

## Dr Ismail Beşikçi



### Europe submitted to the Ankara criteria

*On the occasion of holding an international conference by the European Parliament for next January 28-29 in Brussels attended; Desmond Tutu, Dr. Shirin Ebadi, Bianca Jagger, Noam Chomsky and Yaşar Kemal we publish the analysis of the famous Turkish sociologist Dr. Ismail Mr Beşikçi, who was imprisoned for 17 years by the colonialist Turkish state because it has criticized discrimination against the people of Kurdistan has been. We note that for seventeen years, Europe has been total silence on the fate of Dr Ismail Beşikçi academician, who had made a statement at the conference. It is not a part of the attitude of Parliament and the Council of Europe on this issue and on the other hand it is unacceptable that Abdullah Öcalan accuses scientist Dr Beşikçi, have criticized the policy Kemalist reactionary of Öcalan and PKK members, Duran Kalkan, Kasim Engin directly threaten. While Dr Ismail Beşikçi is a member of PEN KURDE / Faced with this threat The General Council of PEN KURDISH remains in absolute silence. The result of this conference is not anything else after the European imperialist policy, particularly English, followed by Lord Russel, denies the right to self-determination of the nation of Kurdistan.*

*Dr Ali KILIC, Paris on 20 January 2009*

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On 24 November 2008 in Ankara, an international conference was organized under the aegis of the international coalition of the International Criminal Court and the division of Human Rights of the Faculty of Political Sciences. The conference focused on the International Criminal Court: yesterday, today and tomorrow and held in the Faculty of Political Science. On the day of the conference, the Goethe Institute in Ankara had shown an exhibition: "The International Criminal Tribunal, Nuremberg until The Hague." The conference, the exhibition was open to the public.

The afternoon was devoted to the theme "The prevention and punishment of genocide since 60: principles and objectives". The studies focused on "the definition and the Convention of Genocide", "after the genocide convention" and "work on the genocide." [...]

At this conference, there were 6-7 foreign academicians. They presented some of the aforementioned studies and participated in the discussions. These scholars were from Italy, Holland, Germany. One of them was of Mexican origin

The discussions focused on the International Criminal Court and genocide. Yet, none has mentioned the plight of Armenians, Kurds, Chaldeans, Assyrians, Alevis, the Yezidis. On none referred to the Armenian genocide, the genocide of Assyrians and Chaldeans Kurdish cultural genocide, left to time and which is in the long term. None of the participants have discussed the situation of the Alevis and Yezidis. They talked more of the genocide of Tutsi in Rwanda or the genocide of the Bosnian people. The attitude of these scholars and experts is very interesting. One of the scholars wanted, I think he mention the fate of the Armenians when suddenly, explaining that "it is forbidden to discuss such issue in Turkey", he recovered and has abandoned the reasoning that he had intended to expose. Meaning in that "it is forbidden to discuss such issue in Turkey", academics and foreign experts have not addressed the case of the Armenians, nor that of the Kurds. It would be useful to consider this attitude. Why is it forbidden to discuss, to talk about the Kurds, the Kurds and Kurdistan? Why foreign experts and academics they comply with the ban?

In the Middle East, the Kurds do not have their natural rights, their treaty rights, their human rights. These rights are prohibited. The natural rights which are accorded to the Arabs, Persians, Turks, for example, are not recognized by the Kurds. What is natural law? These are the rights of every individual from birth. The rights granted to all human beings. These are human rights. In none of the Constitution currently in force, no Universal Declaration of Human Rights, there are principles that recognize a "right to drink the water," "breathing air" ... etc.. Because these are inherent rights to be alive. They are so obvious that there is no need to mention them in the Constitution, laws or the universal declarations of human rights. Similarly, Constitution does not rule on the freedom to speak the language. Because it is a natural right, as natural as drinking or breathing. It is an inherent right of being. What is natural is true, is usually required. The natural law has had an important place in the history of the law, political philosophy: the Declaration of Rights of 1689 (the Bill of Rights-England), the American Declaration of Independence of 1776, the Declaration on the Rights of the Man of 1789 (France), the Universal Declaration of Human Rights of the United Nations in 1948. The natural law has been theorized, was conceived and implemented at the legal level. And these are not natural rights to Kurds. The kurdo-Turkish relationship has been built on the basis of such bans since the birth of the Turkish Republic.

In the 1930s, in areas such as Kurdish Diyarbakir (Amed), the Kurds who went to the city center received a fine on each of their sentences handed down in the Kurdish language and they should be paid immediately. This is because the Kurdish was banned.

Summer 1970, there were in Kurdistan, military operations very dense. In the vicinity of Silvan, Bismil, Malazgirt, Viranşehir, commando operations were carried out effectively. The military, very early in the morning, had burst into the village, ordered the gathering of women, men, elderly, young people in the village square, so to threaten, to scare them, torture them. The men of 50-60 years of age have brus, the sons-in-law, small children, were forced to get naked. After tie a rope to their penis, the armed forces gave the rope to their wife or daughter-in-law and were to tour the village. The Kurds, not only had to suffer all kinds of torture, but should also be subject to this kind of "humiliation and abuse. It is an affront to human integrity. Undoubtedly, the Kurds saw this as a serious violation of their honor, a great humiliation. When you ask an old man of 50-60 years, how many children he has, he replies 8, 10 or 13. "I have so much that I can not remember all the names, I confuse the names of my children," he says often. It can also respond to a small children between 35-40. Thus they assert their manhood. Now, knowing the authorities to carry out such

actions. Are there more serious attack, the greater humiliation for the Kurdish, the Kurdish people? In April 1970, the revolutionary Foyers Eastern Culture (Devrimci Doğu Kültür Ocakları) was informed by telegram, Cevdet Sunay of military operations in Silvan. The association then demanded that the case be reviewed and that those responsible are prosecuted. At the time, Süleyman Demirel was president of the Republic.

Every wonder why a guerrilla has emerged; how an armed movement has been put in place as quickly and with so much strength. But what they could do more in this climate? The Workers Party of Turkey (Türkiye İşçi Partisi), after the 1970s, was convicted and banned for writing about the Kurdish issue during its 4th Congress. This conviction was used as a threat to all new parties. The Foyers Revolutionary Eastern Culture had also been convicted, their leaders imprisoned. The intellectuals, writers, researchers were sentenced to a heavy administrative and criminal sanctions to the evocation of the Kurds or the Kurdish language. What they could do more to decide if the armed struggle when all peaceful and democratic processes were convicted? As to the reason for serious offenses and humiliation perpetrated against the Kurdish population, it was mentioned in my article. These are prohibited in respect of the Kurds. Why? In the middle 1960s, the Democratic Party of Kurdistan in Turkey had been created. It was an illegal party, but he led action. In autumn 1967, the first meetings were held in the East. In 1969, Istanbul and Ankara, the Foyers Revolutionary Eastern Culture (DDKO) were created. In Diyarbakir, Silvan, Batman, Ergani, homes Revolutionary Eastern Culture began to organize. Nationalistic sentiments have begun to bloom, sprout. The Kurdish intelligentsia developed and prohibitions should be ignored.

In response to the Kurdish democratic movement emerging that the military operations that the State terror increased. It should put an end to this greening at this flower. It should retain prohibited. People who suffer such insults, humiliation no such word can have, keep their nationalist claims, they felt then. Shortly after the appearance of DDKO to Kozluk on 12 March 1971, comes the coup. It is setting up a military regime, a state of siege.

Some people, wherever they are, would agree that it is inflicted such humiliation. Whether these humiliations take place in Africa, Russia, Siberia, America, Arabia, or to Turquistan Kurdistan, no would remain without response. Opposition and struggle are unavoidable in the event of an attack on human integrity.

The government calls this opposition, this fight as the field of

lawlessness, banditry, terrorism. "Nothing can justify terrorism, it must always be opposed," he said. This qualification is not legitimate. Because it should also mention the state terror and violence which she uses to keep prohibited.

In the years 1995-1996, Leyla Zana, then imprisoned in Ankara, gave me a reading. At the time, we were fifth in the cell when the members of the DEP had another cell. It was his autobiographical book. I was curious about the information it could provide about the military oppression and tyranny. I read quickly, easily and with great attention to his book. But I was surprised not to see any information on the operations of military forces. One day they went to the hearing, I was able to cross the members of the DEP and Leyla Zana. I have shared this lack of information and he was asked if she remembered the military operations in 70 years. "At that time, I was still small, I can not remember anything, but I've heard things about this" she had replied. His answer surprised me. Because I thought that such events naturally had an impact on individuals, even aged 8-9 years and they were not forgettable. But it should be noted that during 70 years, these events were not made known to all. Yet people like Mehdi Zana, Abdülkerim Ceyhan, Mahmut Okutucu, Muhterem Biçimli, Necmettin Büyükkaya, Yümnü Budak, Ferit Uzun, Niyazi Usta, Şemsi Usta, Abdurrahman Usta and the leaders and members of revolutionary Foyers Eastern Culture protesting, s 'opponent and trying to bring these events to inform the public, attract their attention.

Early 1990s, women, were taken brus, fetched in front of their children, their babies. The boys were tortured in front of their children, their wives. Grandparents, before their brus, their sons-in-law, their small children, were pushed to the ground and were beaten. All this terror state used for conservation prohibited.

On 19 November 2004 in Kiziltepe, Uğur Kaymaz the young, aged 12, was killed with his father. The police murdered Uğur Kaymaz, just out of school and still on a whole school, from 13 balls. And no police officers have been convicted.

On 18 October 2008 in Istanbul, Engin Ceber died tortured while under police surveillance in prison.

On 5 December 2008, Istanbul, Sabri CIRIT was assassinated by a group

of people in the street for speaking Kurdish. His body was taken to Bingol where he was to be buried.

On 27 November 2007, Izmir, Baran Tursun was murdered by police while he was in his car.

By way of comparison, when the 7 December 2008, a youth died of a police bullet during a demonstration in Athens, thousands of people took to the streets to protest, condemn. The event had a major impact throughout Greece. In Turkey, there is only for 2008, dozens of Kurds were murdered by the police. But these killings are perceived in Turkey as of events.

Today, the State complains mainly of "terrorism". And he was able to accept the existence of "terrorism" to Western countries. When Turkey spoke of "terrorism", Westerners also mention "terrorism". But we can say openly that the "terrorism" is exercised by the State. Language and culture were banned. The Kurds, in these circumstances, should they not defend their language and culture? The Kurds do not have to claim them? And you are regarded as "terrorist" when you wear these claims, you are fighting against the bans. However, the State knows the language and culture are important. We know from the position it adopted during the period 1985-1988 when it came to imposing a change of name to the Turkish population in Bulgaria. We know for seeing support, defend, the natural and cultural rights of the Turkish population living in Cyprus, Bulgaria, Kerkouk, Macedonia etc. To denounce seeing on the international stage, policies oppressionistes conducted against the Turkish population. As against, the situation changes when the natural rights of the Kurdish population. There's a double standard.

Whatever the degree of poverty, Kurdish families have at least one roof, a few sheep, two-three chickens, a small garden, a few trees. Whatever the degree of poverty, a Kurdish family owns some of these properties and can achieve the satisfaction of those needs through personal nature. It may receive a pasture, a water, can enjoy the benefits of hunting, fishing, warm with wood forest ... etc. It can ensure life without the need of anyone. Can we say the same for those who have been forced to leave their homes, their villages? Families who had to leave Hakkari, Van, Siirt, Mardin, Diyarbakır, Bitlis to the outskirts of the city of İstanbul, İzmir, Bursa, Ankara, for example, live in difficult conditions. There is also a high rate of population around cities such as Hakkari, Van, Diyarbakir, Mus, Bitlis, Mardin, Siirt, Sirnak. Poor families have been increasingly impoverished, under addictions of others. This poverty and

dependence is a state policy. The State, on the one hand, destroyed villages, force the affected population to immigration, increases poverty and, secondly, distributes a few bags of charcoal, butter, olives, teas and place the impoverished Kurdish families under his care. Impossible not to notice here putridité (NLDR: status of what is rotten) of ethics, morality. These families live in poverty increasing level. They had water, land to cultivate in their own homeland, their own homes. They could live independently of the help of others. But their homes have been banned. They replied that they can return if they agree to play the role of guardians of villages. However, these families, these people have left their village, their homeland, have left their homes and property for not just assume that role.

It is wrong to announce the poverty of the Kurds in referring to the feudal system, the existence of tribes. As poverty can not find its source in the infertility of the land, in the fact that there may be snow or the roads are closed 6 months to 12. Poverty has its roots in the state policy in the "security operations" as he likes to say. These operations have broken the backbone of families. Far to provide any security to Kurdish families, they have destroyed. But the tribes, tribal chiefs, feudal lords are now working in collaboration with the State. No wonder that the state is working with what remains of the feudal system and it is, after all, quite understandable that the State believes control, choking, prevent the growth of movements and feelings Kurdish nationalists through the heads of tribes, feudal lords. If there are still tribes, tribal chiefs, feudal lords of the Kurdish people because the state wanted. The State has raised revived these "institutions" that were endangered. Let us remember the winter of 1994. The village guards were invited to Ankara for meetings, meetings with the President, the Presidency Council, the Chief of General Staff. Bülent Ecevit, then President of the Republic, does not meet the MPs of the Party of Democracy (DEP-Demokrasi Partisi), members of the Democratic People's Party (DEHAP-Demokratik Halk Partisi), the mayors. They denied RV but did not hesitate to meet with village guards.

These operations have also damaged the balance of the Kurdish population. In a people "healthy", young people attending the death of their grandparents, their parents. Among the Kurds, the grandfathers, grandmothers, from 70-90 years, who bury their grandchildren just 20 years or rear children, 15 years ago, most of the dead time after torture sessions. These tragedies are common among the Kurdish people.

**Europe to comply with criteria Ankara**  
Turkey wants to be a member of the European Union. However,

there are the so-called Copenhagen criteria. Criteria that focus on freedom of opinion, of thought. Criteria that require respect for democratic principles. The European Union demands that Turkey respect for these criteria and that it respects and guarantees freedom of thought, opinion, it should have stable and democratic institutions that can ensure the rule of law ... etc.. This is mentioned in various reports. Only in the workforce, it is Europe that complies with the criteria of Ankara. The criteria for Ankara pose prohibited, legitimized by the existence of a "Turkish sensitivities." Prohibitions relating to freedom of thought become prohibited essential, indispensable to Turkey. That is why academics, specialists from Europe to speak of massacres, genocide-not mention the subject of Armenians, Chaldeans, Assyrians, Kurds, Alevis and report these topics banned. They are subject to these prohibitions. Pennsylvania (USA), in the studies relating to the peoples and cultures of the Middle East and Eurasia, we talk about the Iraq war and relations that the U.S. of America led with Turkey. Part of the students will visit Turkey. It is said that these students are aware of prohibitions and they can discuss issues that relate to Cyprus, Greece, the Kurds, and other topics that are directed against Islam. A question arises: how can these students do, in this context, information on Turkey?

### **Europe has a debt to the Kurds**

The Kurdish question arises because the Kurds are deprived of their natural rights. It results from the territorial division of Kurdistan into four parts and their distributions in 20 years, under the auspices of the League of Nations in four states (NLDR: for those who do not always know: Turkey, Iran, Iraq, Syria). It follows from the lack of self-determination of the Kurdish people. France and Britain, who were at the time of colonial states, have played a major role in the cutting area (NLDR: France had mandated Syria and Libya, Britain's Iraq and Palestine ). Both colonial countries, working with authoritarian regimes Persian, Arabic and Turkish, have performed the cutting of Kurdistan, the Kurds separated and distributed to various parties. They divided, separated, distributed the Kurds and Kurdistan, and their skeletons have disintegrated and burn their brains. France, Great Britain, first, and Europe as a whole have played a major role in this disintegration. While these countries are primarily responsible for the Kurdish tragédie to have surrounded the Kurds real pest Turkish, Arab, Persian, they said the Kurds now "terrorists" and are positioned on the side of the oppressor. It does not bother to differentiate between parties of left, right, Communist Party, liberal or conservative. When it comes to the Kurdish question, any position against the Kurds, and work with states which oppress and suppress the Kurds. Whether in power or in opposition. These states marked by imperialism divided, separated the Kurds and gave authoritarian regimes Persian, Turkish and Arab. They have not withdrawn from the region, they are

still there. When the Kurds are in conflict with the central government, they supported the authoritarian state in its policy of repression.

In one of my previous articles, "Responding to critics Besikci" I called on Kurds in Europe to develop their relations in the economic environment, academia, to enter into dialogue with associations des droits de l ' Men ... etc in the countries where they reside. The Kurds should not live in community, among them, in a sort of ghetto. They are in Europe, in Diyarbakir and Istanbul. It is important to develop a circle of friends in Europe. The Kurds could better challenge the unjust policies adopted by Europe, they could discuss, debate. The Kurds must be able to protest the policy and influence the position of Europe, which tends to turn a blind eye when it comes to the violation of natural rights of the Kurdish people, who tend to develop these relations and adopt a common policy with authoritarian states, responsible for the repression of the Kurdish people. Europe needs criticism here.

The division, separation and distribution of the Kurds and Kurdistan led to the isolation of the Kurdish people, not friends but many enemies. While on the international scene, the Kurds have some friend (s) staff ( ) s, physical, identified (e) s. Although they are becoming more numerous. But the Kurds have no state of their friend. There are a number of professionals, intellectuals, foreign researchers who conduct research, studies on the Kurds, the Kurds and Kurdistan. And they are and will become more numerous. In this context, the role of Kurds in Europe is and will be very important. They have a great role to play. The challenge will depend on what the Kurds of Europe will. They should therefore assume a new form of organization ...

**Dr Ismail Besikci**