

HAALGAN



(THE STRUGGLE)

ORGAN OF THE SOMALI
REVOLUTIONARY SOCIALIST PARTY

**SPEECHES OF THE GENERAL
SECRETARY OF THE SRSP ON THE
OCCASION OF 1st AND 15th OF MAY.**

**Rural Development Campaign:
its Literacy Dimension**

The Mogadisho Session of O.A.U.

Labour Commission

Lebanon: Target of Israel aggression.

Struggle to
learn, in order to
learn to
struggle better

HAILGAIN

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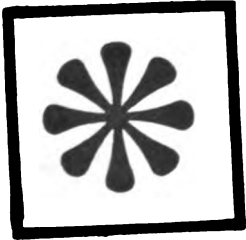
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EDITORIAL NOTE

Be Ever Victorious

Each nation has its own distinct historical dates which differ it from other nations' histories. These dates are annually commemorated and as such remain an idelible ones.

Somalia like other nations has certain distinct historical dates. Such dates are observed with all grandeur of honour and respect. Thus 12 April is the day of the Somali National Army founded nineteen years ago. This army has always shown its readiness to defend and safeguard to the national sovereignty of the nation from within and without.

In retrospect through out the history of the Somali nation its forces has always been alert for the defence of its freedom and independence. This was true about the force of Ahmed Guray in the 16th Century, that of sayed Mohamed Abdalla Hassan, at the beginning of the 20th century and the recent history of the Somali national liberation movements of SYL, SNL and USP. All of them were Somali movements dedicated to the sacred cause of the somali nation.

Specifically, the Somali National Army was established in 12 April 1960. It is an army whose ranks and files are the true sons and the daughters of the toiling masses of somalia. However, before the nine years preceding the glorious Revolution of 21 October 1969 its role within the context of nation building was a limited one. This was due to the neo-colonial situation prevailing in the Country.

It is to be noted however, that the somali national army was headed by progressive and nationalist officers who were dedicated to the sacred cause of the Somali nation. Hence being the only viable and organised group in the society they staged the glorious Revolution of 21 October 1969 under the wise leadership of Jaalle siad. Subsequently, the toiling masses of somalia gave them overwhelming and wholehearted support.

Since then, they have taken a lion's share in the secio economic schemes intended far the development of their country. Furthemore, they have taken an active role in the previous Campaigns of the revolution such as, fighting against tribalism, maladministration, nepotism, praising the value of work and labour, dissemina-

tion of the ideology of scientific socialism, illiteracy Campaign, rural development, and resettlement of the drought affected people, assisting the liberation movements of WSLF and SALF etc.

In conclusion the Somali National Army is a people's army dedicated to safeguarding the national sovereignty and the independence of the somali nation. It is an army which is vigilant for the defence of the gains achieved by 21 October Revolution of 1969 against the diabolical designs of imperialism and internal reaction. The somali national army in the execution of its noble tasks has the entire support and the admiration of the somali nation. Forward ever Backward Never.



On 15 May

It has become the catchword of the World at large that the youth are the flowers of today and the force of the future. And indeed, they represent a vital force whose role in the world societies can not be underestimated. For instance, the youth proved to be a dependable force of European society in its cultural and economical aspects. Likewise, the force of the youth was very indispensable in overcoming the critical situations faced in the development of American society (the environment of the society, the historical struggles such as the civil war, and in spreading and innovations).

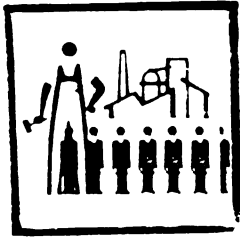
In many of the Revolutions that have taken place in the world, the youth were among the front ranks of the struggles, If we glance at the contemporary period, when the capitalist countries were misled by power illusions and attempted to turn back the wheel of history and to dominate the rest of the world by force, it was the youth of the two camps who bitterly opposed and demonstrated against such moves. When American imperialism for example, tried to invade South-East Asia through repressive force the groups that strongly opposed and protested against such policies were American youth and in general the youth of the World; while in the battle fields those who challenged American militarism in the front lines were the youth of the Vietname, Cambodia, Laos and of others similarly placed.

During the imperialist domination of the African continent, the forces who severely opposed and resisted colonialism were the youth. The reason why the youth play such vanguard roles in the social struggle is that they often can not accept the machinations and lies perpetuated in oppressive society and the perverted policy so to bring the people to the service of imperialist interests. The youth often processes zeal and great enthusiasm, boundless

energy and a willingness to make self-sacrifices for the welfare of society.

All these positive signs were seen in the commitments of the Somali youth who, in every stage of our history, pioneered in the realization of a society free from colonialism, a society which transcends the pressures, burdens of the phenomena of neo-colonialism, a society whose patriotic enthusiasm and unity leads it to self-sufficiency, equality and higher consciousness. Moreover, we have seen these positive signs in the active and revolutionary spirit of the youth who executed the plans and the ideology of the 21st October Revolution: In the case of defending constantly the fruits of the revolution or the implementation of numerous and various campaigns for speeding up the development of the Somali masses. Today a greater number of the youth who are consistent in their protracted struggle for the development of the Somali people, consistent in their search for the good will and cooperation with the rest of the masses of the World, as the October Revolution entails: such youth are numerous in the schools, the faculties of the University, working centres, among the party cadres and within the social organizations. We can expect to find among them confused and floundering elements due to the lack of consciousness, experience or due to the chains of out-dated traditions and customs. Like-wise, we can expect to find among them element whom impatience leads them to make slip or end up in an outlook which they did not fully grasp or a policy which they did not analyse fully and concretely. Sometimes all these symptoms represent the growth and stages of experience which lead to maturity of the individuals concerned.

In this month of May, on May 15th precisely, we are celebrating with the Somali Youth and their organization, the Somali Revolutionary Youth Union (SRYU) and commemorating with them the long history which they inherited from the former generations whose struggle bore our freedom. We congratulate them for their unity and wish them greater strength to harness the forces of nature which are hindering the construction of their future (the Land), to gain greater ability in organizing their ranks and to correct and accept their comrades who deviate from the path, as well as to gain higher consciousness and experience offered by the contemporary World.



Political, Economic and Social Affairs

THE RURAL DEVELOPMENT CAMPAIGN: ITS LITERACY DIMENSION

INTRODUCTION:- Rural Somalia plays a dominating role in the Somali economy and as such its development ought to enjoy utmost priority. Without harnessing the rich potentialities of the rural sector of our economy, the process of capital accumulation, which favourably contributes to economic growth, will be jeopardised. The livestock sector which still produces over 60% of our state budget, thus far plays a dominating role in our economic life, and accordingly in the search for optimal utilization of resources, it ought to be given the priority it deserves. But optimisation of economic inputs is not a matter of quantitative adding up, but a qualitative development of all factors that contribute to economic growth. Both technical and social factors are to be taken into account.

In this regard, in the rural development campaign the importance of the human element was distinctly brought out.

It is a must to improve the active and conscious makers of history, i.e. the masses of people who in the Somali context, are none else but the over 70% nomads and subsistence agriculturalists scattered over the length and breadth of the 650,000 sq. kms that is the Democratic Republic of Somalia.

The second point is the writing of the Somali language, and the adoption of a script in 1972 with the official implementation of the decided policy in 1973. From then on, the Somali Language became the official language, used by the administrative machinery of the state, and it is now being extensively introduced into the schools, to the level of the secondary schools. We would never have dreamed of eradicating illiteracy through English and Italian, the two official languages hitherto used.

In other words, a genuine rural development campaign would not have been made possible by two foreign languages, not having deep roots in the Somali soil. Over and above this, the writing of the language rid us of the regional, cultural and language divisions and animosities that the neo-colonial regime used to the maximum to keep us politically ineffective to overthrow it.

Thanks to the writing of our mother tongue, the richness of our traditional culture could be regained and tapped, while allowing us to develop our culture naturally and at its own pace. This also enabled us to put a stop to the cultural imperialism that the neo-colonialist languages symbolised.

Two stages of historical



development of our written language are to be recognized:

a) The campaign to teach Somali to government civil servants for a period of three months. Thereafter they were examined and the majority of them passed.

b) The urban campaign, i.e. teaching the towns people how to read and write and their examination thereafter.

The relationship between the State and nomads.

The relationship between the state and the nomads, has a number of dimensions, and its nature and scope is definitely set by the ideological thinking of the governing power, vis-a-vis the subjects it is governing. What is beyond doubt is the continuous conflict

and clash of interests existed between the colonial governing powers and the nomads. 4 Laws on proprietary ownership of land also aggravated the relationship between the Government and the nomads. Add to this the fact that the methods the colonialists used to collect blood price (Diya) was at times tantamount to forcible appropriation of nomads' property. A number of incidents manifestly show how grave and antagonistic the state of affairs between the governing colonial powers, on the one hand and the nomads, on the other, have become. All in all, the points I am driving are that:

a. The relationship between the state, & the nomads in its colonial form, has seldom been cordial. This basically turned upon the easily provable fact that colonial policies were seldom initiated to be for the welfare of the nomads, and even if they were, such as the case of the campaigns to eradicate locusts, communication was so bad, and the credibility gap so great, that the nomads were usually hostile.

b. The above relationship often was a recipe for mutual distrust and suspicion.

The nomads did not fully cooperate with the colonial powers in the execution of policies, irrespective of the colonial arguments to the contrary.

Were the Governments of 1960-69 able to solve the above two points, and in their place build up a relationship based on mutuality and cooperation between the nomads and the state? In point of fact, experience show us that the re-

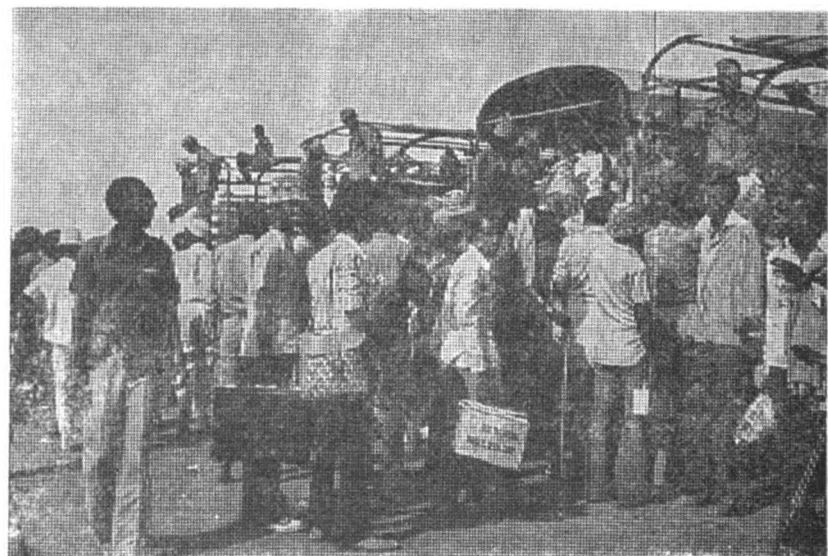
lationship essentially remained the same, only the colour of the person to the person to be distrusted became the same as that of the suspicious and distrustful nomad. And the nomad did have ample reasons to distrust the governing powers, since all that the then ruling Government did was to make empty promises regarding the digging of water wells, and the provision of medicine for them and their animals. True to their style, these promises used to be made at election times, and as spontaneously made, they were as spontaneously broken. This only had the predictable effect of firmly deeply rooted the existing latent Suspicions of all state machinery.

The Literacy Side of the RDC

In August 1974 over 20,000 Students from the third year of the Secondary School down to the 6th grade of the intermediate, were sent out to different regions of the Somali Democratic Republic. In the regions they were further divided to go to different districts, villages and subsectors. Their assigned task was to teach the newly introduced Somali alphabet to the thousands of

nomads and subsistence agriculturalists, who never before had the luck of even having the rudiments of knowledge, least of all knowledge, associated with their life and environments.

The students, besides a blanket, a textbook, a register, a pencil, a pen, a small water-container, a chalk-eraser, and an all purpose blackboard in the form of a box, were each provided with the the Rural Development Campaign book. With this armament the young soldiers went into the little-familiar interior of the country. To most of them it was the first time that they ventured out of the relatively glamorous and peaceful Mogadishu. The new world they found themselves in was uncharted, untamed, sometimes waterless, and had a greater, more deadly enemy-ignorance. Perhaps some of them felt acutely afraid to go on fighting like the soldiers of commander, Tarik Ibn Ziyad who for the occupation of Gibraltar had to address them: «The sea is behind you, and the enemy in front, there is refuge, and no where to run to». The same did happen in our case. For the discouraged and dispirited, who wavered to storm heavens, the fact



that the vast majority of the Somali people were behind them and wishing them all success, edged them onward to ultimate fulfillment.

The literacy campaign was not only the technical affair turning upon how to alphabetise the predominately nomadic and subsistence agricultural section of the Somali population.

Augmenting this and forming.

On equally integral portion was the socially transformative role which the campaign was expected to play in changing the attitudes, values, norms and habits of the majority of Somalia's population.

This alphabetisation dimension constituted the *raison*

d'être of the campaign. Having succeeded in the alphabetisation of the Government employees, and subsequently launching an urban literacy campaign; it was logically imperative to take a step further and launch the rural development campaign. A glance at the standard book of «Rural Development» will show us that the fundamental aim, first of all, was familiarising the people with their new form of alphabet. Over and above this, the lessons of the book as one proceeds on become a little bit more complicated. But best of all, the lessons are made to correspond with the real life of the people, e.g. the lessons related to the nomadic and agricultural life, which forms the basis of their material livelihood. Praise is due to the Ministry of Education, Lafole College of Educa-

tion, and the teachers who framed the lessons that way. What is also apparent is that the lessons are made in such a way as to introduce new and elementary scientific thinking into the lives of the nomads

Thus the lessons are development-oriented, which is in consonance with the aims and objectives of the socialist oriented society.

The student teachers adopted the classical technique of teaching, which is direct teacher student relationship, in the form of the teacher using the black board as the means of communicating and transmitting knowledge to his students. With the nomads this was the best technique. It was the first time that our interior people really became students in the modern sense of the word. Formerly, whatever education gained was imparted in the traditional manner of oral transmission, perhaps with the exclusion of Quranic teaching, which for the lucky few constituted the only education to speak of. Closeness of the teacher student relationship, essentially being informal and highly personal worked magic in the initial stages of the educational process.

There was no classification of the literacy students on the basis of sex or age, all who attained a reasonable age of learning the alphabet and were enrolled for the literacy classes.

Two main sociological groups were to be taken into account regarding our rural society, i.e. nomads and subsistence agriculturalists. Adult literacy, thus, has to cater to



the specific needs of each. Over and above this, since in the future it is more likely that we will embark more upon limited and protracted kind of literacy campaign, it is recommendable to consider: both age and sex variations as well as the subcultural variations. This is exemplified by this cultural variations in some parts of Bay, Bakool, Lower Shabelle and Juba areas.

Social transformation as a result of the RDS

If at all an explanatory note is needed for the transformational role that the campaign played, or is likely to play in the future, the point of departure, should be the attitudinal change which the campaign had on all those who participated in it. The literacy campaign constituted a vast arena, which for the first time opened up a dialogue between:

1. The Government and the rural masses; and

2. The rural masses and the student teachers, and all the rest who either actively or in an auxiliary form made their mission successful. Furthermore, the rural literacy campaign, was one of the first stages whereby an endeavour was made to connect up the town and country within the framework of creating the psychological and sociological prerequisites using the above dialogue as a medium.

(a) The dialogue between the government and the rural masses:

Since the export of livestock and agricultural goods are the main source of revenue for Somalia, it is to be undeniably admitted that, the rural

areas are the economic backbone of the country. And since the rural economy is, by and large,, based upon subsistence which does not easily generate economic surplus, badly needed for capital formation, to make possible a rapid transformation and comprehensive strategy to facilitate a qualitative leap forward. The nomad or subsistence agriculturalist, who so far hasn't the rudiments, of knowledge, will not be able to fully understand the nature of the elemental forces that are continuously thwarting his endeavours. Ultimately the main contradiction in the Somali countryside is the unequal relationship between man and nature accordingly the success of socialist strategy as far as the countryside is concerned is how to heighten the consciousness of man according to nature, so to attain a level of creatively acting upon nature and making it serve his ends. The medium through which historically man has been able to control nature, in the scientific sphere, was the creation of a technology, and in the social sphere, the fuller understanding of the nature of social development. In either case it is apparent how knowledge of the real situation, at the basis, is the actual impetus for the historic change, whereby man, step by step, leaves the realm of necessity and inches towards the realm of greater freedom.

The Somali Government through the literacy campaign, in a way, generated the basis of the above process. The Government, for the first time, in our history, had a direct connection with the rural people. From the angle of the rural people it was the

first time that they dealt freely with government institutions. Furthermore, they saw its institutions in their administrative operation. This is an education by itself, inasmuch, as it makes our nomads familiar with the idea of statehood, and furthermore, widens their horizons, to the extent that they are made conscious of the wider field of which they are a part. For the Government this was a golden opportunity to explain its policies, and above all, make the people actively involved in the implementation of such policies.

The literacy aspect of the campaign, of course, played a vitalising, organic role, and facilitated the process of the inception of a dialogue to take place. Thus, improvement of animal husbandry, health and hygiene, were made possible to be realistically approached, and attended to. Best of all, the Government was able to marshal the facts upon which its future plans regarding the countryside would be based. Hence, information gathering, and an overall understanding of the rural situation were some of the obviously tangible achievements which the dialogue gave birth to. All in all, we can readily state that the former relationship, with other governments which were filled with suspicion and distrust, were reversed, and in their place a new relationship oriented towards a mutual working together was instituted.

Dialogue between the rural people and the student teachers:

This dialogue with its personal relationships sank deeper. The nomads acknowledged

ged the Government as the biggest institution representing Somali Nationalism, but the student teachers were on one hand, respected as teachers fighting the great enemy ignorance and at the same time subjected empathy since they were young town-people in a strange environments, which to a good number of them was harsh and untamed. Looking from the student teachers perspective, the initial hurdle was to get accustomed to the new way of the rural cultural patterns new environment which formed the substratum of the nomads style of life. It is my conviction that here in lies the vast socio-psychological changes which the literacy campaign effected in all the participants.

Ignorant of the economic realities of the countryside, as well as the traditional cultural heritage, which our rich oralism, has kept alive, and for which historic retention and storage, the new script they were championing, was invented. Having been removed from the interior, for almost all their lives, they forgot most of the rural Cultural patterns. Accordingly, meeting the nomads and living with them for seven months, subjected them to the rich learning process about their cultural heritage, as it sprang from the actual nomadic foundations. Being the educated ones, it was their task to play the vitalising role of assessing the value lying in that literacy richness, making it conform with the present social conditions.

Cultural imperialism, with its advocacy of European cultural superiority, has always gone out of its way, to convin-

ce the educated strata of the colonised society to leave its inferior culture and wholesomely adopt the more superior European culture. The educated elite were used as a cultural medium to penetrate the rest of society. Cultural imperialism takes a deeper root mainly in the urban centres, which are directly tied to the metropole. To an extent, this social phenomena occurred in the urban centres of Somalia, and particularly was stronger in the capital, Mogadishu. The RDC undoubtedly played a galvanising role in the socio-cultural context. The new pride in our cultural autonomy was attested to by the fact that when the students came back to Mogadishu, each group were the distinctive dress of the region to which they were sent.

Two more aspects deserve further discussion:

a. How the individual nomad or subsistence agriculturalist was progressively affected by the campaign and

b. How the campaign turned out to be a medium creating the prerequisites for the future community leaders.

Let us start with the first aspect:

a. Personal experience of the alphabetised nomads and subsistence agriculturalists:

This aspect, needless to say, pertains to the campaign having acted as a process which widened the horizons of our rural people.

Not only did the somali state, but it also showed how worthy are of attention, insofar they play a cardinaly important role in our present

socio-economic structure, and more likely in the one we are striving hard to create. In other words, the campaign was the first step towards tapping the vast potentialities, engendered by the human element, without which talk of progress and development become empty words devoid of real meaning. But then that human elements become creative, and a historical motive force, only when they are gripped by theory, as Karl Marx says. Man has to be able to understand the real world, and the social laws of its development. He has to have a heightened consciousness before he proceeds onto playing the transformatory role of changing the world and himself. Education, the process of bringing out the potentialities of man, is the path engendering the deep rooting of that consciousness.

b. The creation of future community leaders:

It is only axiomatic to state that a good community leader, is invested with this position largely because of leadership qualities manifested by him. The leadership qualities themselves are determined by the ideological orientations of the given society, what they consider to be good and serviceable. Often these qualities are the ideal attributes facilitating the early materialisation and resilience, uprightness, humility, an all-rounded knowledge of one's society, and a host of other attributes constitute the basis of qualities which societies look for leadership.

It was not consciously in the agenda of the literacy campaign to create community leaders.

The integral elements which subsequently resulted from the campaign were that the existing community leaders found a constructive role to play in mobilising the people for the literacy campaign, and the innumerable functions that finally sprang from it. On top of that, it is my prediction, that the changes coming over the student teachers, will most likely result in their greater involvement in the social institutions, and in effect having had the necessary experience, their chances of keener understanding and involvement in social problems, will thereby be enhanced. Without doubt, their experiences, certainly have created the prerequisite for more intimate and involved stance to be taken with regard to the social issues concerning our rural areas.

There is little doubt the RDC did forget an intimate link between the traditional community leaders, in the form of nabadoons and samadoons (Peace and good seekers respectively), and the new future breed of community lea-

ders. A historic process of vast dimensions did make the two clasp hands, and splendidly emerge victorious.

Conclusion

The RDC may well change its form, as is being done now, in the form of the new adult educational programmes that are being set up, and the new decentralised form of literacy campaigns. The gains so painfully made by hardwork, and dedication of thousands should not be lost. And for this very reason, responsibility for the continuation and consolidation of such gains has to be entrusted to permanent national institutions.

The RDC in Somali will for long be remembered, not in terms of how many thousands passed the final exams, but more importantly in the supreme endeavour of the Somali nation to fight against one of the greatest enemies of humanity - ignorance. In the process we fought against the other two: hunger and disease, as well. To do this has become inescapable for the who-

le nation to attack where that great enemy was strongest that is in the Somali countryside.

Hence the strength of the RDC, is that enlightenment through education, is the surest way to the long cherished goals of freedom, independence, and prosperity. It is through the heightened consciousness, made possible by the RDC and other campaigns of similar nature to come, that will ultimately enable us to overcome nature, and make it serve our ends, improve animal husbandary; increase agricultural productivity and do a lot more.

Any dialectical process which makes possible the creative bringing into play of man's infinite potentialities has to be seen as progressive and in consonance with the deep aspirations of the human race. Looking back in retrospect, the RDC in essence was such a dialectical process, and as such was a worthy nonumetal historic juncture that our nation traversed.



THE MOGADISHO SESSION OF OAU LABOUR COMMISSION

The SDR Vice President J/le. Major General Hussein Kulmie Afrah on 26th April officially opened, on behalf of the SDR President J/le. Mohamed Siad Barre, the OAU labour Commission's 4th session, convened at people's hall in Mogadishu from 26th to 29th April 1979, to discuss ways and means of handling labour and employment problems in Africa.

The conference was attended by representatives from 34 African states including 20 labour Ministers.

Also attending the 4day conference were the Organization of African Unity (OAU) Secretary General Mr. Eden Kodjo, the International Labour Organization (ILO) by Director-General, Mr. Francis Blanchard, and Arab Labour

Organization (ALO) Director-General, Dr. Al-tayeb Al-Hdhari.

In an opening speech delivered by the Vice-President Kulmie on behalf of the SDR President, said that the fact that Somalia was hosting this Commission was a clear manifestation to the importance which she attach to the dignity of all human activities.

«We seek to enlist in a common purpose the power and responsibility of government and the vitality of the organized economic and man power forces designed to serve in a balanced power the interests of the community as a whole. We pursue this policy in freedom, the freedom of our people, and with pragmatism and practical realism», the vice-president said.

The agricultural programmes, the mass literacy campaign and the settlement of the drought-stricken nomads were vivid examples of Somalia's firm policy to entrance manpower development and economic progress and promote the material and social welfare of its people, he added. Turning to the African and International labour and colonial problems Jaalle Kulmie stated that Somalia deplored the human suffering which, he said, was taking place in some parts of Africa and the world at large especially in those areas where the suffering of one man was the source of pleasure and confort of another.

«We witness defiant strikes and mass demonstration called by workers suffering under colonialism and racism who brutally respond to such strikes by unleashing terror and violence» he added pointing out that in conducting such strikes the working people under colonial oppression were not thinking simply about improving their material benefit but they were actually using such methods of resistance as weapon for the attainment of their fundamental human rights.

J/le. Kulmie called on African states to redouble their



efforts to support the legitimate struggle of the national liberation movements waging a bitter war against racist oppression and colonialism in South Africa, Zimbabwe, Namibia, Eritrea and Western Somalia.

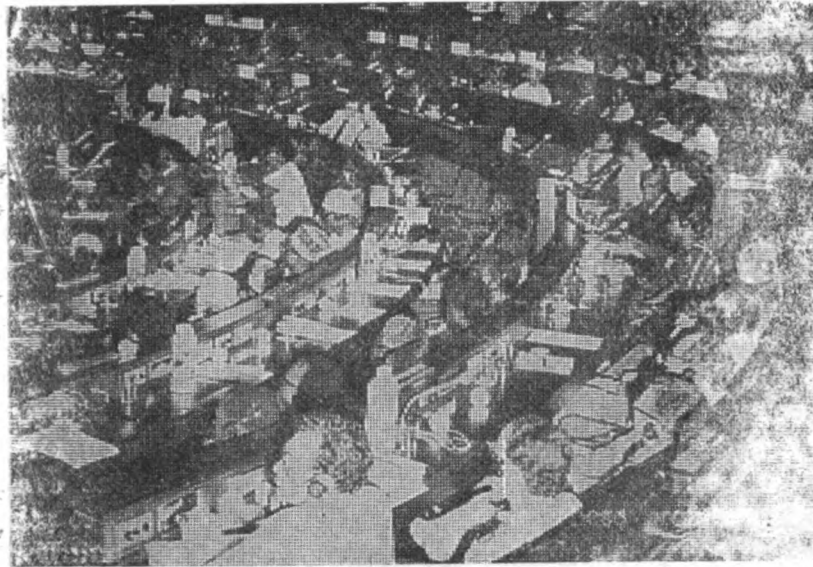
«Let us condemn all manoeuvres, machination and conspiracies aimed at sabotaging the movement towards genuine liberation of these peoples», he emphasised.

«Let us also strongly condemn the abnoxious zionist practices by Israel against the Palestinians, and other Arab people in the occupied terri-

tories» he added, J/le Kulmie emphasised that peace and cooperation among African Nations could only be attained through the settlement of inter-African problems and the recognition of the sacred principle of self-determination.

The vice-president cited as an example the issue in the Horn of Africa as one of the problems which could be solved through the application of the key principle of self-determination.

He warned that if this principle was neglected violence could continue to increase in Africa and that foreign powers



in furtherance of their interests and designs would get the opportunity to intervene and dominate African peoples by perpetuating Inter - African wars.

In this speech, which he read out on behalf of the SDR president, Jaalle Siad, the Vice-President has extended profound greeting to the (OAU) Sec. Gen. Eden Kodjo, the (ILO) Director General, Francis Blanchard the (ALO) Dr. Al - Tayeb and Ministers and heads of delegations, and wished the conference a success in its deliberations.

The OAU Sec. Gen. addressing the session stated that Mogadishio is the flash light of the African Revolution adding that he would never forget the role played by the Government and the Somali people in facilitating the O.A.U summit conference held in

Mogadisho in 1974.

Mr. Kodjo pointed to the necessity that African governments should unite their efforts towards the development of their countries and protect their general interest so that they could bring about a stable economy to their future generations. He also stressed the importance of implementin-

the Monrovia convention whose objective he said, was mainly to establish a common market for the African countries.

Prior to the opening of the 4th session, the Somali Minister of Labour and social-Affairs, J/le Mohamed Burale Ismail opened 2nd meeting of African labour administrators. The 3days meeting paved the way for 4th session of (OAU) Labour Commission held from 26-29 April.

In his opening speech J/le Burale Said:.

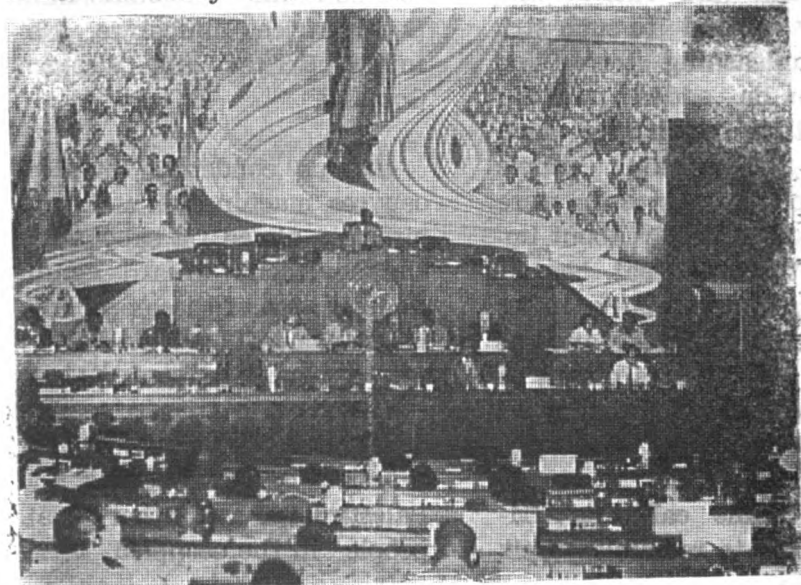
«It is signal honour and I feel highly privileged on behalf of his excellency Jaalle Moha.

med Siad Barre, the People and Government of Somalia to wellcome you being African experts well conversant with labour and social problems peculiar to the African continent. A close look at the Agenda items that the meeting deals with shows important Issues of elaborating a dynamic action programme for the coming years of our commission.

The minister stated that following the programme of activities having been considered and approved by the experts conference and by the commission itself, the latter should progressively become more effective and hence deserve the confidence of the OAU policy - making bodies that is to say the OAU council of Ministers and the Assembly of Heads of states and governments which are the Supreme Organs of the Organisation.

The Minister touched on the phenomenon of the «Brain-drain whereby qualified and competent Africans are not employed in the continent but instead are forced or prefer to find employment elsewhere in the so-called developed countries.

«Another theme that I con.



sider appropriate to the work of the commission is the need for closer co-operation and unity in the fields of labour, population, employment and related social questions». He said,

«One further maps issue that deserves mention is the problem of migrant workers in Africa. Labour migration in Africa is not new as there existed before free labour mobility without any political restrictions. Lately, however, African Governments have increasingly become conscious of the need to accord priority to their nationals and to put restrictions on free labour mobility within the continent. In view of the need for Africans to share in common available human, natural and other resources of the continent, the commission should give itself most serious attention to the need for accordingly equal treatment to their nationals and workers of African origin residing in the countries concerned. In this connection I wish to pay special tribute to the Secretariat of the OATUU for not only having taken the initiative to have this item inscribed on the Agenda of the meeting but also having drawn up the draft rules of procedure that will give the future conduct of the labour consultative committee charged with settling inter-state labour dispute» he added.

In its concluding session the OAU labour commission adopted a number of resolutions aimed at solving and alleviating the continents labour and employment problems.

The SDR Minister for Labour and Social Affairs Jaalle Mohamed Burale Ismail officially closed on 29-th April at the People's Hall in Mogadishu the

4th OAU session of the OAU Labour Commission.

In a speech he made on the closing session, J/le. Burale expressed thanks to the participating delegations for the co-operation, maturity and confidence they have shown during the session.

Speaking about the resolutions of the conference, the Minister stated that all of them were pertinent, to the interest of the African Labour force and their co-operation, and hoped that they would genuinely be implemented.

Jaalle Burale affirmed that the achievement attained at the conference was a manifestation of the co-operation among the African countries and their Unity.

The 3 day session of the Labour Commission wound up in a friendly atmosphere and reached understanding on all the items on its agenda.

Among other things, the Commission, resolutions dealt with Afro-Arab Labour cooperation, the structure of the International Labour Organization (ILO), Organization of African Trade Union Unity (OATUU) the commission's programme of activities in the field of labour, employment, population and Related Social questions.

The ministers also endorsed various resolutions aimed at creating the appropriate means to adopt a unified position on such issues as transnational companies and co-operation between states in the field of migrant workers.

On the Afro-Arab Labour Co-operation, the commission

invited the Secretaries General of the OAU and the Arab League to undertake in Co-operation, with specialised African and Arab institutions, the necessary action and consultations to strengthen joint Afro-Arab activities in the field of Labour and Social affairs.

It also called on the OAU Secretary-General to get in touch with his counterpart of the league of Arab States with a view of examining possibility of drawing up medium and long term co-operation within the frame-work of the Arab Fund for Technical Assistance to African and Arab countries.

Furthermore the commission urged the OAU Secretary General to begin immediate consultations with his Arab League counterpart with a view concerning the Ad-Hoc-Ministerial conference of 11 Members entrusted with technical and material preparation of the first Afro-Arab Conference of Labour Ministers.

With regard to the structure of the International labour Organization (ILO), the OAU Labour Commission reaffirmed, among other things the need to democratise and reform the structure of the ILO keeping in mind the principle of equity of states, to reflect contemporary international political and social realities and the deep aspirations of the peoples of the third world for a new and fair international social order.

It also expressed support for the group of 77 on several issues within the framework of the ILO structure and activities.

Considering the rapidly increasing number of refugees in

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PARTY LIFE



Jaalle Siad Participates in the conclusion of Women's Seminar

The Secretary General of SRSP, President of the Somali Democratic Republic Jaalle Mohamed Siad Barre, has participated in the evening of May a ceremony held at the district of Abdulaziz of Benadir region. This ceremony was organized by the executive Committee of the Somali women Democratic Organization of the region. The executive committee at the national level of the said organization were present at the ceremony.

This tour commenced on 11th April and was headed by Jaalle Faduma Omar Hashi, president of the SWDO, member of the CC of SRSP. The main objective of the tour was the mobilisation, organization and raising political consciousness of the Somali women in the Benadir region. Likewise their execution of the decisions reached at the First extraordinary congress of the SRSP that of revolutionizing the administrative machinery of the state. Other related objectives were the execution of the year of the child programme of 1979. The SWDO accepted the establishment of children fund by allocating the sum of 11,270 somali shillings for the above fund.

Jaalle Siad in a speech delivered on the occasion spoke about the leading role

of the somali women in the struggle waged for the freedom and the independence of their country, the process of nation building, Unifying their society fighting against the enemies of the Somali people such as hunger, disease and ignorance. Further the president emphasised the present dynamic role of the Somali women in the building of a new society based on equality, Justice and unity. Moreover, the president emphasised the active role of the somali women in safeguarding the gains of the 21 October Revolution. Besides, he pointed out the different problems which the revolution encountered in its life span of nine years and more. Hence the experiences which the revolution gained through out the above period has enabled it to overcome the new challenges lying ahead. Furthermore, Jaalle Siad urged the somali women to take an active role in the implementation of the programme of the year

of the child, fighting against hoarders, the building of new society and safeguarding the gain of the Revolution.

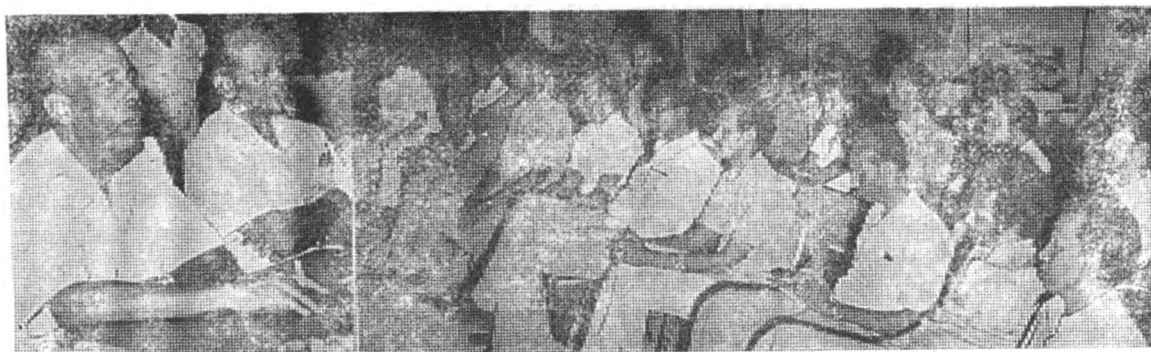
At the conclusion of the ceremony the president awarded honorary certificates to the various districts of Benadir Region, the police academy, the state printing Agency, and other comrades who took a lion's share in the implementation of the programme of the somali women democratic organization. Before the president's Speech the chairman of the SWDO Jaalle Fatuma Omar Hashi, CC member delivered a brief report dealing with the main activities of SWDO. Other participants present that ceremony were Vice-presidents SDR Assistant secretary General of SRSP Jaalle Brid General Ismail Ali Abokor, members of CC of SRSP, party secretaries of the thirteen districts of the Benadir Region and heads of social organizations.

JAALLE SIAD RECEIVED THE SECRETARY WHO ARRIVED FROM CHINA

On 7th May. The General Secretary of the SRSP, President of the Somali Democratic Republic met with the party secretaries of the Region and other functionaries who have recently

paid a friendly visit to the People's Republic of China.

Jaalle Siyaad, mentioned in his Speech, while addressing the secretaries, the inevitability of mutual



consultation with other heads in fulfilling the party plans - such plans are mentioned in the programme of SRSP.

The President also involved the head of the Regions to execute their practical experience in the regions in which they are responsible, so that their visit should not go in vain.

The president heard a report from the secretary of the party committee of North-Western Region Jaalle Omer Salad Elmi who led the delegation to China. Jaalle Omer told that the delegation was warmly welcomed and gained an invaluable experience.

The delegation among other delegations to china

left the country on 5th April. During their stay in china the delegation visited many regions and met many leaders and cadres.

Such visits will strengthen and consolidate the relations between the two peoples and to gain experience from the chinese people's struggle for the construction of their country.

COMMANDER OF THE VICTORY PIONEER FORCES TOURS BENADIR REGION

The Commander of the victory Pioneer forces Jaalle Brid General Abdirahman Abdi Hussien member CC of SRSP, has made working tour of the thirteen districts of Benadir Region.

The main objective of the said tour from 14 to 22 April, 1979, was to maintain contact of the party leadership with the Somali masses. In each district the commander held meeting with the party social organizations, Victory Pioneer force committees and the masses at large. Through out the tour Jaalle, Abdirahman delivered Speeches the last being the one he delivered at the conclusion of his tour in the district of wadajir. The main theme of the said speeches centered on the necessity of establishing constant dialogue between the party leadership and the somali people. In other words, the purpose of of such meetings is to keep the

somali masses informed about the affairs of their country. Furthermore, the commander emphasized in his speeches the urgent need for establishing social cooperation between the Somali Revolutionary Socialist Party and the social organizations. He maintained that maintaining full cooperation between the two would contribute immensely to the process of nation building and the improvement of the living standard of the somali people. Moreover, he pointed out that the glorious Revolution of 21 October 1969 has brought about drastic changes in all aspects of life, be it political, economic, social and defence. He continued that such changes were self-evident in the progress and achievements made by the somali people during the span of nine years and more of revolutionary construction. Hence, such progress Realised by the somali masses was due to the sin-

cerity of the revolutionary leadership dedicated to the socio-economic development of their country.

In contrast, the self-seeking reactionary regimes that preceded the Revolution of 21 October 1969, replaced only the departing colonial powers and did nothing for the toiling masses of somalia. For example foreign policy of the siad regimes was characterized by the absence of sense of purpose and direction. However, the foreign policy of revolutionary somali is based on firm foundation such as the first, second, third charters and the resolutions of the first extraordinary congress of SRSP in January 1979.

Furthermore, commander Abdirahman described the present ongoing wars of national liberation in the African Horn as genuine and just wars. He stressed that the main objec-

tives of such wars led by WSLF SALF Eritrean liberation fronts etc. are the attainment of their inalienable right to self-determination. Consequently he mentioned the Fact that in the last part of 1977 WSLF and SALF have succeeded in

the liberation of the Major portion of their territories from the colonial yoke of the Ethiopian empire state. However

Nevertheless WSLF and SALF are bound to succeed, because their cause is a just

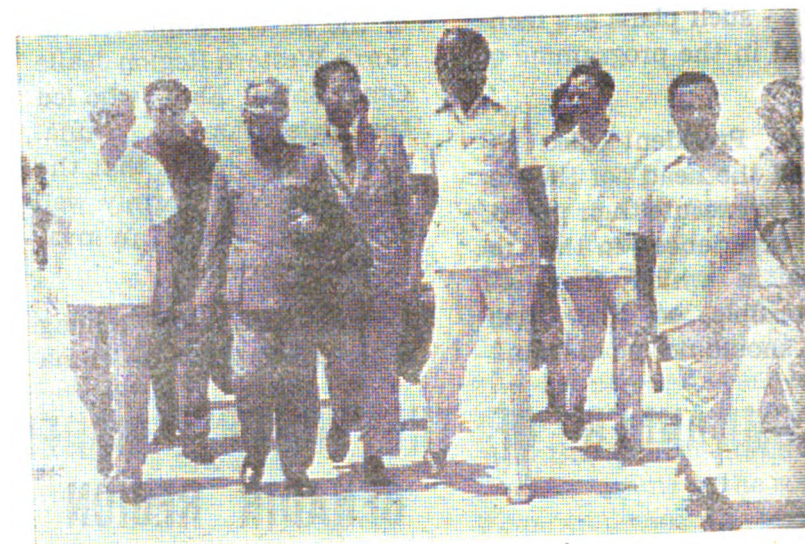
one. Lastly Jaalle Abdirahman urged both the party and its social organizations to double their efforts in the process of nation building and to maintain constant vigilance against the enemies of the Revolution of 21 October 1969.

A FRIENDLY VISIT

A chinese delegation led by the Vice-chairman of the Chinese friendship Association with foreign countries, comrade Luo Shigao began a two-week tour in Somalia, (29.113.579). The delegation arrived here with the invitation of the Somali friendship Association with foreign countries.

During their stay in the country the delegation had friendly talks with the Assistant General Secretary of the SRSP, Jaalle Ismail Ali Abokor, Chairman of the Ideology Bureau Jaalle Mohamed Aadan Shekh, Chairman of foreign Affairs Bureau Jaalle Ahmed Mohamud Farah, and Jaalle Warsame Ali Farah the secretary of the party committee of the Benadir Region who is also chairman of the Somali Friendship Association for foreign countries.

On these occasions the two sides discussed matters concerning the relations between the two countries the two peo-



ples, the two parties, the complex situation in the horn of Africa and the world at large. In these talks emphasis was laid on the need to consolidate and strengthen the existing relations between the two countries. During their stay in Somalia the delegation paid a friendly visit to the current development projects in Afgoi, Hargeysa, Baydhabo, Jowhor and Mogadisho. These projects include projects handled by the

chinese government.

In every place they visited chinese delegation was warmly welcomed by the Somali people who showed their enthusiasm towards the chinese people.

The delegation was escorted by Jaalle Warsame Ali Farah, the secretary of the party committee of the Benadir Region who is also the chairman of the Somali Friendship Association for foreign Countries.

COMMEMORATION OF 1st MAY CELEBRATIONS

The entire somali people and especially the Somali workers have enthusiastically observed first May day Celebrations. For the somali people this very day has a dual significance. That is being the international working class day and the second Anniversary of the foundation of the General Federation of

Somali Trade Unions.

Therefore, the mass-media of somalia have prepared different Programmes for the observation of the above occasions. However, the General federation of Somali Trade Unions have organised parades through out the main streets of Mogadishu. Among the par-





tre in Mogadishu. Among those who attended the ceremony was the Secretary General of SRSP, President of the SDR Jaalle Mohamed Siad Barre. After wards, president siad delivered a speech on the occasion of first May celebration.

In his speech the president congratulated whole heartedly the somali workers in their observation of the above celebration and the second Anniversary of the Foundation of the General Federation of Somali Trade Unions. Readers are reminded that the text of the president's speech will be published in this Issue of Halgan.

Participants in the said parades were workers from the public and the private sectors. Besides, the federation organized competition through out the Regions of the Somali Democratic Republic. The First winner of the said competition trade Unions within the federation participated in sport competition. The winner was the local government trade Union. Subsequently promotions and honorary certificates were given to workers who have demonstrated extraordinary work.

Participants were workers and the masses at large. But a note worthy celebrations was held on the night of first May at the National thea-

On the other hand, first May celebrations were held through out the Somali Democratic Republic. In the above cele-



COMMEMORATION OF 15th MAY

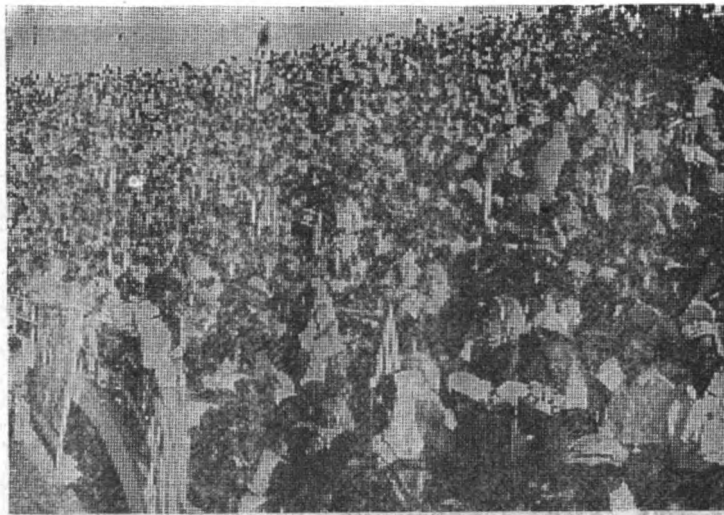
The Somali people in General and the Youth in particular have observed of the 38th anniversary of the foundation of the Somali Youth league. This party was one of the leading political parties in the modern history of Somalia. Besides, SYL was vanguard nationalist party which achieved the independence of the Somali nation. Another important significance of 15th May was the second anniversary of the foundation of the



Somali Revolutionary Youth Union (SRYU).

The Said Union has organised different Programmes for the occasion. that is political orientation, mobilisation and mass procession. Besides, other programmes of similar nature were organised by the mass media. Other celebrations were held throughout the territory of the Somali Democratic Republic. The main participants in the above observations were Youth and the masses at large.

In Mogadishu grande procession was organised by the youth and social organizations. Wreath of flowers were laid at the monuments of the unknown soldier, Sayed Mohamed Abdalla Hassan, and Hawa Tako. Equally, a ceremony was held at the national theatre on the night of 15th May. Among the leading personali-



ties who attended the function was the Secretary General of SRSP, President of the SDR J/le Mohamed Siad Barre, Vice presidents, members of the CC of SRSP and the social organizations.

The President speaking on the occasion has congratulated the progressive Somali Youth on their day of 15th May. Similarly, he spoke about the long arduous strug-

gles of Somali people for the attainment of their freedom and independence. Further, he pointed out the dynamic vanguard role played by the Somali Youth in that struggle and urged them not to lessen their struggle in the building of their nation and for raising the living standard of their people. Readers are reminded that the text of the president's speech will be published in this issue of Halgan.

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Africa the commission, urged the OAU member states to give a more liberal treatment to refugees seeking employment and asylum in their respective countries.

It also called on African governments to continue to provide facilities for the training, education, placement and employment of African Refugees and give active support to the concerned International bodies in these spheres.

On OATUU, the Commission urged; OAU member States to Seriously consider implementing the previous resolutions of the commission calling for direct financial grants and assistance to the OATUU to enable it to extend its operational activities in the conti-

ment at this crucial and infant stage of its development. On the field of labor, employment, population and related social problems the commission decided among other things.

That the draft programme of work presented by the Secretaries shall constitute of the urge of working material for the future activities of the commission. This draft should be enriched with proposals from member states and it should be submitted to the session of the commission.

It also called upon the OAU Secretary - General to facilitate the establishment of a Pan-African Employers Organization, giving the necessary moral support and technical assistance.

Finally, the OAU Labour

commission during its 4th Session held in Mogadishu, adopted a special resolution institutionalizing the Conference of African Labour Administrators and Experts that normally precedes the session of African Ministers of Labour. It was decided that, henceforth, the African Administrators Conference will meet regularly for 3 days prior to the convening of the Labour Minister Session and will be charged with the task of preparing the agenda for the Ministers Assembly. The 4th Session also adopted resolutions aimed at improving the methods of work and procedures of the OAU Labour Commission.

The Somali Minister of Labour and Social Affairs will serve as the current chairman of the commission until its regular 5th session next April.

WORLD AFFAIRS



Lebanon: Target of Israeli Aggression



The situation in the Middle East is worsening. A new crisis brought with many difficulties and this has come about after Israel entered a one-sided agreement with the isolationist forces of Lebanon in order to escalate her war of aggression in the lands she occupies. But her attacks have not been confined to the South of Lebanon but have been extended to the major towns of Lebanon.

Israel has of late made of Lebanon a target of aggression and has in addition given full support to Sa'ad Xadaad who has declared what he calls, «The Free Republic of Lebanon».

Such developments are the result of the prevailing condition in the middle East. It is not difficult to understand the motives behind

such Israeli aggression.

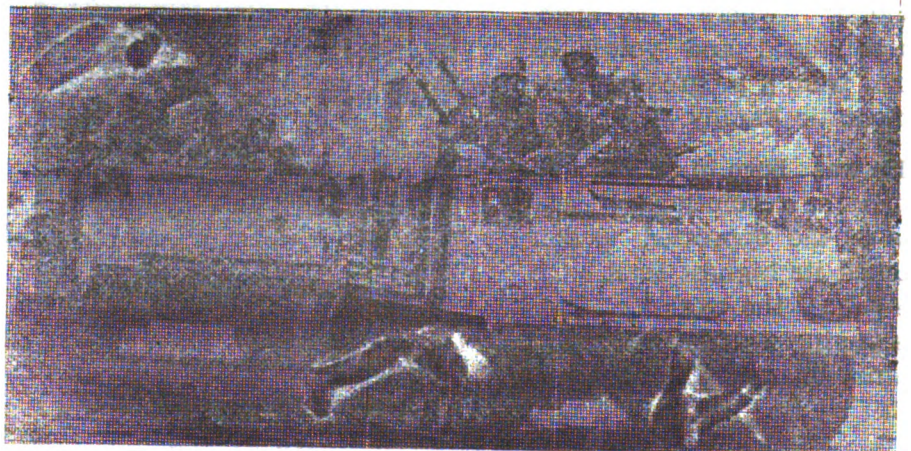
As a matter of fact this new Israel stand towards Lebanon has given rise to a new stage in the development of her former policy which has been confined to the support of Sa'ad Had-

daad's movement and the other forces affiliated to it that are based in Lebanon.

The war between Israel and Arabs has entered a new phase. But it is not strange that Israel is waging these constant and continuous aggression against Lebanon in order to further her Zionist ambitions.

As has been explained often by the Israel authorities the motives behind Israeli aggression against Lebanon is the Palestinian presence there, which she claims is a threat to her survival. That is why Israel is determined to oust the Palestinians from Lebanon and to disperse them in the Arab countries.

The Palestinian struggle inside Lebanon has linked itself to the nationalist for-



ces struggling there thus enabling the plestinians to get support and to stay there.

The expulsion of the palestinian from Lebanon is not the only objective of Israel. New circumstances have arisen in the area in the wake of the present situation in the middle East, resulting in that variation of the fortunes of war between Israel and the Arabs and giving the Israels a chance to persecute the palestinians struggling in Lebanon.

Beside the Palestenians in Lebanon there are the Arab Peace Force stationed there that is consisting of units belonging to the Syrian Republic, which is viewed by Israel tantamount to palestenian presence — a factor that is a menace to

Israel security and peace. Israel has therefore, also the aim of expelling this peace force from Lebanon.

Hence Israel looks upon Lebanon as a source of danger to her existing if there are together the Palestinijs and the Arab Peace Force.

Viewed from another angle Israel agression against Lebanon reflects Manahem Begin's request of Labanon to sign a peace agreement between the two». Of course this meant to force on Lebanon an agreement with Israel and to force her to withdraw from the Bagdad commitments.

It is also abvious that Israel and their allies wish to see an understanding reached between Israel and the Arab countries.

Peace based on justice and the liberation of the Arab lands cannot be brought about through a forced agreement that is favourable to Israel. Neither can Israeli aggression lead to any just settlement for it can only end in a spurious peace.

The peace sought by the Arab peoples and the peace-loving forces of the world is that which bears the right of self-determination for the Palestenian peoples and in order to enable them to return to their own homeland and form a state or government of their own, with Israel to leave all the Arab lands which she is occupying illegally.

It is only through the above criteria that peace with justice and full freedom can be established.

LENIN: A GREAT REVOLUTIONARY WHO CHANGED THE HISTORY OF MANKIND

Vladimir Ilyich Ulyanov. Lenin was born on 22nd. April, 1870 in the Volga Town (On the bank River Volga) of simbirsk now known as ulyanovsk where he spent his childhood and youth. He came from a progressive and democratic Family.

He was born in an era in which the revolutionary process of the oppressed people reached its highest level. At the time, the working class was waging a decisive struggle against bourgeois blood-suckers.

The first proletarian government was established in France—the Paris comune, one year after the birth of Comrade Le-



nin, during that period a persistent struggle was being waged by the forces to build a new and just society in this planet.

The existing class struggles of that epoch arose his revolu-

tionary sentiments. The working class movement in Russia was in a head-on confrontation with the reactionary characters of the political and social system of the Tsarist Russia. There was severe need for a leader who would be able to weld them into a real fighting force.

The immortal leader V. I. Lenin was the first founder of revolutionary proletarian Bolshevik Party, later in 1919 re-named the communist Party of the Soviet Union.

Lenin propounded ideas and laid down the basis of a Party of a new type that would raise

(Continued on page 36)

MONTHLY BULLETIN



National Army Day celebrated

The Secretary General of the SRSP and President of SDR Jaalle Mohamed Siad Barre on 12 April attended a ceremony held at the Military Officers Club marking the 19th anniversary of the founding of the Somali National Army.

The ceremony was also attended by SDR Vice-Presidents Jaalle Lt. General Mohamed Ali Samatar, Major General Hussein Kulmie Afrah, Brigadier General Ismail Ali Abokor, SRSP Central Committee members and high ranking officers from the national Army.

At the ceremony, the Horses Artists of the national Army entertained the Party with short plays.

In a radio address made on the occasion, the President first conveyed his greeting and congratulations to all the members of the National Army and wished them and their families health, Victory and many happy returns on the occasion.

Jaalle Siad stated that the Somali masses in consideration of the dedication and honesty of the National Army has shown during its 19 years of existence, look upon 12th April as a great festival and celebrate it enthusiastically.

The president commended the officers of the National Army and the Ministry of Defence in general for the

efficiency and patriotism with which they have fulfilled their responsibility.

«I am confident that members of the Somali National Army are fully prepared for safeguarding the fruits of the socialist revolution and defending National Unity» he said.

Jaalle siad urged the Somali National Army to constantly maintain the dignity and the popularity they enjoy among the Somali people, and stressed upon them to increase their efforts in fulfilling National Tasks.

Jaalle Lt. General Mohamed Ali Samatar the First vice-President and the Minister of Defence, who also delivered a speech on the anniversary celebrations, underlines the 1978 achievements of the Somali National Army and reiterated that the revolutionary steps

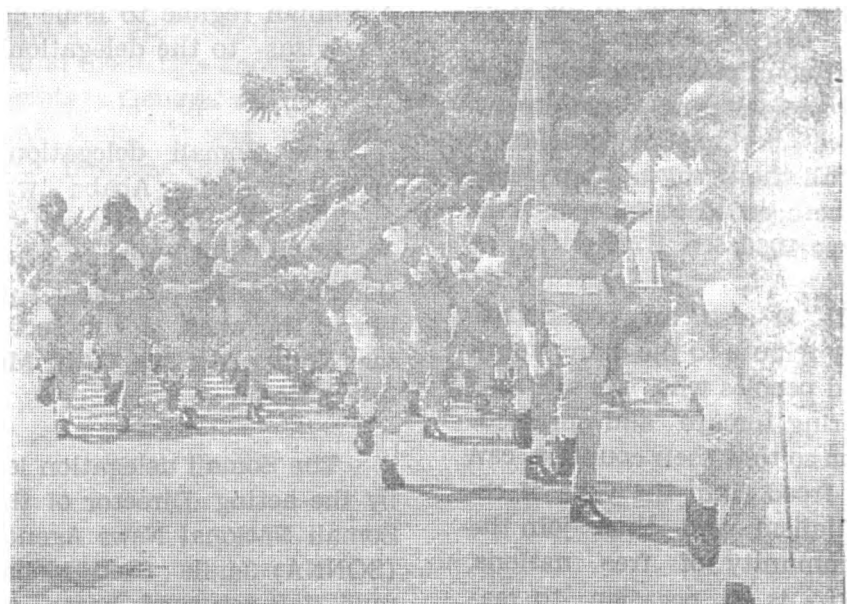
taken have never failed to bring victory and progress to the Somali Nation.

Despite our innumerable achievements» he continued, «We must live up to the expectation of the Somali people

in defending the country, safeguarding the revolutionary gains and assuring the sovereignty and unity of the Somali people.

Earlier in the day, Jaalle Samatar laid wreaths of flowers at the capital's memorial monuments of the unknown soldier the hero Seyid Mohamed Abdulla Hassan, the martyr Hawo Tako and Dagahtar Monument.

The National Army Day was also celebrated in the country's various regions and districts.



24 APRIL; INTERNATIONAL DAY OF YOUTH SOLIDARITY

The Commemoration of the 24th April this year is taking place while the international situation shows that the balance of force is tipped more and more in favour of the youth and peoples who are struggling imperialism, colonialism, neo-colonialism, apartheid, racism, fascism and reaction, for peace, democracy and social progress.

Young people and progressive man-kind hailed with enthusiasm the great victories achieved by the people of Africa, Asia and Latin America, yet Millions of people and youth are still suffering from colonialism, discrimination, apartheid, racism and oppression in South Africa, Namibia, Zimbabwe, Palestine, Western Somali, Somali Abbo, Eritrea and other countries.

The oppressed nations and their liberation Movements that bear the burnt of the struggle enjoy the solidarity of the international community every year on the occasion of the 24th April, which is a factor of great importance.

The Declaration on the granting of Independence to colonial countries and peoples is for the democratic and progressive mankind an occasion to recall the many nations that have acceded to Independence since 1960.

It is also an occasion to pay tribute to the many youth and peoples who are still suffering torture and persecution so that their countries can be freed from the yoke of colonialism and thus join the community of free nations, and is an occasion to re-

affirm our common commitment to act for the liberation of the last remaining colonial territories in the world. Also we have to contribute to the implementation of the international conventions on the elimination of all forms of colonial domination and Racial Discrimination. These declarations represent the desire of nations for peace, national independence, human dignity and international cooperation.

Indeed, in modern history, colonialism and racism are indissolubly linked, to such an extent that it is often difficult to separate the colonial yoke from racial problems.

In Southern African countries racism is a system of national oppression and a crime against humanity and human rights

are denied to them totally. Therefore, the case is similar to that of the people in the Horn of Africa (Eritrea, Western Somali and Somali Abbo) which is under the rule of Mengistu regime.

The United Nations, its specialized agencies and the international Community must bear particular responsibility towards all peoples in the world.

On the 24th April day of international Youth Solidarity the world youth spare no effort to promote new and diverse actions of solidarity (Launch campaign, meetings, Symposium, trips etc) with the people and youth fighting for liberty, national independence and social progress.

OAU INFORMATION MINISTERS CONFERENCE

The Somali Delegation to the OAU Information Ministers, Conference arrived in Addis Ababa on the 4th of April after being stranded Nairobi for 3 days following refusal by the Abyssinian regime to Issue entry visas to the delegation's members.

The Somali delegation's arrival in Addis Ababa was facilitated by the intervention of the OAU Secretariat after Somalia's letter of protest, earlier in the week, to the Secretary General of the OAU, Mr. Adem Kodjo.

The Somali delegation led by the acting Director of the Somali National News Agency (SONNA) Jaalle Saed Mohamed Hajj returned home on

11th April after participating in the OAU information Ministers Conference held in Addis Ababa.

Briefing newsmen at the airport J/le Siad pointed out that the conference discussed ways of establishing a pan-Africa News Agency the proposal of which was recommended by the African heads of state during their summit in 1963.

He said the conference also decided to establish five regional news centers, Sudan was selected to be the News center for Eastern Africa, Nigeria for West Africa, Zambia for Southern Africa, Zaire for Central Africa and Libya for North Africa. He added that a number of committees were

nominted to co.ordinate the agency's activities, He also said that the forth coming OAU Summit will decide on the Location of the Agency's head quarters and the day its operation will commence, since none of the implimenting proposals preseted has received the necessary majority approval of the ministerial conference. Jaalle Said added that, during their stay in Addis Ababa, the Somali delegation, unlike their African colleagues, were maltreated contrary to the OAU, international laws and human rights conventions.

«This type of violations are not uncommon to the Abyssinian regime in Addis Ababa» he said.

Earlier when the delegation was stranded in Nairobi on their way to Addis Aaba, a statement released by the SDR Ministry of Information and National Guidance on 3rd April conded the Addis-Ababa regime's violations of the charter and the principles of the Organization of African Unity (OAU) as well as agreements reached between this organization and its member states.

The statemen said that the Abyssinian regime has acted against an argreement concuded between the SDR Foreign Minister, J/le Abdiq'man Jama Barre and OAU Secretary General, Mr. Edem Kodjo, during the recent African Foreign Ministers 32nd Conference held in Nairobi.

This agreement between the Somali Minister and the OAU Secretary General stipulated that the SDR, which has always played an active role in the promotion of co-operation and African Unity, has in future to take part in the OAU, and International Conference to be held in Addis Ababa.

The SDR's previous decision not to participate in addis. Ababa's conference, was taken because the Ethiopian Capital has become a scene of crisis, unrest and insecurity where the rulling junta grossly violates the charter and principles of the OAU.

«Although nothing has changed in that situation, yet the Somali Democratic Republic has received an official and solemn undertaking from OAU which guaranteed for respect and security for the Somali delegates attending such conferences», the statement said, adding that an agreement to this effect was also reached between the OAU and the Addis Ababa Regime.

In accordance with this pledge on the party of the OAU, the SDR accepted to participate in the African Information Ministers Conference and made this known to the Secretary General of the OAU, Adem Kojo. It was unfortunate, however that the Somali delegation to attend the conference were stranded in Nairobi after the Ethiopian Regime denied them entry visas.

The statement added that as a result of this the SDR has sent a letter of protest to the OAU Secretary General.

«The Abyssinian regime has no right whatsoever to stop the OAU member countries from participating in the organizations, Conference» Said the statement.

«This shameful and imprudent act by the Abyssinian Regime», it continued «is a manifestation of Ethiopia's incompilance with the established principles, laws and diplomatic norms between governments and it seems that the wrong illusion that the continent's common organization is one which it can manipulate to its own suiting and a forum where it can fulfill its own policies and interests.»

The statement warned that Addis Ababa Regime repeats such a violation», the OAU member state would not tolerate one country to bar another member from attending the various ionferences of the Organization and principle of the OAU as well as the resolutions passed by the African heads of states.

«This flagrant and nefarious act on the part of the Abyssinian Regime, would consequently prompt the African leaders to consider transferring the OAU head quarters from Addis Ababa», the statement said.

A PAN-AFRICAN CONFERENCE ON REFUGEES

A Somali delegation headed by the Minister of local Governments and Rural Development Jaalle Maj-General Jama Mohamed Ghalib left for Arusha, Tanzania on May 4 to attend the Pan-African conference on Refugees which opened there on the 7th May, 1979.

The 10-day Conference discussed ways and means of alleviating the sufferings and frustrations of African Refugees.

Somalia is one of the African countries severely affected by the Refugee problem which necessitated the setting up of several camps to deal with influx of Refugees escaping the suppression and atrocities of the Abyssinian colonial Regime.

The delegation included Somali's ambassador in Geneva and State co-ordinator of Refugee affairs.

Statement delivered by H. E. S. M. Ghalib, Minister of local Governments and Rural Development of the SDR to the Pan-African Conference on Refugees held at Arusha, Tanzania, (7th — 17th May 1979) says among other things:

«The question of refugees is a major international problem of particular concern to the African continent and it is therefore significant that we, are all present here, examine it objectively with the aim of resolving or at least reducing its impact and consequences. In 1967 a Pan-

African Conference was convened to look into the legal, Social and economic aspect of the refugee problem in Africa. This Second Pan-African Conference is of exceptional character and significance since it is being held at a critical period when the situation of African Refugees has proven to be extremely serious both in terms of its gravity and dimension. This fact is heightened in the comprehensive preparations made for this conference and the important guidelines and suggestions contained in the opening address delivered by President Nyerere. An appreciation of this grave and drastic situation is manifested by the greater interest and attention demonstrated and the comparatively wider participation of OAU member states, International Organizations, Agencies and other states at this conference.

The statistical assessment we have before us shows that there were one million refugees in Africa about ten years ago. Today we are confronted with the estimated figure of four million and the forecast that the number is increasing at an alarming rate.

It is most important to examine that African refugee problem within Pan-African context and in correspondence with African reality. The difficult struggle that Africa is waging against colonialism, neo-colonialism, racism, apartheid, ali-

en domination and against all violation of human rights.

Is one of the major causes for the existence of the four million African Refugees. This conference should be able to provide us a more scientific basis upon which to make appropriate recommendations on these and other issues.

This August assembly is fully aware that following the tragic events in the Horn of Africa the Government of the Somali Democratic Republic in cooperation with the UNHCR and other humanitarian organizations and through bilateral assistance from sympathetic countries, launched an emergency relief programme for a large number of refugees in its territory. These large number of people enter the territory of the Somali Democratic Republic due to compelling circumstances beyond their control, circumstances that involved brutal oppression and violence.

Our official estimates put the figure of such refugees around 500,000. Out of this number, so far, 170,000 are in Refugee camps. We have been able to set up 20 Camps in 13 Districts under 5 Different regions of the Somali Democratic Republic. With the assistance of the UNHCR, other organizations and states, these refugees are provided with basic necessities like food, shelter, medicine, education and other social amenities.

we are in the process of formulating concrete projects in order to involve the refugees in self-help programmes.

The Somali Government is seriously considering the feasibility of such a plan in terms of its practicality and the financial resources it would entail.

In view of our serious human and material limitations, it goes without sa-

ying that Somalia alone cannot shoulder the heavy burden of the implementation of these and other vital projects required for the refugee people in Somali territory.

The Minister concluded his statement by with an appeal for greater External assistance to cope with the immense magnitude of the refugee problem in Africa. Nevertheless, he continued, we would like to emphasize

the point made in the opening address by President Nyerer, the fact that the refugees of Africa is primarily an African problem and responsibility. We, as our part are ready to participate positively in bilateral and multilateral efforts to find out not only temporary solution but also long lasting solution based on justice and the respect of fundamental human rights including the right of self-determination.

"PLANT DAY," OBSERVED

The Somali Democratic Republic Vice-President Jaalle Major General Hussein Kulmie Afrah planted at the premises of the Bondhere District in Mogadishu the first plant marking the anniversary of the planting day 17 April.

The ceremony was also participated by the SDR Minister of Livestock Jaalle Yusuf Ali Osman Benadir regional Party Secretary Jaalle Warsame Ali Farah, and 2000 students from the schools of Benadir region who planted 5,000 trees in the area.

In a speech he made on the occasion, Jaall Kulmie explained the significance of the plants and the attention the revolutionary government has

given to their preservation and propagations throughout the country.

Jaalle Kulmie stated that the revolution fully realizing the importance of plants, wild games and livestock to the economical development of the country, devoted a whole ministry and an Agency for their promotions.

He also pointed out the objective behind the participation of the students in the plantation was to inculcate in them love for the plants.

Jaalle Kulmie called upon the Somali people to render great care towards the preservation of the plants and com-

ply with the laws established for the ranges.

The Minister of Livestock Jaalle Yuusuf Ali Osman who also spoke on the occasion, stated that the ministry of Livestock and its affiliated agencies spent great efforts to the development, and preservation of the National ranges.

The Vice-president Jaalle Kulmie later on the same day also awarded a cup at the Cons Stadium to the Horsed Team in commemoration of the Planting Day.

Similar ceremonies marking the Planting Day were held also throughout the regions and the Districts of the country.

THEORETICAL ISSUES



IS THERE AN AFRICAN PHILOSOPHY

«Part II»

In the earlier part of this article a brief summary was given about the conceptual foundations of the African Philosophy thesis. To do this we concentrated on the ideas offered by its principal advocates, such as Janheinz Jahn, John Mbiti, Professor Kunen and, to a lesser extent, the philosopher, poet and politician Leopold Senghor. The main task of these philosophers boiled down to the argument for a system of beliefs, viewpoints peculiar to the African society and adding up to form an African philosophy different from and in contradiction to world philosophy, specifically European philosophy. Their point of departure is to review all philosophic categories such as time and space, motion, reason and emotion, the abstract and concrete, etc, to conform them to the recently discovered African philosophy, of whom the above gentlemen are its militant Vanguard. As far as they are concerned African philosophy imbues all philosophical categories with a new content originating from the Bantu world view such as functionality, concreteness, emotionalism, rejection of an analytic framework, and as regards time, John Mbiti argues that for the African time dissolves into the now (Sara), and the past (Zamani).

Accordingly for the African the future does not exist since life flows imperceptibly, with-

out any future temporal dimension. John Mbiti who adheres to this point of view, tries hard not to fall into a logical contradiction, and therefore subsumes the future within the two tenses which alone enjoy rational validity in African philosophic time scale. The Hantu concept of Janheinz Jahn itself falls into metaphysical categories inasmuch as he tries to give it a specific and unique African attributes. However metaphysical exposition of what is meant by African philosophy attains its exemplary heights in the ideas of professor Kunene, whom we dealt with relatively in a more comprehensive fashion in the first part of our article.

A generalised version of our critical attitude to the proponents of African philosophy has already been offered! and in this article we will attempt to fortify the criticisms forwarded, by adducing further theoretical grounding for the rejection of the African philosophy thesis. For one thing this thesis can be found to hold minimal cogent arguments since, as we argued and will now argue, African philosophy in its evolution and development is inseparable from that of world philosophy. Secondly those who persistently advance the idea of the philosophy thesis try to deduce it from the premises of the African literature and furthermore

expend all their energy to expound a literary standpoint bereft of ideological content. In other words they do all in their power to conceive literature as a dimension free of ideological struggle and influence. In actual fact the ideological purity to which they are dedicated is mostly designed to combat the marxist-Leninist ideology. Thus, right at the start, one realises the masked and dubious nature of the African philosophy thesis: It is but another form of bourgeois wall of self-defence, initiated to engender self-deception in the African masses. In other words it is another way of consolidating the idea of propping the foreign, alien ideologies, which but amounts to the rejection of the marxist scientific ideology to which the African intelligentsia and masses are now receptive in their struggle against imperialist and neo-colonialist domination. However a greater elaboration on the two points above stated becomes imperative and its to this that we will now address ourselves.

THE EVOLUTION OF PHILOSOPHICAL THOUGHT

Philosophy the science of sciences, the love of wisdom emerged initially in the seats and cradle of civilisation, the settled areas in and around the big rivers of the Nile, the Yangtze, Indus. Euphrates, etc, i.e. the rumblings of philosophical thought we-

re first heard in Egypt, China, India and Asia minor. The Charvicks, an Indian materialist school came up with the first principles of the primary elements of which the universe is formed. i. e. The four elements of water, air, fire, and earth. This conception of the school were subsequently developed by classical Greek philosophy.

The philosophy of antiquity attained its full maturity in slavholding Greece and Rome. Greek soil saw the full germination and flourishing of the best in human philosophy, attainable under the conditions then prevailing. A naive and spontaneous materialist interpretation of the world sprang up and was advocated by Heraclitus, Democritus, Epicurus, and others. Democritus transcended the formerly limited parameters of materialist outlook and came up with assumption that the universe consists of small, indestructible and indivisible particles called atoms plus a void or vacuum. With the help of this he could get ready answers for the multiple and diverse elements, phenomena and processes in the world. Furthermore he argued that atoms had the quality of swerving and this gave them inexhaustible potentialities of changing their quality, property, essence, content, form, etc. Add to this the dialectical methodology of Heraclitus which cogently argued for a world in a flux which continuously changed due to contradictions inherent in the objects and phenomena, and you find that the materialist conception was already developed enough to stand on its feet.

On the other hand there

were the famous Greek philosophers. Plato, Aristotle and Socrates. Plato championed a philosophical conception opposite to Democritus, i. e. he laid down the foundation for an idealist interpretation of the world. For Plato the sole realities in the world are the Ideas, «Which are not ideas such as pass through the minds of men but entities existing in a region outside time and space, changeless themselves, and unaffected by changes in material objects». Thus, «Ideas are the only objects of knowledge in the Universe. Concerning all other things we have only opinions, fallible and irrational, whereas knowledge is enduring, infallible, and rational». In announcing the hegemony of Ideas over the objective material world Plato spells out another integral aspect of the idealist school of philosophy, that is the unknowability of the world, and in his book the Republic he takes up the example of the Cave, arguing that man finds himself in a cave, and as such his vision is limited. Aristotle his student, and Alexander the Great's instructor, vehemently disagreed with his former teacher. He held that ideas are not present in another world apart from material things, but in this world inside material things, and this view of Aristotle is one which makes the universe a universe of form and matter in whose union reality is found». This view point of Aristotle is a materialist one, but then later Aristotle slipped back into idealism, as he came up with a dualistic conception of the world, as is contained in his distinction of formless matter, which is the material world, and pure form, which is the unmoved

mover, which is but an idealist fabrication of Aristotle. Socrates to whom Plato was a disciple, and dedicated much of his writing to, can be considered a dialectician per excellence. Socrates took upon himself the gigantic task of freeing man, in his case the Athenians from ignorance, the accordingly day in day out posed questions on justice, piety, goodness, badness, etc, in other words he had dialogues with anyone prepared to listen, and in the answers they gave resolved will lead to the discovery of the truth.

Subsequent Roman and other Western European philosophy was immensely influenced by Greek philosophy, thus the categories extensively dealt with by philosophers are, by and large, categories singled out for critical study by the Greeks. The important point to note is that philosophers became divided into two major groupings: Materialists and Idealists, and this is the underlying principle of all preceding philosophy, and today's modern philosophy. The debates between the two schools boils down to the pre-eminence or priority given to either matter (nature) or thought (consciousness). To put it differently it is the principle of handling the relation of object-subject, or Subject-object categories. Materialist outlook, particularly the dialectical materialist method of K. Marx and F. Engels scientifically argues for the pre-eminence of matter over thought, which is seen as a product of the former. Hence Marxian dialectics proceeds on the premises of object-subject relations. Idealistic schools, in all their multitudinous variants proceed from subject-object relations,

and view that God is the creator of the material world:

Human practice, experience and critical scientific studies attained, advanced human knowledge indisputably proves the falsity of idealist claims that the spirit, thought, and consciousness rule over the natural and material beings of which they are but a conceptual reflection.

This reasonably long expose has been given to answer the wild claims of African philosophy thesis, since now we can only be convinced that

African philosophy is part and parcel of the mainstream of human philosophy. Therefore the debates and dissensions registered in world philosophy can but rage in African philosophy, which ought to find answers for the basic question of philosophy. And obviously those answers cannot contradict the ones given by the foremost minds of human thought, i.e. European philosophers, as well as others on when history devolved the duty of addressing themselves man predicament. Space and time will not give the Africans a special treatment and fate. The African, Just like all other people live in this real material world, which has its object inexorable natural and human laws, which affects all in pretty well the same fashion.

Literary foundations for the African philosophy thesis

As they say, «a drowning man hangs onto the straw», and this is true of the African philosophy thesis. The proponents of a separate African philosophy lean heavily on the accumulated body of African literature to find justifications for their arguments. In fact

they mostly lean heavily on a segment of African literature, i.e. literary negritude and the writings of wole soyinka to give firm grounding to a respectable African philosophy capable of attracting an emotional attachment. For the readers' benefit, the negritude movement was a philosophical and literary protest movement which sprang up in Paris in the 1930's and continued enjoying influence amongst french speaking African intellectuals through the 1940's 1950's and with minor formal metamorphosis in the 1960's. Leopold Senghor, A. Cesaire, D. Diop, B. Diop, and a host of other French speaking African intellectuals contributed to the emergence and development of negritude. As a mild protest movement it is characterised by the portrayal of Africa as a continent with a wholesome traditional values and where men lives in harmony with nature, and conflict between man and nature, as well between man and man is minimal. The beautification of Africa, the lauding of its traditional values of peace and harmony, the basking under the sun of past glories, the rebuke against Europeans to have destroyed that primeval and pristine beauty, are some of the unifying threads singularly characteristic of the negritude movement. The search to reinstate such state idyllic affairs is one of the major of the negritude literary movement. But the rediscovery of Africa, the regaining of its glorious past, as far as the champions of negritude are concerned, is not a militant anti-imperialist mass based on revolutionary action, but primarily the mental, and abstract act of the gifted intellec-

tual who alone is equipped with the imaginative power of recapturing the wholesomeness of communal and primitive Africa pregnant with meaning for the whole of mankind.

The negritude movement and its thought has been subjected to an incisive criticism and presently in Africa its influence has tremendously dwindled as its advocates have attained positions of power which by necessary has transformed their former practical passivity to an active defence of the existing neo-colonialist status Quo. For our purpose the importance of negritude lies in the fact that it tries to picture Africa, its history, its literary wealth, social structure as harmonious, independent and closed to outside influence. Furthermore the negritude movement tries to discover eternal regular and recurrent order free from foreign and alien cultures and currents. Obviously such an order permanent and stable as it is can only in the same manner affect all dimensions of reality, philosophy included. Accordingly the African philosophy thesis can only utilise it to the full.

But then could anyone with his senses intact rationally argue that Africa has for millenniums remained unmoved and the same, despite the momentous changes unfolding in its arena. Life, practice and human experience stubbornly refuse to follow the course charted out for it by the negritude literary and political figures. The penetration of colonialism into Africa, and the pillage, robbery and suffering it brought in its wake testifies to the fact that the contention of a stable, and pure communal Africa with

unchanging social relations, and attitude to life, is false and intellectually unconvincing. Besides European colonisation introduced Africa into the mainstream of social development, inasmuch as the advanced science and technology of Europe came to Africa and transformed the mores and values of African societies. The communal structure of Africa is now a thing of the past, as it is an old mode of production on its way to inevitable death.

From the brief summary above set out we can only admit that Africa is in constant contact with the rest of the world, and as such it cannot remain isolated from the momentous, earth shaking processes occurring in the world. The extent that Africa is acted upon by other forces, and it correspondingly acts on such forces determines the process of integration, disintegration, and interpenetration of such forces, in the socio-political, economic, and philosophical fields. Neither

the concept of negritude nor the diatribes of Wole Soyinka who inveighs against alien ideologies, and dishes out nonsensical ideas about an African personality, African Vision, can tell the Zimbabweans, Namibians, South African Blacks that they live separately from Europe, European investments and arms. The African personality, philosophy or grand vision, if there are such things, emerges and is a product of the specific history that Africa has lived through, and to this very day is living through. The African personality, philosophy, vision is moulded by our colonial history, and by the struggles we are waging against neo-colonialism, imperialism, avaricious multinational corporations, and the supra-racist regimes of south Africa.

Accordingly it is a history of national and social emancipation processes, which as far as their philosophical and literary content is concerned, makes the struggle of our African masses an inte-

gral part of the mainstream of progressive and democratic currents unfolding throughout Africa and the rest of the world. Osman Sembene, the critical writer of *God's Bits of Wood*, and other books, in the literary world captures the true picture, and thus symbolises the best of the times we are living. While the escapist literature of the negritude movement and Wole Soyinka will sooner or later be denuded of meaning, and benefit of social relevance the writings of progressive men of letters Osman Sembene will live on forever, as they are based on the bedrock of the struggle for man's liberation and happiness, which in present era fits into the world wide struggle for socialism and the transition to a new ownership of property free, from man's exploitation of man. In the fight for a better future the Marxist-Leninist ideology is not a foreign, alien ideology but an effective instrument hastening the process of liberation.

BOOKS AND DOCUMENTS



Speech of the Secretary General of SKSP on the 1st May celebration

As usual I am once again overjoyed to participate with you in commemorating this great day which is a milestone in the struggle of the workers of the world to improve the material production of all humanity. It is also very opportune that this occasion coincides with the second anniversary of the Somali Trade unions.

It is also significant that in Mogadishu, the Fourth conference of the OAU «Labour commission has been concluded in which African labour ministers, the leader of African confederation of workers Union, other UNO Officials and UNO Regional labour officials took part. This testifies to the importance attached to labour and workers and the way it is decided that their progress should be achieved collectively. I thank all these leaders who have attended this conference, and congratulate the commission and the responsible authorities who organized the conference in such a satisfactory manner. There is no doubt that the fruits that will be borne by this conference are the result of the struggle by all the workers of the world.

May day is a day on which the workers and the other productive forces fighting against oppression, exploitation and colonialism united. The recognition of May 1st as



the international workers Day is evidence of the fact that toiling masses everywhere began extending solidarity to the workers who have been opposing exploitation therefore, I would like to send greetings and congratulations to all the Somali workers and their families wherever they may be.

Likewise, I would like to send felicitation to all the workers of the world observing May Day of 1979.

First May is not the only day workers celebrate in memory of their Victories. But it is a day that serves them as a yard-stick to measure their achievements, in regard to the development of the economy and the fulfilment of their plans, Calculating the level of achievement of every year by the years that have passed and planning for the forthcoming year. The initiation of such ideas and their creation in the minds of van-

guard workers belongs to the workers' associations who have based themselves on the socialist theory that emanate on the emulation of work which shows the role workers play in the changing and construction of the future of society.

As human history teaches us the objectives of any socialist revolution and its fruits are realized and defended by the working class who are supported by the other forces with whom they share common interests. Hence as we have said on several such occasions the Somali workers have contributed a great deal to the Somali people's struggle for freedom unity and progress. Economically, Politically, and socially, pursuant to the promises in its charters, the Revolution has made every effort to improve work and workers which are inseparable and has introduced for the Somali workers a democratic atmosphere, so as to enable them to participate in the management of work and in policy making. This has been effected everywhere in the country, and it is necessary still to strengthen the understanding and fulfilment of such measures.

The process of revolutionizing work and workers was a step by which the Revolution sought to establish the objective of realizing justice

for work and workers who can be the basis of vanguard imbued with the spirit of socialism and who can work with a political awareness and on inclination to increase production.

There certainly is the fact that these legal procedures were made in the circumstances existing at the time and that same therefore, leave one in doubt as to their validity and therefore need to be brought into conformity with the present stage of development. We sympathize with such a feeling on the part of the workers for it is inevitable that the laws on work and workers should be in line with the changes in the political economic and social life of the Somali society that are occurring daily. The difficulties that one comes across in these laws, particularly Law No 36 should be tackled by the committees appointed for their collection and reformulation. As for matters concerning insurance and the care of the workers, it seems that, so far as we are concerned, there is dissatisfaction on the part of the worker in regard to the way these are handled by those concerned with their management and are responsible for the welfare of the workers vis-a-vis their various occupations and their social life. But firmly hope, however that apart from the responsible authorities who are entrusted with these matters the workers themselves will profoundly appreciate the fact that the transformation, the development and improvement of their lives as well as these of the masses depends on them, be it so far

as production is concerned (for the motto produce and eat) or questions of administration (For the duty of the worker's committees existing at the places of work or the various agencies).

As for the social life of the workers I would like to refer you to the resolution of the Extraordinary Congress of the SRSP which states, «Ways and means should be studied so as to balance the cost of living. The salaries and production.» Such study should be immediately started and the ministry of Labour, the General Confederation and those branches of government that have economic responsibility should turn their attention to this problem and arrive at a useful conclusion that the central committee will be able to decide on it. It seems that such difficulties are a common phenomenon of the world today, and particularly in the developing countries of which we are one. We can surmount these problems by stopping the illegal market which can be eliminated in turn by increasing production and the labour efficiency of the country. These historical responsibilities lie on the shoulders of our workers and the other productive forces, like the farmers and cooperatives who have merged to reconstruct our society in accordance with the resolution of the SRSP. The efforts and efficiency of our productive forces should enable us to wither away this storm by attaining self-sufficiency.

In regard to the examinations for technical personnel, we are sure that

these have effected great changes in the material life and the march of our technical workers whose skills have not been evaluated previously. But it is essential that this should be followed by training courses for the workers so as to raise their knowledge in the fields pertaining to their work, and by way of increasing their production and productivity in such a manner that they will be able to compete with the other workers of the world who have advanced in the various skills of technology. The examinations should not be viewed as a means of merely, increasing pay, but as incentives to increase production, to raise the level of labour productivity.

As for housing I am sure that difficulties in connection with this subject could be minimized, if there were a sense of responsibility and a fellow feeling among workers in understanding this problem and collective action was taken. We have talked about this at several meetings, beginning with the general National Conferences, and many resolutions have been passed on this matter. But it appears that these have not gone into effect satisfactorily. Therefore, all those concerned with this problem are required to solve it in the interests of their workers, basing their decisions on the workers income their physical and mental energies. The party and the workers Confederation should keep track of the accomplishment of these resolutions and lend a helping hand in the fulfillment of the instruction and the legislations on the cons-

truction of houses for workers and contribute to their facilitation.

It is also necessary to say something about transport that should help workers and the masses in getting to their places of work. Suffice it to say that there are problems that need to be solved in respect of this problem, that is the responsibility of the organizations that manage transport, among these being the Local Governments, especially in the big towns where the movement of workers and the masses are concentrated. We cannot at the same time forget the upkeep and maintenance of government and public transport and the responsibilities shouldered by some agencies in importing and making spare parts.

The SRSP in its short existence in an attempt to put into effect the programme of the party in the social milieu of the masses, has initiated and succeeded in the creation of social organizations that are the links between the party and the means by which the party carries out its work among the people and lead them, this being in line with the ideas of progressive parties elsewhere who believe that they should be closely related to the masses for whom they are the vanguard. The Party has often described the workers as the backbone of the Revolution and that they bear great multifaceted responsibilities among which can be mentioned :-

1. That they should improve their productions and

knowledge.

2. They should work in the society and inspire confidence and unity among the people.

3. They should guide their disorientated fellow-workers, the ignorant tribalist ones and lead them back to the right path of progress, and cooperations for the future destiny of the nation.

By raising these points our aim is to draw the attention of the manpower and the cadres of the workers and the toiling masses to the significance of the problems of which we have our own worriers such as the coordination of our working class so that they would all go for serving the nation in various fields: The raising of the economic level the mastering of modern technology the acquisition of general and professional education, the prevention of diseases the improvement of the lives of the rural population and of the cooperative communities, the planning of the construction of the cities and so on. It is a pity to say that we did not think that our workers would be in need of us in taking the initiative of doing all this by themselves.

We do feel that there are groups who do not heed about this difficulty their goal being the arrogation of certain privileges that are motivated by a tribal, regional or selfish mentality. Such groups shall not be able to oppose the interests of the masses whatever excuses they invent. We are at the crossroads today. The

question is who is working in the interests of the masses and who is not; those who do not, whose interests are they promoting? Who are they supported by? Whatever the case is, those who wish to see tribal warfare taking place under the Revolution let them know that there can be no such a thing, and we tell them this as party members, as workers and as the toiling masses and as a nation.

The confidence with which we say this is that which has led us to extend a general amnesty to those who fled the country or were misled to do so or thought they could take advantage of particular circumstances or else left the country because of fear and who today have realized that home is the best place and are ready to live and work in their society. I am sure that there are many of these who are today participating with us in this festival, after having retrieved their dignity and their work. For the Revolution has never backed down from having mercy on those who have strayed taking into consideration the level of their consciousness.

It is this policy that has always led the Revolution to extend an amnesty particularly on big occasions, the last October anniversary being a case in point. This has been done with a view to giving offenders the opportunity to contribute to the remaking of our society once again. This confidence has led us to prepare the constitution which will contain the policy of the country. And we call

upon everyone to vote on it in the plebiscite that will be held in the coming August. With such confidence we have also decided to establish a people's assembly which will be elected this year so as to realize people's representation and the expression of their aspiration.

This confidence is founded on the assurance the Revolution has from the

working masses, and on the uncompromising role they are playing in the construction and defence of the country.

Let us not be confused by mere empty slogans shouted by opportunist in regard to the strong foundation and reservoir the Revolution is relying on. And let us not confuse threats from outside with the internal policy of our country

which is based on strong forces.

In the spirit of comradeship and with this large confidence and assurance of our destiny, I like to send you, our workers, felicitations on this occasion of May Day which coincides with the second anniversary of the founding of the General Federation of Somali Trade Unions. And we say forward with your struggle.



Speech of the Secretary General of SRSP on the Commemoration of 15th May

Comrades,

On behalf of the name of the Central Committee of the SRSP of the SDR and my own name I would like to express pleasure in participating in the Commemoration of the occasion of 15th May, and dedicated to the memory of the Somali youth an occasion that coincides also with the Second Anniversary of the foundation of the Somali Revolutionary Youth Union. I congratulate all of those present here tonight and in general the progressive Somali Youth, to celebrate with pleasure and happiness.

Such a wish is not based on the festivities of the commemoration of the occasion of the youth but because of the fact that all such occasions occupy a very important page in the history of a nation's struggle. And the most important of such occasions are those that are connected with such a struggle. That is why I send to you my felicitations and I partake of your joy, for 15 May is recorded in a special manner in the pages of

the history of our struggle and because of the fact that our youth have played an undeniable progressive role in the struggle of the nation for freedom the right to self-determination and unity.

I also share with you the joy of the fruits your efforts have borne in the reconstruction of our country, the struggle for national unity, the defense of the achievements of the Revolution. The history of the struggle of the Somali youth has very vast significance.

It is related to and is part of the movements that Somali nation has launched in the various fields of life. For history does not mention a single nation whose youth has not fought in the vanguard for the struggle against natural forces for survival. No struggle of any society in any field of human endeavour can dispense with youth. Particularly the younger generation are in a greater advance in certain areas than those advanced in age. And this is

evident in the enthusiasm, the intense emotions and sentiments, of nationalism and revolution, the youth always manifest and in their opposition to humiliation, colonialism and oppression. At the same time they are constantly revolutionary.

It is, therefore, obvious that in retrospect our youth have been responsible for the initiation of all the national liberation movements.

ts. And tonight we are celebrating 15 May, and the occasion in which two years have elapsed since the establishment of the Somali Revolutionary Youth Union. What was 15 May? And why here we named it in honour of our Youth? I do not expect that we are not aware of the significance of 15 May. Some of us present here tonight were witnesses of that day. Some others have learned about it from the struggle of the Somali masses. To clarify certain things or to sum up briefly, let me remind you of events that happened thirty years ago in our

country, and of the sentiments that at once swept the country.

On May 15, 1943, an association of thirteen youth was created. Some of these youth are celebrating the occasion with us here tonight.

Although the association was not large in number, the ideas these youth were inspired with, and began giving effect to were very great indeed. These ideas were legitimate and correct. This can be seen from the way these young men expressed the aspirations of the Somali people for everyone of them was yearning for the realization of these ideas which were basic to all ideals of life.

And everyone was confident that achievement of victory and the future of his children were closely tied to the way these ideals were realized and these were freedom and unity the SYL Youth initiated these ideals and they roused the people to their realization. However, there were other associations of Somali Youth, who began such similar objectives and after struggling attained them.

Among these was the SNL which liberated the Northern Regions, and the liberation movement led by that gallant nationalist leader Mohamoud Harbi, who fought in Jabuti. So whenever we mention the S.Y.L we should also remember these other movements.

The ideas and aims which were basic to the movements led by the S.Y.L and S.N.L were international in nature and they were allied to other movements in rest of the world. And their victories were similar to victories of other

that is why our struggles are an integral part of other liberation movements.

Definitely, the SYL youth did succeed in their objectives, although the victories they achieved in their

ideals and the aspirations of the Somali people were incomplete. In any event no movement that expresses the aspirations of the masses ever collapses by short lived setbacks. Such a movement lives until the people attain their aspirations. This is not dependent on the will of individual personalities and is free from any emotional feeling. The Somali people were aspiring to achieve their goals until the birth of the Revolution and they began working for the realization of their victories in concrete terms, that is to say, prosperity and the development of their country. These struggles of our masses are manifested in the committed activities our youth and it will be linked to it so long as our people are fighting for the establishment of their life and future on a firm foundation

It is of great value and something to be proud of for all of us that our youth everywhere and at every stage have discharged their responsibilities to their nation and to their country. This is something that all of us will prize highly and commemorate and we congratulate the youth on their devotion to their knowledge in the development and liberation of their country and reunification of their people. Let me stop here on the significance this occasion has and the way the youth discharged their responsibilities. As for the revolutionary policy in regard to

youth and the motive behind the founding their union I have talked many times about this.

But I feel that looking at the tasks awaiting our youth it becomes necessary to remind them of their duties and to give them guidance.

I hope that at your plenary meeting on the occasion of the founding of your union, I said that your organization is the reservoir and the right arm of the party, it is one of its wings. The party feeds on your blood, efficiency, light, your courage and your consciousness. I was saying this by way of pointing to the relationship between the youth and the party. And there is no doubt that the party recognizes this. Why did we describe the youth in these terms? Why did the youth deserve this praise? To begin with why have the youth been described as a reservoir? And society's achievement is led by its youth. And all material wealth created by a nation and its ideals are beguiled by the youth. The force to which the SRSP will leave behind, such ideals are the rising generation and it always plans in such a manner that the youth are strongly represented in the party and grow getting maturer and better organized.

It is on youth that the party grows. And likewise when we say that youth are the right arm of the party, this is true, and scientifically proved. As we know the party has a heavy programme whose realization needs awareness and a high level of knowledge as well as new muscles and a high degree of efficiency. Such traits are peculiar to youth, for they have plenty of physical energy

and they are the only force in our society that has consciousness and profound knowledge.

The party has spared no effort in giving them their due place and in organizing them. And in taking in any step in bettering their position, it does so with an eye on the interests of youth so that they may have the opportunity of using their talent in the service of their nation. This is no because any society Committed to the achievement of rapid progress relies on the organization of youth and the level of their political understanding. Youth are full of very little experience in life, their minds being ever ready to absorb any new idea. This is the reason why all progressive political parties are struggling in the mobilization of youth and in the creation of a revolutionary and progressive ideas.

Since youth are sensitive it is necessary that they should constantly be controlled and tolerated for some irrational beliefs. If we keep at a distance from youth and let them loose we will find out that they will have been won over by other forces, and it will not be possible to lead them to the right path. It is such responsibility that the revolution has given top priority to and to the task of imbuing them with a sense of patriotism and progressive spirit. One of its achievements is the ability of our youth to found their own organization for whose leadership they are solely responsible.

Tonight, our youth have shown many important things in the play they have staged. But let me take one particular event. It meant to show

one of the several machinations the reactionaries have been using to prevent our youth from accomplishing their duty, and that is tribalism.

And it was necessary that the youth should, have demonstrated it. We have really been touched by the scene. This is not the first time that the reactionaries are hatching to abolish the Revolution. When the Revolution was born the imperialists and the reactionaries inside the country made attempts to undermine the revolution.

Countless is the number of times they have made such an attempt, and they have spread lies to achieve the same aim. However, when they failed to use force to achieve their ends they have used more subtle tactics, among which there is the use of sowing of doubt in the minds of the progressive forces and the creation of bad social habits. So what the youth have shown us tonight are a reality and they need to be combatted.

who are hiding under the smokescreen of tribalism and religion are not alone in their initiative. They are tied to colonialism and they do not care about the interests of the nation in the least. They have the same objectives as the colonialists from whom they are no different.

This is really serious. It is the duty of all party members, the youth and the social groups to wage a battle against these reactionary forces, and they should be eliminated from the scene and be defeated as we have done in the past. And large-scale

campaign should be waged from every quarter against all those who show any connection with these reactionaries, in all work places and educational centres, as well as in the households.

The campaign can be waged in several ways. This can be Ideological which means that the youth union should propagate among their members the useful ideas of socialism and I have already said socialism is not sheer slogans. It is more profound than such empty words. It is important that the ideas of socialism should be clearly understood so that our youth should be liberated from the pernicious ideas with which they may be trapped.

Culture and discipline are the reactionaries. Good discipline and Somali culture should be the pillar that support our youth.

Technical knowledge and science are universal but the life of every nation is its culture and its customs are peculiar to it and their loss leads to disorientation and the undermining of personality. And laxity in discipline makes it easy to renounce one's culture, therefore the youth organisation has the responsibility of combating bad discipline among young men and women and to orientate them to abide by our culture and elevate it. International politics today is tipping the balance in the favour of the masses aspiring to progress, and great have been made in many fields. The colonial forces have been weakened. Although colonialism has been defeated in many battle fields there still are many peoples struggling for their freedom; among these

are the western Somali and Somali Abbo, Eritrean, Pales-tion. You will find many youth African peoples.

On the other hand, the working peoples of the world are engaged in a bitter fight against neocolonialism, in order to win democracy and to realize socialism. In all these battles the youth are in the vanguard, for the youth are the worst victims of colonialism neo-colonialism and exploitation. You will many youth who, after having been exploited in every manner, have been unable to throw off oppression and have therefore despaired of good life.

You will certainly have seen or heard of many youth who have taken to drugs. All su-

ch habits have been caused by colonialism. Our youth and other progressive youth of the world in general have the responsibility to support the democratic movement of youth living in colonized countries for their rights to work and education. The struggle of these youth similar to that waged by our young people in the past and at the present moment. The Revolutionary youth union still has a lot to achieve although it has played a big role in the democratic movement of youths in other countries for the realizations of freedom peace and progress. And preparations should be made by them for a bitter battle against colonialism for their destiny is inevitably bound together with other youths every where. The

Somali youth whose day we are commemorating tonight have worked very hard and have contributed a great deal but the responsibilities of a struggle cannot be fulfilled in a matter of days. Our struggle is permanent and continuous. It will not stop until we have defeated our various enemies, I hope you will redouble your effort so that we will achieve progress.

I commend you for the manner you have organized tonight's celebrations for this historic day. I especially congratulate the various committees that have prepared this event. And I wish all our youth a happy holiday and wish them all success. May Somalia Unite Victory for The Somali Youth!

(Continued from page 20)

the working class and lead them, with united Ideological spirit, to defend themselves from exploitation of the bourgeoisie and other sorts of repression. In its working programme the party of the new type sought to implement the following objectives:

- Liquidation and the struggle against capitalism and exploitation.
- Development and implementation of scientific Socialism which creates equality, brotherhood and cooperation.
- Support the liberation movement and the struggle for independence.
- Unity of the international progressive forces, collaboration of the working class of the capitalist countries and the liberation movements struggling for freedom.
- Unity of the international working class movement and

the implementation of Marxist ideology.

— To intensify the principle of peaceful co-existence of all nations.

The ideas of Lenin's Party of a new type ushered in a new stage in the peoples struggle against capitalism and exploitation.

Vladimir Ilyich has not only founded the Party of the new type which, today, its ideology and principles are shared by many working class parties all over the world, but also was the first Marxist and working-class leader who contributed to the practical implementation of the right of nations to self-determination; Because he believed that the principles of Scientific Socialism can not be effected unless the rights of nations who lived under the Yoke of tsarism were fully recognized.

Lenin was also the first leader to Create a first socialist-

State in this world and put into practice the principles and ideology of constructing a socialist society.

Lenin died on 21 June, 1924 at the age of 54. He spent all his life in struggle for the success of Scientific Socialism, the strengthening of the leadership of the Party and the fight against imperialism and colonialism.

Lenin left behind ideas that enriched Marxist Philosophy. He wrote hundreds of books, pamphlets, thousands of articles and speeches that changed the working-class outlook. On the basis of this works, he led the oppressed masses to victory.

Each year, the working class celebrate the anniversary of Lenin's birth day . on 22nd, April. They commemorate the the great struggle he waged for the legitimate rights of the working class and the implementation of Scientific Socialism.



Baobab: A dominant tree in Somalla.



Writing Somali language and its impact on Somali Nomadic mother.