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30 October 1979

Near East/North Africa Report

(FOUO 42/79)

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NEAR EAST/NORTH AFRICA REPORT

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ALGERIA

'AL-WATAN' INTERVIEWS PRESIDENT BENDJEDID

Paris AL'WATAN AL-'ARABI in Arabic 11-17 Oct 79 pp 20-25 JN

[Interview with President Chedli Bendjedid by Mustafa al-Nadim, Algerian correspondent for AL-WATAN AL-'ARABI--in Algiers, date not given]

[Text] [Question] If we were to apply the theory of the image and truth about Chedli Bendjedid, what would you say?

[Answer] I have a great deal to say. But let me sum up the matter in two points. The first point is that the image is distorted and improper out of ignorance. After the death of our late president Houari Boumediene, the Conference of the National Liberation Front Party was convened. It discussed the question of nominating a new president of the republic and a secretary general for the party. Following thorough discussions, my colleagues gave me the honor of electing me to this office.

What draws attention is that certain information media, in the Western world in particular, and certain information Arab information media, particularly the Egyptian media, imitated the Western information media in distorting this reality which manifests democracy and legitimacy in Algeria. They portrayed an image that the elected president is a military man, and this meant that the army dictated the choice to the conference after the failure of the conference to nominate a civilian.

This is a very distorted picture. I want to be well intentioned in saying that the reason for this distortion is total ignorance of the reality of Algeria and its origins.

We are a country which was created by an armed national liberation revolution. All the people were organized in the National Liberation Front as strugglers always sharing work in the combat and political fields without discrimination.

Consequently, traditional discrimination between the military and civilians in Algeria is alien to us. Algeria can only distinguish between the

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strugglers and nonstrugglers or those who fled from or abandoned the responsibilities of struggle.

Our national Popular Army is a product of the revolution and the National Liberation Front and its traditions of struggle. Our army is not a professional, conventional army. The sweeping majority of the officers and soldiers of our army is from the sons of the workers and peasants. Naturally, their technical ability and combat efficiency rose after the establishment of the independent state. However, this did not change their social status, struggle capabilities, or their loyalty to the heritage and choices of the people and the National Liberation Front.

The struggler in the army is like the struggler in any position in other fields of work. He participated and is still participating in the march of the revolution since the first bullet was fired until the revolution won victory, national authority was established and the state and society were built. Since the launching of the process of economic and social development within the framework of the socialist choice up to the launching of the agricultural revolution and the issuance of the charter, these strugglers have been participating in this process. They quickly and efficiently filled the sudden, alarming vacuum which colonialism and its agents created in the country on the eve of independence, until power was transferred in the legitimate way. They are also contributing to the course of the continuity of the revolution in the aftermath of the sudden and painful death of the president and leader Boumediene.

[Question] Mr President, can you tell me how you have attained this perfect command of Arabic and good expression? Please permit me to ask this question because I know that learning Arabic in Algeria, particularly for someone of your age, was not an easy thing under French colonialism?

[Answer] I will tell you a secret. I learned Arabic here in Algeria under the sight and hearing of colonialism. I will tell you another secret. I was somehow lucky. I was from a big family and my father was somewhat wealthy. Therefore, he brought us a special, qualified teacher to teach us French. We liked the Arabic teacher more than we liked the French teacher. Perhaps this is what has helped me learn Arabic.

In Algeria, we used to and still have a profound feeling of affiliation with Islam and Arabism. Part of my generation's struggle was to learn Arabic and to memorize the holy Koran.

I thank God that due to the revolutionary policy of Arabization led by the late Boumediene, Arabic was restored as the real national language of our youth, our new generations, the party, the state and society.

[Question] After revealing these secrets, can we return to the second point?

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[Answer] Well, the image here is deliberately distorted with a specific goal. How? Western newspapers whether American or European--and this has been imitated by similar Arab newspapers--have been active in portraying Chedli Bendjedid as a president with another line and policy different than that of the line and policy of the late President Boumediene.

These newspapers began to emphasize the moderation and liberalism of Chedli Bendjedid and what they called his realistic understanding of things. They have tried at times through the tactics of praise to portray Chedli Bendjedid and Algeria as being in the climate of liberalization and to entice us to deviate from the path of the revolution, our socialist and national choices, and our fundamental hostility to all that is imperialist and racist in general and to Zionism in particular, as if this is the way we should follow to resolve all our problems.

Then these newspapers maliciously raise the question: Does Chedli Bendjedid and the Algerian leadership produced by the conference have the power to transform Algeria's course from socialism to capitalism, from commitment to the common fate of the Arab nation to regional isolation within Algeria's borders, and from the nonaligned policy to an aligned policy, or at least from nonalignment which is neutral to imperialism, colonialism, Zionism, the unfair international economic order currently prevailing, and the hegemony of the giant multinational companies and their exploitation of the Third World peoples and their natural resources?

The objective here is to create doubt, hesitation and lack of self-confidence in ourselves, in our country and in our Arab homeland and make us fight imaginary battles.

No, our people, and we are the sons of this people, have had long and bitter experiences with colonialism and the organs of its violence, exploitation and information media. We have a precious experience in this regard.

Through the will of its people, Algeria will continue to be a revolution and will continue its political, social, economic and national choices. Algeria will always remain an Arab, Muslim, democratic and socialist country. Algeria will remain the Algeria of the Liberation Movement and the Third World. No one, regardless of how powerful he is or how much authority he has, can challenge the will of the people and change the course. If anyone tries to do so, he will fall, and Algeria, its people, revolution and state will continue on that course. Algeria will remove and eliminate from its way anyone who deviates from its will and choice.

Capitalism and liberalism, with their diseases, are two plants which cannot grow or bear fruit in the soil of Algeria. If we had been after capitalism or liberalism, why then did we stage a revolution and why were one-tenth of our people martyred? We could have achieved this objective by reasonable understanding, as the French put it.

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If the question were a personal political matter for this or that president, Algeria would not have been able to hold out in the face of all the storms and plots which came to it from everywhere, nor could it have tackled its problems in the spirit of the collective revolution and continued its march and pan-Arab, African and international roles without pause or hesitation.

Knowing the Algerian people and Chedli Bendjedid, who became president after the great leader Boumediene and took charge together with his colleagues, the members of the political leadership, I can affirm that we will not fall into the trap of liberalism regardless of its temptations. We will also not become isolated from our Arab nation in the Maghreb and in the East or from our African continent and the nonaligned movement.

Thus, the image is distorted and false. The reality is that Algeria is an Arab socialist country.

The distortion of the image reached the point where Chedli Bendjedid was portrayed as a military man raised and trained in French military schools. This is not true. I was never taught in these schools, and I never served in the French Army, even for one single day. As I said, my father was somewhat well-to-do, and he was able, during the period of colonialism, to pay the necessary money which exempted me from military service in the French Army according to the laws in force at that time. He did the same thing for my seven brothers. If Chedli Bendjedid knew anything about military science, he learned it during the revolution, in the schools of the people and the Liberation Army.

[Question] Chedli Bendjedid is speaking about the president like an Algerian citizen, speaking about another person who assumed major responsibility in his country. Is that due to the modesty he has been known for throughout his life or is it due to a desire to avoid talking about the "personality" of the president as a topic?

[Answer] (The president thought for a while and then said) Frankly, I do not know. However, I feel that the Algerian citizen, who is identified with the mind and heart of the president, should be constantly vigilant in his conscientious watch of the president. In other words, I believe that the presidency is the responsibility of managing the government. In its nature, this responsibility is temporary and transient in the history of the country and the president. Good citizens should assume the responsibility of watching those who manage the government and making them account for what they do. I like, even in assuming the post of president, to keep my right as a citizen in watching the president and making him account for what he does.

When my brother strugglers gave me the honor of electing me president at the conference of the National Liberation Front, they invited me to talk amid overwhelming feelings. When I stood at the platform, I felt that my responsibility had been doubled--the responsibility of the citizen and the responsibility of the president. I decided to exercise these two

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responsibilities simultaneously. What I said was an expression of this feeling.

I said: Brothers--Our path is the revolution and the charter, and it is the criterion which governs all of us. My responsibility as a president is to always adhere to the charter and the revolutionary traditions of our people and to translate them into a reality in our society.

If the president deviates from this commitment, I ask you, as a citizen and as secretary general of the party, to remove him from his position of responsibility.

[Interviewer] From this point Chedli Bendjedid described himself and his dialectical understanding of himself and his responsibilities as a citizen and president. We began our dialog about the current Algerian situation, its challenges and problems, the anticipated measures to be taken, and a review of an experiment which has been talked about at home and abroad in controversial terms. Every now and then, I interrupted him with a question or an explanation or a different view. He always used the word "But...." President Chedli Bendjedid began to talk about the 25 years of the revolution.

[Answer] Revolutionary Algeria is now a quarter of a century old. One minute before 1 November 1954, no one thought, including France, the United States, the Soviet Union, and the Arabs in the East and the Maghreb, that the Algerian people could wrest Algeria by an armed revolution, and liberate it from the grip of the most oppressive traditional colonialist and neoimperialist forces--NATO, which was at the peak of its power--and the existing racist exploiters.

With liberation, Algeria returned with all its material, moral and cultural weight to its own people in the Maghreb and in the Arab East. It overcame the problems which arose from independence and the disputes which erupted in the phase of the consolidation of the national authority, the organization of society and the direction of efforts for the benefit of the people--the maker of the liberation and the source of the enormous sacrifices. With time, Algeria became a socialist Arab country with weight and influence in the causes of liberation in every part of the world.

At this moment, 25 years after the firing of the first bullet for liberation, we cannot say that we have achieved all the aspirations of the martyrs or the aspirations of our people. However, we can say in sincerity and truthfulness that Algeria has consolidated its political and economic independence, rallied its ranks behind its Arab nation as a moving force, built the main structures of power--party, state and institutions--and proceeded in firm steps on the path of economic and social development for the benefit of the masses the makers of the revolution--and the post revolutionary phase according to the socialist choice.

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At this moment also, 25 years after the firing of the first bullet for liberation, I imagine, as a citizen, struggler and official, what Algeria would be like today had the struggle of the Algerian people not created this struggling popular force with its material and moral capabilities, organization and profound commitment to the revolution and the goals of its makers--the revolution historically known as the revolution of the "Alberian Liberation Army."

Yes. What would Algeria be like now had the people not possessed this organized, revolutionary instrument which was immediately capable of filling the post independence vacuum--a vacuum schemed by the colonialists to abort the revolution, weaken its forces, shatter its efforts and prevent the people from becoming the real master of their country and having the say in it.

As an instrument of the revolution, the Algerian Liberation Army was able to become the actual force attracting all the revolutionary resources of our people whether inside or outside the army and transforming the independence of the (evane) formal agreements into a real independence. This was achieved through the full awareness of the army and was a result of its popular structure. The army did not fall victim to the temptation of military dictatorship as was the case in other countries. On the contrary, the army acted as a force for the socioeconomic advancement of society and for serving the goals of the revolution and the people, who are the source of all power.

In this connection, and without involving personal feelings or friendships in assessments, we must recognize the people who were responsible for these achievements. Here we record with all pride the leading, responsible role performed by the late Boumediene in the field of organization and mobilization and in building the army as a popular unit absorbing all tribal, frontal and clannish trends which prevailed and as a school for struggle, raising strugglers on the ethics of work and sacrifice for liberating Algeria and rebuilding it socially and economically for the benefit of its workers, peasants, intellectuals and working, producing forces. We were all raised in this school, and Boumediene was truly the teacher of this school in all his modesty and sincerity. He remained so until he died, may his soul rest in peace.

There is no such thing as pre-Boumediene Algeria and post-Boumediene Algeria. Algeria always belongs to the people. A struggler might fall in our midst, but the people are immortal and capable of rejuvenating themselves. They do not die. Consequently, the will of the people is always the mover of everything. This will is presently manifested in the National Charter which was approved after a large-scale popular dialog in 1976.

The National Charter is then the guide of work and popular action. In light of the National Charter, socioeconomic relations should be formulated whether among individuals or between the individuals on the one

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hand and the state and society and all national organizations of the popular movement on the other. Finally, in light of the National Charter, socioeconomic relations are formulated among the individual, the state and the productive establishments in the fields of agriculture, industry, and other fields.

The political leadership and the party had begun the implementation of this comprehensive formula under the late Houari Boumediene. The president suddenly died, and the action stopped. Today we are giving priority and perhaps top priority to the completion of the process of formulation in all fields.

[Question] But how, Mr President?

[Answer] Well, let us take the issue of the formulation of power, its institutions and relations among one another. In this connection, the National Charter stipulates that this should take place within a genuine, democratic framework reflecting the popular will. Popular will cannot be expressed if it remains mere formal slogans. Every citizen, young or old, regardless of his intellectual background, should participate in the making of vital decisions affecting his future and the future of the homeland. The citizen should be able to watch and criticize freely without fear or sensitivity.

Thus, the formulation is heading in several ways simultaneously.

The first way is the Algerian National Liberation Front Party, which is the revolution's political instrument for liberation and building and under which all strugglers in various positions are being organized. Consequently, the party is the mind planning social, political and economic activities in all fields. It discusses policies and plans within its specialized committees. These policies and plans are then discussed by the Central Committee and the Politburo. Then they are approved. When they are approved, they commit everyone beginning from the small employee, the ministers, the prime minister and ending with the president.

Thus the government becomes an actual executive authority. It does not plan policy, but translates the policy approved by the planning mind which represents the will and aspirations of the masses. Consequently, education policy, for example, does not change when the ministers change, and the minister cannot apply his own policy. The same applies to industry, agriculture, economy, information, culture, etc.

Within the framework of this policy, the minister is empowered to act freely and with innovation to apply this policy to achieve goals as quickly as possible and with minimum cost, without this affecting the standard of the required quality.

The government and the ministers are politically responsible to the party and are responsible for the method of implementation and the extent of its success or failure before the National Assembly, which represents the legislative will of the people.

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In this connection, we use as a guide several principles, foremost, collective leadership. In other words, no essential measure affecting policy can be taken without the effective participation of the Politburo. There is also the principle of the centralization of planning and the decentralization of implementation in order to prevent bureaucratic rust from affecting our operative organs. Last but not least, there is the principle of the freedom of responsible criticism and making officials accustomed to accepting criticism with no hard feelings and engaging in dialog regarding this criticism.

All this could become mere slogans void of life and impractical in terms of implementation. We are aware of this. Therefore, the political leadership should begin with itself and give a living example. The primary responsibility in this, of course, is mine as a citizen and is the responsibility of Chedli Bendjedid as president of the republic. As a citizen and president, I shoulder one joint responsibility.

The truth is that our people have proven their awareness and ability to implement slogans. This happened during the discussion of the National Charter in which I directed strong criticism at several officials. It also happened when we faced the tragedy of the death of the late Boumediene. The discipline of the people and their determination to uphold legitimacy and to continue the march were the decisive factor in enabling us to overcome the tragedy in confidence and ability and without turmoil which the enemies of Algeria hoped for and expected. But in vain.

[Question] But, Mr President. This is part of an issue which has currently become an attracting force for the masses in every part of the Arab homeland as a necessity of life and as a must for [words unintelligible] and Zionism and economic and social backwardness. What about the other aspects of the issue. For example, what about the one party and the multiplicity of parties? What about political prisoners and detainees? What about the issue called the opposition abroad? What about freedom of the press and information?

[Answer] I fully agree with you that democracy is an urgent and vital matter for every contemporary society, particularly in the Third World and more particularly in our Arab countries. Therefore, democracy is an issue which we are deeply involved in. It is one of the political choices of our revolution and National Charter. It is not only a humanitarian right, but is a must if the citizens are to participate freely, effectively and responsibly and in full conviction in building their homeland.

Nevertheless, democracy has no immortal formula fit for every time and place or can it be copied or imitated. Sometimes, in numerous instances, we decided to copy the Western liberal, capitalist examples, although our social structure and spiritual heritage are completely different from Western society which produced such democracy. At other times, we decided that we are socialists and we copied the socialist example as

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it exists in the Soviet Union and other socialist countries, without changing our social structure or spiritual heritage. Our national approach and special path to socialism is different than those of Soviet society and other socialist societies.

Therefore, to begin with, copying a democratic example from abroad and trying to implant it at home in a different social environment is an unhealthy thing, and is even undemocratic, because it imposes on the people formulas which are not of their own making. This is the reason for the tragedies which afflicted several experiments. Let us take the example of what happened in countries which are dear to us such as Lebanon and Egypt.

How then can we reach a democracy formulated by our people in our country? We do take into consideration that democracy means that the people should rule themselves by themselves and that power should not be forcibly seized. What power? I mean the right of the citizens to freely express their interest and ideas and the right of the citizens to share in the making of fateful decisions. In other words, democracy, like the path to socialism and like the education of the young generation, is basically a national issue.

Thus came the National Charter, to assert that democracy is the democracy of the choices of the revolution and the people. These choices have built a unified political structure for the revolution and the people. They represent all the working and productive forces of society, regardless of their intellectual background. Within this structure, everyone has the right to freely express his views on every issue. He has the right to approve or differ, support or oppose. But in the final analysis, he will adhere to the decision of the majority.

You might say that this is an internal democracy for the party. I tell you yes. You might say that this democracy is incomplete and insufficient. I will also tell you yes. Democracy should include everyone in society. Nevertheless, it does not commit any citizen to become a member of the party. Furthermore, democracy cannot be a special blessing enjoyed only by the members of the party and denied to the rest of the people.

Therefore, we should make our information media open widely to every citizen. This includes the press, television, radio and the publication houses in addition to the universities, research centers and the national and popular organizations such as the labor union, the women's union, the youth union and other unions. In this way, every citizen can express his views. We do not mind the multiplicity of views or trends as long as the dialog takes place in freedom and mutual respect of every view and trend, with no intervention by the government or the authorities. In this way we can guarantee a free and responsible multiplicity of political views and social stands within the party, which the people chose to be the one political revolutionary structure rallying all the forces of the strugglers in one effective working unit.

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A multiplicity of parties does not necessarily mean democracy. Perhaps it is not a condition for the existence of democracy. The multiplicity of trends and stands within a unified revolutionary party in a country facing the challenges of all forms of backwardness and imperialism is another form of the application of democracy. This is what our revolution and our Charter chose after a wide-scale national dialog.

[Question] Nevertheless, there are Algerian strugglers--who were members of the Algerian National Liberation Front Party--who are currently demanding a multiplicity of parties in Algeria as a precondition for democracy.

[Answer] They have the right to demand whatever they want. The people are the final judge. The people are the arbitrator, and it is from them that the dialog begins. These people have no right to deviate from the National Charter which the people chose as a guide of action within which the people exercise this multiplicity. By doing so, they are deviating from the will of the people and the rule of the law.

They also have the right to return to the National Liberation Front Party and ask for membership in the party in accordance with the party's bylaws and then express their views within the political structure.

Meanwhile, it is our right to note that these brothers, who are a very small minority, did not advocate the multiplicity of parties when they were members of the party and were assuming posts in the government. They were satisfied with the formula of the multifaceted, single revolutionary party within the framework of the revolution's political choices.

I repeat clearly that the doors of the party are open to all the strugglers. They can carry their ideas, trends and criticism to it. As for us, we will protect their freedom of expression.

The doors of the party are closed only to those who were involved in hostile operations against the revolution and its basic political and social choices. Fortunately, they are very few.

[Question] Mr President, but what about the forces which are called the opposition abroad?

[Answer] Let me ask you this: Is there any real value in an opposition which flees from society, going abroad, and has no presence at home? Nevertheless, some of these people might have their own reasons.

No one in this country has the right to stop an Algerian citizen from returning home whenever he wishes to do so. The door is always open whether to those who belong to the so-called opposition forces or others. Every citizen should shoulder his responsibilities courageously after reassessing the situation in the country as it is, not as it is portrayed in terms of distorted and false images which lead to wrong conclusions.

I again repeat that the arbitrator between us is the letter and the spirit of the National Charter.

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[Question] But what about the political prisoners and detainees in Algeria at present?

[Answer] Political prisoners and detainees in Algeria? As far as I know, and speaking from my position of responsibility, we do not have one single political prisoner or detainee in Algeria. I do not think there is any other Algeria [as published], except our Algeria, where a citizen is not made to account for his political views. If any citizen is made to account for anything, it would be on the basis of specific charges falling outside the framework of legitimacy. Consequently, the law is enforced publicly, not in secret, to cope with such situations. Generally speaking, the phenomenon of political detention as known in certain Arab and African countries is alien to Algeria.

[Question] But, Mr President, was not Ahmad Ben Bella a political detainee?

[Answer] When I spoke of political detention, I spoke of it as a phenomenon that does not exist in Algeria. Brother Ben Bella's arrest was a purely exceptional incident which took place under extremely grave and exceptional circumstances. There was an intention to release him, even before the death of late President Boumedienne. This release has been actually enacted recently by a unanimous decision of the political command.

Brother Ben Bella is a militant citizen with a patriotic history in the revolution which nobody has the right to wrest from him. Furthermore, he was the first president of the Algerian republic after independence. The extremely complicated objective circumstances of 1965 led to a clash with him. Today, these circumstances have disappeared and Ben Bella, who was treated with all due respect during his house arrest, has been released.

It is Ben Bella's right as a citizen to exercise all his rights and liberties without restriction within the framework of the commitment to the National Charter and the revolution's and people's political choices. As a struggler and as the first president of the Algerian republic, he is also entitled to all the material and moral facilities which guarantee him a productive, dignified and suitable life. This is also the right of all the other strugglers who had positive roles in the history of the revolution, as long as their commitment to the National Charter and choices is clear and respected.

On the future and reassessment of the socialist experiment, the president said: The socialist line, just like the national liberation line, is a natural and inevitable product of the Algerian revolution. It is not the progeny of individual wills or personal sentiments. It is an action of the masses, a popular stand and a national commitment. It is not a mere reaction that changes with the change of circumstances or the people in power.

It is important to take into account several essential facts. For example, the people's and leadership's choice of the socialist line stemmed from the

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revolution which aimed at the liberation of Algeria from colonialism, which is a form of capitalism on an international scale. Colonialism moves from the exploitation of its local societies to the exploitation and colonization of Third World nations in Africa, Asia and Latin America.

At this juncture, I would like to explain clearly that our historic and objective adoption of socialism was due to the national liberation revolution against colonialism and, hence, against the exploiting capitalist system. On this point, we differ from other socialist countries of various sizes--beginning with Russia and ending with Cuba--which have preceded us. Their entry to socialism was a class struggle in societies that did not suffer from colonialism and the attempted obliteration of the national identity of a nation with the aim of forcibly fusing it with a colonialist society.

[Question] But after the victory of the revolution, the liberation of Algeria and the establishment of an independent society, do not the conflicting interests of social forces and groups which are formed constitute classes? And hence, is there any escape from class struggle?

[Answer] Yes, this is true in theory and it can actually have social repercussions. Nobody can deny or overlook the fact that in today's Algeria there are specific social groups which have sometimes adversely influenced the interests of the masses by exploiting these masses. This creates social pockets that are unhealthy and dangerous to the socialist march.

This is a vital issue which greatly interests the political leadership in the country. This interest reflects the continuity of the revolution, because this same issue interested the political leadership which was headed by the late Boumediene. It led to the emergence of a new term in the people's lexicon: "Revolutionary purity."

We are strongly determined to formulate definite and accurate yardsticks to measure revolutionary purity and apply it objectively to everybody, irrespective of their positions or responsibilities. I would also like to stress that the application of the revolutionary purity yardsticks should not be taken as a method for personal revenge or the settling of personal accounts.

Allow me to elaborate: The average Algerian citizen knows about and sees with his naked eye certain people who had nothing worth mentioning at the eruption of the revolution or after independence, suddenly becoming billionaires in a few years. From where did these people get their legendary wealth? Even had they toiled and sweated day and night and employed supernatural powers and beings, they would not have accumulated a quarter of their wealth. Therefore, it is our right to investigate, uncover and proclaim the facts. It is our right to use objective yardsticks to establish culpability in a legal manner that respects the rights of man but does not overlook for a moment the rights of the homeland and the people.

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At the same time, the political leadership is responsible for safeguarding the socialist march and its future against the formation of social pockets that have interests and financial and political capabilities that are hostile or run counter to the socialist option. In this connection, the party and government are cooperating in compiling accurate files on the phenomenon of billionaires in order to air these cases before the public by bringing them up in the National Assembly so that legal and legislative measures can be taken.

Laxity in repulsing this unhealthy phenomenon might lead the march of the revolution and its socialist option astray, as has happened in some Arab and Third World countries where such social pockets of parasites continued to grow in the structure of society. These parasites accumulate enormous fortunes and use them to influence authority, corrupt morals and revolutionary values and complicate the march of development. They jeopardize economic and political independence and create detrimental conflicts which we can do without. Briefly, they propel the country and the people into a crisis.

For this reason, we have opted for total and firm confrontation. In order to prepare and pave the way for a healthy atmosphere to exercise this confrontation, we have launched a large-scale campaign to purge society of what we term social diseases, which are alien to our people's revolutionary values and which aim at planting germs of a lack of respect for humane action and cooperative relations among the various sectors of the masses and their institutions. These are diseases of looseness, lack of restraint and disregard of and tampering with the law, etc. The aim of this campaign, which began on 1 September 1979, is not only to eradicate these social diseases, but also to test the depth of interaction between the masses and the political leadership through the revolutionary purge.

We thank God that the test was successful beyond all expectations. The depth of the interaction confirmed the revolutionary nobility of the people's mind, heart and will, which insures the essential guarantee for the march. It is in this way that a sound atmosphere and groundwork are being prepared to purge society of these social pockets that deviate from the revolution and the people as well as from the democratic and socialist march of the revolution and the people.

[Question] But, Mr President, I have also heard that there is another, simultaneous political campaign based on a reassessment of the socialist experiment. Does not this pose a contradiction with the revolutionary purge campaign?

[Answer] Yes, a reassessment of the socialist experiment is under way. We are scrutinizing the positive and negative aspects of this experiment in order to bolster the positive ones and deal with the negative ones so that the latter will not accumulate to a degree that threatens the march as a whole. This reassessment, which we consider necessary and inevitable

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between one stage and another, is the other face of the revolutionary purge process, linked to it and complementing it.

This reassessment is tantamount to a diagnosis of the blemishes in the experiment and the methods of application of the experiment which revealed its incompleteness or failure. It is a process of self-criticism to rectify our mistakes on our own. If we do not learn from our mistakes and if we do not have the courage to admit these mistakes and seek to prevent their recurrence, we are not worthy of the responsibility.

There are all types of inevitable mistakes in every socialist experiment in the world. Socialist regimes are a new phenomenon in the history of mankind. The application of the socialist experiment differs from one country to another in accordance with the variety of circumstances, the degree of development, the quality of the social and psychological structure and the culture. Hence, there is no escape from error. The genuine revolutionary, however, does not conceal these errors but uncovers and analyzes them in order to learn from them.

We are reviewing the methods of application, such as the department of production establishments and its progress; relations between one establishment and another; plan formulation; the nationalized economic sector's role in leading and guiding the national economy and development and its relationship with the private sector; etc.

Briefly, there is a reassessment but not a retraction. A reassessment of the methods of implementation of the socialist option and not a retreat from it. Thus, the process of revolutionary purge and the disclosure and eradication of error run in one stream that flows in one river, the river of boosting, promoting and doubling the effectiveness and productivity of the socialist option in the service of the masses.

[Question] But, Mr President, in actual fact, where does reassessment end and retraction begin? Should there not be a practical yardstick that commits and guides the movement?

[Answer] Precisely. I agree with you completely. We have a yardstick--the National Charter--and we have the power to make this yardstick a cutting sword--the people, the National Liberation Front Party and the patriotic and popular organizations which have shown their maturity, solidity and adherence to legitimacy and their revolutionary choices.

You should know that some people are apprehensive that the social, political and national setbacks which occurred in some revolutionary experiments in the Arab world or the Third World as a whole might also take place in Algeria under the slogan of reassessment. These apprehensions are illusory and imaginary. Today's Algeria is the country of the 1.5 million martyrs who shed their blood and watered the values of revolution, political

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and economic independence, the socialist option and the Arabism of destiny. Nobody can under any pretext or argument mislead the people or derail their march.

On Algeria's stand on the Arab level, the Arab-Israeli conflict and Camp David, the president said: We draw up our policy on the basis of the basic option clearly and firmly stipulated in the Charter: Algeria is part of the Arab homeland. We apply this option to our utmost, taking into consideration what is special to Algeria as a country in the Arab Maghreb and what is general and common concerning all the components of the Arab homeland. We do not distinguish between what is special and general, but we establish a vital and dynamic relationship between the two in order to multiply Algeria's special weight and capabilities to employ them in the service of the common Arab cause.

In our opinion, this is a sound scientific and realistic course that is inspired by the unity of destiny. Therefore, caring for Algeria's development and progress does not mean that we are introverts and that we are isolating ourselves regionally. No. This development and progress is a strong asset for the Arab nation as a whole. The gauge here is deeds and not words.

It used to be said, for instance, that Algeria is thousands of miles from the field of Arab confrontation with the Israeli enemy and that it can afford to adopt extremist stands on the conflict because that does not cost it anything. What actually took place when the confrontation occurred in 1967 or 1973? At this juncture, I do not want to list our actual participation. This is alien to our nature and traditions. Furthermore, we consider it a pan-Arab duty and we do not expect gratitude or appreciation from anyone. The Arab individual, nation or state is not to be thanked or given appreciation for doing his or its duty.

What I would merely like to say is that the building of our Algerian materiel and military capabilities, including the blood and sweat of the Algerian strugglers, enabled us to contribute to the military, political and economic confrontation against Israel at the right time and on the frontlines despite all the miles that separate us from the battlefield.

The point is not a geographic one. It is one of a pan-Arab option that is translated into deeds and a total militant policy, not a partial and separate policy or bargaining, in dealing with the Israeli enemy and its allies. Sometimes, differences in viewpoints emerge regarding the means and methods of confrontation. It is our duty and privilege to analyze these differences and to try to reach, through discussion, a unified stand which takes into account all considerations, including actual capabilities. These differences in viewpoint, whenever they occur, have not prevented Algeria from being effectively present on all the military, economic and international fields whenever the need arose.

We believe that total Arab unity is a basic pan-Arab objective and an option dictated by the factors of history, language, soil, spiritual and cultural structure and common interests. At the same time, we believe that we cannot bypass the material and moral basis of this unity in an emotional

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and unstudied manner. We have a number of ideas and basic stands on this point; namely, the need to adopt a common and comprehensive development plan for all the Arab countries, irrespective of differences in their political or economic systems. This development plan should creatively interact with individual development plans for each country, in accordance with each country's social option and circumstances, in order to attain a balanced and integrated economic growth for the entire homeland. We possess all the manpower, resources and material potentials required to attain this goal.

We are against the exportation of an experiment particular to one Arab country to another Arab country. Hence, we do not impose our experiment on others and oppose the imposition of the experiments of others on us. However, this does not prevent the exchange of expertise and lessons which have been gained so that we can learn from one another with all modesty. We will thus formulate an Arab conviction that is made by all the Arabs. We will be able to establish a common groundwork for the unity of Arab action in all fields that will inevitably lead to a genuine and productive Arab unity.

Let us go from generalities to particulars: We in Algeria have considered and will continue to consider the Palestinian issue and the victory of its national revolution for liberation, as embodied by the PLO--the sole legitimate representative of the Palestinian people--as the basic pivot for any Arab action. At the same time, it is a concrete yardstick to gage the seriousness and Arabism of each country, regime or people in the Arab homeland. We consider the Palestinian issue as much an Algerian issue as it is a comprehensive Arab issue. Our adoption of this line is founded on the basis of the responsibility of a partner and the frankness of a comrade in arms with the Palestinian revolution. We discuss everything with the Palestinian brothers without any sensitivities. We familiarize ourselves with their viewpoints and we tell them ours. We agree most of the time, and we sometimes differ. However, in the end we always tell them: The decision that should always be respected and implemented is your decision. Despite our viewpoint, we unreservedly and strongly support the Palestinian decision.

We support the independence of the PLO in making its decisions, since it is the primary and essential force concerned in the revolution as a responsible leadership body before its people. The PLO's independence in making decisions--after acquainting itself with all the Arab viewpoints and the actual capabilities in the area and the world--is what strengthens the vital and essential relationship between what is special to the Palestinian people and what is general and common to the Arab world.

Without the triumph of the Palestinian people and their revolution, and without the recognition of the right to self-determination and establishment of an independent Palestinian state, the danger of Zionism and imperialism will continue to threaten the independence and progress of every Arab country equally, irrespective of their geographic location or political or social systems. This danger will also threaten Arab progress, development and unity as a whole.

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Thus, our concept of the Palestinian issue will continue to be that expressed by late President Boumediene, who said on behalf of all of us that this issue is like fortified cement which builds strong Arab foundations, or like a bomb which blows the Arabs into isolated and impotent smithereens.

[Question] What about the Camp David policy and the Algerian stand regarding it?

[Answer] Camp David has not and will not achieve peace in the region or resolve the Arab-Israeli conflict. Camp David is an Israeli pact with the Egyptian regime and President al-Sadat under the U.S. umbrella. It not only sticks a knife in the back of the central Arab cause, the Palestinian issue, but, by virtue of its nature and Israel's basic participation, is aimed against all the Arab states in the region despite their various trends.

President al-Sadat has departed from the joint Arab strategy and its minimum requirement as stipulated by the Algiers and Rabat summits. He has resorted to unilateral cooperation which has been accompanied by unlimited capitulation to the Israeli enemy.

President al-Sadat's departure is a departure from the Arab commitment which, in our view, has been and still is supported by Egypt with its true Arab people; Egypt has been faithful to this commitment, acting as its guardian and principal shield. Al-Sadat's departure is a departure from Arab legitimacy and its joint pan-Arab interests; it is a departure from the international legitimacy represented in the UN resolutions.

In order to defend Egypt and its people, who are dear to our hearts, Arab and international legitimacy and the Palestinian people's participation and its revolution, the Arabs met and adopted measures against the pact and the Camp David policy at various levels and degrees that ranged from steadfastness and confrontation conferences to the Baghdad conference, which proved the Arab nation's ability to confront and defend the holy issues.

The Baghdad conference was a bright and encouraging beginning for a positive formulation of a unified Arab stand which mobilizes all Arab potential on the local and international fields. But this remains a defensive rather than an offensive reaction. It rejects Camp David without offering an alternative. This is being exploited by President al-Sadat in his alliance with Begin.

Circumstances are now favorable after the Baghdad conference, during which the spirit of unity prevailed among the Arab brothers, and now that the Camp David pact has reached a deadend. We believe that present circumstances urge us to take the Baghdad conference from reaction to action, or at least to the beginnings of planned action. We must shift from negative rejection of Camp David to an alternative which should be realistically

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possible and which should answer international legitimacy and achieve the Palestinian people's national rights, including their right to self-determination and to establish their independent state. This alternative should also bring Egypt back to the Arab nation and the unified Arab work. In this regard, I can say that in Algeria we are preparing some ideas about defined propositions and policies to move from the reaction phase to the active stage and from rejection to offering an alternative. We will submit them to our brothers at the next Arab summit which, we hope, will be convened before the end of this year.

There is no other way for the Arabs if they want to stay free now and tomorrow, but to defeat Camp David and circumvent it in order to create a new status which would impose a just and comprehensive peace in the region-- a region extremely sensitive due to its uniquely strategic nature--based on the liquidation of imperialist influence, religious and ethnic fanaticism and on the fact that the Arabs, with the Palestinian people and territories at their heart, are one unified and independent entity which is master of its destiny and future.

On Morocco, the Western Sahara and the Polisario, President Bendjedid said:

Morocco is a fraternal Arab state and a dear neighbor. It is Algeria's firm policy to establish the strongest and most binding relations with Morocco as an Arab state, relations which will proceed from neighborliness to the maximum cooperation and coordination for the common interests of both states and the Arab homeland as a whole. While we do not accept interference in our internal affairs, we have, at the same time, adhered to the policy of noninterference in Morocco's internal affairs, since these are solely the Moroccan people's concern, just like our affairs are only our people's concern.

[Question] But, Mr President, there is the problem of the Western Sahara and your support for the Polisario organization. How does this affect relations with Morocco?

[Answer] We do not hide our support for the Arab-African Western Saharans who, like all other struggling peoples all over the world, have been demanding the right to determine their fate ever since the days of Spanish colonialism.

This is every people's legitimate right and was the principle governing our revolution against French colonialism, just as it is the principle behind the Palestinian people's revolution against Israeli occupation and colonialism and behind all liberation movements in Africa and the whole world. Thus, we will be illogical and self-contradictory, indeed even opportunists, if we do not support the Western Sahara's right to determine their fate.

We have announced and still announce and clearly affirm to all the world and our brothers in Morocco, in particular, that we have no claims of any

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kind in the Western Sahara. We also have announced and still announce our adherence to all that the Western Saharan people and their Polisario movement freely decide on, be this independence, unison with Morocco or Mauritania or anything they see fit.

When we support and recognize the Polisario Front, which is recognized by more than 30 states, we neither impose any opinion on anyone nor interfere with anyone's affairs or decisions. Yes, we do wish the fighting to stop and negotiations to be conducted between Morocco and the Polisario Front on the basis of the right to determine their fate.

Thus, when we say that we are not a party to the dispute between Morocco and the Western Saharans' Polisario Front, it is not a mere political maneuver but a sincere expression of the truth.

Thus, despite our disagreement with Morocco on political views and stands on the Polisario Front, we persistently affirm our sincere wish that this disagreement in no way hampers or prevents the establishment of the strongest relations of cooperation and neighborliness between our two fraternal states.

[Question] Why then have the numerous attempts to mediate between your two countries failed, which accordingly prevented the convocation of a summit conference between the two states' officials?

[Answer] The attempts to mediate between our two states, which you describe as failures, proceeded from the concept that there are conflicting claims in the Western Sahara between Algeria and Morocco. No, we have no conflicts with Morocco over the Western Sahara. Rather, we differ with Morocco in our perception and evaluation of the Western Saharans' movement and their right to determine their fate.

Such a disagreement needs no mediation to be settled, for it is a difference on a principle believed in by Algeria as a state which is founded on a revolution that was in turn based on the right to determine one's fate, and another principle believed in by Morocco; namely, the right to join the Western Sahara and its people to Morocco.

Despite these differences, we have absolutely no objections to convening any meeting or summit between the two fraternal states on any level in order to bolster and promote fraternal relations between the two states, on the condition that we are clear on the fact that the Saharan problem cannot remain a point of disagreement between us without the knowledge of the Western Saharans and their Polisario Front.

[Question] What is your opinion on repeated reports to the effect that Algeria's stand on the Western Sahara issue was primarily Boumediene's stand and that now that you have assumed presidential responsibilities, you will alter this stand in order to ward off any threat of a Moroccan-Algerian clash, which seems to be looming on the horizon?

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[Answer] I will once again repeat what I said on the image and the truth, for it is pure image which portrays the Algerian stand on the Western Sahara issue and its support of the Western Saharan's right to determine their fate as the deceased president's stand.

No, the truth is that our stand is an objective Algerian stand which was approved and unanimously agreed upon by the political leadership. I personally was a member of the revolutionary council and actually participated in reaching this decision on the Algerian stand, a decision which I have assumed as my responsibility from that moment until this very minute.

Our stand is purely a national stand which is based on our revolutionary heritage and the principles of our Arab and international policy.

Furthermore, if clashes between Algeria and Morocco do actually occur as a likely result of colonialist and Zionist plotting, they will not be confined to the Arab Maghreb and East. Rather, they will spread to include the Mediterranean Basin and even Western Europe, which is what I had previously affirmed to the U.S. and European officials I met in the past.

These are realities, and I hope that everyone--including the United States, Europe and the al-Sadat-Begin pact--will take these realities into consideration before paving the way for some people to undertake a calamitous adventure.

For our part, we affirm that we will not allow anyone to provoke us to clash with fraternal Morocco whatever the provocations, which range from media onslaughts on Algeria to shipping weapons to this side or that through al-Sadat in order to instigate a clash with Algeria.

[Question] What about Algeria's foreign policy?

[Answer] Algeria's foreign policy continues to be based on its previous line. We are part of the Arab homeland and Africa. We belong to the Third World and to the nonaligned movement in their opposition to imperialism, colonialism, Zionism and the giant multinational companies' hegemony. We aspire to build a new world based on an international economic order more equitable than the present one which has increased the gap between the rich industrial countries and the developing countries, which still suffer from backwardness. We are for international detente and peaceful coexistence on condition it becomes a comprehensive and general detente which will cover U.S.-Soviet relations and all other international relations and will recognize the rights of the people and states to liberation, independence, national control over their resources and their free choice of the course for their economic and social development.

Algeria's strength on the international level stems from the fact that it is an active and responsible member in the nonaligned movement and the Third World and from its relationship with the Arab homeland. From this premise

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we deal with the Soviet Union, the United States, China, Western Europe and socialist countries. We differ and agree according to our Algerian and Arab interests and to our commitments to the nonaligned movement but without obliterating the special nature of each of these international forces.

Our relations with all world countries are pretty good. Naturally there are some differences with some of them either because of the Camp David policy, which we reject, as is the case with the United States, or because of foreign interference in the affairs of the Sahara, as is the case with France. In general our relations with France are noticeably improving, particularly since the trend of neutrality toward the Sahara issue has been increasing in France and since France reexamined measures it had previously adopted to deal with Algerian citizens residing or working in France. Do you have any more questions?

[Question] There is one final question. What is your evaluation of the late President Boumediene?

[Answer] May God have mercy on his soul. He was a man of the revolution and a statesman at the same time. He was a comrade struggler, a friend and a leader and a very modest teacher.

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LIBYA

BRIEFS

OIL CONTRACTS REVISED--Libya has informed several of its customers that it plans to reduce the amount of crude petroleum it delivers under current contracts. This reduction will probably be from 10 to 50 percent, depending on the customer. This measure is interpreted as a desire on the part of Libya's President [Qadhafi] to sell the major part of his country's oil on the free market where the price is higher. [Text] [Paris VALEURS ACTUELLES in French 15 Oct 79 p 80]

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MOROCCO

MOROCCAN AGRICULTURAL DEVELOPMENT DESCRIBED

Paris MARCHES TROPICAUX ET MEDITERRANEENS in French 17 Sep 79 p 2441

[Text] Published by the French-Arab Chamber of Commerce, the Journal of French-Arab Trade (REFA) examines the major lines of Morocco's agricultural development in a special July-August 1979 issue.

Accounting for 26 to 30 percent of the gross domestic product (GDP), providing income for two-thirds of the population earning a living directly from agriculture, employing more than 5 million workers, agriculture is considered one of the country's bases of development. In a highly documented article, Mr Lahlou Abdallah, general director of OCE (Moroccan Export Office), analyzes the main lines of agricultural development and sectoral plans with a view to exportation.

First, an established fact: the Moroccan trade balance has declined continuously for a decade, in the food sector as well as elsewhere. Self-supply is amply attained for leguminous plants and particularly fruits and vegetables, fresh and processed. It is barely sufficient for meats and insufficient for grains, sugar, milk and dairy products. How can these deficiencies be remedied while assuring the best development of national wealth?

The author says that the results reflect the limitations of the system: the gap between demand and production is only widening. According to him, priority areas of action could be defined to overcome inhibiting structural factors:

Make existing hydroagricultural investments profitable. Potential irrigable land is estimated at 1.080 million hectares, nearly half of which is currently equipped. A number of crops would benefit from additional installations. Thus the sugar plan provides for 550,000 tons of sugar, which implies 200,000 new irrigated hectares by 1982. Grain cultivation, which produces 40 to 50 million quintals, should provide 70 to 80 million by 1982; more intensive use of farm equipment and fertilizers, improved seeds and modern marketing methods should help. The oilseeds plan similarly provides for 69,000 tons of olive oil and 58,000 tons of seed oil.

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Intensify and improve the development of marshy areas, giving priority to the 3 million hectares with heavy rainfall.

Increase animal production, especially in irrigated areas and those devoted to grazing. Thus the dairy plan provides for 850 million liters in 1982, as opposed to 620 million in 1977; in the same period, meat production should reach 260,000 tons or 13 kg per inhabitant per year. Genetic improvement, intensification of fodder crops, processing plants and organization of live-stock breeders are some relevant aspects.

Establish a program for creation and production of improved vegetable seeds and breeding animals.

Upgrade agricultural produce by promoting agribusiness, without neglecting to modernize plants already installed.

Finally, create conditions for development of the farmer: in property structures, in vocational training, in truth and openness in pricing. A national industry of agricultural products and fertilizers, equipment and spare parts, livestock feed and seeds would make it possible to prevent being dependent on imports. And the development of rural areas, including their social and cultural aspects, would enable the farmer to have a real hand in making decisions, which would likely result in an economic surplus that would be a real incentive for intensifying production.

Four plans of action concerning vegetable crops have recently been approved: citrus fruits, early fruits and vegetables, viticulture and vegetable canning.

A program for modernization of citrus fruit orchards involves 15,000 hectares over the next 7 years. Moroccan exporting potential will reach 850,000 tons by 1985, as opposed to 660,000 tons presently, a dynamic way to start becoming more competitive. The truck-farm plan likewise aims at increasing market goals to 250,000 tons by 1980/82 (as opposed to 160,000 tons in 1977/78, the result of a continuous decline for 10 years) and 400,000 tons by 1985/86. This will require action in many respects.

In the viticulture sector, expecting 2.5 million hectoliters to be exported in 1985, the plan provides for a maintenance stage of current trends (1.250 million hectoliters) through modernization of vineyards and an expansion phase.

Finally, vegetable canning will be promoted in sectors complementing those of the European Community, but without neglecting diversification with regard for other markets in Europe, America, Africa or the Near East.

These proposals, Mr Abdallah concludes, imply the participation and understanding of all economic officials involved and must become part of the development strategy of the Moroccan economy as a whole.

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MOROCCO

DATA PROVIDED ON MOROCCAN DAMS

Paris MARCHES TROPICAUX ET MEDITERRANEENS in French 17 Sep 79 p 2442

[Text] The economic journal of the French Chamber of Commerce and Industry of Morocco recently did a report on Moroccan dams. Of the 12 dams built by the Protectorate, only two were used to irrigate agricultural areas: El Kansera and Bin-el-Ouidane; the others were used to produce hydroelectricity.

Independent Morocco wanted to expand irrigation, to combat flooding and to provide certain cities and areas with industrial or drinking water. The establishment of the ONI (National Irrigation Office) in 1961 was the first stage of a government effort which took shape in December 1966: "To irrigate 1 million hectares by the year 2000." The policy is now one of large dams; a Department of Hydraulics was established under the Ministry of Public Works and Communications.

During the first 5-year plan (1968-72), the construction of six dams consumed 16 percent of the national industrial development budget. Four of them were completed during the second plan (1973-77) and seven others are under construction. Their completion, as well as the start of Sidi Driss and the bypass channel, are scheduled during the 1978-80 3-year plan. The rest (20 percent) of the package allocated to the Department of Hydraulics will be used to finance comprehensive studies, surveys of sites and maintenance of existing structures.

With the opening of the Oued Makhazine dam, Morocco has 23 major hydraulic structures, to which about 10 others will soon be added. The following table lists the dams built or started since 1972:

[Table on following page]

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	(1) Volume total de retenue (millions de m ³)	(2) Surfaces irriguées (1 000 ha)	(3) Zones alimentées en eau potable ou industrielle	(4) Production d'électricité	(5) Mise en service
(6) En service :					
Youssef ben Tachfine ...	310	20	-	-	1972
Idriss I ^{er}	1 280	90	-	(10) oui	1973
Sidi Mohammed ben Abdelhak	500	-	Case-Rabat	-	1974
Tiéta	43	2	Tanger	-	1977
Oued el Mekhazine	1 200	40	Loukkas	(10) oui	1979
(7) En construction :					
Timi N'Douine	3	-	-	(10) oui	-
Oued Nekker	43	5	Al Hecceima	-	-
Al Massira	2 800	95	Dum-et-Rabia, Jorf Lasfar	(10) oui	-
Lalla Tekerout (8) (surélévation)	79	10	-	-	1980
Amzour	216	9	Agadir	-	1981
Garde du Loukkas	3	-	-	-	-
(9) Sidi Driss et canal de rocade	7	Houz central	Marrakach	-	-

Key:

- | | |
|---|----------------------------------|
| 1. Total reservoir volume
(millions of cubic meters) | 5. Put into operation |
| 2. Irrigated areas
(1,000 hectares) | 6. In operation |
| 3. Areas supplied with drinking
or industrial water | 7. Under construction |
| 4. Production of electricity | 8. Raised dam |
| | 9. Sidi Driss and bypass channel |
| | 10. Yes |

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MOROCCO

BRIEFS

AGREEMENT WITH SWEDEN--Mr Mohand Naceur, Moroccan minister of transportation, went to Stockholm at the end of August to sign the agreement on international road transport of goods and passengers between Morocco and Sweden. The importance of this agreement stems from Morocco's pivotal position between Europe, the Arab world and Africa. An initial agreement on air transport was recently signed between the two countries and the agreement concerning international road transport will further develop relations between the two kingdoms and boost tourist and trade developments. [Text] [Paris MARCHES TROPICAUX ET MEDITERRANEENS in French 17 Sep 79 p 2441] 11915

NEW PLACE NAME--The little community of Ellouizia, located on the main Casablanca-Rabat road at the level of Fedala, was formerly called Saint-Jean-de-Fedala. The site of a service station and an agricultural school, it has grown large enough to be given a new name, after its resident tribe which has long been famous there: Beni-Ikhlef. This may indicate that several other provincial localities, particularly beaches such as Sablettes, Pont-Blondin and others, will in turn change their names in the near future. [Text] [Paris MARCHES TROPICAUX ET MEDITERRANEENS in French 17 Sep 79 p 2441] 11915

MOROCCAN-IVORIAN AGREEMENT--Morocco and the Ivory Coast signed an aviation agreement in Rabat on 1 September, authorizing the Royal Air-Maroc and Air Afrique companies to provide direct flights between Casablanca and Abidjan. [Text] [Paris MARCHES TROPICAUX ET MEDITERRANEENS in French 17 Sep 79 p 2441] 11915

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