

Iraq Today

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**MECHANIZATION
OF AGRICULTURE
IN IRAQ**



Babylonia Lion

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EDITORIAL

ALIEN IT CAME AND ALIEN IT WILL REMAIN

Western media, controlled in the main by Zionist sympathisers, exercised a blackout with regard to the first gathering of its kind dealing with the Zionist movement from all aspects. The participants were hundreds of scholars and researchers who came from all parts of the world and ignoring their objective efforts will never increase the credibility of zionism.

It was felt by some that the symposium, though absolutely necessary to keep world opinion awake to the danger of zionism, should have taken place a long time before. It should have, at least, they say, been held sometime before the UN resolution of a year ago.

To assume that the majority of the speakers came to their conclusions only through the UN resolution is to forget the fact that they and those whom they represent were instrumental in having that same resolution taken.

At a time when some Arab regimes are edging towards a sort of accommodation with the Zionist entity, the seminar serves notice that they are playing with fire, for the whole future of both Arabs and Jews is at stake. It is to succumb to the pseudo-philosophy of zionism to recognise it as a valid movement of history or as a viable creed. With so many peoples and so many distinguished thinkers and intellectuals seeing zionism for what it is, the waste of such support, through capitulation to the Zionist way of thinking, would be an enormous loss to the cause of liberty. While the Third World and a good section of the Western world, have become enlightened as to the real nature of zionism, the fight to lay it bare should go on rather than slacken until this ideology, leading the Jews astray from their natural milieu, is finally shattered. The seminar was, therefore, necessary for the Jews as well as the Arabs. The newly liberated nations should also be given the Arab experience with the Zionists as an example of how imperialism can devise hindrances to reduce the value of their liberation and prevent them from enjoying its fruits to the full.

Zionism is not a nationality nor is "Israel" a nation. It is not furthered by the Jews only. These two facts, that zionism is not confined to one place and that non-Jews can spread, enhance, and extend, it makes fighting its danger necessarily international, for zionism has made its arena international. That is what makes it so arduous. When some of the Arabs get weary of the long process of standing up to zionism, they opt for the shorter cut accommodation with it. Should they dare take such a step they will soon find that the course taken by them was in fact the longest cut. It is when zionism is recognised as valid and accepted as necessary for the Jews that the greatest troubles begin. The seal of approval on the fate of Palestinians would then be put. A foreign body, with unlimited potentialities for cancerous growth would exist to obstruct the unity of the Arab nation. Foreign imperialists would then take "Israel" as an outpost from which they proffered to the whole Arab world, serving the same purpose of retarding its progress as classical colonialism did in the past.

The symposium was a consensus of men of good will whose objectivity and rationalist approach are vindicated by the papers they presented. By this it was proved that zionism cannot but be racist. To remove racism from it is to rebounce it. We also learned about the fascist magnification of its role in the area. It was also made clear, as Dr. Faiz Saigh said, that the Zionists, faced with the charge of racism, did not present a single proof that they were not racists. They only attacked the charge violently as utterly unacceptable. The weakness of this position is not confined to this. When it comes to their expansionism why could they disprove it? If they do, then why the call for all the world Jewry to come to Palestine? This call carries with it further designs on the Arab lands. They pretend to be socialists. Again they show a great contradiction by being linked with the most capitalistic system in the world, the U.S.A. The Zionist entity is in the Third World area but never once did it support a Third World cause. Alien it came and alien it will remain.

Iraq Today



President Ahmed Hassan al-Bakr

President Bakr's Call to International Symposium on Zionism

President Ahmed Hassan al-Bakr has called upon the intellectuals "to provide the struggle of the world against racism with new and more effective weapons", because, he pointed out, "there is nothing like sharpness of thought and advanced understanding which can equip the struggling masses of the world and our Arab people in Palestine and in the rest of the Arab world with greater ability to confront the racist phenomenon, to abort its conspiracies and to uncover its true character and dangers".

President Bakr pointed out that "in our world today there exists no greater evil than that of racism in all its regenerating and advanced phenomenological forms. Racism stands as an impediment to the resurgent and struggling peoples and nations which have suffered long under colonialism, backwardness, exploitation and fragmentation".

The President emphasized that "there is no

experience like Zionism, both in theory and in practice, which is more replete with the negative aspects of racism, or more dangerous as a menace to the Arab destiny, world peace and universal civilization".

Following is the text of the President's address which was delivered to the Symposium by Vice-Chairman of the Revolution Command Council of Iraq, Mr. Saddam Hussein:

We are indeed very happy to welcome you to this country which has championed the causes of



Mr. Saddam Hussein addressing the symposium

humanity ever since the early days of human civilization. We highly appreciate your participation in this International Symposium on Zionism as a Racist Phenomenon and are aware of its historic significance. At the same time we acknowledge the preeminent initiative undertaken by the Baghdad University in helping to bring it about.

We express our sincere welcome to you here on Iraqi soil, the cradle of civilization, and would hope to be inspired by this country's history which has given the world living images regarding human greatness and man's ability to transcend his existential limitations, so that we might be better prepared to confront the future of mankind and to combat the multifarious phenomena which menace the destiny of man.

In our world today there exists no greater evil than that of racism in all its regenerating and advanced phenomenological forms. Racism stands as

an impediment to the resurgent and struggling peoples and nations which have suffered long under colonialism, backwardness, exploitation and fragmentation.

There is no experience like Zionism, both in theory and in practice, which is more replete with the negative aspects of racism, or more dangerous as a menace to the Arab destiny, world peace and universal civilization.

BOLSTER FIGHT AGAINST RACISM, ZIONISM WITH EFFECTIVE WEAPONS

You, as a distinguished group of scholars, have come from various parts of the world to participate in this symposium. Embodying, as you do, the thought and conscience of humanity, you are able to provide the struggle of the world against racism with new and more effective weapons, for there is nothing like sharpness of thought and advanced understanding which can equip the struggling masses of the world and our Arab people in Palestine and in the rest of the Arab world with greater ability to confront the racist phenomenon, to abort its conspiracies and to uncover its true character and dangers.

Doubtless, the United Nations resolution determining that Zionism is a form of racism and racial discrimination, came as a reflection of a significant evolution in the world's consciousness regarding the truth about Zionism and as an awakening of the conscience of mankind which constitute a new spring-board towards yet a higher level of facing up to the racist Zionist hegemony and to all forms of racism in the world today.

On the occasion of the first anniversary of the United Nations resolution, we hail the world organization, which has recaptured the spirit of its Charter and its mission through the adoption of that resolution, thus placing before the world the task of the pursuit of that road up to its very end, in order to uproot racism from every part of the world.

Lessons of Arab History

Many lessons can be drawn from Arab history. The Arab homeland had witnessed waves of invasions, all of which were based on racism be they religious, national or both, in addition to the traditional colonial wave. Yet, they were all doomed to failure for one single reason. It was because the Arab nation felt, while fighting against

those invasions, that it was charged with an historical and human responsibility, which was part of its cultural mission. The Arabs did not face racism with racism, or fight evil with evil means. Rather, they achieved victory over racism by sheer endurance and resistance through which they preserved their existence, and by eliminating the points of inner weakness, which were exploited by the enemy and lastly by self-renewal through the

progressive revolutionary values which it upheld in the struggle against the racism of the invaders. The Arab nation achieved victory by the struggle which was intertwined with the values of justice, equality and peace.

Present day Iraq, the Iraq of the July 17 Revolution, in continuing the pursuit of that mission, and following in the same steps of the Arab regeneration of the past, and acting in consonance with the needs of contemporary Arab renaissance, coalescing with the progressive march of humanity, striving to raise the confrontation with the Zionist racist challenge to its proper intellectual level which is apt to put an end to misleading, distortion and falsification of truth, and drawing the decisive separating lines between the humanism of Arab nationalism and the racism of Zionism.

The Arabs in history were not only against racism, but were also in the forefront of those striving against it, and the most responsive to the call of humanity. Thus, the Arabs must be today, tomorrow, and in the future, the upholders of justice and the messengers of civilization.

Commitment to Human Values

We, in this struggling Arab country, are well aware of the importance of thought in revolutions, and of the importance of commitment to human values as an inseparable part of the activity of militant thought. Hence, ever since the early days of revolution, we have seen to the uprooting of all the vestiges of the colonial days, which used to nurture racist sentiments. We have achieved on this land peace and concord among the Arab nationality, the Kurdish nationality and the national minorities, as well as the cultural rights of those who speak the old Syriac language. All this took place with due regard to the materialization of a future envisaging the provision of a common ground for a joint

struggle waged by those human groups, in order to save Iraq from the racist marauders.

Furthermore, a decision was taken by the Revolution Command Council inviting back the Iraqi Jews who had left Iraq under Zionist pressure and intrigue, and under the anomalous conditions created in the area, ever since the gaining by Zionism of a foothold in Palestine, with the active support of imperialism and the racist forces everywhere. That decision was an expression of the human and cultural motives which bind us to the history of our nation, and which not only differentiate between Zionism and Judaism, but views the Arab Jews in the first place, and all Jews who are not committed to the Zionist ideology, as victims of Zionism.



While we reiterate our welcome to you, we would like to express the hope that you will truly enjoy your visit to Iraq, and that you will feel through the ideas and occasions involved in the programme of the Symposium, the real spirit which lies behind the various aspects of life, activity and thinking in this country, the earnest Arab spirit, which draws inspiration from the spirit of civilization in our ancient history, and looks forward to a future where all races and religions may live in peace and amity in Palestine, within a framework of a universal Arab unity, embracing the entire Arab homeland, and providing for that homeland progress and prosperity.

Lebanese Scene

The aim is the motive force behind our struggle today to eradicate racism. We feel all the more propelled towards the attainment of that aim whenever we see the tragedy increasing in scope and intensity, as a result of the extension of the Zionist racist plans to other parts of the Arab land. What

we nowadays witness in Lebanon in the form of an artificial resuscitation of anti-Arab, sectarian, racist tendencies, and of unremitting attempts to implant racialism, intrigue and divisiveness in the Arab homeland, is but a device to achieve a settlement in the area, in a way justifying the racist existence in Palestine, on the basis of the universalization of racism and making it a way of life and the formula of relationship among human beings, that is, in a form running counter to the very nature of life and development towards unity, liberty and socialism in this area, and demolishing the cultural significance of contemporary Arab Renaissance.

After all this dire suffering from the evils of racism, what could be a better cause for optimism

than the newly emerged positive aspects of which your symposium is one aspect? There is a cogent reason for viewing those positive manifestations in their true historical perspective, which asserts the need for an ever growing role of militant thinkers in leading the struggle against all forms of racism, with the Zionist phenomenon in the forefront of such forms, and for taking the initiative to promote any activity which is of direct concern to humanity and on which hinges the destiny of progress, justice and peace in the world.

We pin our faith on you, and wish this symposium a great success and an intellectual incandescence reaching beyond its present limits of time and place. This is because your conference serves the cause of justice and peace and charts the path to the elimination of racism, using in the process the weapons of knowledge, virtue and love, which constitute the basic tools of the struggle consoning with the logic of our time and with the noble, human objective to whose achievement you aspire.

INTERNATIONAL SYMPOSIUM ON ZIONISM



THE BAGHDAD DECLARATION

The International Symposium on Zionism held in Baghdad from November 8 to 12, 1976, adopted the following Declaration unanimously at the concluding session of the symposium:

1. Meeting under the auspices of the University of Baghdad, academics and intellectuals from 46 countries have examined and discussed Zionism, its origins, theory and practice, in the light of the U.N. General Assembly resolution you aspire.



3379 (XXX) of 10 November 1975. The Resolution was adopted on the basis of the International Convention on Racial Discrimination, which constitutes an international legal document and contains an explicit definition of racism.

2. Recalling that in that resolution the General Assembly determined that "Zionism is a form of racism and racial discrimination" the parti-

Participants extend deep appreciation to President of Iraq

The participants in the International Symposium on Zionism held in Baghdad on November 8-12, 1976, sent the following cable to President Ahmed Hassan al-Bakr at the conclusion of the symposium.

The participants of this Symposium on Zionism extend deep appreciation to the President of the Republic of Iraq Ahmed Hassan al-Bakr, for his sponsorship and opening of the symposium.

Further the participants in this Symposium wish to express to the University of Baghdad and to the organisations jointly responsible for the planning and convening of the Symposium on Zionism held in Baghdad, Iraq on November 8-12 their deep appreciation

for the organized efforts they have made in the common cause of combating the evil of racism throughout the world.

The warm hospitality extended to the participants and the programme of cultural and social events during the duration of the stay of the participants in Iraq was complementary to the constructive spirit of the presentations and deliberations of the Symposium sessions.

The participants are convinced that the sense to be expansionist. By pursuing this nature of Zionism and the danger it represents constitute a service to the cause of liberation not just in the Arab world, but for all peoples suffering oppression and injustice as a result of racial discrimination wherever it is found.

Participants of the Symposium expressed the view that this resolution reflected the world's growing awareness of the true nature of Zionism and of the danger it represented to the peoples of the area and to world peace.

3. Recalling that when the General Assembly in November 1947 recommended the partition of Palestine the United Nations consisted of only 50 member states, the Symposium noted that the resolution of November 1975 equating Zionism with racism was adopted when membership of the United Nations became more genuinely representative of the opinion of the world as a whole.
4. Zionism as a colonial-settler concept was an offshoot of 19th century imperialism. At the same time it reflected the prevalent trend of expansionist nationalism and the mistaken view that the solution of anti-Semitism lay in the self-segregation of Jews in a society from which non-Jews were to be excluded. Recognizing that persecution of Jews was an important factor in the growth of Zionism, the participants in this Symposium unequivocally condemn anti-Semitism and pledge themselves

to oppose it, like any other form of racism, wherever it may exist.

5. In inviting the immigration of all the Jews of the world, Zionism shows itself in its essence to be expansionist. By pursuing this aim, it condemns the "Israelis" to a perpetual war for "living space" at the expense of the peoples of the Middle East.

Because of the necessity for territorial expansion which it involves, Zionism has not succeeded, and by its very nature cannot succeed, in satisfying the legitimate aspiration of persecuted Jews to attain security. Moreover by calling on all Jews to come to Palestine, it pursues the very goal which the most hateful of anti-Semites have set themselves: to confine all Jews in a world ghetto.

It is as defenders of progress, peace and humanism that we denounce this attack on human unity.

6. By setting itself the objective of a racially exclusive Jewish state, in disregard of the rights

of the Arabs of Palestine, Zionism adopted from its inception an essentially racist character.

7. For them to achieve their ambitions, it became necessary for the Zionists to dispose of the Arab population of Palestine, which they

rights, to confiscate their land and to suppress their sense of a national identity.

10. Even among the Jewish settlers, Zionism reflecting the 19th century European concept of racial supremacy, practised a form of discrimination against the non-European Jews.



Some of the participants at the symposium

achieved in 1947-48 by intimidation and violence, resulting in the eviction of the greater part of the indigenous population.

8. By pursuing, after they had achieved statehood, the objective of the "ingathering" into Palestine of the Jews of the world, and by conferring on all Jews a "right of return" which they denied to the Palestinian Arabs, the Zionists confirmed the racist nature of their design.
9. Against those Palestinian Arabs who remained, the Zionist authorities practised a policy of institutionalised racial discrimination. This was embodied in a series of laws expressly designed to restrict their human and political

11. Eviction of the Palestinians and Zionist expansionism necessitated the use of violence, which in turn led to conflict with the surrounding Arab States, whose recurrence came to threaten world peace.

12. Zionism's cooperation with other racist regimes, as evidenced by its close relationships with Rhodesia and South Africa, is a natural outcome of its roots and developments, for it has always drawn its support and sustenance from imperialism and settler-colonial regimes.

13. Supported by the imperialist powers, Zionism was itself used to extend the influence and promote the interests of imperialism in the Arab homeland and in the Third World.

14. By their steadfastness in maintaining the struggle for their rights by all means, including armed resistance, the Palestinians have helped to promote a proper understanding of the essentially racist character of the theory and practice of Zionism. The struggle of the Palestinian Arabs, which has been supported by popular forces in the Arab world and by other national liberation movements in the world at large, has demonstrated that the conflict in the Middle East is a conflict between the reactionary Zionist movement, backed by US imperialism, and the Palestinian Arab liberation movement enjoying the backing of similar progressive movements inside and outside the Arab world, as well as the support of progressive and peace-loving countries.

15. Palestinian determination and willingness to make sacrifices for the cause of liberation, reinforced by the spirit of our era, make it inevitable that Zionism, together with all other forms of racism, will eventually be defeated. Victory for the Palestinian cause will not be a victory for the Palestinians alone; it will constitute an important milestone on the road to liberation from oppression throughout the world.

16. We express our deepest sympathy with the Palestinian and Lebanese peoples' suffering from the agonizing effects of a brutal civil war aimed at their peace, unity, progress, and the independence of Lebanon.

We express our support for the Palestinian Revolution and the Lebanese national movement, which constitute an integral part of the struggle for Palestine, in their struggle against separatism, sectarianism, and the propagation of the Zionist model in Lebanon.

17. Zionism is the obstacle to peace in the Middle East. The Palestinian struggle to establish in its place a secular progressive Palestinian society, all of whose citizens enjoy equal rights, irrespective of religion, colour or ethnic origin, deserves the active support of free peoples throughout the world. We particularly invite the cooperation of anti-Zionist Jews and hope for better understanding from citizens of

Western countries in the struggle to combat Zionism.

18. We commend the measures taken by those Arab governments which have invited Arab Jews to return to their countries of origin. On the other hand we express our apprehension over continuing Zionist efforts to stimulate Jewish immigration to Palestine, which we believe will only increase the tension in the area and so threaten world peace.

19. Encouraged by the growing recognition throughout the world of the racist and reactionary character of Zionism, of which the UN resolution is an important manifestation, we call upon all individuals, organizations and movements working for peace and justice to join in the struggle against Zionism. In particular we urge intellectuals and academic institutions to give serious attention to this issue and to involve themselves in the campaign to eliminate Zionism and all other forms of racism.

FOLLOW-UP

The participants in this Symposium emphatically urge the importance of arranging a systematic programme of publicity to make use of the studies made and the discussions held within the framework of the Symposium.

This should include the publication of the papers presented and their distribution to all those in a position to influence and guide opinion in the outside world. It should also include the preparation of concise and accurate information material for speakers and research students in all countries.

It is desirable that an international research centre should be established, with branches in different parts of the world, which would have the task of collecting and collating the available material, commissioning fresh studies on various aspects of Zionism, and arranging for the dissemination of information to individuals and organizations, especially those existing institutions which specialise in the study of political science and of questions affecting international relations.



Dr. Abdul-Wahab al-Kayyali presenting the declaration

By Our Political Commentator

On November 10 last year when the General Assembly determined Zionism as a form of racism and racial discrimination, the US Ambassador ran amuck in rage. Professor Moynihan's reaction to the resolution did not take any student of contemporary history by surprise. Moynihan's behaviour was reminiscent of the vainglorious outcry of a Churchill who would not like to see the sun set in the British Empire.

One year after the adoption of that resolution by the United Nations, intellectuals from all the five continents of the world gathered together in Baghdad to study in depth the theory and practice of racism and its ugliest manifestation in Zionism. Historians, political scientists, sociologists and journalists from 46 countries discussed the various aspects of racism and Zionism and the inseparable unity of the two concepts. The imperialist circles, the main props of the 'two-in-one' isms, felt genuinely frightened and in order to cover their fear complex, they saw to it that the proceedings of the symposium were completely

blocked out by the information media under their control.

Here'n lies the first victory of the symposium. The imperialist backers of Zionism did not dare keep their people informed about the Baghdad symposium where Zionism was thoroughly x-rayed and its racist features brought to light. Even the racists-Zionists themselves did not feel comfortable to look at themselves. And hence this cover-up.

The symposium was an open forum for all the participants whose political persuasions,

Join in the Struggle Against Zionism

Baghdad Declaration is a call for action

academic approach, methodology of investigation and general world outlook were as different as their colour, creed, language and nationality. In spite of all these differences they shared a common value — intellectual honesty. That is why they were able to arrive at a unanimous formulation which was embodied in the Declaration of the Symposium. The Declaration, inter alia, pointed out:

"By setting itself the objective of a racially exclusive Jewish state, in disregard of the rights of the Arabs of Palestine, Zionism adopted from its inception an essentially racist character"

This racist character of Zionism which "was an offshoot of 19th century imperialism" based on the "colonial-settler concept", led the Zionists to embark on the "ingathering into Palestine of Jews of the world". The Zionists who were aided and abetted by the 20th century imperialism and neo-colonial apartheid racism were able to occupy part of Palestine by force of arms where alien Jews enjoyed the "right to return" and the indigenous Arabs, who were thrown out, were denied this right. The Baghdad Declaration pointed out that by

th's action the Zionist entity "confirmed the racist nature" of its design.

Racism and racial discrimination are most severely being practised against the Arabs who remained in Palestine and other territories occupied by the Zionists during the subsequent wars of aggression. The symposium, after detailed study and careful examination of the situation obtaining in "Israel", came out with the findings that "against those Palestinian Arabs who remained the Zionist authorities practised a policy of institutionalized racial discrimination. This was embodied in a series of laws expressly designed to restrict their human and political rights, to confiscate their land and to suppress their sense of a national identity".

The Zionists, by propagating their exclusiveness, have sought to confine all Jews in a world ghetto for which the European anti-semitic racialists struggled so hard. The participants in the Baghdad International Symposium proclaimed their condemnation and disapproval of this ghetto. They said:

"It is as defenders of progress, peace and humanism that we denounce this attack on human unity".

The Declaration correctly pointed out that when the UN was bullied into adopting the Palestine Partition Plan on November 29, 1947, the number of UN members was only 50. When the same UN, on November 10, 1975, determined Zionism as a form of racism and racial discrimination, the number of its membership registered a three-fold increase and the world organisation attained a genuinely representative character. As a result, the UN which, in spite of pledging to eradicate racism and racial discrimination at the time of adopting its charter but failed to live up to its commitment because of imperialist pressures, was in a position to indict Zionism as racism with all the consequences of such determination.

In sharp contrast to "Israeli" policies of racial discrimination, the Arab governments, particularly that of Iraq, are pursuing a democratic policy in respect of the Arab Jews. The participants to the symposium did not fail to notice it. They said in the declaration:

"We commended the measure taken by those Arab governments which have invited Arab Jews to return to their countries of origin. On the other hand we express our apprehension over continuing Zionist efforts to stimulate Jewish immigration to Palestine, which we believe will only increase the

tension in the area and so threaten world peace".

The symposium has contributed to the better understanding of the Palestinian cause. The leading intellectuals from various professions and confessions of the five continents proclaimed:

"By their steadfastness in maintaining the struggle for their rights by all means including armed resistance, the Palestinians have helped to promote a proper understanding of the essentially racist character of the theory and practice of Zionism".

The participants correctly arrived at the formulation that "the conflict in the Middle East is a conflict between the reactionary Zionist movement, backed by US imperialism, and the Palestinian Arab liberation movement enjoying the backing of similar progressive movements inside and outside the Arab world, as well as the support of the progressive and peace-loving countries".

Every participant to the symposium, by his performance in the sessions, has proved that he has the courage of his conviction to speak out. So, it will not be too much to expect that each one of them will emerge as a more dedicated partisan fighter for the cause of truth in respect of Zionism, racism and the plight of the Palestinian Arabs and even the native Jews who are being discriminated against by the colonial settler alien Jews. Proclaiming that victory belongs to the Palestinians, the participants confidently felt that "victory for the Palestinian cause will not be a victory for the Palestinians alone; it will constitute an important milestone on the road to liberation from oppression throughout the world".

The symposium has undoubtedly built a stronger bond of unity between the national liberation movements of Africa and Asia. The collusion between the racist regimes in southern Africa and the Zionist entity has been mercilessly unmasked at the symposium. The imperialist schemings in Lebanon and elsewhere in Asia and the conspiracies currently being hatched in southern Africa against the forces of progress and national salvation have been thoroughly exposed. Therefore, the struggle against such schemings and conspiracies will now be conducted from much more sure grounds.

It is heurtening to note that the intellectuals attending the Baghdad symposium have, in the tradition of the intellectuals of the Spanish civil war period, called upon "all individuals, organizations and movements working for peace and justice to join in the struggle against Zionism" and "to involve themselves in the campaign to eliminate Zionism and all other forms of racism". This call to action will create new conditions favourable for intensifying the struggle against imperialism, Zionism and racism.

SYMPOSIUM ON ZIONISM

A major confrontation to the study of a racist creed

One year after the United Nations' historic condemnation of Zionism as a form of racism, Baghdad played host to a symposium on Zionism that drew delegates from 46 countries. Attended by professors, writers, politicians, artists and newsmen, the symposium proved to be a unique opportunity for a study in depth of the creed called Zionism. A mere glance at the titles of the papers read by the 31 scholars is adequate to prove the academic importance of the symposium.

There were papers on 'The Theory and Practice of Zionism', 'Zionism as a Racist Ideology', 'Non-Jewish Zionism', 'Israel and South Africa', 'The Interpretation of the Problem of Zionism in Polish Social Thought', 'Israel's Treatment of the Arabs in the Occupied Territories', 'The Colonial Exploitation of Occupied Palestine', 'Return of the Arab Jews', 'Economic Dimensions of Arab Resistance to Zionism' and besides many others.

It was a symposium in which rhetoric was at a low premium. The research work submitted at the conference was of truly first-rate quality. Zionism was viewed from all its angles; it was analysed and dissected. Hardly any facet of it was left unexplored. The participants had come to the symposium armed with the works of the Zionists themselves. Nothing that was said in the papers was left unsupported by evidence culled from the books of such men like Herzl, Pinsker, Hertz, Nordau, Weizmann, Ben Gurion and other leading Zionists. Only hard facts were dealt with in the six working sessions of the symposium.

Some of the distinguished writers and professors who attended the symposium were men and women who had already made important contributions to the study of Zionism in books and articles. Among those were: Professor Alan Taylor (U.S.), Dr. Fayeze Sayegh (Palestine), Mr. Michael Adams (U.K.), Professor Richard Stevens (U.S.), Mr. Joe Stork (U.S.), Mrs. Regina Sherif (West Germany) and Mr. Naoki Maruyama (Japan).

Thirty papers were delivered. Sixteen participants joined in the discussions that followed the presentation of papers.

Of particular brilliance was Dr. Sayegh's impromptu speech detailing his encounter at the U.N. with Moynihan, former U.S. Ambassador to the world body.

One of the highlights of the symposium was Mr. Yousef Naw'i's bitter denunciation of Zionism. Mr. Naw'i is one of the Jewish Iraqis who had returned to his homeland after suffering for years from the racist practices of the Zionists in Occupied Palestine. He proudly told the gathering that he considered himself a Jewish Arab.

In a short but impassioned speech, Professor Montagne of France drew the participant's attention to the fact that at that very same week, M. Jean-Paul Sartre, the self-styled prophet of the West European left, was receiving an honorary Ph.D. from the Hebrew University in occupied Jerusalem, in open defiance of world opinion which has condemned Zionism repeatedly.

There can be no doubt that the Symposium on Zionism constitutes a major contribution to the study of a racist creed. In exposing the ideology of Herzl and his successors, the participants in the symposium also exposed the racist practices in South Africa and Rhodesia, for all three entities were born of a racist creed that is condemned by the vast majority of mankind.

The symposium was sponsored by the University of Baghdad in cooperation with the PLO.

UN PALESTINE COMMITTEE'S RECOMMENDATIONS

A resolution was tabled on November 22 at the United Nations General Assembly endorsing a report calling for 'Israel's' withdrawal from occupied Arab territories by next June and the phased return of Palestinians to their homeland.

Zionists Must Withdraw by June 1 Next Evacuated Territories to be Handed Over to P.L.O.

The draft, tabled as the Assembly's debate on Palestine drew to a close, also urged the Security Council to reconsider the recommendations contained in the report, drawn up by the U.N.'s 20-nation Committee on the Exercise of the Inalienable Rights of the Palestinian People.

The report recommends that the territories occupied by 'Israel' since the 1967 Middle East war should be evacuated by next June 1, taken over by the U.N. and later handed over to the Palestine Liberation Organisation (PLO), as the representative of the Palestinian people.

According to the recommendations, as soon as an independent Palestinian entity has been established, the U.N., in cooperation with the states directly involved, should "make further arrangements for the full implementation of the inalienable rights of the Palestinian people and the resolution of outstanding problems".

the Palestine Studies Centre and the Arab League. The symposium was opened by President Ahmed Hassan al-Bakr whose address was read out by Mr. Saddam Hussein, Vice-Chairman of the Revolution Command Council of Iraq. Mr. Hussein and other prominent Iraqi leaders attended the inaugural session of the symposium.

The symposium will have far-reaching effects and make a major contribution to the study of Zionism as a racist creed.

The draft would:

— Express the Assembly's appreciation to the Palestine Rights Committee for its efforts in performing the tasks assigned to it;

— Take note of its report and endorse its recommendations "as a basis for the solution of the question of Palestine";

— Decide to distribute the report to all competent bodies of the U.N. and urge them to take necessary action, as appropriate;

— Urge the Security Council to reconsider as soon as possible the recommendations contained in the report;

— Authorise the committee to exert all efforts to promote the implementation of its recommendations and to report back to next year's General Assembly;

— Request the committee to promote the greatest possible dissemination of information on its programme of implementation through non-governmental organisations and other appropriate means;

— Request the U.N. Secretary-General to give the widest possible publicity to the committee's work and to provide it with all necessary facilities.

— Decide to include the item "question of Palestine" in the provisional agenda of next year's Assembly.

The draft resolution was adopted by the General Assembly on November 24 with a majority of 108 votes.

FREE FORUM



James Peters

Iraq Today Talks with Some of the Participants at the Symposium

On the first day of the conference, a thick set man with a large grey beard went up the podium to address the gathering. In an impromptu speech, he denounced the isolationists in Lebanon equating them with the Zionist racists. He said he had been a refugee from 'Maronitism' all his life because while he considered himself an Arab, these isolationists looked upon themselves as being the descendants of the Phoenicians — as a people who had nothing to do with the Arabs. They were indeed hostile to the Arab nation.

Later, we had the following conversation with him:

IRAQ TODAY: We see that you come from Canada, Mr. James Peters.

Mr. Peters: Yes, but I am of Arab origin, and my name is actually the anglicized form of 'Jameel Butros'. I am a teacher of English at the Ryerson Polytechnical Institute in Toronto.

IRAQ TODAY: Is this the first time you visit the Arab world?

Mr. Peters: No, this is my fourth visit.
IRAQ TODAY: Can you tell us more about yourself?

Mr. Peters: I was born and raised in Toronto, but my father had immigrated from a village north of the Syrian town of Homs in 1906. As for my mother, she hailed from the Maronite village of Zghorta in Lebanon.

IRAQ TODAY: So you are of partly Maronite origin, Mr. Peters.

Mr. Peters: I am, but I consider myself an Arab. I grew up in a household in which only the English language was spoken, but at the age of sixteen I felt that as I was an Arab I should learn

Mr. James Peters speaks his mind on "Maronitism"

Arabic. So as a student at the university I studied Arabic. I must add here that I grew up in an anti-Arab atmosphere as my Maronite relative disapproved strongly of my pro-Arab attitude.

IRAQ TODAY: Have you tried to bring up your children as Arabs?

Mr. Peters: Living as we do in Canada, I tried to leave the choice to them to decide whether they considered themselves to be Arabs or not; I never tried to brainwash them, so to speak, but I can see that they distinctively feel themselves to be Arabs. For instance, my daughter refused to take

part in 'Israeli' dances when these were taught at her school. Her refusal angered the school authorities, but she was adamant. As for my son Salim, he accompanied me a few years back on an extended tour of Syria and Jordan and he was very enthusiastic about what he saw. I always enjoy returning to the land of my ancestors for extended visits, but I must say that there have been two great disillusionments in my life: disillusionment at the continued state of division in the Arab world, and disillusionment at the attitude of the West in general as it continues to ignore the Arab rights in Palestine...

Professor Richard Stevens — A Life Devoted to a Comparative Study of "Israel" and South Africa

Mr. Richard P. Stevens is professor of political science at Lincoln University, Pennsylvania, and the author of several books on Zionism and Southern Africa.

IRAQ TODAY: When did you first become interested in the Palestine problem?

Prof. Stevens: That was back in 1950 when I was a graduate student at Georgetown University. I had always been interested in Africa and the Middle East and at that time there were few Americans specializing in African studies. Coming across an advertisement in a newspaper about a job in Basutoland, I applied for the job and got it. Basutoland is a country which is completely sur-

rounded by South Africa and there I learned about apartheid at first hand.

I wrote articles about racial segregation and this led the S.A. regime to ban me from entering the country. This made life difficult for me as it curtailed my movements. Upon returning to the U.S., I began to collect material on the South African regime and its role in black Africa. During my research work on this subject I came across the links that bind the two racist regimes to each other. I also discovered that many important documents concerning 'Israel' were missing from the public archives. Others were not even indexed. And I also discovered that one of the most active Zionists in New York was the son of a prominent South African citizen. The fruit of this research culminated in my book 'Zionism and American Foreign Policy' which I published in the early sixties.

As I delved deeper into the Palestine problem and went back to the earlier decades of Zionism, I noticed that articles and books written by Zionists earlier in this century made no bones about the real objectives of Zionism. The veneer of nicety about world opinion was added much later, culminating a few years ago in the declaration put out by the Zionist congress meeting in Jerusalem that Zionism was a 'liberation movement'. But Zionists writing in around 1910 were quite explicit and frank about the colonialist nature of their movement. There was no pretence then about wanting to live in peace with the Arabs; this myth was fostered later on.

IRAQ TODAY: How well are you acquainted with the Arab world, Professor Stevens?

Prof. Stevens: I am guest professor at both the University of Khartoum and Kuwait University. I have also given lectures at the American University at Cairo. I am, at present, learning Arabic. Actually, reading Arabic script is much easier than I had thought it would be.

IRAQ TODAY: Is Zionist influence still strong in U.S. campuses?

Prof. Stevens: It is strong, but I wouldn't say that one can't combat it. With the rise of the left in American universities, students and faculty members are no longer as gullible about Zionism as they used to be; they are now asking questions. At Lincoln University, for instance, the Zionists have suffered a setback, but the boards of some of the universities still make it difficult for anti-Zionist faculty members to air their views, especially when these faculty members had not harmed their tenure yet.

IRAQ TODAY: Is it still very difficult to publish impartial books on Palestine in the U.S.?

Prof. Stevens: It is, as Zionist influence is still very strong in publishing circles. Apart from my book on Zionism and American Foreign Policy which was published in the early sixties, all my other books have been published abroad.



Sheila Ryan

Mrs. Sheila Ryan -- From the Civil Rights Movement to Work for Palestine

Mrs. Sheila Ryan is a journalist from New York who arrived at the Palestine problem via the American Civil Rights Movement and the anti-Vietnam war movement. For her work in the Civil Rights Movement she was jailed for five months. In 1970 she spent one year in Jordan — she was there before, during and after the Jordanian civil war.

Married to the writer George Cavalletto — she has two children — Mrs. Ryan works with the Palestine Solidarity Committee in New York.

IRAQ TODAY: What exactly does the Palestine Solidarity Committee do?

Mrs. Ryan: We try to counter Zionist propaganda. Every year, the Zionists in New York celebrate the anniversary of the establishment of 'Israel' by what they call the Salute Israel Day Parade. Around 75,000 people take part in this parade. This year we went on a counter parade. There were only 400 of us, but we got a lot of publicity.

IRAQ TODAY: Do you then expect any potential change in American attitude towards the Arabs?

Mrs. Ryan: I do, but I don't think it will be in the near future and I don't think that it will be on a very substantial scale.

IRAQ TODAY: When Senator James Abu Rigg of North Dakota addressed the symposium, he said that the battle was mainly one of public relations; therefore, the Arabs should do more in this direction in order to win more friends in the U.S. Do you agree?

Mrs. Ryan: No, I don't. This view does not

take into account the fact that the American establishment has a vested interest in the existence of 'Israel' regardless of any feelings of friendship some Americans might have for the Arabs. It's true that the oil resources are in the Arab countries, and not in 'Israel', but the Arab people in all of the oil producing countries have the potential — whether it's been realized in a particular country or not — to threaten the US interests by using their resources for the benefit of their own societies rather than the US corporate profits. If I were on the board of directors of an American oil company working in a rightwing Arab country, I wouldn't be confident that the rulers of the day could continue

Marion Woolfson: I am Jewish but I am against Zionism

IRAQ TODAY: Mrs. Woolfson, you are not only a non-Zionist Jew, you are actually an active anti-Zionist. Can you tell us the reasons for your attitude?

Mrs. Woolfson: As a journalist, I have always been interested in the East. After the June War, I was asked by the news agency for which I worked to go to India by way of "Israel" so that I would cover events in both countries. My stay in Jerusalem proved to be an eye-opener, for there I saw my fellow Jews in the role of conquerors and oppressors. I often saw 'Israeli' soldiers and policemen entering the Arab quarters and beating Palestinians at random and dragging them into their trucks for arbitrary arrest. I took photos of these shocking scenes and I sent the negatives along with the articles to the agency's offices in London while I left for India on my second assignment. After my return to London I discovered that neither the photos nor the articles had been published. I was told that the negatives had been lost, and as for the articles Western Europe would not countenance printing them as they were too critical of 'Israel'. Suddenly, few papers in England showed any desire to employ me or to print my stuff. I began to write letters to the papers about Israeli atrocities, but for four years not one letter was printed. However, things began to change after 1971 and there was a slight improvement in the attitude of the British press vis-a-vis the Arabs. I got one letter published in the Sunday Times in reply to someone who had written to say that the Palestinians had left their homeland on their own free will.

IRAQ TODAY: Why are the Zionists often successful in pressuring the British press into indemnification?

Mrs. Woolfson: They use their power as advertisers and if any paper prints something that does not show Israel in a good light, they threaten

indemnities to provide my corporation with a favourable climate. So, 'Israel' is more reliable a base in the area because its settler-colonial society must depend on the help of imperialism.

IRAQ TODAY: Are you engaged in any particular work at the moment, Mrs. Ryan?

Mrs. Ryan: Yes, I am writing a book on my experience in Jordan.

IRAQ TODAY: Considering the strong Zionist influence in American publishing circles, do you think you will find a publisher willing to publish your book?

Mrs. Ryan: I shall always be optimistic in this regard.

to withdraw their advertisements. A paper lives on its revenue from advertising and if this is cut off the paper dies.

IRAQ TODAY: Has there been any pressure exerted on you to make you write anti-Arab articles?

Mrs. Woolfson: Yes. In September, 1972, the editor of the paper for which I used to work wanted me to write an article on the PLO representative in London under the title: 'Kick This Evil Man Out of the Country'. I refused to write such an article as a result of which I had a furious argument with the said editor. My writing at present is mainly published in pro-Arab publications.

IRAQ TODAY: I understand you grew up in an orthodox Jewish home.

Mrs. Woolfson: I did. Both my parents were orthodox Jews, but they were completely assimilated. My father used to work for the Scottish National Council for Refugees, and he was shocked to see the Zionist organization interested in helping only the Jewish refugees who wanted to go to Palestine. My dead husband too was an anti-Zionist, though some of his relatives were and are leading Zionists in Britain.

IRAQ TODAY: And your children?

Mrs. Woolfson: They share my views in this matter.

IRAQ TODAY: What are your political views, Mrs. Woolfson?

Mrs. Woolfson: I am a socialist.
IRAQ TODAY: A member of the British Labour Party?

Mrs. Woolfson: Good heavens, no, the British Labour Party is certainly not socialist!

IRAQ TODAY: Are you at present doing any particular work, Mrs. Woolfson?

Mrs. Woolfson: I am working on a book. It is to be called 'The Golden Call'.

IRAQ TODAY: What do you think of this symposium?

Mrs. Woolfson: I think a lot of good will come out of it, and I must say it is one of the best organized conferences I have ever attended.

NEWS IN PICTURES



President Ahmed Hassan al-Bakr discussing with Mr. Mohammed Mahjoub, Minister of Education, the affairs of the Ministry. President Bakr paid a visit to the Ministry of Education on November 17.



Mr. Saddam Hussein, ECC Vice Chairman, receiving on November 15 Mr. Ahmed Khalifa al-Suwaidi, Foreign Minister of the United Arab Emirates State.



Mr. Faysh Abdul-Karim, Minister of Oil addressing the participants at the Arab Petroleum Symposium, which opened in Baghdad on November 19 under the theme "Arab Petroleum and Future Prospects of the Energy Problem".



Dr. Sa'doun Hammadi, Foreign Minister, receiving on November 21 Mr. Mahmud Riadh, Secretary General of the Arab League during Mr. Riadh's short visit to Iraq.



A vicious Zionist task: to drive Arab women and children out of the homes of their forefathers.

by Shafiq Magar

Sometime after the Sinai 'agreement', a highly-placed Israeli told a British interviewer that the Arab-'Israeli' wars had shifted to the information battlefield, with world public opinion as the highest coveted prize.

This may sound to some as an inflated commonplace: the information slugging match has been going on nonstop since the Zionists graded our part of the world with their uncoveted presence. However, the fact remains that most of 'Israel's' wars of aggression were fought and won, before a single shot was fired, on the information battlefield.

A vicious Arab Image

The 'Israelis' task in that area of aggression was not a particularly arduous one. They received most of their armoury ready-made and well-tested from their mentors. The Western colonial powers had perfected an especially vicious Arab image for their own use, and when they donated the land to their Zionist spawn, they gave them the image as a bonus.

The popular and mostly used version of that image is of brutish backwardness and bestial rejection of the benign civilizing influences of Western culture.

Alien, unacceptable and distasteful

Through the persistent projection of that image, it has been possible to brainwash increasing

The Fine Art of Bashing The Arabs



numbers of people into regarding the Arab as an alien, unacceptable and, to say the least, distasteful creature. Several versions of the image exist and are being developed and brought to further heights of perfection. Yes, by God! In the West, where the best of them cheerfully swap their wives and indulge in such delightful pastimes as homosexuality, bestiality and 'child love', they leer at you and speak of the 'harem', whenever the trigger-word 'Arab' tinkles in their overtaxed brains and makes them drool.

More Sinister than Bigotry

Well, bigotry is nothing new. It seems to be an inescapable affliction of the human spirit, especially at times of human and cultural decline. Bashing the other has been a favourite human sport. However, in the case of the Arabs and the Western media, it is a much more sinister business. It is War, pure and simple. Total War. No quarter is given, and no truce is thinkable.

Kinky Aspects Apart

There is no doubt that a Western 'journalist' or television hack who indulges in the popular and remunerative sport of bashing the Arabs gets a certain kick out of it and, in the midst of all the bankruptcy and gloom, cheers himself up by feeling uppity, high and mighty, albeit under a blessed Zionist boot.

However, such kinky aspects of the game are obviously pathological and not too important really. The point is, those fine gentlemen in the media industry have to make a living like everybody else. And if you can mix business with pleasure, what more would you ask of life, even if your paymasters are ripping the entrails of your country to shreds under your very eyes?

The Only Good Arab...

What the Zionists and the merry gentlemen of the Western media are out to do is to convince the world that the only good Arab is a dead Arab. That the world would be better off if more Arabs were killed and driven out of their lands.

That, exactly, is what the highly-placed Israeli meant when he told his adoring British interviewer that the battles to come (with the Israelis relaxed and sitting pretty after Sinai) would be for that blessed thing: world public opinion. The 'Israelis' want it on their side when they get down to business.

Sit Back and Let Us Do the Work

"Look, you civilized folks, "the Israelis are saying with their myriad media tongues," those Arabs are not people. They are not like you and I. They are alien to the human race. They are Arabs. So why don't you sit back and enjoy the fun and let us do the work?" In the West, Israeli thoroughness is greatly prized.

Step on a Toad, or Kill a Snake

This, in fact, is as old as the mountains. It happened to many peoples before. The Red Indians were 'obnoxious savages and horrid heathens'. We all know what happened to the Indians. If you do not believe it, ask yourself: "would one feel any compunction if one stepped on a toad or killed a snake?" Does one begin to get the picture?

In Britain, where the racists have been at it for some time now, a gentle motherly English-woman who would probably cry her eyes out if her dog were slightly off colour, was asked why she hated the coloured people so much? She said they cooked with curry. So, you see, it is not at all difficult to turn the kindest and most decent of people into bigots.

Too Costly to be a Mere Exercise in Bigotry

However, in the case of the Arabs, the Zionists and the Western media are not engaged in this type of comparatively mild hate-mongering. What

they are out to do is too costly to be a mere exercise in bigotry for the purposes of the now necessary transference of aggression.

The business of stoking and projecting a beastly image of 150 million people, twenty-four hours a day, day in and day out, on a global scale, is no child's play. It costs a great deal of money, a commodity which the Zionists hate to part with easily. So who would want to expend all that effort, ingenuity and money on anything that has to do with Arabs, if it were not for something really big?

Take the British Media, for Instance

The savaging of the Arabs in the British media is a case in point. At the moment, there is no special quarrel going on between the British and the Arabs. Quite to the contrary, one would be tempted to say that there is an Arab-British honeymoon going on, on all fronts. The facts are there to speak for themselves. Billions of hard-earned Arab money, after ages of mediocrity under the colonial heel, is being deposited in British banks. Fat contracts being awarded to British firms. Most of the Arab leaders flock to Britain. Tens of thousands of Arab tourists flock to Britain. Arab investment pours into Britain. A veritable honeymoon. And yet, if you read the British press or keep track of the daily effluvia of the British media, you get the distinct impression that there is an Arab-'Arab' war going on.

But why, one asks oneself. How is it that you extend the hand of amity, with money and contracts dripping from your hand, and you get kicked in the face?

Maybe, one tells oneself, the British are mad at the Arabs because those Arabs are annoying Israel?

The Bane of Arab Money

However, one should not marvel. It is all a matter of priorities really. Those in the Western media industry have to make a living, and the highest priority goes to the interests of the paymasters. Please do not misunderstand. We do not mean that the media are owned by the Zionists, or by anyone else for that matter. The media in the West are free. The trouble is, the countries themselves are occupied from within. Thus, the word 'paymasters' is misleading; it should read 'bosses'. Look at Mr. Ford. He dropped that brick in the debate with Carter. Next morning, the Western media told him in one stentorian voice that he had goofed and will not, repeat: will not, become President. Then Mr. Dean (remember Nixon?) was taken out of the mothballs and oh, yes, he said, he

had remembered one or two things which connected Mr. Ford with Watergate. The day after, Mr. Shimon Perez was sitting at the White House with Mr. Ford at his feet. The next thing anybody knew was Israel getting all those latest weapons, to the tune of two billion dollars. The day after, Mr. Levy, the American Attorney General, said that Mr. Ford could go free.

So, you see, life in the West is not easy, even for the best of them.

Hence, one should not marvel at the callous disregard shown by the British media for the interests of Britain. The media men are not blind. They are also well-versed in British history. They remember what happened to Churchill before he saw the light. They remember Ernest Bevin, and they see Carter and Ford and many others. So, they toe the line and the national interests be damned: who wants to die a martyr?

Thus it was that the flood of Arab money into the veins of the British economy which have been sucked dry was portrayed as a bane and not a blood transfusion that keeps the body alive for the pleasure of Count Duclau.

The Arab Tourist Boom

Thus it is, too, that at the height of the Arab tourist boom, an Arab bashing campaign is mounted and the howling packs of the media are set loose.

Shoplifters All

Last year, it was a shop-lifting campaign. The Arabs were thieves. Bad. Not like you and I old boy. They are allowed into our beautiful civilized shops and they shoplift.

The media people know that for every Arab shoplifter if any, there are at least twenty of the master races. There is also no doubt that many Arabs are framed. The Arabs have only themselves to blame.

Many thousands of them go to fair Albion for the express purpose of falling prey to Marks and Spencer, Selfridge and the many other stalwarts of Zionism who not only take the Arab's money but also do their best to send them to jail.

A Defecating-on-the-Floor Campaign

This year, however, the British media outdid itself: a toilet facilities campaign was mounted against the Arabs!

The Daily Telegraph, a paper known for its oh! so elevated standards:

"The Arab Doze on Doorsteps in Casbeh Mayfair"

"The Arab descent on Mayfair as a holiday resort... is creating further tensions for the area's hard-pressed residents. As well as screaming children, all-night parties and the lack of Western toilet training, the capital's richest residents are now learning to live with the Arab taste for life on the street. "I recently had to investigate complaints about smells coming from a lavatory that was clearly being misused," a commissioner on Curzon Street explained last week, "When I knocked, the door was opened on the chain by two masked women who jabbered away helplessly. I had to use sign language to indicate that the mess on the floor had to be swept away".

The 'journalist' who laid that mess on the impeccable pages of his paper did not bother to explain to his supposedly intelligent readers how the "commissionnaire" managed to see the mess on the floor through the crack of a door opened on the chain. Was the loc in the entrance, or was the mess next to the door? No matter. The two Arab women jabbered, you see, and only monkeys jabber. The moral: non-humans all, even the best and richest (Mayfair is very expensive) of them.

Arab Occupation of Britain

The British 'journalist' went on to call the Arab tourist boom, which netted his country in these hard times on less than 500,000,000 pounds (not to mention the invisibles) an 'Arab occupation'.

This rather smelly piece by the Daily Telegraph was one of many. Even our Friend David Hirst jumped on the bandwagon in his own inimitable suave way. It is an irresistible sport, and the game is so docile. It flocks to the slaughter in its thousands, oozing money. The money is taken, ungraciously, sullenly and then it becomes an open season on the Arabs.

Resentment

The 'outray' caused by the Arab 'invasion' of Britain this summer was so great that an American paper sat up and took note. It said that resentment was mounting on both sides. Funny. One has not noticed any resentment on the Arab side, apart from two lukewarm pieces in a Kuwaiti paper and an Egyptian magazine. At the receiving end of that river of Arab money, however, the resentment seems to be great.

Or is it resentment? Can't it be something else? Something more sinister than a mere exercise in sanctimonious balderdash? Indeed, why should the British media risk such a source of revenue for Marks and Spenser?



The past: primitive mode of agriculture

A Green Revolution In The Making

Iraq, an Arab society, is characterised, like other societies of the Third World, by its predominant agricultural population. This class suffered a great deal from the policies imposed by imperialism on the Arab nation throughout the period of its political

REPORT

SHACKLES OF FEUDALISM FAST BREAKING DOWN

dominance. The result of this policy was the prevalence of feudal and semi-feudal productive relations in the rural areas which weakened and retarded agricultural output, and led to the absence of modern scientific methods in this sector, thus entailing a deteriorated condition of land and farmers.

Such a state of affairs, besides other reasons, hit the national economy severely, causing it tremendous damage. This was reflected in the poor contribution of the agricultural sector to the National Income, the weak purchasing power of farmers, and the sector's inability to accommodate the industrial sector's demand for agricultural products used in industry. Hence, the import of foodstuff and agricultural raw material which caused detrimental side effects to a balanced economy.

It is a common knowledge that the strategy of imperialist policy was designed to characterise Iraq's economy with a mono-sided feature — mainly the production of some primary agricultural



The present: modern agricultural technology

products, thus obliterating any opportunity for the establishment of an agricultural industry. Imperialism planned to mark the agricultural sector with a state of backwardness so that it created serious difficulties for any national regime, which would, per force, face the impossibility of effecting tangible development for the vast sector of farmers. Such a situation and relationship between the said regime on the one hand, and the masses of farmers on the other, would impede the accomplishment of advancement in this sector of the community.

Since its inception, way back in the forties, the Arab Baath Socialist Party has realised and diagnosed these negative aspects on the Arab Nation's gross structure and on the lives of farmers who constitute the greater part of our people. The Party has always emphasised in its National and Regional Congresses, literature, and deliberations, the role of farmers in the Arab revolution, as being an element that forms a major base of struggle in the countryside. The Party also stresses on the objective conditions of the farmers' participation in the revolution and their alliance with the workers and intellectuals within the conceptual framework of the One Arab Nation. The struggle of farmers in Iraq has been directed against imperialism for being the source of domination and division, and against feudalism for being an outdated productive system and an interested class directly connected with the imperialist and bourgeois forces. The ABSP has maintained that the present stage dictates the setting up of a fundamental agrarian reform through the phase of national and democratic liberation, and the establishment of state, cooperative and collective farms as institutions of socialist transformation. It also stressed the necessity of establishing a diversified agricultural sector and a balanced state of development for Iraq's productive sectors.

At the time of the July 17, 1968, Revolution which was led by the ABSP, there existed a vast gap between the Party's ambitions for the agricultural sector and the existing retarded conditions of agriculture in Iraq. This sector was marked by the heaviest legacy of backwardness, in addition its suffering from conflicting policies introduced every now and then in the name of its improvement. Consequently, the Party drew up operational tendencies for the realisation of the objectives planned and sought during the present stage. It introduced revolutionary measures for the benefit of farmers to enable them to perform a leading role in the solution of the country's agricultural issue. All incapacitated amendments to Agrarian Reform Law by No. 30, 1958, were repealed. The right to choose

the land by owners subject to the said law, was abolished, so was the compensation for the land acquired. Land was to be endowed freely on farmers. New laws were enacted to provide new land for deprived farmers without entangling them with any financial burdens. Particular attention was given to the establishment and expansion of farmers' party and vocational organisations, side by side providing all prerequisites for their mass movement.

In an attempt to stop migration from rural to urban areas and enhance stability in the countryside, the government machinery, under strict supervision and direction of the party, worked to provide all necessities for the agricultural activities starting with the dredging and clearance of thousands of kilometres of streams and canals. Coordination among the various specialised departments and organs aimed at activating the process of agrarian reform was achieved during the two years following the revolution.

These measures paved the way for the enactment of a new Agrarian Reform Law in 1970, which provided deep-rooted solutions to the agricultural land ownership issue in the country, in consonance with the Party's determination to realise an agrarian revolution in a manner providing a stamina to the rapid economic and social development of the country. The new law dealt a decisive blow to the semi-feudal productive relationships.

In enacting the new law, the Party initiated a qualitative transformation in agricultural production to be objectively reflected on the peasant masses and to constructively contribute to realising a solid economy.

Previously, land distribution was carried out without due consideration to the provision of favourable circumstances for its exploitation which induced the majority of farmers to abandon their lands and seek any sort of employment in the cities. In its efforts in this respect, the Party not only remedied the legal shortfalls of the previous agrarian reform law, but also provided all possible solutions to the deteriorating state of the arable land which was continuously going out of production as a result of its increasing salinity. Projects were put into operation to safeguard arable land in a manner so as to secure a stability in the area of exploitable land.



Simultaneously, agricultural implements and fertilizers plants were built and the water balance was attained as a prelude to the task of output planning in this lively sector. Moreover, various agricultural equipment were imported to enable farmers to benefit from the mechanisation of agriculture. Due attention was given to expanding agricultural colleges and institutes to ensure a sufficient number of specialised cadres.

Significant steps were also taken towards the implementation of a pricing policy for agricultural crops with a view to providing incentives for the production of consumer and industrial crops.

The cooperative movement has had its share of the Party's attention because it is a significant base for the initiation of the "green" revolution and an effective means for the socialist transformation. This movement was expanded qualitatively and quantitatively despite its relative young age which enabled it to actively participate in the advancement of agricultural productive process.

Agricultural marketing and credit, have had direct effects on the efficiency of the productive process in this sector. Financial assistance increased the ability of the specialised credit institutions in expanding the marketing agencies in the country.

To coordinate work among the official organs operating within the agricultural sector in an attempt to accommodate a unified plan for developing agriculture, a Supreme Agricultural Council was established.

In the light of the Political Report of the 8th Regional Congress of the Arab Baath Socialist Party, the 1975-80 five-year plan's outlook for the prospects of the agricultural sector could well be summarised in the following:

1. The deepening of the socialist transformation of the rural areas through the creation of an active agricultural public sector and the expansion of cooperative and collective base of activities in this sector.
2. Development of the countryside socially and economically together with the accomplishment of a network of roads and electrification of the rural areas.
3. The implementation of large development projects in this sector aimed at the establishment of integrated communities.
4. Expansion of organised work drives among farmers to enable them participate constructively in developing the sector.
5. Due attention be given to research and application of science and technology to improve resourced utilisation.
6. Expansion in the mechanisation process in a manner which goes hand in hand with the principle of full utilisation of available manpower.
7. Attaining total compatibility between production plan on the one hand and consumption of industrial requirements on the other.
8. Work on effecting agricultural integration of the Arab world.

K.B.

PHOTOGRAPHIC EXHIBITION ON ATROCITIES OF REACTIONARY FORCES IN LEBANON AND JORDAN

A one-man photographic exhibition organized by journalist and photographer Abdul Wahab al-Qaisi is being held at the Mustassiryiah University, Baghdad.

The exhibition contained 62 photographs of large sizes depicting the massacres committed by the Jordanian regime against the Palestinian Feddayens in 1970 and the victims of the current events of Lebanon.

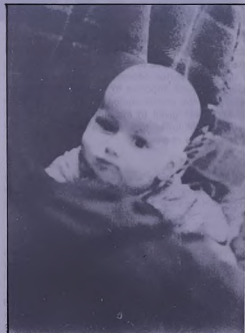
The exhibition, which opened on November 2, is attracting a large number of visitors from Arab and friendly foreign countries beside the Iraqis. It will last for a month.



Tel al-Zaatar before its fall



Hungry children at Tel al-Zaatar



A wounded baby from Tel al-Zaatar camp

BAGHDAD : The Thousand and One Nights



This is a Book commonly known as the Arabian Nights' Entertainment. It is not more than a collection of tales written in Arabic and became generally known in Europe in the early part of the 18th. century.

It is of unknown authorship. No one can tell with any exactness when the tales took the form of a printed volume.

The first translation of this book was made by a French orientalist named Atoine Galland. The translation was published in Paris at intervals between the years 1704 and 1717. It was an event in literary history, the influence of which reached far and wide. It attained greater popularity than any other book of the time. The gay young men of Paris used to gather in groups at night beneath Galland's windows and sing and shout until he appeared. Then after greeting him with a round of applause they would cry: "O, you, who knows such fine stories and can tell them so well, tell us one now".

The tales of the Arabian Nights' Entertainments were soon translated into so many different languages and have given delight to so large a number of readers. From their very first appearance in English they have been accorded a pride of place in the ranks of creative literature.

In 1840 E.W. Lane produced admirably accurate English translation, enriched with most valuable notes and a discussion of the origin of the book. Lane's translation omits the tales which he deemed uninteresting to or unfit for a European public.

Sir Richard Burton's translation, with elaborate notes, was issued in 10 volumes (1885-1886) with 6 supplementary

volumes. A new French version was, in 1899, undertaken by J.C. Mardrus. Of the old Arabic text of the Nights the principal editions are in 4 volumes of Calcutta and the first Bulaq edition is in 4 volumes too.

The Origin of the Nights

As to the origin of the Nights Al-Masudi's book, The Golden Meadows, written in A.D. 943, contains a passage telling that "the books which have reached us in translations from Persian, Indian and Greek, such as the book of Hezar Afsane, a title which, if translated from Persian in Arabic will mean The Thousand Tales, are popularly called the Thousand and One Nights, and contain the story of the king and vizier and his daughter Shirazad and her slave girl Dinazad. Other books of the same kind are the books of Ferza and Simas, containing stories of Indian kings and viziers, the book of Sindbad Ec."

On the bases of this passage J. von Hammer, (1827), came to the conclusion that the Thousand and one Nights were of Persian and Indian origin.

Against this conclusion Silvestre De Sacy made a protest demonstrating that the character of the books we know is genuinely Arabian, and that it must have been written in Egypt at a comparatively recent date.

The Nights in the Book of al-Fihrist

Von Hammer in reply adduced a passage in the book Fihrist, written in A.D. 987, which is as follows. "The ancient Persians were the first to invent tales and make books of them, and some of their tales were put in the mouths of animals. The Ashghanians, or third dynasty of Persian kings, and after them the Sassanides, had a special part in the development of this litera-

ture, which found Arabic translators and was taken up by accomplished Arabic literati, who edited it and imitated it". The Fihrist continues to say: "The earliest book of the kind was the Hezar Afsane or Thousand Tales, which had the following origin. A certain Persian king was accustomed to kill his wives on the morning after the consummation of the marriage. But once he married a clever prince called Shahrazad, who spent the marriage night in telling a story which in the morning reached a point so interesting that the king spared her, and asked next night for the sequel. This went on for a thousand and one nights till Shahrazad had a son, and ventured to tell the king of her device. He admired her intelligence, loved her, and spared her life. In all this the princess was assisted by the king's stewardess Dinazad".

"This book is said to have been written for the princess Homai, or Homani, daughter of Bahman... It contains nearly two hundred stories, one story often occupying several nights. I have repeatedly seen the complete book, but it is really a meagre and uninteresting production".

Now it is agreed by most scholars that the Nights which we have are not the original translation of Hezar Afsane. It is certain that most of the stories are Arabian, and the whole is so thoroughly Islamic that even the princes of remote ages who are introduced speak and act as Moslems.

Against this notion, which has been entertained by some scholars, Professor Lane has remarked with justice that much of the Nights differs from one another in points of language and style, in the order of the tales, and the division into nights. The whole colour of this work, in point of dialect and also as regards the manners and customs described, clearly belongs to

Egypt as it was from the 14th. to the 16th, centuries.

No doubt the Nights have borrowed much from the Hezar Afsane, and it is not improbable that even in the original Arabic translation of that work some of the Persian stories were replaced by Arabian ones. In other stories the scene lies in Persia or India, and the source is foreign, but the treatment is thoroughly Arabian and Islamic.

Tales from Baghdad

As the substance and form of most tales are Arabian, and as many of them have the capital of the Caliphs as the scene of action, so we may guess that the author of the Nights used as one of his sources a book of tales taken from the era of Baghdad's prosperity.

There are in the Nights some tales that are mere compounds of different stories put together without any art, but these perhaps are later additions to the book, yet the collector himself was no great literary artist. We must picture him as a professional story-teller equipped with a mass of miscellaneous reading and having a fluent power of narrative, and a ready faculty for quoting. His stories became popular, and were written down as he told them.

The reader of these stories is transported into a wonderland of marvellous palaces and exquisite repasts, beautiful women, powerful magicians, and the descriptions captivate the senses with their Eastern richness and splendor. The people all over the world have been reading them for so many years, but the passing of time does not in the least dim their lustre or dull the pleasure that is to be found in them.

Sherrif Yusuf

Influence of Islam on Arabic Calligraphy

Calligraphy is one of the most typical expressions of the spirit of Islam. There is no civilization or religion that has so intensively exploited the possibilities of calligraphy as has been done by Islam.

The attention paid to Arabic calligraphy as an Arab heritage is intended to inspire modern artistic vision. Each Arabic character, by virtue of its artistic and colourful shapes and dimensions inspired many artists.

Arabic-Islamic calligraphy did not confine itself to painting and sculpture; it had its own schools and trends. The various Arab-Islamic eras indicate that calligraphy was a highly-attended art which, under the influences of civilization, spread over different parts of the lands of Islam. The Persians, for instance, found in it an artistic expression equal to their innovations in the art of decoration. Calligraphy also flourished under the Turks. Thus,

the Arabic character continues to have its impact on the modern art of today.

The history of Arabic script tells about many parts of the Muslim and Arab countries where it was and is still in use, along with the various styles that were invented and came into use in the different periods and lands of Islam. Furthermore, it highlights the sacred character of the script and particularly important place that calligraphy has taken in the Islamic society as an art.

As the first Hijra century was over, Arabic-Islamic calligraphy opened up new horizons in art in addition to the purpose for which writing in general came into being, including Arabic script.

The process of development was inspired from the straightforward calligraphy styles which came to be known as "Kuli". Then other styles of calligraphy were introduced. Abstract decoration became a predominant characteristic among all those styles. Henceforth, the artistic purpose became the basis for the calligraphic plates.

The styles of calligraphy were diverse and numerous, but in 8th H. century and thereafter, these were reduced to six styles only, namely, Thuluth, Naskh, Mohaqaq, Rihani, Tawqee and Roqa'a. Other styles were destined to die out. Some styles were invented afterwards such as Ta'liq, Diwani, etc.

However, Ilaq is regarded the source of essential development of various calligraphic styles, though other nations like the Persians and the Turks had their influence on the modern developments of calligraphic styles.

Arabic script, as far as shape is concerned, is considered as one of the oldest abstract trends which prevailed in the ancient world and continued to stimulate the most sublime feeling even to those who cannot even read the script! Naturally, any calligraphy plate must contain all fundamentals which the painter would need if he wanted to accomplish a good painting.





In the recent decades, a remarkable interest in the abstract Arabic character was observed in the Arab countries. This movement aimed at exploiting that abstract form in various artistic purposes in painting and sculpture. Thus, calligraphy becomes an essential element of art work. This is quite obvious in the works of artists like Madeeha Omar, Jamil Hammoudi, Shaker Hassan and Mohammed Ghani from Iraq, Waseeh Nahla and Lebanon, Hamed Abdulla and Yousef Seada from Egypt and Ahmed Shibrein from the Sudan.

In Iraq, there is a society of professional and amateur calligraphers the first of its kind to be founded in the entire Arab homeland. This society is to help revive Arabic-Islamic calligraphy as a heritage and bring back to Baghdad its lead as it used to be the place of the creative styles of calligraphy.

Calligraphy was widely exploited in architectural styles for decorative purposes. But this phenomenon is now seen only on the domes and the interior walls of some modern grand mosques and holy places.

The numerous plates on show illustrate the various styles of calligraphy. Some of these plates read the following verse quoted from the Holy Quran: "Every blessing you enjoy comes from God".

Kufi calligraphy is primarily based on the geometric and vegetable decorations in addition to the platted shapes. The name

of this style refers to Kufa, a historic Islamic town, about 160 kilometres southward from Baghdad. From that town Arabic-Islamic calligraphy spread over various parts of the Muslim world. But there were other towns the names of which were carried on the calligraphic styles, such as the Mecca and Madina calligraphic styles.

Among these styles in the illustrated plates are:

1. Old Kufi, common for writing the Holy Quran, and memorial events during the second and third Hijra centuries. This style is simple and void of decorations.

2. "Floral" Kufi, differs from era to era and from place to place. The decorative use covers the whole space.

3. "Platted" Kufi, based on the long character to make decorations. This style was common in Mosul in 6th H century as well as in Andalusia later on. Some people call it "Andalusii Kufi".

4. "Square" Kufi, based on the straight line. The oldest shape indicates that this style was in existence during the sixth H. century in Mosul's buildings. The whole shape gives regular geometric areas like the square, triangle and hexagon and others.

5. "Maghrebi", used in Maghreb countries, had unknown standard rules and based on a general shape handed down from various generations and is still in use there. Punctuation rules dif-

fer from all other styles of calligraphy.

6. "Thuluth", characterized by its powerful expression that unless one excels in it he cannot be an excellent calligrapher. It is in use at present in art paintings, book titles and mosque engravings.

7. "Naskh", this is the most conspicuous style which is still in use in writing the Holy Quran. Type-letters are made on the basis of this style.

8. "Mohaqqaq", common in the period from 7th to 12th Hijra centuries, then amalgamated with "Thuluth" in the 12th A.H. century. A few distinct characters appear within the Thuluth style. This is shown on top of the plate: "In the Name of God, the Merciful, 'benevolent'".

9. "Ijaz" also known as "Tawqeeq", used in writing the 'old school certificates'.

10. "Ta'liq", one of the old calligraphic styles in which the Persians showed interest and came to be known later on as Persian Calligraphy. This style is void of shape and ornamentation and varies in breadth of characters and the length of the A's. It is chiefly used in Iran, Afghanistan, Pakistan and India.

11. "Sunbuli", a modern style based on the long expression and artistic taste in order to make beautiful compositions and is almost similar to the Diwani style so far as the shape of characters is concerned.

12. "Tughra", a combination of "Thuluthi" and "Sunbuli" styles, used to crown the names of Ottoman sultans.

13. "Diwani", the circular curves mark this style. The present shape is a developed Ottoman style. To Mustafa Ghazlan (1356 A.H. Egypt) and Sabri al-Hilali (1952 A.D. Iraq), the credit goes for the recent developments in this style.

14. "Ru'aa", the simplest style which dates back to the early first A.H. century. Its rules were laid down late in the 13 A.H. century after its shape had been established in the Islamic land.

Salah

SHORT STORY

BIBI

F. el-Mansoury

The sequence of roles in love has always been a subject of fascination to me, especially in retrospect, when everything is viewed through the dimension of time. As I grow older, faces from my childhood and early youth that have long disappeared from the world of the living return to haunt my memory with greater poignancy.



Of all these faces the one I remember best and with special tenderness is that of Bibi. I can remember her as she bustled about in her spotlessly clean little house, a tiny woman who possessed an abundance of the energy small people are known to have. We, the children of her nephews and nieces, called her 'Bibi', a Turkish or Persian word for 'my lady' or 'granny', although actually, she was no one's grandmother, never having been married. My own grandmother had died long before I was born, so Bibi, her sister, was a substitute grandmother for me, as well as for a half dozen other grandnieces and grandnephews.

Bibi was already a middle-aged woman when I was a very small boy. She wore black most of

the time like many women of her age, and whenever she left the house, she covered herself in a black aba, which was a voluminous cloak that covered the head and the whole body like a tent, reaching down to the heels. Being devoutly religious and an archconservative, Bibi would only leave her house thickly veiled.

As I mentioned before, Bibi was never married. Her mother, though eager to marry off her other children, had kept Bibi, her youngest, behind in order to have someone to care for her in her

old age. It never occurred to that selfish woman that her daughter too would one day need someone to look after her when she was old and infirm. The mother lived to a ripe old age, nursed by Bibi, her devoted daughter, and by the time she died, surrounded by her children and grandchildren, poor Bibi was already an old maid, well past the age of marriage. Obedient to her mother when she was alive, Bibi was just as dutiful to her memory; I never once heard her say an unkind word about that thoughtless woman who had denied her the opportunity of ever leading a normal life as a wife and mother. Many years later when Bibi was well in her fifties, a childless old widower asked for her hand in marriage. He sent word

around to the effect that he needed a companion in the autumn of his days, and that he would like to marry Bibi because she was well known for her goodness and piety. Bibi, however, was both aghast and amused at the idea. 'What? Marry at my age? People would surely laugh their heads off,' she would say with a shy smile at the thought of the dried-up, gray-haired couple they would make. No, better stay unmarried, rather than become a laughing stock.

As she grew older, she became ever more conservative. One day she broke her leg while falling down the stairs. As she lived alone except for a semi-blind maid who helped with the housework, it was hours before anyone came to her rescue. Afterwards, the doctor came to treat her leg, and although at least a half dozen women were in the room, Bibi insisted that he should treat the injured limb without looking at it. It was in vain our saying to her: 'But Bibi, the man is after all a doctor, there is nothing in religion against one's being seen or touched by a doctor when one is invalid, if you won't let him look at what he is doing, how on earth is he going to be able to help you?'

But the broken leg did heal afterwards, which was almost a miracle under the circumstances.

Bibi passed her youth when the country still formed part of the Ottoman Empire. Thus, like all people of good family at that time, she could speak Turkish. In addition to knowing that language, her sentiments were wholeheartedly for the long-defunct Ottoman Empire. This annoyed me then, for even though I was but a small boy, I considered her attitude towards our young country to be rather unattractive. I would say to her: 'But Bibi, the Ottoman Empire was a colonialist power which kept us from being free for more than four hundred years. They had no appreciation for our culture. Even our once great capital was reduced to the status of a glorified village during their long rule. We had no hospitals and hardly any schools.'

But Bibi was not interested in schools, having never been to one. And she knew little about culture, politics or national aspirations. She was, in fact, willing to trade all our progress and restructured culture for her beloved Ottomans. I was then, of course, too young to realize that for her, the Ottoman age merely symbolized her long-vanished youth, and the good old days, which were no longer so good in her lonely old age.

Bibi could not write. When she was young, there were no schools for girls, but she had been taught at home to read the Koran which she did daily. Her head draped in a large, white kerchief, she would sit crosslegged on the carpet and read

the verses of the Koran in a sing-song voice that was barely audible, the upper part of her torso rhythmically rocking backward and forward all the while.

She also never missed any of the five daily prayers prescribed for the Moslem by his religion, and she always fasted during the holy month of Ramadan. She was, however, too poor to go on a pilgrimage to the Holy Land. Indeed, I don't think she ever left the city in which she was born. The Koran was the only printed matter in her house; she never went to the movies and she didn't even own a radio set.

I remember one memento she possessed from her golden age. It was a set of drinking glasses in which she served sherbet on special occasions. She was proud of this set because each glass carried the portrait of the Ottoman Sultan. I was fascinated by this set, although I don't think now that it was then more than thirty years old. To a small boy already interested in history, it seemed ancient, a veritable museum piece.

One of the things I found rather intriguing about Bibi when I was very small, was the fact that she had no children, while practically all the women around me did. Seeing how inquisitive I was, she invented a son for herself and told me many tales about him, how good-looking he was and how well-behaved. 'Why isn't he here then, so I can play with him?' I would ask her, and she would say: 'He is in Istanbul with his father. He is being brought up in that city in order to become a gentleman.' Then her light-hearted stories would become slightly sour; she would poke fun at her non-existent son, probably resenting his being only a fiction to amuse a small boy.

Later on when a few years older, I enjoyed discussing, or rather arguing with her about the kind of career I would choose for myself. Naturally, like many old people, she was out-of-fashion and believed in outdated values. As far as she was concerned, no career befitted a young gentleman except the civil service; it was safe, secure and respectable. In fact, all the best people she knew were in government service: her father, brother and practically all her cousins, nephews and other relatives.

Already a rebel at the age of ten or thereabout, I would protest: but Bibi, I want to have adventures, I don't want to be tied down to a desk. Civil servants are a dull and sleepy lot, despite the endless cups of coffee and tea they drink during their working hours. They also have pocket-bellies and are not very bright. No, I shall definitely not be a civil servant, I want to have adventures.

I delighted in shocking Bibi, who was easily shocked. One day, I solemnly announced to her

that I had made up my mind what I wanted to be when I grew up: I was going to be a barber. Bibi was so horrified, she rushed to my mother and said: 'See how badly you have been treating the poor boy? Now he is losing his mind.'

Poor Bibi, what would she say if she saw me flow, long haired and jobless. She loved me as she loved all the other children in the family, with the love of a lonely and childless old woman. She loved to entertain children in her house, to stuff them with food, to tell them tales, and to fondle them.

Her only income was a tiny pension from the state because her father had been a civil servant many years before. But Bibi never made you think she was a poor woman. A giver not a taker, she was a very proud woman and this pride often hurt the feelings of relatives who wanted to help her.

I never knew Bibi's exact age. Nobody did in fact, not even she herself. During her beloved Ottoman age, no records were kept and there was no registration of births. However, I believe she was in her late sixties when a fatal disease struck her. Contrary to her doctor's advice, she had insisted on fasting during the holy month of Ramadan as she had done throughout her adult life. The Moslem calendar is a lunar one and Ramadan that year fell during the hottest weeks of summer. Her health broke down completely, and it was soon obvious that she could no longer stay in her house alone and untended.

She went to live with her favourite niece who also happened to be a spinster, but who was fortunate enough to be living in the home of a married brother. Bibi had always loved this niece more than anyone else but this love later turned to bitterness.

Bibi had a stroke which paralysed her almost completely. She could not walk unaided and therefore had to be confined to bed all the time. She also had to be hand fed. Even her ability to speak deteriorated, and no one but her niece, who had become her permanent nurse, could understand what she was saying. So Bibi, the once bustling energetic little woman was now as helpless as a baby. Her niece had to be on hand all the time, and one of her tasks was to wipe the saliva which kept dripping from Bibi's partially paralysed mouth. This was most humiliating for someone who had always been fastidiously clean before long, the niece was making it quite clear to everyone, including Bibi, that she wished the invalid dead. In all fairness to this niece, one must point out that nursing someone in Bibi's condition is sheer agony for both patient and nurse. We all hoped that Bibi's terrible suffering would come to a speedy

end, for she was being cruelly tortured. She could no longer be helped by medicine, and the unfortunate niece was on the verge of a nervous breakdown.

After all these years, I can still hear Bibi's voice made eerie by the disease, as it rose in a wail of angry impatience whenever the saliva started to stream down her chin and her niece was not at hand to wipe it off for her. Then the niece would rush to whatever she was doing at the moment and rush to Bibi's bedside to wipe her mouth. She often did that roughly and with illgrace, as if Bibi were a tiresome and messy child bent on annoying her mother.

When the doctor announced that Bibi might live for years in this condition, life in the house became a kind of daily torment. During one of my last visits to her, and between the intermittent wiping of her mouth, she managed to tell me, in barely coherent words, that her dearest wish was to walk down into the street and allow a passing car to run over her. Thus, in the extremity of her pain, the devoutly religious woman was thinking of taking her own life. But even more pathetic than this was the fact, which she knew too well, that she couldn't take a single step unaided, let alone walk down into the street and hurl herself into the path of an oncoming car. Mercifully, the terrible agony did not last for years as the doctor had predicted. I had not visited her for several months, being on one of my frequent jaunts from home, when one morning I opened the newspaper and saw her obituary.

Later I learned that several times she had expressed the wish to see me, but I could not be located.

Bibi died after discovering at the end that no matter how well-loved a niece might be she was no real substitute for one's own child.

Why have I written all this about a relative who died many years ago? I suppose the main reason is that when we are young, and full of life, we take for granted all the love that comes our way from parents and other close relatives. In most cases, we don't even know how to appreciate it properly, preoccupied as we are with the joys of youth. Yet as we grow older, and death snatches one loving relative after another, we finally find ourselves standing where those who loved us once stood, and we begin to hear our love on some young child who is hardly aware of it. But does this mean that the affection in which we once basked, and which we, in our turn, will give of in no importance as a link in a whole cycle of giving love?

I think that love is a bridge between the living and the dead. Love is survival, and by this token I want these lines, to be my bridge to my Bibi.

PRESS OPINION

ATH-THAWRA (Iraq)

The Baghdad daily Ath-Thawra has described the final declaration of the International Symposium on Zionism as a turning point in the world's understanding of Zionism.

The world, the paper says, now realizes the truth about the conflict between the Arab revolutionary movement and its arch enemy, the Zionists and their offshoot, the usurper colonial-settler entity.

The daily has stressed that the objectives of the Arab revolution in liquidating the imperialist-backed racist Zionism are now in line with the objectives pursued by all humanity. It highlighted the remark in the declaration that the conflict in the Arab region is "a conflict between the reactionary Zionist movement, backed by the U.S. imperialism, and the Palestinian Arab liberation movement which enjoys the backing of the progressive movements inside and outside the Arab world, as well as the support of progressive and peace-loving countries".

Ath-Thawra commended the Symposium's evaluation of the call by Arab governments to Arab Jews who immigrated since 1948 to return to their homes especially the call made by Iraq last year.

HERALD TRIBUNE (USA)

Under the heading "Israel Supplies Lebanese Christians with Arms" the American daily Herald Tribune stated that there were many evidences that the Zionist entity was supplying the isolationist forces of Lebanon with weapons in order to liquidate the Palestinian Resistance and the Lebanese national movement.

Among the evidences which the daily put forth were the "tongue slips", some statements by Western diplomats accredited to Arab capitals" and the "declarations" which the leaders of the isolationist forces were making from time to time.

It also indicated that there was an understanding among the Zionists, the Syrian regime and the United States on the military operations now taking place in Lebanon with a view to liquidating the progressive movement and reaching a settlement with the Zionist enemy".

LIFE (USSR)

The Soviet magazine "Life" has strongly castigated the policy of the United States in the Indian Ocean region and expressed fear that such policy as "would inevitably lead to the aggravation of the dangerous situation in the area".

The monthly magazine spelled out that US has in the current year spent about 14 million dollars to reconstruct its military, marine and air base in the Diego Garcia island in the heart of the Indian Ocean.

Reviewing US interests in this part of the globe the magazine said, "The concern of the US in this region began after the Second World War after the collapse of the British empire". It unmasked some plans which aim at dragging the racist South African regime into the activities of the Western countries in the Indian Ocean.

Concluding, the magazine said, "Washington has been reinforcing its positions in the Indian Ocean despite its unprecedented failure in South-East Asia".

AL-JUMHURIYAH (Iraq)

Marking the 59th anniversary of the October Revolution in the Soviet Union, Al-Jumhuriyah daily has said the peoples of the Soviet Union, together with the world progressive forces, are celebrating the occasion with joy and festivity.

The October Revolution, according to the daily, occupies a distinctive position in the history of mankind, because, it broke out in the era of the victory of socialism and in the time of ending exploitation of man by man.

Referring to the Iraqi Soviet relations, the daily points out, "These relations, in keeping with the strategic principles of the Arab Baath Socialist Party, have further been consolidated after the 17 July Revolution and have become a lively example of the relations based on common interests, mutual benefits, respect of national sovereignty, non-interference in the internal affairs and joint struggle against imperialism, Zionism and reaction".

PRESIDENT BAKR CONGRATULATES SOVIET LEADERS

On the occasion of the 59th anniversary of October Revolution, President Ahmed Hassan al-Bakr sent a cable of congratulations to the Soviet leaders on behalf of the ABSP and the Iraqi government and in his own name. The President sent his best wishes and congratulations to the leaders, government and peoples of the Soviet Union and expressed his full confidence that the relations of friendship and cooperation existing between the two countries would further be consolidated and expanded in the interest of the two friendly peoples and for serving the cause of world peace and security.

IRAQI-ROMANIAN JOINT COMMUNIQUE

Iraq and Romania maintained that no just and durable peace could be maintained in the Arab region without the immediate withdrawal of the forces of occupation from all occupied Arab territories and without the restoration of the inalienable national rights of the Palestinian people.

A joint communique, issued after the conclusion of the five-day visit to Iraq from November 6 last by the Romanian Prime Minister, Mr. Manea Manescu, pointed out that there existed possibilities for further promoting the economic cooperation between their two friendly countries. The two sides agreed that the Joint Iraqi-Romanian Committee "will meet on the ministerial level in Bucharest in the first half of 1977". Both sides called for greater efforts to be exerted by all nations for promoting international peace and security and for the making of the Indian Ocean and its natural extensions "an area of peace and security". They also demanded that all foreign military bases in the Indian Ocean be liquidated.

Iraq and Romania in their joint communique also lauded the role of the Non-aligned Movement as an effective means of struggle against imperialism and neo-colonialism.

INA MARKS 17TH ANNIVERSARY

On November 9 last, 17 candles were lit to mark the foundation of the Iraqi News Agency (INA). A special reception held on this occasion was attended by the Information Minister, Mr. Tareq Aziz.

Founded on November 9, 1959, the INA has attained an important position among the news-agencies of the world. The agency has adequately reflected the aspirations of the revolutionary government and the party. The tremendous achievements of the 17 July Revolution on the regional, pan-Arab and international levels were also truthfully covered by the agency.

The members of the staff and the chief of the agency were very glad to receive a message from President Ahmed Hassan al-Bakr who congratulated them on the occasion and wished them continued success in their work and urged them to further promote the cause of revolutionary information as a means of "our struggle against imperialism, Zionism and reaction".

IRAQI-SOVIET MEETING ON PLANNING

The Iraq-Soviet sub-committee for joint planning held a series of meetings in Baghdad on November 14. The two sides reviewed means of further developing the Iraqi-Soviet technical cooperation in the planning field.

The Iraqi side to the meetings was represented by a Planning Ministry advisory committee while the Soviet side was represented by a delegation headed by the chairman of development department of the Soviet State Committee for Planning.

SYMPOSIUM ON ENVIRONMENTAL POLLUTION

A 3-day symposium on Industrial Development and Environmental Pollution was held in Baghdad in mid-November.

Opened by Iraqi Minister of Industry and Minerals, Mr. Flayih Hassan al-Jassim the symposium discussed a group of papers and studies that dealt with industrial development and environmental pollution as well as economic development. It also discussed papers on the effects of pollution in water, air, soil, plants, animals and marine life. Several proposals were tabled calling for the reduction of pollution and investigating the possibilities of transforming pollution components into useful industrial substances.

The symposium was organized by the Iraqi Federation of Industries in cooperation with the Higher Council on Human Environment and the UN Industrial Development Organization (UNIDO).



