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مرتکز علی سوء رد علی مقال "مفهوم الغرب عن "القومية العربية" جیروسالم بوسٲ، فهم دلالي"، رسالة من إلیاس کوسا إلی محرر کانون أول ١٩٧٠

محرر جیروسالم رسالة مطبوعة باللغة الانجليزية من إلیاس کوسا إلی "منشور في الصحیفة بنفس بوسٲ بتاريخ ٣١ کانون أول ١٩٧٠، ردًا علی مقال مرتکز علی سوء فهم التاريخ بعنوان "مفهوم الغرب عن "القومية العربية" كلمة قومية (Nationalism دلالي"، کانون أول ١٩٧٠، یشیر کوسا إلی أن ترجمة ولا تحملان (Patriotism) في اللغة الانجليزية تختلف عن ترجمة كلمة وطنية دلالتهما من حیث المعنى نفس الترجمة "Nationalism"، وتختلفان كذلك في الدول العربية من فتشیر قومية إلی حركة تسعى لتحرير واستقلال كل مع الوطن الأصلي المحيط إلی الخلیج ووحدتها، أما وطنية فتعني الرابٲ للإنسان.

Lebanon by the French, and the latter fled to Syria when their revolution against the Iraqi rule, provoked by British Agents, failed. They constitute two national minorities in two independent Arab states. Armenia is still in existence and would be happy to receive the Armenians of Lebanon if they are not content to live under Arab rule. The Assyrians may immigrate to the United States or to any other western Christian country if they feel "persecuted or harassed", or may return to Iraq if they are prepared and willing to give their allegiance to this country. Secondly, no state would agree to grant the right of self-determination to a national minority living in its midst. Would Mr. Gurnea recommend to the Government of Iraq that the Arab minority in Iraq, representing some 18% of the total population of the State, be granted this right since Nizami, the basic principle on which the State is founded, is diametrically opposed to Arab nationalism and the two nationalistic movements appear to be hard to reconcile?

I shall be grateful if you will publish this letter in your

paper.

Yours faithfully,

[Signature]
S. K. KUTUBA

*I consider writing more on British
letter in order that he give the
right of freedom but he seems to refuse to publish
my letter on account of the fight and consequent
lack of space for it.*
[Signature]

Lebanon by the French, and the latter fled to Syria when their revolution against the Iraqi rule, provoked by British Agents, failed. They constitute two national minorities in two independent Arab states. Armenia is still in existence and would be happy to receive the Armenians of Lebanon if they are not content to live under Arab rule. The Assyrians may immigrate to the United States or to any other western Christian country if they feel "persecuted or harassed", or may return to Iraq if they are prepared and willing to owe true allegiance to this country. Secondly, no state would agree to grant the right of self-determination to a national minority living in its midst. Would Mr. Ornan recommend to the Government of Israel that the Arab minority in Israel, representing some 18% of the total population of the State, be granted this right since Zionism, the basic principle on which the State is founded, is diametrically opposed to Arab nationalism and the two nationalistic movements appear to be hard to reconcile ?

I shall be grateful if you will publish this letter in your paper.

Yours faithfully,

E. E. Koussa
E. E. KOUSSA.

I avoided writing more on Ornan's letter in order not to give the Editor of Jerusalem Post a reason to refuse to publish my letter on account of its length and consequent lack of space for it.

EMK

ELIAS W. KOURBA,
ADVOCATE,
81A, ARBAH STREET,
HAIFA.

21st December, 1970.

The Editor of Jerusalem Post,
P.O.B. 81,
Jerusalem.

Dear Sir,

I have read with much surprise the article published in your issue of today by Mr. Uriel Ornan, entitled "Western view of Arab nationalism" based on semantic misunderstanding.

It is true, as alleged by Mr. Ornan, that the two Arabic words "dawlatiyyah" and "watanistyyah" are translated in English and French as "nationalism", which is highly doubtful, the responsibility for such an erroneous translation lies with the Western translators.

The word "dawlatiyyah" is a derivative of the word "dawla", meaning a group of persons. In its general modern acceptation, "dawlatiyyah" means nationalism. No educated Arab would use the word "watanistyyah" when speaking about Arab nationalism which is a nationalistic movement envisaging the complete liberation, independence and unity of all Arab peoples from the Arab Gulf to the Atlantic, and their unification in one form or another.

On the other hand, the word "watanistyyah" is derived from the word "watan", meaning homeland. It signifies attachment to this country. Hence, the correct English and French translation of this word is patriotism. Far from being mutually antagonistic, as contended by Mr. Ornan, they are complementary to each other. No Arab can be a nationalist unless he is a patriot and vice versa.

I refrain from commenting on the flimsy, misleading and disreputable character of the remaining statements in Mr. Ornan's article. Suffice it to quote, by way of illustration, his superficial conclusion that Arab nationalism "denies self-determination to any non-Arab nation within the boundaries its followers claim for themselves".

In the first place, the Armenians and Assyrians live in scattered and distant parts of Lebanon and Syria. The former were brought to

ELIAS N. KOUSSA,
ADVOCATE,
51A, ABBAS STREET,
HAIFA.

31st December, 1970.

The Editor of Jerusalem Post,
P.O.B. 81,
Jerusalem.

Dear Sir,

I have read with much surprise the article published in your issue of today by Mr. Uzi Ornan, entitled "Western view of Arab nationalism is based on semantic misunderstanding."

If it is true, as alleged by Mr. Ornan, that the two Arabic words "Qawmiyyah" and "Wataniyyah" are translated in English and French as "nationalism", which is highly doubtful, the responsibility for such an erroneous translation lies with the Western translators.

The word "qawmiyyah" is a derivative of the word "qawm", meaning a group of persons. In its general modern acceptation, "qawmiyyah" means nationalism. No educated Arab would use the word "wataniyyah" when speaking about Arab nationalism which is a nationalistic movement envisaging the complete liberation, independence and suzerainty of all Arab countries from the Arab Gulf to the Atlantic, and their unification in one form or another.

On the other hand, the word "wataniyyah" is derived from the word "watan", meaning fatherland. It signifies attachment to this country. Hence, the correct English and French translation of this word is patriotism. Far from being mutually antagonistic, as contended by Mr. Ornan, they are complementary to each other. No Arab can be a nationalist unless he is a patriot and vice versa.

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THE JERUSALEM POST

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Lebanon men, and the latter fled to Syria when their revolution against rule, provoked by British Agents, failed. They constitutional minorities in two independent Arab states. Armenia in existence and would be happy to receive the Armenians of Lebanon are not content to live under Arab rule. The Assyrians may immigrate United States or to any other western Christian country feel "persecuted or harassed", or may return to Iraq if they are and willing to owe true allegiance to this country. Secondly, I would agree to grant the right of self-determination to a nationality living in its midst. Would Mr. Ornan recommend to the Gov of Israel that the Arab minority in Israel, representing some 1/3 of the total population of the State, be granted this right since, the basic principle on which the State is founded, is diametrically opposed to Arab nationalism and the two nationalistic movements are hard to reconcile.

I am grateful if you will publish this letter in your paper.

Yours faithfully,

E. K. ROUSSA
E. K. ROUSSA.

I am considering more on Ornan's letter in or not to give the Editor of Jewish Post a reason to refuse to publish my letter account of its length and consequent lack of space for it.

THE JERUSALEM

ism is ending

meanings — English and ORNAN, University.

world, however, approach of the has ever been to use the vernacular Arab try to education, he is not only the other non-Arab enemy of the each Wataniya, movement, by the ruling tries, in each people. A generation would not Qawmiya, but itself as an Christian Qawmiya. To this the English "Nationalism" fact, constitution of the Arab nationalism — e real situation.

Yours faithfully,

THURSDAY, DECEMBER

Western based

THE U.N. Assembly recognize the rights of to fight for their inde outgrowth of ignorance language and a conse standing of the basic Arabic world.

In Arabic there are to are given the same trans (or French) — national two words convey two Arabic which no Arab fuse. They are Qawmiya. The former refers to a nation. The latter is u to each Arab country in point is that these two mutually antagonistic.

The Watanisun were which had been conquered refused to accept its rule of them eventually conve they preferred to keep the and to preserve their sov did not want to become the tiny Moslem ruling manned the government an and which spoke no other Arabic.

Mutually exclu

The struggle between th and the ruling Moslem E ended in the submission o niyun. The appearance o Qawmiya in modern times I granted that no Watanisun unless it defines itself as part of the (Arab) Qawmiya the Palestinians refer to it "Palestinian Watanisun." The should therefore not be "Pal nationalism," but rather, "the section of the Arab Nation distinction cannot be over-em By its nature, Arab Qaw tolerate independent national the area that its followers themselves — namely, from Gulf to the Atlantic. As a first of all denies self-deter any non-Arab nation within daries.

All minorities, according to Qawmiya, should be Arabized ample, the Christian sect of the which fled from Iraq in 1933 a massacre and resettled in S under French rule), again fou selves persecuted and harassed later. Their private schools w over by the Syrian governme devoutly follows the Arab their national language. Aram banned and replaced by Ara their children compelled to disc Christian names and adopt Arab

Law, 1945. I b above present st

I shall in your paper.