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Probable Treatment of Principal Specific Topics:

The primary Soviet interest in treatment of the most likely topics is well epitomized in a recent Moscow broadcast of a recorded interview with Anwar Sadat. The four questions asked of him cover the role of, and need for, Afro-Asian unity, the strength of the USSR and its identification with the forces for peace, the cessation of A and H bomb testing, and the significance of the Bolshevik Revolution for the people of Egypt. Note that the last two questions were addressed to Sadat as an Egyptian "socialist," rather than as an Egyptian nationalist (see Attachment 2).

Under the general agenda topic covering the discussion of the situation in the Middle East, all available evidence suggests that the main themes of Soviet/Communist propaganda likely to be developed are:

- a. Imperialist plots - basically against Syria and the Arab world, but also against other Afro-Asian countries. A considerable amount of propaganda material, including false documents and reports from foreign correspondents on this general theme has already been put into circulation, particularly in India, through the pro-Communist newspaper Blitz, whose editor R. K. Karanjia is also President of the Indo-Sino Cultural Society.

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The USSR has also indicated, in interviews given by Khrushchev to Western newsmen and political figures, that it possesses "documentary evidence" concerning the plot against Syria, which it will reveal "at the appropriate time." Against the background of false documents already circulated, the character of such "documentary material" which may be released is readily apparent.

b. The myth of Communism in the Middle East - closely related to the first theme will be the attempt systematically to ridicule and reject the contentions concerning Communist influence in the Near East. The general line can be epitomized in the statement attributed on 11 November to President Nasr by Dr. Singh after his return to India: "The so-called threat of Communism in the area is a subterfuge to camouflage the design of the Western powers to interfere in the internal policies of the Arab states."

The degree to which, through use of standard unity-of-action tactics the Syrian Communist Party has in fact established itself firmly if inconspicuously in positions of influence and power, with the cooperation of precisely such individuals as participate on Syria's behalf in the work of the Conference is

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certain to be avoided, as will the evidence of Communist strength and interest which the Conference, itself like other Afro-Asian gatherings under similar auspices, represents.

c. "The Bandung spirit" - Communist and pre-Communist treatment of this topic is likely to concentrate on general endorsements of the "five principles," on the indispensability of popular support and encouragement for their full implementation (presumably by Afro-Asian governments which originally accepted them) and on equating it with the related term widely used in the Near East--"positive neutrality."

It will also be used to justify glowing descriptions of peaceful coexistence in action--such as accounts of cultural exchanges, etc. But the main use of the "Bandung spirit" theme is likely to occur during the preparatory period, where a considerable effort is already being made to associate the conference, in the minds of those to whom it appeals, with the Bandung Conference.

Peking radio on 26 October stated that, "The decisive action to hold the Afro-Asian Solidarity Conference is an important sign of the further development of the Bandung spirit. After the 1955 Asian-African Conference in Bandung, this will be

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another conference to symbolize the great unity of the Asian and African people and countries."

A particular effort has been made by the organizers to attract parliamentarians, ex-ministers of government and other personalities with a background of government connection in order to strengthen the characterization of the conference as one officially supported by the Bandung governments.

d. "Positive neutrality" - This term which is a favorite of Naar's is used to epitomize the posture taken by Egypt and other like-minded Arab states in their relations with East and West. Perhaps the most revealing statement of its significance can be found in an editorial written by Khalid Mukhi-al-Din on the occasion of the visit of the Afghan Prime Minister to Egypt, where the adoption of a truly neutral attitude by some states is characterized as being in fact a capitulation to the West (Attachment 3). It reveals both sides of positive neutrality; i. e., that it is fundamentally an unneutral policy, favoring rapprochement with the Soviet bloc on the one hand, and on the other hand, a retreat from normal relationships with the states of the Free World, including those of the Afro-Asian area which in fact seek to follow a policy of neutrality and non-commitment.

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Note: The relation between the "Bandung spirit" slogan and the "positive neutrality" slogan, viewed against the background of Leninist doctrine concerning the anti-colonial struggle, is of particular interest. In Lenin's and Stalin's writings the point is repeatedly made that a crucial problem faces the Communist movement when it initially espouses--for tactical reasons--the idea of national self-determination and independence. This problem, in essence, is that of making a smooth and successful transition from a policy of splitting nations and peoples away from their existing relationships to the "more advanced" policy of inducing these same nations and peoples to accept unity with, and eventually incorporation into, the "camp of Socialism." In present day terms the Bandung spirit slogan epitomizes the first step in this transition, --with its emphasis on sovereignty, equality, and coexistence. The "positive neutrality" slogan, which is expressed in terms of rapprochement with the Soviet bloc, against the West and non-cooperating states, introduces, in a way calculated not to arouse alarm and distrust among most of its recipients, the idea of unity with the Communist world. The Afro-Asian conferences, the situation in Syria, and to a lesser degree the situation in Egypt, are evidence of both the cause and consequence of the adoption of this attitude.

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e. "Peace" - In the context of the Conference, the question of peace in the Middle East is likely to be a significant topic. It is impossible to discern the positive lines along which this discussion is likely to develop. But in negative terms, the strength, and the determination of the Soviet bloc to take all necessary steps to enforce peace in the area are certain to be emphasized, as are the horrors of nuclear warfare.

Two possible positive themes which may emerge at the Conference can be suggested:

1. Demands for decisive UN action against aggressive steps allegedly taken by Syria's neighbors.
2. Demands for decisive UN action--or for action outside the UN--to bring about a "peaceful settlement" of the Arab-Israeli issue.

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Relationship of the Solidarity Conference to the Afro-Asian
Lawyers' Conference - Damascus - 7-14 November 1957

Given the well-known Communist interest in developing unity-of-action campaigns that are mutually supporting, it is enlightening to note the following links between the Asian Solidarity Conference and the Afro-Asian Lawyers' Conferences.

a. The co-chairman of the Japanese Asian Solidarity Committee, Nagano Kunitsuke, was: 1. Present, in October 1956 at the meeting in Tokyo at which the Egyptian Ambassador spoke; 2. present, in August, 1957, at the discussions in Tokyo attended by Khalid Mukhi-al-Din; 3. present, as a delegate, at the Afro-Asian Lawyers' Conference in Damascus. He is also president of the Japanese affiliate of the International Association of Democratic Lawyers, the Communist front organization in the legal field.

b. A number of other delegates to the Afro-Asian Lawyers' Conference have also been identified with both the Afro-Asian Solidarity preparatory committee meetings in Cairo and Asian Solidarity activities in their own countries.

The agenda for the Solidarity Conference given above can be profitably compared with the agenda and, eventually, the deliberation

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and resolutions of the Afro-Asian Lawyers' Conference meeting in Damascus, 7-14 November. It is clear that the agenda are mutually supporting and reinforcing. The supervisory committee for this conference includes a number of well-known Communist front personnel, and leading figures who attend the meeting subsequently went to Moscow to participate in an international conference of the IADL. The main topics of the agenda are:

- a. Nationalization in the light of international law.
- b. Imperialism
 1. Rights of peoples to self-determination.
 2. Facts, unequal treaties, military bases.
 3. Positive neutrality.
- c. Public freedoms and natural rights - problems of migration and racial discrimination.
- d. Aggression and its juridical consequences:
 1. Indirect aggression, interference in domestic affairs, economic pressure.
 2. Right of compensation of a state subject to an aggressor.
 3. Properties usurped by an enemy.
 4. Refugee problems.

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e. World Peace: Nuclear explosions and their effects

on the rights of man and on the future of humanity.

Each of the four topical themes discussed earlier in this paper is comprised in this agenda in some way, and the statements and resolutions which emerge from the Conference will undoubtedly shed additional light on the lines of argument likely to be used in Cairo in December. The final communique is attached for study (Attachment 4).

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