the extra ordinary general congress of the SRSP.

— The application of the decisions taken by the congress on the national level for revolutionary administration.

— The fulfilment of the national plan and upgrading of women's level of education.

— Strengthening the programme of Rural Development Campaign.

— And to build and defend the country.

SOMALIA AND THE YEAR OF THE CHILD

— Boobe —

Pursuant to the call of the U.N.O the year 1979 has been recognized the world over as the year of the Child. It is therefore pertinent that we should say something about the care given to Somali Children and their Progress.

In addition to the projects planned for the child in improving the kindergarten schools and the centres for mothers' care much has been done to the children by the revolution.

Children are an important part of society. Therefore any progress achieved in the upbringing of children greatly affects the development of Somali society. And that is why efforts have made to improve the lot of our children and the founding of special centres even for abandoned children who spent their time in the streets. Besides this good kindergartens have been es-

tablished for the very young in age.

For the abandoned children for the first time a revolutionary centre was established at Lafole which is situated at a distance of twenty two (22) KM. from Mogadishu and the first such group to be collected and taken them from the capital.

The Revolution took a historical hand in saving the Somali Nation from the calamity of the long drought that hit the country in 1975, especially children. And it has cared for the Somali refugees who were expelled from their motherland by Abyssinian colonization following the liberation was revived and waged by the western Somali Liberation Front (WSLF) and the Somali Abbo Liberation Front (SALF). There were numerous children among the refugees.

We would like to turn our attention now to describing in detail the methods used in caring for the Somali children a proof that Somali society is transforming in every aspects, economically, politically and culturally.

DEVELOPMENT OF WOMEN AND CHILDREN.

Jaalle Siad once said, «Women are a very powerful reservoir of power that cannot be perceived bearing this in mind in trying to improve the knowledge of our women and their political consciousness so as to enable them discharge their responsibilities in national development. Progress is tied to the level of education attained in society, and therefore the necessary steps were taken in this respect and much has been consequently achieved.

Adult education plays an important role in the improvement of the knowledge of old people. That is why in the year 1969-70 180560 persons attended classes at adult schools. Of these 3188 were women. the languages of instruction were Italian, English and Arabic. But since it became clear that one could not fight illitracy with foreign it became necessary to write the Somali language.

The Somali language was declared to be the official language in 1972 after the Latin letters were adopted. Several campaigns of literacy were launched both in towns and the rural areas, this was





in the years 1972 and 1973. In these campaigns 1,577,779 were women.

To day knowledge of skills is widespread in the country and it is meant to benefit the older generation. Such knowledge is weighted in favour of home economics which is mostly present there are many schools in the regions and districts that are geared to that end. In the Educational College of Lafole the subjects of Home Economics are turned out each year. And the plan for producing such teachers will remain permanent.

The Rural Development was not merely educational. It incorporated also a health programme meant for the treatment of children and women. During the campaign 1.6 Million people were treated and 1.4 million people were vaccinated for a variety of diseases.

The number of boys and girls in the primary schools is well balanced. In the last five years the enrollment of girls in High school and colleges has increased by 140%. And today women work in all government establishments.

The situation of women has changed considerably under the Revolution, particularly since the promulgation of the law on the family and the declaration that men and women are equal in 1975. The family law parts men and women on an equal footing in regard to marital status, divorce and inheritance. The law also strongly recommends the good upbringing of children and the family in general.

FLOWERS OF THE REVOLUTION

Every country has a particular name for its children. In some countries «Boy Scouts» and «Girl Guides» are used for the organization of children. In the Somali Democratic Republic of our children are known as the «Flowers of the Revolution».

These flowers are found everywhere in the country - at quarters, villages, in communities at districts, regions and national levels. These children wear a white shirt, a pair of blue trousers and red handkerchief. One of the tasks of these flowers is the preparation of musical and folklore troupes.

Under these flowers come

the «Light» which are made up of small children who are taught at kindergarten schools. Under the plan of this year a new big centre is to be built. The flowers are recruited from the schools. Under the revolution the number of schools has increased tremendously. In the 1969/70 scholastic year the enrollment of children was 55021. Their overall increase is by 240550. Today more than a million children go to school.

REVOLUTIONARY YOUTH CENTRES

The Revolutionary Youth Centres have been created with an eye to caring for suffering children and therefore who need the utmost care. The first such centre was that established at Lafole by the principle of self-help in which many ministries and government agencies participated. This centre was inaugurated on 26th March, 1977 with an enrollment of seventy five children. The first children were a mixed lot in regard to age and education but later they were separated and a programme of education was adopted.

In 1971 the programme was a feasible project. The enrollment was enlarged and eight hundred (800) children were collected from the streets of Mogadishu and put in. Had it not been for these centres many children would have grown up as abandoned youth here in Mogadishu and other places. Experiences have shown that many such children are potentially useful citizens who can contribute a great deal to their country's development and their people's progress provided they are cared for conscientiously.

REGION	YOUTH CENTRES	1978-1979
Benadir	Lafole (Boys)	1124
Benadir	Lafole (Girls)	426
Lower Juba & C. Juba	Luglow, Yante Jilib (Kindergarten)	736 76 64
Hiran & Galgadud	Beled weyne	122
Mudug & Nugal	Gal-kayo	135
Togder	Burao	244
North Western Region	Hargeisa	324
Beri & Sanag	Qardo	130
Bay, Bakool & Gedo	Baidabo	323
Other Organizations		76
Total		3780

In the following table we would like to show the number of children living in each one of the communities:

Name of Community	Number of inhabitants	Number of children
Kurtunwaray Sablale Dujuma Barave Adale Eyl		

The 1974 drought that hit Somalja had also affected other African countries. Seeing the magnitude of the crisis of the drought, the Revolutionary Government took in hand the establishing of camps for those affected among whom there were children. Otherwise, thousands of lives would have perished. Taking into consideration the fact that the Somali people are predominantly pastoral and that most of them had been seriously affected by the prolonged drought it was decided that they should be settled in agricultural and fishing communities. These communities have grown into towns today known as Sablale, Kurtunwarey, and Dujuma where farmers are settled. The fishing communities are settled around Barave, Adale and Eyl.

The children are very much indebted to the Revolution that saved them from the serious drought which took the lives of millions of people inhabiting the African Continent. Children in Agricultural and Fishing cooperative communities go to school.

In these communities «flowers of the Revolution» Organization of small children) have been set up and reached a high standard of perfection in their activities. Previously such children led a nomadic life. But today they lead a different life in groups which are found in the various organizational units of these communities.

The Inhabitants of these communities participate collectively in self-help schemes. They have orientation centres, where in addition they learn folklore dances and music.

They also learn to use modern equipment in farming and fishing.

DROUGHT CHILDREN

In consequence of the liberation war waged by the Somali living under Ethiopian colonial rule many women and children have come as refugees. These people have been forced

to flee their country because they could not bear the atrocities they were suffering at the hands of the Abyssinian forces and their allies.

For this reason today there are special camps for such refugees in the SDR. The refugees number 145000 and 60% of these are children. The refugee camps are open at:-

CONCLUSION :-

The upbringing and the care of Somali children is part of the general progress of the social life of the Somali people. To fulfil this objective several branches of the party and the government have been made to work and contribute. On the part of the government the Ministry of Education, the Ministry of Youth and Sports, the Ministry of Health, the Ministry of Labour and Social Affairs, the custodial corps etc. have taken an active part.

On the part of the party and other social organizations the Bureau of Social affairs of the Central Committee of the Somali Revolutionary Socialist Party (SRSP) the Somali Democratic Women's Union and The Somali Revolutionary Youth Organization have fully participated.

REGION	CAMP CENTRE
North West	Agabar
Hiran	Jawil
Lower Shabelle	Qoroley
Gedo	Luuq

Besides the food the refugee children receive education, enjoy sports and

are given the opportunity to learn something about Somali Culture.

COMRADES;

DON'T MISS YOUR ENGLISH

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MONTH

MONTHLY BULLETIN



JAALLE SIAD CLOSED YOUTH SEMINAR

A seminar for the Working Youth Committees of the Government Institutions and private firms wound up at the Police Academy in Mogdadishu on 12 March.

The Seminar was officially closed by the Party Secretary General and President of the SDR Jaalle Mohamed Siad Barre.

During the one month seminar, the participants had a thorough discussion on the achievements of the Revolution, Party Programme, National Development Plan, Social Organizations Statutes and the role of the working youth with in the National Development.

Speaking on the occasion, Jaalle Siad commended the Somali Revolutionary Youth Union (SRYU), the Working Youth Committees, the Somali Police Officers and Hegan artists who displayed a short concert depicting the history and the long struggle waged by the Somali Youth for the Independence and development of their country.

The President said that in every progressive society the youth are the most dynamic force which germinates the seeds of nationalism as well as providing prompt solution in order to overcome problems.

Jaalle Siad stated that the Somali Youth succeeded during the colonial era to



create parties in the form of organizations to enlighten the rest of the society on the sordid consequences of colonialism and at the same time called on them to unite so as to defeat their enemy, and attain their freedom and independence.

«The Somali Youth», the President added, «who have never committed a crime against their country, who are free from nepotism, jealousy, tribalism and anything that obstructs their independence and the progress of their country, will surely now undertake a constant struggle to lead the Somali society on the right path».

Jaalle Siad said that the Somali Revolution united the strength of the youth, their ideas and sense of patriotism due to its immediate recognition that the

youth are the leaders of tomorrow.

The President called on the Youth to concern themselves with the improvements of the country's economy and explain to the people how to exploit their land and sea resources. He also said the youth should be vigorous and strict in the implementation of Party resolutions and the statutes of the various social organizations and to tirelessly participate in the development programmes of the country, adding that the Revolution would reward the individual according to his/her diligence and dedication.

The President announced on the spot the promotion of Col. Aden Hersi, Commandant of the Police Academy, to Brigadier general. a move applauded by the participants.

REVOLUTIONARY YOUTH CENTRES MARKS THE 9th ANNIVERSARY

Annually, the 26th of March marks the anniversary of the founding of the Revolutionary Youth Centres.

The SDR Vice-President Jaalle Major general Husein Kulmie Afrah attended a ceremony held at Lafole marking the 9th anniversary of the Revolutionary Youth Centres.

In a speech he made at the ceremony the vice-president first and foremost congratulated, on behalf of the SRSP Secretary General, all the Revolutionary Youth in the Centres of the various regions of the country on the occasion of their founding day, and wished them success and prosperity.

Jaalle Kulmie stated that the objective behind the establishment of the Revolutionary Youth Centres was to take care of the destitute and desperate Somali Youth who were hitherto neglected by the previous regimes and equip them with education and political consciousness so that they could be useful and patriotic citizens.



The Vice President explained that it is the policy of the Revolution to develop

first the individual's and education so that he can serve his country and for this reason, said the Vice-president, «the Revolutionary Youth are part of the great force intended for crushing our enemies and taking part in the national leadership».



Jaalle Kulmie commended all the heads of government institutions who spared no efforts in the functioning of the centres and praised in particular the custodial forces and the teachers who jointly supervise the centres.

Earlier, the audience were addressed by the Commandant of the Custodial forces Jaalle Brig. General Ismail Ahmed Ismail who made a welcoming and reporting speech in which he explained the various activities of the centres and mentioned that there are already established centres all over the country with a total enrollment of 3780 Youth.

On the same occasion Jaalle Kulmie opened at the Lafole Revolutionary Centre a new motor and electricity



workshop and home economics school built at a total

cost of 772.00 / = So. Shillings.

THE ARAB LEAGUE MINISTERIAL COUNCIL

On the 24th of March 1979 the 71st Arab League Ministerial Council formally opened at the Peoples Hall in Mogadishu.

An opening address delivered by Jaalle Meygaag on behalf of President Siad pointed out the difficulties the Arab Nation has suffered under colonialism and various prolonged struggles they have waged in order to realize their political freedom and to safeguard their nationhood, dignity and sovereignty.

This struggle has not yet come to an end since there are still several Arab peoples who have not yet attained their Independence»; the President said adding that the present epoch marks an era in which all types of colonialism should be totally eradicated and the peoples fighting for their freedom should win decisive victories.

«The Arab Nation has today all the potentialities, it has a huge population, the resources necessary for a so-

und balance growth and integrated technology and can compell the respect of others. It has as well the importance of strategic location. But to utilize these advantages to our benefit requires the genuine minimum of Arab co-operation, which is truly typical of the Arab Nation» the President said.

On the Horn of Africa he cited the fact that the root cause of the conflict of the peoples of this region has been misrepresented by big powers who are only motivated by their strategic interests.

On the Palestinian struggle he said, «It was only in the recent past that the Palestinian struggle against Zionism was described by some as a Nazi plot to exterminate the Jewish people. Such people have called for the support of Israel which in their claim have brought progress to an area where, hitherto, Arab Feudalism has prevailed».





He added, «Today we hear some people voicing similar criticism to the Somali Liberation Movements which in their view is an imperialist plot to sabotage a so-called social progress in Ethiopia».

In a nutshell, the problem is that no country has the right to oppress other peoples and to destroy their cultural heritage with the support of Imperialism. It has been a legitimate right of every people, throughout history, to liberate themselves from foreign domination. It is the realization of this principle of self-determination and independence recognised by the Charter of the United Nations, the Arab League and the OAU that the people of Western Somali and Abbo are seeking and struggling for, the president pointed out.

President Siad in his speech referred to the recent meeting of the Extra-ordinary Congress of the SRSP which urged in several resolutions to give top priority to the learning of the Arabic Language in the country. In the full knowledge that it expresses Arab Unity and that the Somali

people are part and parcel of the Arab Nation.

The Somali Foreign Minister Jaalle Dr. Abdirahman Jama Barre who chaired the conference said that the opening of the conference coincided with a critical time when there popped up a misunderstanding between some Arab countries, adding that for this reason it was essential that the participating delegations put great emphasis on settling these differences.

«It is imperative to strengthen our unity in order to overcome the problems facing our nation, without unity, it is impossible for the Arab countries

to achieve their future hopes and aspirations, on the same token it is inconceivable to destroy overnight what we been toiling at for over 30 years» he continued.

The Arab League Secretary General Mr. Mohamad Riad who also addressed the meeting dwelt at length on the prolonged struggle waged by the Arab Nation for its unity through a «Constant Arab Cooperation», and added that member states have jointly scored various victories in their efforts towards the creation of the Non-aligned Movement, support for the world particularly those in Africa and the role they have played in forging closer links between the Arab governments and the European Common Market and African Countries.

The Chairman of the Arab League Council, Somali Foreign Minister Dr. Abdirahman Jama Barre officially closed the 71st Conference on 25th March at the People's Hall, in Mogadishu.

At the closing ceremony he extended profound thanks to the various delegatio-



ns who attended the conference for collaborating with him in the execution of the conference's activities which he said, has ended in «success and good understanding».

Delegates from Bahrain and Morocco expressed their deep gratitude and thanks to the Somali government and people for the cordial hospitality accorded to conference participants and for providing an impressive atmosphere which they said contributes to Arab efforts in forging closer links, co-operation and Unity.

«On behalf of the Bahrain delegation, I would like to extend my heartfelt thanks to the President of the SDR Jaalle Mohamed Siad Barre, whose hospitality, statemanship and wise guidance shall ever remain in my memory» said Sheikh Mubarak, Bahrain foreign Minister. The Moroccan minister of state for foreign affairs Mr. Adulrahman Badou on his part said, «I am glad that this Arab conference is convened in this beautiful country which is a strong-hold for freedom

struggles characterised by strong abhorance of imperialism.

I wish the Somali people success in their bitter struggle against colonialism and neo-colonialism. There is no doubt that the Somali people with the support of Arab and friendly countries will emerge victorious in its legitimate struggles.

The Arab League Council's conference held in Mogadishu from March 24-25 adopted numerous resolutions the most important of which are:

— To strengthen Afro-Arab economic co-operation, the Secretary Generals of the Arab League and OAU should contact each other and fix a date for the convening of the Afro-Arab Ministerial Council Conference, the proposed Afro-Arab labour Ministers conference to be held in Senegal.

— The conference also called for the intensification of Arab opposition toward Israeli policy concerning the holy city of Jerusalem.

— It approved resolutions passed by the Information Ministers in Baghdad from 27th to 28th of January this year.

— It also agreed on an Iraqi proposal calling for the expulsion of Israel from the International Posts Union.

— The conference passed numerous resolutions and recommendations on the Palestinian cause.

— The conference, due to the high value attached to service rendered by Dr Mohamoud Riad, Arab League Secretary General, during his term in office, has recommended the continuation of his work and requested him to withdraw his resignation in the light of the current critical circumstances in the Arab world.

The Council extended its thanks and appreciations to the President, government and the people of Somalia for successfully hosting the conference and for according the participants a warm welcome.

ARAB ENERGY CONFERENCE

The five-day Arab Energy Conference, the first of its kind, which closed on 8 March in Abu Dhabi, UAE, ended in a cordial atmosphere and concluded with important resolutions beneficial to the Arab Nations, said SDR Minister of Water and Mineral Resources Jaalle Dr. Hussein Abdulqadir Kasim.

In an interview with newsmen following his return

from Abu Dhabi, the Minister stated that the most important article of these resolutions was the one which called for all the Arab countries to have a united policy with the objective to utilize their raw materials in the best way and for the interest of the Arab Nation.

Another important resolution of the conference said Jaalle Dr. Hussein con-

cerned ways by which the oil producing Arab countries unable to produce raw materials would be able to cope with the sky-rocketing goods in the world. And for this purpose, a special com-
lope with the sky-rocketing prices of conference, added Dr. Hussein.

During his stay in Abu Dhabi, the Minister delive
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CULTURE AND ART



Somali Mythology and consciousness

RASHID SH. ABDULLAHI

It is an established historical reality that human thought is in a constant process of development. The human mind is in consistent touch with the outside world surrounding him and its marks are left behind. Direct action on the surrounding environment is the source of consciousness, the activities of the brain and thought. Such reality does not occur as a result of a single person's action, for human action is collective and the life of human beings is social. Man's actions take place in a definite concrete reality. If farming is carried out land, soil seeds and the power of equipment, are needed. Such actions are motivated by a certain thought but such action gives birth to consciousness and knowledge. Whenever man's actions become more profound and the tools used improve, and man's capacity in changing his environment increases and the methods applied become more intensive man acquires more ideas and knowledge. Any new thought or knowledge is progress on former ideas entertained in the past and on an existing knowledge, and such accumulation of knowledges is an improvement on general human knowledge. Any progress on knowledge is a coming nearer to truth, as it were to reality, nature and the history of human society.

The scientific method and the mental approach which is the main pillar of modern human knowledge is a historical

reality that has been fashioned out of the progress and development of the social life of today. The accumulation of human knowledge and its improvement in regard to the environment and society has reached unprecedented levels in discovering invisible forces and has enabled man to discard superstition. It has explored the unknown with a scientific mind and with great objectivity.

But the fact remains as we have already said that the present stage of development of knowledge in the environment and social life has been preceded by a very long journey. Such knowledge is the distillation of particular human experience in the concrete realities of the environment and social life.

For thousands of years man lived in primitive society and his means to grapple with nature were very poor indeed.

Viewed from another angle the problem was not so much that man was in short supply of material goods as the fact that his consciousness was low and his knowledge very poor in regard to the world and society. In other words primitive man was in an ignorant relationship with his environment.

Man at that stage of development lived in a smaller social unit. The means of production of such a group could not earn for man more than his daily bread. Therefore

man was helpless in the face of nature and he would not do much to change it.

Man was confronted with immense difficulties whenever he tried to do something. His very existence was jeopardized. He saw with his own eyes uncontrollable typhoons and destructively flooding rivers. He experienced droughts and other natural calamities. He came into contact with epidemics and his life hung by a thread because of the catastrophe of disease, beasts or vermin.

Life itself was in obscurity. No one knew where life had come from. Who created it? Where is it destined to? No one could answer. Man's existence was itself another mystery. Where did we come from and who made us were great puzzles. No one knew anything about all this. Moreover man's birth, his strength, and his mind, his aging and his death were mystifying questions.

Under the circumstances such a type of man who lacked not only the material means but a scientific mind could not but live in speculation. But he could not have peace of mind until he could find the answers to all such problems of life.

Life in primitive times could not but be something like a dream and the difficulties we have mentioned had been solved somehow.

THEORETICAL ISSUES



IS THERE AN AFRICAN PHILOSOPHY

(- BAYR -)

It may well be bewildering for a good number of us to come across a question as the one above posed. But then in the honest belief of the present writer, to ponder this question is a useful exercise for a number of good reasons. To begin with Africa which has just recently emerged from the colonial era is in a process of rediscovering its past, particularly that aspect of its glorious past which in some way or the other can answer certain fundamental questions relevant to the paths to be charted out in our future social progress. Philosophy as an important form of social consciousness is one of the important areas to take up and shed light on. Apart from the idea above expressed, the relevance of the question lies in the significance of refuting and rebutting certain falsehoods and distortions which these days are being peddled by a number of so called Africanist philosophers, both black and white, who are vociferously advocating the existence of a purely African philosophy which in no way is related to, nor influenced by, other philosophies. Hence these Africanist scholars are trying to convince us that African social development, both in its material and spiritual dimensions, has followed a specifically different mainstream *Vis-a-Vis* that of other peoples. Accordingly taking their arguments to their logical conclusion, every nation or people

constitute a single cell, capable of its separate development, and as it were impervious to the process of interaction, which a natural historical viewpoint of the regularities and recurrence of human evolution seems to imply. However before a hasty & final judgement is passed on the Africanist conception of a separate African philosophy is given the rebuff it decidedly deserves, let us give a reasonable expose of its contents. What is African Philosophy?

We select three scholars who have rendered efforts to elaborate on the nature, content and scope of African philosophy. The first scholar whose ideas we will dwell on is Jahrenz Jahn, who take African literature, and thus language as the point of departure in the explanation of African philosophy. He puts forward 4 main categories in African philosophy: 1) «Muntu», which includes human beings, both living and dead-the concept of god and everything else that is endowed with intelligence» 2) «Kintu» covering, forces which cannot act for themselves» without the conscious action of a «Muntu» on them, such are plants animals, minerals, tools and other creatures.

3) Hantu, the category of space and time. 4) Kuntu» a model concept where beauty, laughter, sorrow, etc; reside. Advancing from there-on Jahn proposes that all these 4 cate-

gories contain a force, called «ntu», which is a universal forces and cannot be found without its manifestations i.e Muntu, Kintu, Hantu, and Kuntu, in other words «Ntu» is being itself. Master Jahn to prove his supposedly startling and original idea goes to all kinds of extremes to discover his categories, and their manifestations, in the concrete living objects. Since we shall take up his categorisation later, suffice to note now that linguistic analysis of modes of thinking is one of the many European schools of philosophy.

The second scholar distinguishing himself in the sacred advocacy of African philosophy is J. Mbiti, a pious Christian, and a practised pastor. He starts with the African concept of time, which he divides into two major periods: the *sasa*, the now period and the *Zamani* the past period. J Mbiti insists that the *Sasa* and *Zamani* do not fully coincide with the English equivalents of present and past, and furthermore have the peculiar characteristics of containing within themselves all the tenses relating to the future, the present and the past. With the help of complicated somersaults and Juggling with tenses, Bbiti ends up treating the concept of time as the general concept of history itself thereby qualifying to explain the whole span of human (African) Life. Inasmuch as our pious pastor admits that Afri-

can time proceeds from the present to the past, he is inevitably drawn to the conclusion that traditional African society had no conception of a future. A logical corollary of Mbiti's ideas is the absolute denial of social progress of African societies. As he states, «In traditional African thought, there is no concept of history moving forward, towards a future climāx». Mbiti bases this conclusion of his on an argumentation to the effect that the future does not exist beyond few months, and being so cannot usher in a golden age other than that attained under the Sasa and Zamani. Before one can go into an exhaustive critique of Mbiti, it is relevant to point that Mbiti simply states the obvious, that is he glorifies the static nature of the traditional communal of production obtaining in Africa, and the unchangeable. Mbiti draws on this relative unchangeability and absolutifies it into a truth of all ages. From the principle laid down by the likes of J. Mbiti the idea of portraying the African as a noble savage to be saved from the harmful ill-effects of progress gains credence and respectability.

Leaving J. Mbiti in his denial of a future progress we go onto the ideas propogated by professor Mazisi Kunene, a well-educated African, who has frequented the European corridors of knowledge, but who, it seems has gained nothing else but a deep despise for everything European, except may be to write in their languages, and dress like them. Professor M. Kunene is an extreme partian for our African philosophy and imputes to it unique superior characteristics over other philosophies. Once again he treats pilosophy as a mode of thinking embod-

ying certain eternal, and immutable principles. Accordingly Professor views the essence of African thought as derivable from the communal structure of African societies. As an example he takes Zulus to throw light on the nature of this essence: the social structure of the Zulu demands and receives from the individual.

1. Heroism and self-sacrifice, on behalf of the community. Hence the heroic epic;

2. Functional as opposed to abstract thinking, the latter being a property of Western Societies, and as such alien to the African mind; and

3. A friendly attitude towards other people even those not belonging to your community. «Since the African translates external realities into terms of his immediate relations within his social group, he does not generally consider the world outside his immediate experience to be composed of hostile (abstract or mythological) forces».

Professor Kunene elevates the above principles gleaned from Zulu (African) life experience into the eternal laws of society which their literature, as well as other facets of their life commomerate and contain. Further professor Kunene in his pride of the concreteness and down to earthiness of African philosophy pours cold water on the excessive abstractness of European philosophy as reflected in the concepts such as infinity, uni-verse, space and time, motion, etc. On infinity, he states. «There could be no infinity as an abstraction, but a series of concrete existence stretching to no end⁴». Here professor Kunene comes into full agree-

ment with Pastor J. Mbiti, and he advances on the latter by taking up a number of philosophic categories such as the circle and relating to it, «the idea of the family, of time division of periods of existence of the very shape and form of the universe. Even the circular structure of his (the African's) house emphasised this philosophy⁵». In the more detailed elucidation of his philosophy Kunene undertakes to shed light on the basic categories of his outlook, as far as he is concerned world philosophy originated in Africa, the subject matter of African philosophy is functional, and not so much abstract. Almost all philosophical categories, such as motion, and its by products seem to be reduced to functionality. Kunene's distate for abstraction smacks and could well be inspired by Leopold Senghors famous statement, «Reason is Greek as emotion is African». It is rather strange and infuriating to find African scholars going to such lengths in drawing a despicable picture of their people by questioning their ability to engage in rational thinking. This is a sure proof that this Africanist scholars in their advocacy of a separate and unique African philosophy are adopting a metaphysical and idealistic methodology, in as much as they see only one aspect, one dimension of reality. Instead of a dialectical interconnection of reason and emotion contributing to philosophical principles; only emotion is made to be the only pillar of African philosophical cognition. The funny thing is our Africanist scholars who waste a lot of ink on the African's lack of philosophical abstraction themselves use a lot of idealistic abstractions,

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BOOKS AND DOCUMENTS



MESSAGE OF THE GENERAL SECRETARY OF THE SRSP AND PRESIDENT OF THE THE SDR, ON OPENING SESSION OF THE 71st ARAB LEAGUE COUNCIL MEETING

Your Highnesses and Excellencies, Ministers of Foreign Affairs of Arab Countries;

Your Excellency Secretary-General of the Arab League; Your Excellencies, Members of the Delegations;

It gives me great pleasure to welcome you, on behalf of the Somali Revolutionary Socialist Party, the people and the Government of Somalia, to your second country which was looking forward to this moment. With deep feelings of sincerity we wish success to your august assembly and glory to the Arab Nations.

The Arab Nation, since it faced the great challenge of colonial occupation by foreign powers in the last century has been in strength struggle for its political independence, national existence and dignity. This struggle has taken many forms and passed through different stages. Sometimes there were setbacks and our people have suffered a lot, shedding the valuable blood of their sons. But history has proved that the peoples' revolutionary liberations always end in victory. And thus our peoples have attained their independence one after the other in circumstances much more difficult those we are facing today.

But the liberation struggle has not ended, for there are Arab peoples struggling for their political independence such as the Palestinian peop-

le, and there are Arab lands still occupied: The Golan heights, Sinai, Jerusalem which is the second holy place of Islam. The road before us for the completion of the cause of freedom is, therefore, long and difficult and full of obstacles. Historical experience has also shown that the liberation process is very complicated and demands high sacrifice. For after a century of resistance to colonialism we are still at the beginning of the road. But we are confident that this era is the age of wiping out of colonialism and that all Arab countries will sooner or later become independent.

The Arab Nation has today all the prerequisites of strength: it has a huge resources necessary for a wellbalanced integrated and developed economy, the financial capacity to absorb technology and compel the respect of others, as well as the importance of an strategic location. But to utilize all these advantages to our benefit requires the necessary minimum of Arab co-operation, which is truly spirit of the Arab nation. Differences in opinion may be wide and apart and difficult to reconcile, the local and international circumstances may be very complex and confidence may be vaning.

But we should always keep in mind that our interests and destiny are one, and that we can do for one another more

than the enemy can harm us. Therefore patience, tolerance and a long-term strategic outlook are the means that can carry us through the various crises without much sacrifice.

One of the factors of our internal strength is the support we give to the Arab League. Born out of the difficulties and to face the difficulties, it is today the only avenue for exercising our will to overcome the challenges and meet the future with prepared plans in order to realize economic and cultural integration as well as eventual political unity. This unity is a formidable force that can play a very important part in transforming international relations towards world co-operation, peace, stability and human solidarity.

Your presence today with us gives us the opportunity to explain again the problem of the Horn of Africa which has been so often distorted. The propaganda of the superpowers had succeeded in enveloping a great mass of smokescreen on the problem so much so that the truth got almost hidden from many people. These superpowers in their competition for spheres of influence and strategic areas for world domination do not hesitate to exploit local conflicts, thereby throwing aside all notions, of humanity, justice, self-determination, and national sovereignty.

It was only in the recent past when some people were describing the struggle of the Palestinian people against Zionism as a NAZI plot to destroy the Jews, and depicting the Arabs as feudal sheikhs who deserve to be enlightened by the civilized Jews who were bringing the message of democracy and social progress from Europe. And as such they advocated the support of Israel so as to eliminate British imperialism from the Middle East.

Today we find some who pose similar criticism to the Somali National Liberation Movement. According to them it is an imperialist plot to destroy the so-called social revolution in Ethiopia. It is pertinent to ask: did the Somali Liberation Movement ever compromise with the imperialist-backed despotic feudal regime headed by Haile Selassie? How many uprisings had taken place in Western Somalia and Abbo? Didn't the Ethiopian aggression against the Somali Republic of 1964 represent a futile attempt to suppress this movement? Are the uprisings of 1948 against Ethiopian occupation and those of 1954 and 1955 against the cession of Somali Territory to Ethiopia forgotten? Wasn't the resistance led by the great fighter Mohamed Abdillah Hassan from 1900 to 1920 against Ethiopian and other colonial powers a national revolution, in the full sense of the word?

The problem, in a nutshell, is that no country has the right to occupy other people's land and with the support of colonialism, to impose its will on others and thereby destroy the material, cultural and human prerequisites of their

existence. To rise against occupation and national oppression and rectify historical wrongs is a legitimate matter. The people of Western Somalia demand their right to self-determination, to reclaim their humanity and national dignity, and to establish their independent existence. It had been a legitimate right for all peoples throughout history to repulse foreign occupation. It is the observance and application of this principle internationally recognised and enshrined in the charters of the United Nations, the Arab League and the Organisation of African Unity, that people of Western Somali and Abbo demand in their national cause. All the amassed weapons, false agreements and concentrated propaganda cannot deter the will of a people determined to liberate itself.

The Eritrean question is not very much different from that of Western Somali: here we find a people whose territory had been occupied and integrated into Ethiopia without its will, and who had been shedding its blood generously for the cause of liberation for the last fifteen years. No force on earth can suppress the will of the brave Arab people.

We call upon our brothers to give their attention to this midst, not to watch as bystanders the process of elimination of whole peoples entirely. The cause of liberation is indivisible and the question of the Horn of Africa is going to affect our interests, dignity and existence, irrespective of our wishes.

This is a good opportunity for the Somali people to meet with you to restrengthen the bonds of brotherhood, as it is also a good occasion to exchange points of view on the cooperation in various fields

between the Somali Democratic Republic and the other members of the League.

I hope for your respected meeting every success as hope enjoyable stay for you in Somalia. I regret that you are meeting in Mogadicio in one of our hottest seasons and there is no doubt that you are tired as a result of the long travel, and that you have a long agenda to finish in a limited short time. Despite these shortcomings, I hope the short time you stay with us will be accompanied with successful achievements in your work as well as good memories from Somalia which has all the respect for the other Arab peoples as well as the role of the League in uplifting the Arab Nation.

Time will not allow to report on the achievements in this country in the various fields of economy, culture and social progress in the most difficult of circumstances. Though we started from a very low stage, yet our Revolution is continuing with undaunted will the road of progress it has charted and which was given concrete shape by the latest Extra-Ordinary Congress of the Party held in January this Year.

It is worth mentioning here that some of the resolutions of the Extra-Ordinary Congress emphasized the marshalling of efforts to extend Arabization and giving the Arabic language its proper place as the only link between the peoples of the Arab Nation.

Moreover, the proposed constitution accepted by the congress that will be submitted to a national referendum this year stipulates Arabic as an official language and regards the Somali people as an

inseparable Part of the Arab Nation. In this connection contacts between our Government and the League Educational, scientific and cultural Organisation (ALESCO) are continuing to lay the institutional foundations for Arabization.

In addition to all this, the economic relations between Somalia and some members of the League have developed excellently with the consequent spread of joint-venture concerns which we consider as an essential stepping stone to complete Arab economic

integration.

Finally, while wishing you every success may I extend to you the deep respects of the Somali people, as I hope you will relay to your Heads of states my greetings; wishing for them long life, and victory for the Arab Nation.

(Continued from page 21)

in so far abstraction is a method of generalising separate phenomena and processes. But more of this in the pages to come, for the time being. Let serve our reader more delicacies the sweet dishes from professor Kunene's table.

Professor Kunene in his worship of all things African, and in his engulfing disillusionment with anything European goes on to beautify the the healing effects of African dance. He finds a mysterious quality in a movement such as dance. He states that a sick person is cured by inducing a movement in him; that

is, «by making him dance in a normal setting⁶». The cure as he further argues comes from, «a re-establishment of the balance in the human situation⁷». Movement as done in a dance therefore becomes symbolic of the person's relationship with society, he concludes. Since our criticism of the whole edifice of Africanist philosophy will appear in a later article we can only state that Kunene's remarks on the healing efficacy of dance can justify all backward looking and hindbound practices by imputing to them a scientific respectability that modern Africa cannot stomach. In a terse answer

to professor Kunene to stamp out all diseases from the face of African continent all we have to do is organise a chain of dance clubs where all the sick will be admitted free of charge. As for our Somali society the Saar (Mengis) practices will have to be readopted on a wide scale. Our disparaging remarks against professor Kunene's conception is not so much directed against dances as such, and any healing effects it may well contain, but is primarily directed against the philosophical poverty embodied in Kunene's outlook to the nature of the African society.

(Continued from page 18)

red a message from the SDR President to the President of the UAE, Sheikh Zaid Bin Sultan Alnahyan.

Dr. Hussein also participated in the extra-ordinary conference, held in Kuwait, for the mediation of the Arab Foreign Ministers Con-

flict between the two Yemens.

Speaking about the resolutions of this conference the Minister stated that an agreement was reached upon setting up a Supervisory Committee which

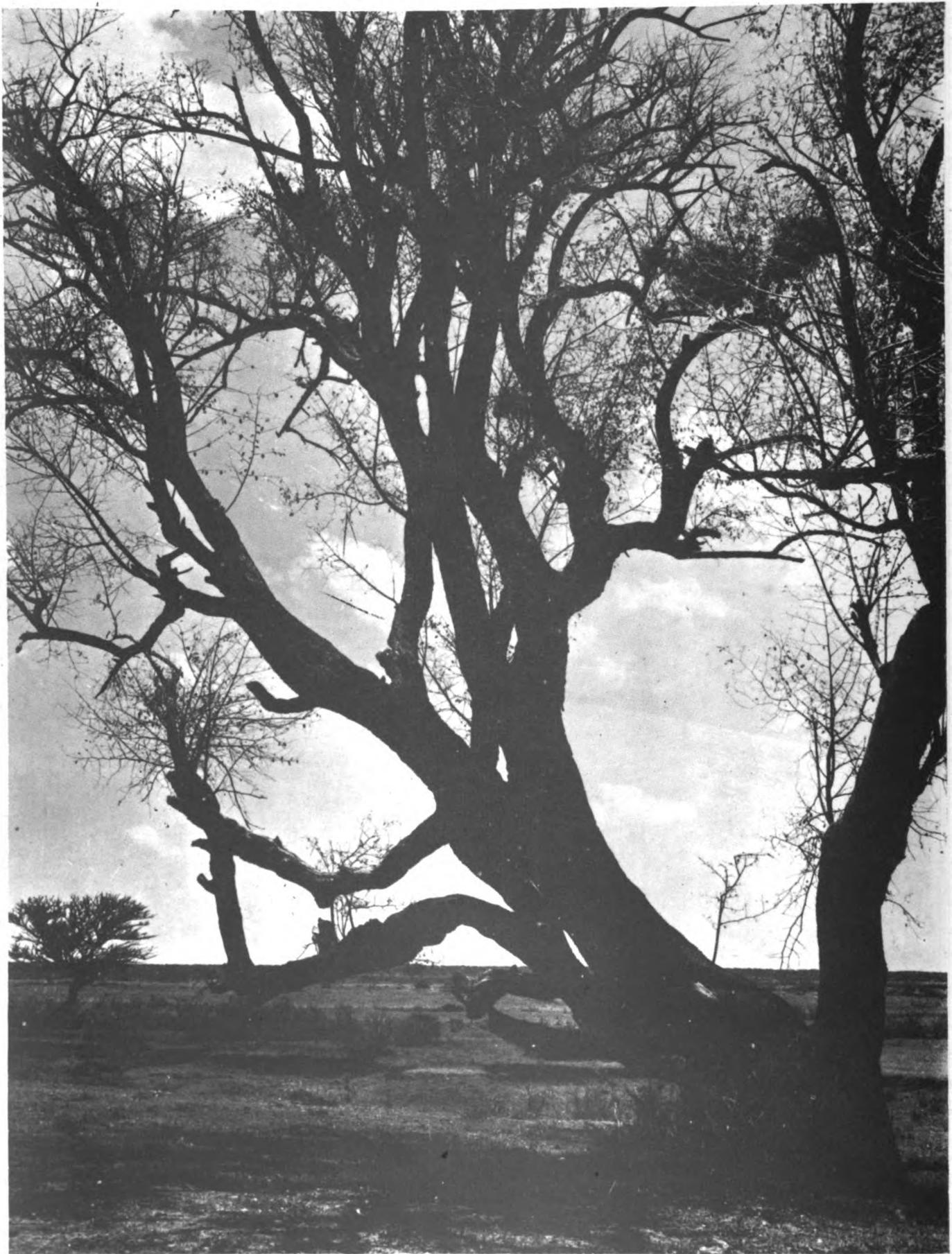
would oversee the implementation these resolu-

tions.

Dr. Hussein also held talks concerning strengthening Kuwait government official bilateral relations with als.



Cultural and Artistic Renaissance in the
Revolutionary period.



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