

# Scientific Research Center of Kurdistan

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Paris 08-01-2009

## *On war and peace in the Middle East*

**Michael Ignatieff**<sup>1</sup> at the annual commemorative Young at the Royal Military College of Canada talked about the ethics of war. But is what Michael Ignatieff can talk about the ethics of war in the Middle East if so what is the theory of "just war, **jus ad bellum** concerns the right to go to war. What justifies the war on terrorism? If not, in the classical tradition of just war, we had to use two principles to assess whether it was legitimate to go to war. The first principle is the last resort: Was exhausted all peaceful means to solve a particular problem before resorting to military violence? But we can not forget that there is a second principle: It **jus contra bellum**: The prohibition of the use of force as means of settling disputes.

First, we know that the "**jus ad bellum**" defines when the use of force is permitted. Since 1945 it has become a "**jus contra bellum**", the use of force is prohibited in international relations, with certain exceptions, individual self-defense and collective military sanctions decided upon or approved by the Security Council of the United Nations, wars national liberation. The "**jus in bello**" defines what is lawful in armed conflict. International humanitarian law is the division over this issue.

Establish what the relationship between Palestine and Israel are at war from the perspective of international humanitarian law? How the two approaches **jus ad bellum** and **jus contra bellum** will answer the question posed in unequal circumstances of war and the Israeli aggression, against the firing of Hamas? What is the UN's role in stopping the war between Palestine and Israel? What is the initiative of France and the EU to end the Israeli aggression and that of Hamas? How can we explain that the Turkish Prime Minister Erdogan on the one hand condemn the Israeli aggression against Palestine, calling that Israel has committed crimes against humanity, but on the other hand, Turkish fighter aircraft and artillery Iran shelled positions of the armed resistance in southern Kurdistan which do not constitute crimes against humanity? The question is to know on what basis the aggression of the Turkish army did not commit crimes against humanity in the army with murdering Iranian Kurdish civilians as the Israeli aggression? How Turkey could explain that it has signed a treaty of military and strategic cooperation with Israel, Turkey refuses to accept Ms. **Tzipi Livni**, the Minister of Israel has said that "*Israel has acted, is acting and will act as according to its own considerations, the needs of its citizens security and its right to self*", warned the foreign minister, in a statement." and at the same time, Turkey is bombing with the Iranian state against the Kurds in South Kurdistan? In addition, the Turkish army regularly carries out air raids against bases of Kurdish fighters with the help of information provided by the United States, allies of Turkey in NATO . The conflict resulted in 44,000 deaths. On 24 December in Ankara, Prime Minister Nouri al-Maliki and his Turkish counterpart Erdogan had expressed

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their will to fight against Kurdish fighters entrenched in the mountains of southern Kurdistan. "We must not allow that terrorist organizations, especially the PKK (banned), weaken our relations," said Mr. Maliki.

That is why at first we will examine the international situation in the Middle East from the perspective of International Humanitarian Law and the nature of France's initiative, the UN and EU to end the war in a second time, we criticize the position of researchers from the Center for Research Moshe Dayan who have forgotten the anti-Semitism by Mustafa Kemal and analysis as well as researchers from the IRIS and developing prospects for the future of Middle East in the resolution of the Palestinian national question and the national question of Kurdistan.

## **Part I**

### **I.1-The analysis of the situation from the perspective of International Humanitarian**

#### **a) situation.**

At the press conference with President Sarkozy in the presence of Dr. Bernard Kouchner, Mr Mahmoud Abbas said that there 1500000 beings, suffer from hunger, without the means to live without homes has called for the immediate cessation of Israeli aggression. Palestinian President Mahmoud Abbas called Tuesday for "massacre" the Israeli operation against the Gaza Strip, asking the Security Council of the United Nations to take measures needed to save the Palestinians from Gaza to the machine of destruction of Israel. Humanity<sup>2</sup> has released photos of Carnage "Gaza martyrdom" over 800 dead and thousands injured since the beginning of the aggression and my comrade Henri Alleg<sup>3</sup> many voices calling for the ceasefire and sanctions against Israel, Henri Alleg said *"If the French Government and the international community accept the green light given by the United States to Israel's aggressive policy, they will be accomplices"* But the night passed by 14 of the 15 Security Council members - the United States United abstaining - Resolution 1860 "calls for a ceasefire, lasting and fully implemented, leading to full withdrawal of Israeli forces from Gaza" and not respected by Israel resolution also calls for an "unfettered access" to transport food, fuel and medicine to the Gaza Strip, whose 1.5 million inhabitants are largely dependent on foreign aid.

The resolution *"condemns all violence and hostility directed against civilians and acts of terrorism"*, without explicitly designate the rocket attacks by Hamas on southern Israel.

Aced with this situation I think that international humanitarian law is a part of public international law consists of *"rules of international treaty or customary, which are specially designed to address the humanitarian problems arising directly from armed conflict, international or non-international and which restrict, for humanitarian reasons, the right of parties to the conflict to use methods and means of warfare of their choice or protect people and property affected or potentially affected by the conflict"* the Diplomatic Conference which was held from 1974 to 1977 in Geneva and adopted the Additional Protocols to the Conventions The term "international humanitarian law,<sup>4</sup>" more explicitly "international humanitarian law applicable in armed conflict" is widely accepted especially since Geneva.

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<sup>2</sup> L'Humanité, Mercredi 7 janvier 2009

<sup>3</sup> Henri Alleg, Historien, l'Humanité, 7 janvier 2009,p.1

<sup>4</sup> En adoptant cette définition en 1981, le Comité international de la Croix- Rouge a voulu mettre l'accent sur les deux concepts fondamentaux du droit international humanitaire : d'une part, l'objectif primordial de protéger

There are other designations should know: Right of the law of war or armed conflict or Hague law used primarily in military circles and by lawyers who want to focus on the rights and duties of belligerents in the conduct of military operations. Geneva Law is used by authors in reference to the 1949 Geneva Conventions to protect military personnel hors de combat and persons not taking part in hostilities. Finally, Human rights in armed conflict is an expression used by the United Nations at the Teheran Conference on Human Rights in 1968 and at sessions of the UN General Assembly. All these expressions in fact refer to a common concept in different approaches. It is a paradox. On the one hand this definition of international humanitarian law is clear, she wants to say what it means. Yet it raises questions, and also raises paradoxes or contradictions.

Two questions arise: first is it not paradoxical to talk about the law of armed conflict, namely a legal system to regulate acts which are fundamentally opposed to the law? Secondly how is it possible that in the event of armed conflict to resolve a dispute by force and violence and not according to legal rules, the use of violence can be restricted by law? If not, what is the statement of Ban Ki-moon?

"After having condemned the firing of rockets from Hamas militants, the Secretary General, while recognizing Israel's right to self defense, dismissed the excessive use of force shows that the Israeli army, including through air raids in Gaza. Deeply shocked by the impact of violence and destruction on the civilian population, Ban Ki-moon has called for the declaration of a cease-fire, and the end of the "rhetoric" that way between the parties to allow the resumption of dialogue. Mr. Ban has found that the regional and international partners had not been at this stage sufficiently active, and they should redouble their efforts to encourage the resumption of dialogue between Israelis and Palestinians. He therefore indicated that he expected the foreign ministers of Arab countries when they meet an imminent, they act quickly to overcome the current stalemate, and other world leaders to lend their support to a peaceful resolution of the conflict. "Peace is not it possible that the Palestinian national question and Kurdistan has not been resolved? If Palestine has the right to self-determination to establish an independent state, then why not the nation of Kurdistan will not enjoy the same right?"

## I.2. The philosophical approach of the four paradoxes

It seems to us that there are two trends to see the reality: The first trend is fatalistic and moral. Without explanation of the universe, it is to say, **Homo homini lupus**, is a Latin phrase meaning "*man is a wolf to man*", it that man is his worst enemy. It was invented by Plautus<sup>5</sup> was then taken up by Hobbes. To the extent that man is a wolf to man, which you will agree, is not very nice for the wolf. It is a world that believes in predestination of mankind, the rule of absolute evil in the property which is the essence of man. Contrary to the thinking Plautus, Seneca<sup>6</sup> think **Homo, sacra res homini**, it, the human being is sacred to

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<sup>5</sup> Plautus was born in Umbria in Sarsina -254 BC. He is the son of a very modest family, he started as an actor in a drama in which he takes in the future management. He quickly fell into bankruptcy. It is now ruined and thereafter will be at the service of a miller-baker? During this time he began to write pieces he composed during his hours of rest. And it will sell the judiciary responsible for popular shows. With the documents he wrote during his hours, its financial situation improves and Plautus can now devote himself to his work. It is said that more than 130 coins circulated under his name at the end of the second century but we can not attribute with certainty that 21. The comedies of Plautus are the first set of large that we have of Latin literature. It combines Greek theater and theater Italian His plays, like "the pot" have had considerable influence on western authors like Molière. In other words, the pot inspired Molière's The Miser. Plautus was the most popular comic characters, it is considered the father of comic irony, and also as the creator of the comic opera. He died in Rome in -184 BC. J-C

<sup>6</sup> **Seneca**, was born in Cordoba, Spain, near the Christian era, is primarily intended for studies of rhetoric by his father who wanted to push him towards a career in public

man. Terentius<sup>7</sup> added another explanation. "**Homo sum; humani nil a me alienum puto**" I am a human being, I believe that nothing human alien to me "Are we facing the evil of war? If so, where is the means by which we can seek peace?"

From the perspective of the Aristotelian thought good and evil exist because the duality exists. This dual perception on things and is unique to human beings West. Good and evil can not exist in absolute terms. They are often based on the meaning we give to the events seen in the light of our own packaging. Marx believes that "*The main failing, so far, the materialism of all philosophers - including that of Feuerbach - is that the subject, the reality, the world there are significant seized in the form of object or intuition, but not as a human practice, as a practice, but not subjective. This explains why the active side was developed by idealism, as opposed to materialism - but only abstractly since idealism naturally does not the real, concrete, as such. Feuerbach wants tangible objects, really distinct objects of thought, but he does not consider human activity itself as an objective.*" The philosopher Immanuel Kant stressed the paradox when he said: "*How to prescribe laws to a state of independence that point no one knows?*". For Rousseau: "*A free people obeyed, but it does not, he heads but not the masters, it obeys the laws, but it obeys the laws and by the strength of laws that it does not follow the men*"<sup>8</sup>

Since the war replaces the law by force, many authors believe that there is inconsistency land between war and law. Thus Sir John Fisher, First Lord of the British Admiralty made the following comment in 1907 on the occasion of the convening of the Hague Conference on "Humanizing the war, it is as if we wanted to humanize the hell! "Many scholars, thinkers and military leaders, have long espoused the theory of everything or nothing. Clausewitz declared that war is a phenomenon in which the abusive use of force is unlimited. In court in Nuremberg, Hermann Goering said that in total war, the rules of international law is broken. If Hamas and Israel have not stopped the war they will break the rules of international law.

Finally, the war should not obscure the moral and cultural heritage of mankind, accumulated over centuries, composed of humanitarian values deeply rooted in the conscience of peoples.

Beyond the violence, there is always a body of rights and duties. As Jean Pictet wrote: "*The law of war is the product of both reason and feelings of humanity and must be respected by all people at all times. This law is published by the same process that the domestic law. First there was the custom. Then the law and ultimately the law says.*" In truth, the idea of "humanizing" the war is misleading. It would be more appropriate to refer to "limit the evils of war" and "*mitigate the effects of hostilities.*"<sup>9</sup>

3. Another paradox: the law of armed conflict. Can it still be justified in our time when we see it in no way diminished or eliminated the war? Some have even argued that while humanitarian action made war tolerable softening effect! Some commentators went even further humanitarian law contributed in some measure to feed the armed conflict! Such remarks - fortunately rare these days - come from a confusion about the real purpose of

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<sup>7</sup> Terentius, Heauton Timorumenos 77 (or 1/1:25)

<sup>8</sup> Karl Marx, *Thèses sur Feuerbach*

<sup>9</sup> Cité par Jean Pictet, in *Développement et principes du droit international humanitaire*, Institut Henri-Dunant, Genève, Editions A. Pedone, Paris, 1983, p. 96 (ci-après Pictet). 12 *Ibid.*, p.96.

humanitarian law. The law of armed conflict or **jus in bello** is not intended to eliminate war, but to mitigate its effects. By law against so-called peace or **jus contra bellum** aims to prevent war. In truth humanitarian law is characterized by a pragmatic approach in that it recognizes the realities of our time of violence, but without claiming to provide an explanation of its causes. And it is the United Nations to lead the struggle of the international community against the war.

In fact, the doctrine of "**justum bellum**": "**Temperamenta belli**" for those who conduct the just war. The war as a de facto situation and the "**jus durante bello**." Bans on the use of force and the separation between "**jus ad bellum** and **jus in bello**."

According to the logic: once the primary rule of "**jus ad bellum**" is violated, the rule of "**jus in bello**", provided for such situations of violations of the primary rule should apply. Secondly, the victims are not responsible for the fact that "their" state has violated the "jus ad bellum" and they need the same protection, whether the "good" or "bad" side, practical for war, the belligerents are never agree which of them has violated the "**jus ad bellum**", or humanitarian law should apply in the war, formally is expected to paravant. Preambular 5 of Protocol I and recognized as a customary rule by law.

Third, equality of the belligerents to international humanitarian law. International humanitarian law applies irrespective of the conflict and its reasons as "**jus ad bellum**." Arguments of "**jus ad bellum**" can not serve in the interpretation of international humanitarian law. The **jus ad bellum** "can not make the application of international humanitarian law impossible. International humanitarian law can not make the application of **jus ad bellum** "impossible.

4. In this regard, there is another paradox: after the Second World War, it was felt that the laws of war had become superfluous since the war had been prohibited in many international treaties, particularly outlawed by the Charter United Nations. It stipulates in effect to Article 2.4: "*The Members shall refrain in their international relations from the threat or use of force ... "Members, under Article 2.3" settle their differences 13 Ibid., 97 218 international by peaceful means, so that peace and security and justice are not endangered.*" Since the war had been declared illegal, was it reasonable to focus on the development of humanitarian law instead of focusing on the right to peace? This view was widespread in the International Law Commission United Nations in 1949, which decided to delay at this stage the problem of the law of war. It was felt then that if the Commission began its work by considering the humanitarian law, public opinion might interpret this as demonstrating a lack of confidence in the effectiveness of the means available to the United Nations to maintain peace.

There is no logical contradiction between the law which prohibits the armed conflict and the law of armed conflict. The relationship between these two sections of public international law are well established in their respective functions: both are designed to protect universally recognized values such as human life and fundamental human rights.

The apparent paradox that we have just mentioned are in fact due to the nature of the law of armed conflict, whose foundations, beyond the legal system, based on moral and philosophical considerations, and therefore subjective. This means that humanitarian law is not pure utopia, it is rooted in reality and form a complex network of rules involving specific obligations. And principles which govern the rules are not of pure law, they are above the law.

As the **Max Huber** said, "*From a strictly legal sense, a genuine right of mankind was created by which the human person, his integrity, dignity are defended in the name of a moral principle rising well beyond the limits of national law and policy*"<sup>10</sup>

### **I.3 On the activities The Security Council of the UN**

The Security Council of the UN meeting on 6 January 2008 in New York and the Arab countries have a vote in the Security Council a way to pressure Israel



to accept the initiative formally presented Tuesday by Egyptian President Hosni Mubarak. "As long as Israel will not announce its acceptance of the Egyptian initiative or a cease-fire, the Arab group has no other means to cause to submit the draft resolution to vote," said to press Egypt's ambassador to the United Nations, Maged Abdelaziz

The Israeli army early Thursday intensified its offensive against the southern Gaza Strip with the entry of dozens of tanks from Israeli territory in the area and air raids against the city of Rafah near the Egyptian border, Witnesses have reported. Israel also announced the dispatch of envoys to Cairo to discuss the plan to end the crisis in three points, announced Tuesday by Mr Mubarak at the end of a meeting with his French counterpart Nicolas Sarkozy, in Sharm el-Sheikh (Red Sea).

This plan includes "a cease-fire for a limited period, allowing the establishment of humanitarian corridors and allow time for Egypt to work for a cease-fire" global and definitive. " It also calls for an emergency meeting in Egypt with the Israelis and Palestinians, representatives of the European Union and "other parties" to achieve "the commitments and guarantees"

Concerning humanitarian aid requested by Mahmoud Abbas, UN agencies are in urgent need of funds for humanitarian operations in the Gaza Strip and asked 67 million dollars to cope with the worsening situation Following the Israeli intervention, it was learned today. There must be an immediate \$ 117 million to meet priority needs. On January 6, donors had pledged 40 million dollars, but only 16 million have actually been received, said the Office for the Coordination of Humanitarian Affairs of the United Nations (OCHA). Overall,

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<sup>10</sup> Max Huber, *Le droit des gens et l'humanité*, in *Revue internationale de la Croix-Rouge (RICR)*, août 1952, pp.646-669, ad 666.

the UN urges increased to 529 million dollars for the year 2009. The UN agency for aid to Palestinian refugees (UNRWA) has requested 34 million dollars for food, fuel, cash and shelter for new displaced by the Israeli offensive.

## **Part II: On the previous resolution of the UN**

The World Food Program (WFP), which helps ships to 265,000 Palestinians in the Gaza Strip, wants to expand its distribution to 50,000 people.

Regarding the UN resolution and the meeting in Moscow 16/12/2008 a resolution presented by the United States and Russia received 14 votes, the Libyan Arab Jamahiriya has failed

The Security Council said this morning in a paper presented jointly by the United States and Russia, his "support" the peace process Annapolis, launched a year ago, and his "commitment to 'irreversibility bilateral negotiations ", which should culminate in the creation of a Palestinian state.

Resolution 1850 (2008), the first adopted by the Security Council on the Middle East (including the Palestinian question) since May 2004, received 14 votes, the Libyan Arab Jamahiriya had abstained.

"Together, we must maintain our unity and redouble our efforts," said UN Secretary-General, Mr. Ban Ki-moon, in the debate that preceded the adoption of the text. "We know what must be the conclusion of the current process," he said, adding that "the occupation started in 1967 must end." "The Palestinians need to see the establishment of a State of Palestine alongside Israel to coexist with it in peace and security", while Israel and the Arab world have to live together in a comprehensive regional peace, "said Ban. U.S. Secretary of State Condoleezza Rice, has emphasized the irreversibility of the peace negotiations launched at Annapolis. "There is no possible replacement for the Annapolis process and the impasse is not an option," she said. "We must maintain the current momentum towards peace," said for his part, his Russian counterpart, Sergey Lavrov, stressing the necessary support from the international community and the "audacity" which must be both parties in the performance of "tasks" ahead.

The Annapolis Conference on 27 November 2007, officially marked the beginning of bilateral negotiations to conclude before the end of 2008 a peace treaty that would resolve all outstanding issues and arrive at the existence of two states Israel and Palestine, living side by side in peace and security. "The absence of the Annapolis process would have led to a situation much more serious than today," ruled the British Foreign Secretary, David Miliband, noting that the responsibility of a just and lasting n 'responsibility not only to Israelis and Palestinians but also to all the States of the region.

The Libyan Arab Jamahiriya regretted that the draft resolution does not further. "The minimum conditions for a just solution requires the condemnation of Israeli practices in the occupied Palestinian territories and that it cease", has held his representative.

Delegates from South Africa and Costa Rica have expressed their wish that the Quartet's Special Envoy, Mr. Tony Blair, make a presentation to Council members in early

2009. "It might encourage the Council to adopt a resolution greater detail next time", has said the representative of South Africa.

The Council today urged both parties to "respect the obligations they have undertaken in the road map based on the results" and to "refrain from any action likely to undermine or call into Because the outcome of negotiations. "

The Security Council "supports the principles agreed by the parties to the process of bilateral negotiations and efforts to achieve the objective of concluding a peace treaty that would resolve all outstanding issues."

The Council urged an intensification of diplomatic efforts to promote, in parallel with progress in the bilateral process, mutual recognition and peaceful coexistence of all States in the region to achieve a comprehensive, just and lasting Middle East ". It "calls on all States and international organizations to contribute to an atmosphere conducive to negotiations and to support the Palestinian government which is committed to the principles defined by the Quartet and the Arab Peace Initiative."

Finally, the Council welcomed the Quartet (U.S., Russia, EU, UN) "consider, in consultation with the parties, to organize an international meeting in Moscow in 2009. In addition to those already mentioned, the Prime Minister of Croatia, Mr. Ivo Sanader, who chaired the meeting, the representatives of France (on behalf of the European Union), Viet Nam, Burkina Faso, Indonesia, Panama, Belgium and Italy took the floor.

### **III.I. On the draft resolution S/2008/787**

The Security Council,

*Recalling* all its previous relevant resolutions, in particular resolutions 242, 338, 1397 and 1515, and the Madrid principles,

*Reiterating* its ambition of a region where two democratic states, Israel and Palestine, live side by side in peace within secure and recognized borders, Welcoming the statement made on 9 November 2008 by the Quartet and the Agreement joint Israeli-Palestinian announced at the Annapolis Conference in November 2007, including as regards the implementation of the road map based on results in order to reach a permanent solution to the Israeli-Palestinian conflict with two states,

*Noting* that lasting peace can only be based on a sustainable commitment to mutual recognition, the elimination of violence, incitement and terror, and the two-State solution, based on previous agreements and obligations,

*Noting* the importance of the Arab Peace Initiative of 2002 Quartet encouraging in that it is undertaking to support the parties in their efforts to achieve a comprehensive, just and lasting peace in the Middle East, Declares its support for the negotiations launched at Annapolis (Maryland) on 27 November 2007, and its commitment to the irreversibility of bilateral negotiations;

*Supports* the principles agreed by the parties to the process of bilateral negotiations and

efforts to achieve the objective of concluding a peace treaty that would resolve all outstanding issues, including all core issues without exception, which confirms the seriousness of the process of Annapolis;

*Calls* upon both parties to respect the obligations they have undertaken in the road map based on the results, as evidenced by their joint agreement, Annapolis, and to refrain from any action which would undermine or jeopardize the outcome of negotiations; Invites all States and international organizations to contribute to an atmosphere conducive to negotiations and to support the Palestinian government which is committed to the principles defined by the Quartet and the Arab initiative for peace and respects the commitments made by the Organization Liberation of Palestine, to help develop the Palestinian economy, to maximize the resources available to the Palestinian Authority and to contribute to the strengthening of Palestinian institutions in preparation for the accession to status; Urged an intensification of diplomatic efforts to promote, in parallel with progress in the bilateral process, mutual recognition and peaceful coexistence of all States in the region to achieve a comprehensive, just and lasting peace in the Middle East ; Welcomes the Quartet, in consultation with the parties, to organize an international meeting in Moscow in the coming months.

### **III.2. Debate on the UN**

Mr. BAN KI-MOON, United Nations Secretary-General, stressed that it was a very important meeting for the cause of peace in the Middle East and reiterated that Palestinians and Israelis negotiated continuously from the holding of the Annapolis Conference, 14 months ago. He stressed that the Palestinians had taken steps sincere to govern themselves the West Bank in enhancing the safety and economic life of the population under a partnership with the Israelis. The international community has also devoted additional efforts with the parties to ensure the implementation of the commitments of the road map on the ground. "We had hoped to conclude a peace agreement by that date and look to its implementation," he added. "We all regret that this did not happen and we all know that we are facing many obstacles. But a serious process is still ongoing," he added. "We know what must be the conclusion of the current process," said the Secretary-General, stating that "the occupation started in 1967 must end," he said. All the peoples of the region should be able to live in peace and security in full. "*The Palestinians need to see the establishment of a Palestinian state alongside Israel to coexist with it in peace and security,*" he added. Israel and the Arab world have to live together in a comprehensive regional peace, "said Ban. As we approach 2009, "we must work together to stabilize the situation on the ground in the West Bank and Gaza," he said. "Together, we must maintain our unity and redouble their efforts. "

As United Nations Secretary General, Mr. Ban has reiterated its firm commitment to the goal of a just, lasting and comprehensive peace in the region on the basis of relevant resolutions of the Security Council, and under the principles of land against peace, the commitments in the framework of the Madrid Conference and the Arab Peace Initiative. He concluded by expressing the hope that the Council acted today to help put the world on the path to peace in the Middle East.

Condoleezza Rice, Secretary of State of the United States, said the current situation in the Middle East was very different from that prevailing when the U.S. President, George Bush came into office in 2001. Ms. Rice noted that the cycle of violence had increased and that each time a ray of hope was noticed, it was accompanied by a decline with intolerance. The

victory of Hamas, the terrorist group that seeks the destruction of Israel and the Lebanon war ended that hope," she explained. Secretary of State said that President Bush had convened the meeting in Annapolis, the first of its kind on U.S. soil, in November 2007. Since then, both parties are committed to working for peace and bilateral discussions, she said. Secretary of State has placed particular emphasis on the need for Israel to end its occupation of territories. She also felt that the international community had the continuation of bilateral negotiations on fundamental issues.

Rice said the draft resolution before the Security Council described the aspects of bilateral negotiations and defined the role of the international community. The head of U.S. diplomacy focused on the irreversibility of the peace negotiations. There is no possible replacement for the Annapolis process and the impasse is not an option, she said. Rice said the Annapolis process had progressed under the leadership of the President of the Palestinian Authority, Mahmoud Abbas, the Israeli Prime Minister Ehud Olmert and the Israeli Foreign Minister, Ms. Tzipi Livni. This progress must continue, she said, noting in particular that a lasting peace resulting from the strengthening of efforts, the strengthening of Palestinian institutions and improving conditions on the ground. Insisting on compliance with the road map, it also believed that no party should take measures against its commitments. She highlighted in particular the obligation for the Palestinian Authority to strengthen the security forces. The draft resolution stresses that peace will be based on mutual recognition and the solution of two states living side by side in peace and security, she said. The threat of extremism and terrorism posed by Hamas is a threat to the plan, assured Ms. Rice. It further stated that the text noted that the solution to the conflict should be accompanied by broader efforts for peace. We can not go back, she said. From now on, we can only move forward, she added.

Mr. Sergey Lavrov (Russian Federation) stressed the need to keep the current momentum for peace. He stressed that the Quartet meeting held yesterday was important. Today we have the task of strengthening the appearance of this irreversible process, he said. The adoption of the draft resolution that is now before the Security Council is not a guarantee, as much depends on whether the two sides manage to create the conditions necessary for the success of the process. We must improve security, to stop terrorism and colonization, lift the blockade and ensure the full implementation of the Arab Peace Initiative, said the Russian delegation. Mr. Lavrov stressed that both sides had important tasks requiring particularly daring. It is obvious we can not progress without the support of the international community and the meeting today that the Security Council shows that this is the case, he said. The Russian Federation will assume his role, he said. The International Conference in Moscow in 2009 will be an important milestone," said Lavrov, adding that the draft resolution before the Council falls into this category.

Mr. David Miliband, Minister for Foreign Affairs of the United Kingdom, said that the Security Council had a consistent policy on the Middle East. It is important to maintaining the balance of previous resolutions, he said. The Minister noted that the pessimism and cynicism had increased, however, welcoming the willingness of the U.S. Secretary of State Condoleezza Rice, not to subscribe. The absence of the Annapolis process would have led to a situation much worse today, he said. The draft resolution before the Security Council is important, he said, noting that the responsibility for a just and lasting peace was not only to Israelis and Palestinians but also to all the States of the region. Bold decisions will be needed for both parties, he explained, stressing the need for Israel to honor the commitments of the road map and for Palestinians to meet on non-violence. Hamas must stop its attacks and its

attempts to undermine the peace process, in particular he said, emphasizing the need for Palestinians to have better security forces. Mr Miliband added that the dangers of inaction were clear and lead to extremism.

Mr. He Yafei, Deputy Minister for Foreign Affairs of the People's Republic of China, said that the international community had undertaken considerable efforts and regretted that progress continue to be insufficient. China believes that today's meeting will play a positive role. She also believes that the Security Council must play its role to achieve peace in the Middle East. Mr. He Yafei welcomed the draft resolution, presented jointly by the United States and the Russian Federation to the Security Council. "In the new circumstances, we hope that both sides will accelerate the negotiations, in accordance with United Nations resolutions and the principle of land against peace, in order to achieving the vision of two States living side by side in peace and security," said Vice-Minister. China expressed the wish that 2009 be a year of good harvests for the international community. Admittedly, the road to peace is tortuous and it is therefore necessary that both parties do not take initiatives harmful, "he warned. The Deputy Minister has called for the cessation of settlement and expressed concern about the impact of the blockade practiced by Israel. He expressed the hope of a more general way that the Middle East has the current process, calling on Israel, Syria and Lebanon to make progress towards resolving their dispute. He expressed the hope that the Quartet would strengthen its synergies with the Security Council, ensuring that China will remain ready to make its contribution to the building.

Jean-Maurice Ripert (France) stressed that today's meeting was "an event", since the members of the Security Council are preparing to adopt a resolution on the Israeli-Palestinian issue for first time since May 2004. "During these four and a half years of silence, France has consistently argued for a greater role of the Security Council regarding the Middle East." France hopes, he added that it "will pave the way for a stronger presence in this place." Mr. Ripert then cited a passage from the declaration that the EU has adopted a few days ago. This statement says that "the peace process in the Middle East will remain a top priority for the EU in 2009. The EU will also support talks between Israel and Syria and possibly Lebanon. At the national level, Mr. Ripert also wished to emphasize a few points. The process of Israeli-Palestinian commitment since the Annapolis Conference should, he stressed, be supported more vigorously as possible to achieve without delay a comprehensive peace agreement. " In addition, France "calls for an inter-Palestinian reconciliation, and supports the Egyptian mediation efforts. It will support any government that would respect the commitments of the Organization for the Liberation of Palestine (PLO), would support the peace negotiations with Israel and whose policies and actions reflect the Quartet principles. Mr. Ripert has also "welcomed the Arab Peace Initiative which provides, in our view, a strong and relevant to peace in the Middle East." "We must now translate into reality the hand that represents the Initiative by making operational. The representative of France stressed that it was possible to imagine in this regard the implementation by all parties of confidence-building measures that would trigger a positive dynamic. " The trust, he said, is "an essential element in the process." Accordingly, a "rapid and significant change on the ground is necessary."

Mr. Ripert praised "the great efforts of the Palestinian Authority on security, governance and the rule of law." "These developments call, in the view of his delegation, reciprocal gestures from Israel, starting with the land issue." "As the European Union has done on several occasions, France wishes to remind Israel that it is necessary and urgent to put an end to the continuation of colonization." He recalled that the main parties concerned

were not the only ones to have responsibilities. "It is also desirable that the entire international community is mobilized to support the Palestinian Authority, as called for in the draft resolution," he added. France calls for the "absolute necessity of respect for humanitarian law," said Ripert, who assured that his delegation would support the draft resolution.

Mr. HOANG CHI TRUNG (Viet Nam) recalled that the peace process in the Middle East had begun in Madrid 17 years ago on the basis of UN resolutions and the principle of land against peace ". Over the past two decades, yet the Palestinians have continued to suffer from the illegal occupation of Israel, he said. The peace process is now facing challenges and new opportunities, said the representative, prior to salute the commitment of Palestinian and Israeli sides to reach a peaceful settlement of the question of Palestine. At the regional level, significant developments emerged as the indirect talks between Syria and Israel, promising steps in the Israeli-Lebanese dialogue, normalization of relations between Syria and Lebanon, and growing stability in Lebanon since the signing of the Doha. It warned however that such positive developments would have no effect unless they are consolidated by the commitment and determination of Israel and Palestine to meet their concerns in the political, security, socio-economic and humanitarian. He therefore encouraged the parties to demonstrate the necessary political will and to exercise utmost restraint to keep the peace process on track.

Dumisani S. Kumalo (South Africa) said that his delegation was concerned that since the inception five years ago, the Quartet for the Middle East, the Middle East and Palestine in particular, did not improved. Instead, he pointed out, the illegal occupation of Palestine has intensified. He also regretted that a year after the meeting, Annapolis, the political negotiations had still not produced tangible results.

Mr. Kumalo also said that the draft resolution under consideration was unaware of some key issues, such as in particular the continuation of settlement activities in Palestinian territories. "My delegation nevertheless support the draft resolution because it urges the parties to honor their commitments," he said. As he Kumalo, the next challenge for the Council will ensure the implementation of the provisions. If the provisions of the draft resolution were ignored, the Council's credibility would be weakened, "he warned. The representative also stressed the contribution of the Arab Peace Initiative of 2002. Mr. Kumalo subsequently reiterated its call for the Quartet's Special Envoy, Mr. Tony Blair, make a presentation to Council members earlier this year. This might encourage the Council to adopt a resolution greater detail next time, he said.

### **II.3 The scientific activities of Jews facing kemalisme anti-Semitic in Turkey**

As regards the attitude and analysis of Jewish scholars in the collaboration between Turkey and Israel, include the efforts of these negative Turkish and Jews on low erroneous history. It is first Mustafa Kemal who decided to deport the Jews in 1920 in Aregntine and under his regime as the Minister of Finance Djavid Bey is hanged, and we note that researchers have defended the Jews Criminal Mustafa Kemal. Specialists of the Center for Research Moshe Dayan was conducted numerous initiatives. "The book of Asher Susser Published by The Moshe Dayan Center, 2008 These are the acts of a conference held in April 2007 as part of Suleyman Demirel Program Center for Contemporary Turkish Studies. Bringing together a group of Turkish and Israeli academics, the conference addressed



On 7 January 2009 in Turkey "Free Entry for dogs, the doors are closed to Jews and Armenians, it is forbidden for Jews and Armenians entrance through that door"

four major themes: nationalism, secularism, religion and the State, the media revolution, Turkey, Israel and the Middle East and, finally, Israel, Turkey and the West. Invariably, the presentations in the various fields have a wide range of common denominators between the two country. Turkey and Israel, the heirs of a long tradition of close relations between Jews and the Ottoman Empire, also share a history and complex relationship with Europe. Today, these two non-Arab powers in the Middle East share a network of common interests and differences, too. "We have to show the attitude of Turkish neo Nazis who demonstrate against the Jews and Armenians in the restaurants, the same anti-Semitic policy advocated by Mustafa Kemal and the Turkish state. What is the origin of anti-Semitism in Turkey? How researchers Jews glorify Kemalism? Here is the logic of the Mediterranean Union which was originally a project of Hitler and Mussolini. The question that has prepared the ground?

According to academic research conducted by the writer and sociologist Kurdish Sevê Evîn Çiçek the situation of Jews in Turkey since the UPC to the present day is as follows:

“Despite the presence of Jewish personalities in the CUP, the Jewish organization of Egypt, who attended the congress of the UPC who has conducted a policy against panturkiste Pan and nationalities including the Jews, led the Kemalists Emmanuelle Karasso judge; Djavaid Bey; Djahid Bey, Mehmed Ali Bey, president of the Ottoman Red Crescent, Faik Bey Mazliah, Advocate, D "Jacques Soham. That's why you need the anti-Semitic CRF Kemalist regime and until today. At the meeting of the Sub Committee on Minorities Ismet Pasha said that "the Jewish element was always fair and has nothing to fear from the central power" <sup>(11)</sup>. Indeed, Djavaid Bey, the commander Remzi Bey and some of the very well-known members of the Union and Progress said that "all the Ottomans<sup>12</sup> ... enjoy full equality in rights and

<sup>11</sup> .Etat Major de l'Armée Section d'Afrique, télégramme-Affaires Etrangères N°146 en date du 13-12-1922 p.1. Signé Bombard Barrere. In 7 N32 17

<sup>12</sup> .Mècheroutiette , Paris N° 52-mars 1914 p-16

duties were. (.) So how can we explain the death of Jewish leaders? The reason for this ambiguity lies in the definition of the term. there exists in Turkey, two categories of Jews trenches that have been used by unionists Méchroutiette according to "the Jews themselves, Jewish, and mamins or deunmés. These are the descendants of a Jewish dissident sect founded in the sixteenth century by a Sabétai Levi who claimed to be the Messiah awaited by the Jews. Convicted of fraud, he was sentenced to hang. To escape the torment, he gave all his uniment title and converts to Islam, resulting in converting all its supporters who embraced Islam for fear of more authority than conviction.

We are also pleased to recall that Congress held in Paris in December 1907 and which paved the revolution, the Jewish Committee of Egypt was represented by the head of its official organ The **Vara, Abraham Galante**. Nor does the former editor of Mechveret, he had to be congratulated for having worked with men who once obtained freedom, turned their backs on their employees in the work of emancipation and, moreover , will become the enemies of the Jews - the real, déchons, pure. Here, as a document, the letter that Mr. Abraham Galante sent on 17 June 1909, the Minister of Interior of Turkey:

"Excellency,

"Among the various political associations which, under the former regime, were in both Europe and Egypt, worked with the introduction of liberal regime in Turkey, the Jewish Committee of Egypt, which I am the founder and leader , was particularly distinguished by his patriotism and his zeal. Thus, in late December 1907, the Committee Israélite Egypt officially took part in the congress ts composed of representatives of various political parties Ottoman meeting in Paris to advise on ways to give Turkey a parliamentary system. "The 1st article of the political program of the Jewish Committee of Egypt was on absolute equality before the law of the Ottoman Jews, with their fellow citizens of other faiths. When the Constitution was proclaimed, we hoped to see the Israelites from Turkey and treated on an equal footing "They usually do not seek jobs out of personal interest, they are not devoid of initiative and of activity, they do want to progress as those who deserve it by their knowledge and skills. So dream a fair application to be made by asking to be treated on the same footing as non-Muslims to other faiths. "That all other Ottomans, but we noticed with regret that during a patriotic demonstration, they were treated as occupying a position lower than their non-Jewish compatriots. "Imitating their coreligionists in other cities of Turkey, the Israelites of Jerusalem took part in the celebrations which were held in this city, the day after the proclamation of the Constitution, and after the main streets of the Holy City, they wanted to cross the Kiama (alley of the Holy Sepulcher), but their passage was banned, claiming their Jewish faith. In vain, the Israelites of Jerusalem protested on behalf of freedom and equality against the defense that was made. In response, they were told that in case they cross the Kiama, they assume responsibility for what may happen. "

This incident was not the only one who rises against the Israelites under the new committee of Union and Progress. At Adrianople, following a quarrel occurred on 21 June 1910 between two cabaretiers one of whom was Jewish, the police, Djémal Bey, gave the incident the serious nature of an insurgency by making involving twenty -one Jews as having engineered a long revolution. "This highlights the bias and the mood of certain authorities towards the Jews, the facts revealed by the debates:" Among other evidence of defendants who have suffered the worst torture, here is that of Abram Mr. Rodrigue, a defendant: "When the aftermath of the incident, I was led to the police director, who, for any interrogation, threw

himself on me and beat me with a fierce brute. As I called for help, he pointed at me a revolver and me somma me throwing me in silence in the face the qualifiers for the most offensive to my fellow and me. I saw that we hated, we all Israelites, when he said: "You deserve the treatment that is subjected to your similar in Russia, and you get these treatments."  
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However, the defense sets, documents in hand, the police chief had himself provoked the incident with the aim of a bloody crackdown ... He claimed in his pleasure doirie "the testimony of General Yaver Pasha, this man of integrity that Ottoman respects. Well, this brave soldier with whom I met told me that he spoke with the police chief at the hotel of America and that he had advised caution. In response, the police chief said: "General," I invented the word revolution to get revenge against "Jews and mistreat the worst way, because they are ((become intractable (azgbine) (<sup>14</sup>)

In a meeting of the House, the Armenian MP Vartkès Effendi said: "Up here, only in Turkey, Jews were persecuted and now we want to lead this country in anti-Semitic movement. Similarly, both qu'autre Armenians were regarded as traitors to the motherland, it now wants to do the same for Jews. And he criticized those who violently raised this question by saying that ignoring the people will do what he once did against the Armenians. Rouhi bey (member of the U. C. P.). - We do not question the Ottoman Jews, but only foreign Jews. Vartkes - The people will not be able to say this tinctin and address all Jews ()

"Constantinople, June 7 - The chief rabbi has rece see a dispatch from Caiffa, saying that Muslims had looted Jewish villages in the vicinity of Tiberias, Nazareth, Caiffa. All these unfortunate crops were destroyed. These incidents, which are repeated, are the beginnings of the movement antijuif which begins to be felt within the Arab and Turkish. The text of the letter was alar ming and was heard clearly that the Russian pogroms were to be expected. The Muslim population of Syria is very excited against the Jews, accused, wrongly, in fact, want to monopolize the land and would cause the creation of a Jewish state in Turkey. In fact, Musulmanians are not able to sustain the economic struggle against the Jews. For the government, yielding to pressure, it maintains all-day passport red for Jews. "This is what it is:

"It is forbidden for any Jewish abroad to settle in Palestine. If he wants to go, he is given a passport of their red neck, which allows only a three-month stay. After this time, it does not renew its authorization, it is expelled by the authorities.

"Faced with the resurgence of movement antijuif, the Grand Rabbi a. made a protest visit to the Sublime Porte, making the Turkish government responsible for everything that could happen. Assistant Secretary of State in the Grand vizirat reassured the chief rabbi told him he would convey his orders to that effect. It seems that we finally did wake up in Constantinople, where massacres have taken place in Palestine. "Today, after five years of constitutional rule, the red passport is required for Jews, as under the old regime.

So what Jews earned change? they have won in the committee as some representatives Carasso, Mazliah and two or three others who work less in the interest of their nationality than

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<sup>13</sup> **L'Aurore, de Constantinople**, 23 juillet 1910, et le Progrès de Salonique, 19 juillet 1910

<sup>14</sup> **La Turquie**, 17 mai 1911

their own - or dirty - people. And it is the actions of these people that the widespread, and officials met during all les bons juifs Ottoman wrongdoing of a few. One can not say that the Union and Progress Committee is the friend of the Jews, since by the choice it has made some crazy people to represent them in his group, he led the animadversion of the Turks for a nation that had hitherto honored and valued. The enemies of the Jews, the real anti-Semitic, are therefore in Camp I of the committee and not in ours, where we expect another Jewish colleague, Sam Levy, who was a staunch Unionist in the early days of the revolution, but today, Today, alas ... Who do not return? The Union and Progress Committee has more supporters among the blind and deaf.

The question arises what the relationship established between the Jews during the UPC and the same framework Kemalists? What was the origin of the anti-Semitic of Kemalism in that, according to Mustapha Kemal Omer Kiazim is "from a Jewish family, also quite obscure, from Salonika (his father embraced Islam very young) it belongs to that class of "Dunmés"<sup>15</sup> () (Jewish converts to Islam) which, mostly from which mostly from Thessaloniki, as parent Pirre sticking their designs entrants pangermanique ambition. Thus they became blind servants of German imperialism, it wants on achieving the conquest of Anatolia and transform Turkey into German colony "<sup>(16)</sup> As Arhives (French)"<sup>17</sup> The Jews who have always kept her away from political wrangling, are estimated at about 150,000 throughout Turkey, and they live in cities and only trade deal. The Jewish population of Constantinople amounts to 55,000 souls.

In Turkey, Jews are all Judeo-Spanish. They are fluent in Spanish and Turkish. Most of them are French. German is spoken in the Jewish business community, but it is less widespread than our language.

So far, they have always refrained from taking part in political movements, which have also offered no interest for them. On the contrary, the success of the separatist movements that could make the situation difficult, because no Balkan country or abroad, they would have provided a broad hospitality and privileges of community as extensive as in the Ottoman regime. "

According to a secret report prepared by SRMARINE (SRR) dated 25-08-1920, Constantinople (<sup>18</sup>), "according to the Opinion, in Salonika, more than 800 Jewish families

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<sup>15</sup> *Extrait de «Heures saloniennes» par Marcelle Tinayre*, dans «L'ILLUSTRATION» n° 4215 du 15 décembre 1923, pp. 623-624). (Par Deunmé ou «Dbnme», on désignait dans l'Empire ottoman les Israélites convertis à l'islam. «La communauté juive chassée d'Aragon au seizième siècle et fixée à Salonique, n'a cessé de croître et de multiplier. Les Turcs se sont toujours montrés moins antisémites que les Hellènes. Ils laissaient les Juifs saloniens s'enrichir et ne leur faisaient pas concurrence, parce que les «affaires», c'est-à-dire le maniement de l'argent des autres, sont interdites ou gênées par la loi coranique qui défend de prêter sur gages et de recevoir des intérêts. Cependant, l'accord entre les maîtres de l'épée et les maîtres de l'or, entre le konak et le comptoir, fut troublé, au dixseptième siècle, quand un rabbin smyrniote, cabbaliste et charlatan, une sorte de Simon le Magicien, se fit passer pour le Messie qu'attendait encore Isral et qu'il attend éternellement. Sabbetaï Sévi fascina les foules israélites, tant que la Porte s'en émut. Un envoyé du sultan pria le prétendu Messie de choisir entre le lacet ou l'abjuration. Sabbetaï Sévi, n'étant pas bien assuré de sa divinité, choisit l'abjuration et se fit musulman, avec un grand courage. Ses sectateurs, par centaines, imitèrent son exemple ; mais ni le prophète ni ses disciples ne donnaient à Mahomet autre chose que des mots et des gestes. Ils avaient la langue musulmane et le coeur israélite. A l'abri du turban et du fez, sous un nom turc porté comme un masque, ils restèrent ce qu'ils étaient, et ce qu'ils sont encore. Leurs femmes se couvraient du tcharchaf, leurs enfants apprenaient le Coran, leurs jeunes hommes entraient dans les administrations ottomanes, - quelquefois, mais plus rarement, dans l'armée. Cependant, vers la douzième année, ces deunmehs ou «convertis» recevaient la révélation de leur nom secret, leur nom hébreu ; ils étaient initiés aux rites mystérieux institués par Sabbetaï Sévi ; ils connaissaient ce fameux Temple caché, dit-on, dans la vieille Salonique et que jamais ni chrétiens ni musulmans n'ont approché. Le culte double faisaient ainsi des âmes doubles ; et cette imposture séculaire, à la barbe des vrais musulmans, préparait des conspirateurs et des révolutionnaires. Les deunme/'js modernes, affiliés à la franc-maçonnerie, instruits dans les universités occidentales, professant, très souvent, un athéisme total, ont donné des têtes à la révolution jeune-turque. Talaat bey, Djavid bey, et beaucoup d'autres membres du Comité Union et Progrès étaient des deunmehs de Salonique.»

<sup>16</sup> Omer Kiazim, *L'aventure kémaliste, Angora Berlin*, Paris 1921-1922, p.25

<sup>17</sup> EMA in 7 N3220

<sup>18</sup> EMA, in 7 N 3254, S.R. Marine Turquie, N°2334-E-22, Archives de Vincennes

have recently left the city 's set in Paris. A current exodus of the Israelites is reflected in the Near East. The majority of Jews emigrating from Anatolia in South America. On the other hand, according to the "Sabah", of Constantinople, a committee under the chairmanship of Ha'iri Bey would be sent to the area of Bali-Kesser to prevent the emigration of the Muslim population "is to Jews say, converted to Islam. The question arises as to the origin of the forced deportation of Jews from Turkey and what was the essence of this policy?

The first response on the situation of Jews in Turkey "(<sup>19</sup>) is not convincing; We have not received any complaint. The Jewish element is very small in Anatolia, for example Angora, there are only 800 Jews, there was almost no one in Eski-Cheh, Konia or area. A Smyrna Israélite element is very numerous, as well Adrianople and Brousse. However, we have received in recent days no complaints, except of course a few cases under common law, and these complaints are mostly side Mamorice and Tchorlou.

So far we have worked closely with the Turkish element, and there is no reason why this does not continue. In fact, my ideal is to see the most complete harmony prevail among all elements of the country. The shadow of discord, so light it was, and whatever side it may come is always harmful, and efforts of those who seek happiness in the country .. "As against in another report (<sup>20</sup>) we find that the truth of the Jewish people in Turkey is asked differently.

"Turkey, well ahead of Romania, has addressed the Jewish question. Nationalist tendencies have led to attempts to impose the use of Turkish language to the exclusion of all others.

A member of the Grand National Assembly of Turkey, Mr. Sabri Toprah, former Minister of Agriculture, representing the riding of Sarrihan, recently filed two bills, one for foreign immigrants, including Jews, the other on the mandatory use of the Turkish language. Both projects will be seen below, were not retained.

In 1934, for reasons unknown, Jewish families were molested Adrianople. The press showed little diserte on these incidents, which quickly fell into oblivion, without ever could get to the bottom of things. Since the problem did not appear to be raised, but the proposal of Mr. Toprak Sabri handed the matter to the agenda and it is noticeable that the bill is the month of November 1937, in say much earlier in the policy of anti-Semitism practiced since in recent times by Romania.

In its explanatory memorandum, Mr. Toprak, citing the expulsion of Jews carried out in various countries, claims that the Jewish element is particularly encouraged in Turkey, where he says he is treated on equal footing with other citizens and enjoy all freedoms. Yet, he continues, "the Jews steeped in the idea of their superiority, compared to the dominant element, or do not speak Hebrew, the language of religion, or the Turkish language national "and yet" they are subject, because of this criminal conduct, no liability or any penalty. "The author of the project concluded that the Israelites were impossible to assimilate therefore proposed:

- 1) The total ban, for Jews foreigners to settle in Turkey;
- 2) The inability of the Jewish foreigners already residing in the country to be admitted to the Turkish nationality;

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<sup>19</sup> EMA, ibid.in 20 N 166

<sup>20</sup> EMA, ibid.in 7N 3255

3) The impossibility for the Jews who left the Turkish nationality, to resume then. In any bill that Mr. Sabri Toprak had already filed eight years ago, roughly in the same form, was rejected by the Foreign Affairs Committee, which had been seized of the matter, since 'it was more of an immigration problem.

The main reason for the rejection is based on the fact that the government already has the necessary powers to take all measures to immigration.

The Turkish press, which had already commented on the draft, and established that the total of Jews established in Turkey could be valued at one hundred and fifty miles has also expanded on the reasons for the rejection, which, he said, did no doubt.

Regarding the compulsory employment of the Turkish language, which can be seen, was also indirectly Jews used to speak our language, even more than other minority stringent measures were planned. The first article stipulated in effect a sentence of 24 hours of imprisonment or a fine of ten to one hundred Turkish liras for every Turkish citizen in a foreign language speaking with one of its citizens, outside his home, half of the fine being attributed to the official who surprised the offense. Offenders were, moreover, denied the exercise of certain professions, such as doctor, lawyer, industrial, etc, and excluded the possibility of being suppliers of the state. A period of three years was given to "refugees from Turkey at the end of the war" to abide by the provisions of the Act. A certain article, and quite dark, provided that those who deal with people convicted in order to deal with sanctions provided "either openly or by the back door, or lend their support" would be sentenced to imprisonment from 2 to 12 months and a fine of one hundred thousand books, receiving the informer, in this case, half of the fine levied. "We add another document on the anti-Semitic movement Kemalist dated 17 February 1938" Employees Jews Turkish government official, were dismissed. Jews would no longer be allowed to stay in Ankara "(<sup>21</sup>). We note that the Russian persecution is identical to the Turkish persecution the Jewish people has been.

"In an interview he gave to a member of the Communist press Jewish JOFFE said the government supports all Soviet forces and supports the national movement for freedom in Turkey, a movement that is directed against the cartel . However, the Soviet government did not lose sight of the social war Turkish Communist Movement in Turkey.)

The rich Jews in Turkey and around the world, working in the interests of England and help to enslave Turkey, but the Jewish proletariat has no relation with the rich speculators Jews in Turkey. All the Jewish bluff is a product of British imperialism in the East and hope that the Jewish proletariat in all countries of the world and particularly in countries of the cartel will soon rise against the Jewish bourgeoisie, which is a instrument in the hands of Lloyd George.<sup>22</sup>. () The practice has shown that the Soviets who hosted the criminals of the genocide of the peoples have hosted unionists, Enver, Talat, Djemal in Moscow and supported militarily and financierement the Kemalists qu'exécutants as genocide. According to another document "The Jews of the Middle East. (<sup>23</sup>) This is a trend to bolchévistes is the only environment in Egypt, where there are meetings where you make the glorification of Bolshevism, while

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<sup>21</sup> EMA, ibid.in 7N 3255,H/b/22/2/38

<sup>22</sup> , EMA, ibid.in 7N 3254 N° D.I.141, en date du 26-11-1920, Archives de Vincennes.

<sup>23</sup> Archives de l'Armée Marine, IBB 7, Note politique N°3, « Les question confessionnelles dans le Proche- Orient et leurs réarcusions politiques », Port Said, le 1-08-1921

recognizing that its methods are sometimes violent. This community deeply despise European civilization because it is based on Christian principles, "principles of slaves." Animosity against the French Consistoire Israelite that there are too French and not Jewish enough, and that is seen as opposed to Zionism. "

I note that other research has been done wrong by Asher Susser.<sup>24</sup> According to him, "The system by which the Middle East is divided into two states is not easy. It is largely artificial, colonial building which emulates the European state in order that the territories with defined borders, contain mostly homogeneous peoples, composed of people share a common language, like French in France, or the Germans in Germany. In practice, none of the Arab States in the Middle East fits this bill. In recent years, especially after the American invasion of Iraq, a feeling of uncertainty has entered the capital of the Middle East with regard to maintaining stability in the region to the state. The crushing of Iraq has sent shock waves throughout the Arab East. The relative weakness of the state of the Arab system, the spread of radical Islam, and the reaffirmation of identities as primordial state threaten to undermine the cohesion of some Arab states. How are they coping with these challenges? To what extent their efforts succeed? These are critical issues that this gathering is to consider. "

Secondly, **Dr. Ofra Bengio**<sup>25</sup> examined the nature of relations between Turkey and Israel from 1950. For him "Turkey and Israel are two of the most important countries in the Middle East, but also outside the region for political and cultural reasons. In his latest book, **Dr. Ofra Bengio**<sup>26</sup> examines the historical, geopolitical and strategic cultural roots of Turkey Turkish-Israeli relations from the 1950s until today. "**Eyal Zisser**"<sup>27</sup> This is the first major work on Bashar al-Asad. He explains his emergence to power of the Byzantine maneuvers Assad family policy. It assesses the sustainability of Hafis inheritance, including the influence of the former power broker, the effectiveness of Bashar is trying to move away from the shadow of his father, and the prospects for reform in Syria . It examines the main events of the presidency of Bashar, the so-called "Damascus Spring", the decision not to support America in the second war with Iraq in 2003 and the assassination of the former Lebanese Prime Minister Rafik Hariri, and puts them in historical context. Above all, the commander of Syria Bashar evaluation grip on power in the wake of Syria humiliating withdrawal from Lebanon in spring 2005 and the American aggression to impose democracy in the Middle East. Israeli universities are designed to focus on the Arab world (including North Africa), Turkey and Iran, with emphasis on modern history and contemporary affairs. Most members

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<sup>24</sup> --**ASHER SUSSER**, PhD (Tel Aviv University, 1986). Director for External Affairs and Senior Research Fellow at the Moshe Dayan Center for Middle Eastern and African Studies and former Director of the Center (1989-1995, 2001-2007). Professor Susser teaches in the Department of Middle Eastern and African History at Tel Aviv University and in 2006 he received the Faculty of Humanities outstanding teacher's award. Fields of specialization: history and politics of Jordan and the Palestinians; religion and state in the Middle East; and Arab-Israeli issues. Author of *The PLO after the War in Lebanon* (1985, in Hebrew), *On Both Banks of the Jordan: A Political Biography of Wasfi al-Tall* (1994), and *Jordan, Case Study of a Pivotal State* (2000). Co-editor of *At the Core of the Conflict: The Intifada* (1992, in Hebrew), and *The Hashemites in the Modern Arab World* (1995); editor of *Six-Days, Thirty Years: New Perspectives on the Six-Day War* (1999, in Hebrew).

<sup>24</sup> Asher Susser Culture et société moderne en Turquie: Conférence Instance

Sous la direction de Asher Susser Publié par ce centre des Recherches de Moshe Dayan Center, 2007

<sup>25</sup> DR Ofra Bengio Les relations israélo turques- et Modification des liens de l'extérieur du Moyen-Orient  
Publié par Palgrave Macmillan 236 pp.,

<sup>26</sup> DR--**OFRA BENGIO**, PhD (Tel Aviv University, 1994) Senior Research Fellow at the Moshe Dayan Center for Middle Eastern and African Studies. Professor, Department of Middle Eastern History at Tel Aviv University. Fields of specialization: contemporary Middle Eastern history, modern and contemporary politics of Iraq and the Arabic language. Author of *The Kurdish Revolt in Iraq* (1989, in Hebrew), *Saddam Speaks on the Gulf Crisis, A Collection of Documents* (1991); *Political Discourse and the Language of Power* (1996, Hebrew); *Saddam's Word* (1998); *The Love and Wine Poems of Abu Nuwas* (1999, in Hebrew); *The Turkish-Israeli Relationship: Changing Ties of Middle Eastern Outsiders* (2004); Editor (with Gabriel Ben-Dor) *Minorities and the State in the Arab World* (1999); Editor *Women in the Middle East: Between Tradition and Change* (1999, Hebrew).

<sup>27</sup> Eyal Zisser Publié par I. B. Tauris & Co. Ltd, 2007

were trained in history, with its stringent requirements for documentary research and Arabic, Turkish and Persian. However, the Center actively seeks to involve researchers from other relevant disciplines in all its work. Members are free to pursue any avenue of research of their choice in any disciplinary framework.

The research initiatives of the Center to focus on the areas of collective strength. A particular strength of the Center was to study Islam and politics. In an era where few saw the potential mobilization of Islam, the Center has undertaken research on Islamic movements and invited several of the first conferences on the political role of Islam and Shi'ism. The list of the Center's publications in this field is long.

The Center has identified six areas of research are crucial for understanding the complexity of the modern Middle East. The projects are implemented by the research teams, through workshops, symposia and conferences aimed at producing greater interaction among researchers of the Center and those of other departments and disciplines at the University of Tel Aviv and elsewhere in Israel and abroad.

First Israel, **Barry Rubin**<sup>28</sup> asked

"But why attack Israel Does Gaza", have already asked several journalists yet publications known for their high level? At first I was surprised, "but because Hamas has canceled the cease - fire and began massive fire rockets into Israel. "

"No, they told me as if I said something unpleasant. Is it not because of the elections, or to attempt to destroy the tunnels, or for any reason" ?

"Absolutely not, I say, it's like Pearl Harbor or September 11. If someone said he would wage war against you, and really, "

Thirdly, we note that the perspectives of research conducted by the Center for Research Moshe Dayan and other center then you start reprisals and you are fighting.<sup>29</sup>"For Mr. Barry Rubin is a pragmatic approach" Today, some people wonder why the Jews of Poland, while they understood that the Nazis were more remarkably, have not fled or why they have not taken up arms, when it was still possible? It is thanks to the testimony of the time and those who follow, that the Jews did not believe that Germans do so, failing as pragmatism.

After all, hundreds of thousands of Jews have unwittingly contributed to the German war effort. They made clothing, repaired roads, developed land. Why the Third Reich, would have destroyed such a force working, very efficient, very cheap, and posing little labor problems, it would have paralyzed him and could have helped him lose war? "How Mr. Barry points to explain how between the extermination of Jews by the Nazis and the extermination of the Palestinians by the Israeli aggression?

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<sup>28</sup> **Barry Rubin** est le directeur du Centre Global Research in International Affairs (GLORIA) de l'université interdisciplinaire d'Israël. Il est rédacteur en chef de la Middle East Review of International Affairs et l'auteur de " The Israel-Arab Reader" (seventh edition), with Walter Laqueur (Viking-Penguin) ; "the paperback edition of The Truth About Syria" (Palgrave-Macmillan) ; "A Chronological History of Terrorism", with Judy Colp Rubin, (Sharpe) ; and "The Long War for Freedom : The Arab Struggle for Democracy in the Middle East" (Wiley).

<sup>29</sup> Barry Rubin ,Journal d'IRIS 7 janvier 2009

For Mr. Barry, "This is the Middle East in 2008 and not 1958, 1968, 1978, 1988 or 1998. The Palestinian issue has little effect on any other issue. The real conflict is Iran and Syria against Egypt and Saudi Arabia. Islamists seek to conquer the Arab nationalists. The radical groups do not care of the homeland, they are motivated by jihad and genocide. But the military practices of the State Israel, the denial of the genocide of Armenians, Greeks, Kurds, Assyrians and Chaldeans by the Republic of Turkey which are used to?

Depending on the approach of Dr. Ely Karmon<sup>30</sup> that "It is also important to target the tools of propaganda Hamas media - television, radio, newspapers and publishing houses - that play a culture of hatred against Israelis and against Jews. In the same time, it is imperative to improve the dialogue with the Palestinian population in the Israeli media, including direct calls to Israeli leaders.

This military strategy must be accompanied by a more liberal policy to the civilian population by the supply of gas, electricity, medicines, food and goods that are not used to develop the military infrastructure of Hamas.

Beyond humanitarian considerations and the need to avoid international criticism, past experience shows that the pressure on the civilian population is often against-productive "Operation Grapes of Wrath" in southern Lebanon ended with the deaths of dozens of civilians in Qana Kafar; the bombing in the Dahiya neighborhood of Beirut during the second Lebanon war in 2006 has strengthened Hezbollah in its popularity, and the strategy of intermittent closure Gaza Strip during the last year has failed.

There is no doubt that the Israeli strategy would produce a first step in an escalation of bombings and attempted major terrorist attacks in Israel.

But if the cease-fire continues, it will be in favor of Hamas and a not so distant future, when the organization feels strong enough, it will continue its missile launch, killing many Israeli citizens, and it will target at the same time strategic facilities to prevent Israel to prepare for a massive response, causing human and material losses. Israeli leaders have to take a national responsibility in deciding a strategy that serves the long-term interests of the nation."<sup>31</sup>

**Pascal Boniface**, director of the IRIS think the military operations launched by Israel air against Hamas in the Gaza Strip have already done - before a possible ground operation - several hundred dead and more impressively wounded Palestinian side. The balance sheet, already the heaviest in a day since 1967, will only worsen. It is already time to take stock. Qu'espère Israel? Officially the end of the firing of rockets into its territory from Gaza. This objective could certainly be achieved by lifting the blockade on Gaza, which Hamas was a condition for the continuation of the cease-fire. Tel Aviv did not want to do this gesture would have been interpreted and would have been a victory for Hamas. Because, and this is now more hidden, Israel wants to defeat or the dismantling of the Hamas movement that it had helped about twenty years ago to counter the influence of the secular PLO.

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<sup>30</sup>Dr. Ely Karmon est Directeur de recherche à l'Institut international pour la lutte contre le terrorisme, Centre interdisciplinaire, (Herzlyia, Israël) in IRIS, 7 Janvier 2009

<sup>31</sup> Dr. Ely Karmon est Directeur de recherche à l'Institut international pour la lutte contre le terrorisme, Centre interdisciplinaire, (Herzlyia, Israël) ibid. in IRIS, 7 janvier 2009

A third objective is asserted by some observers, including Israelis. Israel wants to restore its deterrent capability being undermined by the semi-failure of the Lebanon war. These objectives are available? Is there not a risk for Israel to appear - as happened in 2006 - as if it has not defeated completely won? And a victory is possible? Israel in 2008 did he not give the impression of wanting to crush a nut with a hammer and used excessive force, albeit for a cause initially understandable? And finally, does he not build those he claims to weaken? It is certain that sending rockets into Israel by Hamas is militarily and politically pathetic. They damage and casualties, but are by no means likely to bend Israel. The goal of Hamas can not be to reverse a show of force against the Palestinians. These rocket attacks only serve to radicalize the Israeli view, weaken the peace camp. Is it the goal of Hamas? If so, the Israeli offensive may be likened to fall headlong into the trap of the enemy.

To avoid this trap, it should be that Hamas will be defeated. This can occur through a request for cease-fire from Hamas. It was unclear how the Islamist movement without obtaining anything in return, except to lose all credibility. Would be to admit publicly that its strategy is suicidal.

Israel can expect to destroy Hamas as a movement. But that hope is just taking its own propaganda for reality. Israel presents Hamas as a terrorist movement. The United States and Europe have acceded to this vision. But Hamas is not Al Qaeda. Its popular roots run deep, and it is an armed movement and a mass organization. Like Hezbollah that the 2006 war has not weakened, quite the contrary.<sup>32</sup>

What future for the peoples of the Middle and Near East? Is this the United Nations has played its role? What do the two statements by Mr Ban Ki-moon? First the following statement was provided today by the Spokesperson of the UN Secretary General, Mr. Ban Ki-moon:<sup>33</sup>

The Secretary General strongly condemns the firing of rockets against Israel, launched today in South Lebanon. The IDF responded with several artillery fire towards the area where the rockets were fired. The United Nations Interim Force in Lebanon (UNIFIL) is investigating the circumstances of the incident, in close cooperation with the Lebanese Armed Forces. The Secretary General is relieved that the incident today has not led to an escalation, and it urges both sides to exercise utmost restraint. He takes this opportunity to remind the parties of their obligations to comply fully with resolution 1701 of the Security Council and the agreement on cessation of hostilities.

The Secretary General condemns the shelling of the Israeli Defense Forces (IDF) on a convoy of United Nations humanitarian assistance to Gaza, which resulted in two deaths among the staff of the United Nations Relief and Works Agency for Refugees Palestine in the Near East (UNRWA), during two separate incidents, and one wounded among the contract staff. Since the conflict began 13 days ago, four employees recruited locally by UNRWA have been killed. The United Nations is in close contact with the Israeli authorities regarding the investigation into these incidents and the need to take urgent measures to avoid them in the future.

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<sup>32</sup> Pascal Boniface, Directeur de l'IRIS, 7 janvier 2009

<sup>33</sup> **BAN KI-MOON CONDAMNE LES TIRS ISRAËLIENS QUI ONT CAUSÉ LA MORT DE PLUSIEURS EMPLOYÉS CONTRACTUELS DE L'UNRWA À GAZA** Département de l'information • Service des informations et des accréditations • New York

The Secretary-General once again calls for a cease-fire in order to ensure unimpeded humanitarian access and allow humanitarian workers to work safely to bring relief to those in need. UNRWA, which can not guarantee the safety of its staff was forced to suspend distribution of food aid. It is unacceptable that the United Nations can not help in this humanitarian crisis is worsening.<sup>34</sup>

## CONCLUSION

I think the U.N. Organization is a particular system of international relations. It has almost every country in the world among its members and has a quasi-universal character. To assess the importance permanent and the role and place of the ONU in world politics. Not since its establishment after the victory of the forces of democracy and progress on those of fascism and militarism. The United Nations was an outcome of this struggle to free the peoples of colonial and fascist.

Since the adoption of the Declaration of the ONU. The granting of independence to Colonial Countries and Peoples demonstrate the evidence whenever people have withstood the pressures of neo-colonialism, they triumph and were released. . But militarism and neo-colonialism is a block in the sphere of the national liberation movement and the nature of imperialism has not changed. Militarism and neo-colonialism have much in common. The right of peoples and nations to self-determination (self determination) has become the universally recognized principle of international law. It means not only the right of every people to elect the form of state management that it considers best suited to its development, but also the obligation States and other nations to give the people in question assistance in carrying out its self-determination' right.( self determination) The question arises what is the responsibility of States to the Security Council of the United Nations vis-à-vis the situation in Kurdistan and Western Armenia and Palestine in accordance with the UN Charter and the Declaration on the progress and development and the two Additional Protocols to the Geneva Conventions of 12 August 1949 adopted in 1977 represent an undeniable progress of humanitarian law?

As we know Protocol I, relating to the protection of victims of international armed conflicts> recognized as such "armed conflicts in which peoples are fighting against colonial domination and foreign occupation and against racist regimes in carrying the right of peoples to self-determination, enshrined in the Charter of the United Nations. "

Protocol 11 on the east. Non-international armed conflicts and apply to conflicts occurring in the territory of a High Contracting Party between its armed forces and dissident armed forces or other organized armed groups which, under a command. Responsible exercise on part of its territory. "

Secondly, the first chapter of the UN Charter that "the purposes of the United Nations is to develop relations among nations based on friendly relations on the principle of the equality of peoples and their right to self-determination. "In other words" The right to self-determination for all peoples and the universal respect and observance of human rights and fundamental freedoms for all without distinction of race, sex, language or religion.

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<sup>34</sup> **BAN KI-MOON CONDAMNE LES TIRS ISRAËLIENS QUI ONT CAUSÉ LA MORT DE PLUSIEURS EMPLOYÉS CONTRACTUELS DE L'UNRWA À GAZA** Département de l'information • Service des informations et des accréditations • New York

" This encourages the United Nations "in To create conditions of stability and well-being which are necessary for the nations of peaceful and friendly relations based on respect for the principle of l'egalite the rights of peoples and they have self-détermination\_ "It must be emphasized l'autodetermination right of the Kurdish nation on the right to self-determination of Western Armenia as we call for the Palestinian people.

Third, the basic document that contains the universally accepted definition of development is the Declaration on the progress. The social development, adopted by l'Assemblée General l'ONU in 1969.Elle proclaims: "The development and social progress are based on respect for the dignity and worth of the human person and must promote the rights of l'homme and social justice which requires:

- a) The immediate and final elimination of all forms of inequality, exploitation of peoples and individuals, colonialism, racism including Nazism and l'apartheid and other political and. Ideology contrary to the purposes and principles of the United Nations;
- b) The recognition and effective implementation of civil and political rights as well as economic, social and cultural rights without any discrimination of Armenia and Kurdistan Western North

If the basic encounters obstacles in the path of development in the world, are l'inegalité, l'exploitation, war, colonialism and racism, then how l'abolition these obstacles is possible for IE Kurdistan which is a country 45 million people whose language and culture are prohibited including Palestine? How this is possible when it is fragmented, colonized by four colonialist militarily occupied economically exploited without even a colonial status to be recognized by l'ONU? That is how it will be possible without the creation of conditions to defend the right of the nation l'autodetermination Kurdish including the founding of its own independent state unified including the independent State of Palestine in an environment of friendship with Jewish people and the State of Israel? It is our credo that demands that all States and international organizations to contribute to an atmosphere conducive to negotiations and to support the Palestinian government which is committed to the principles defined by the Quartet and the Arab Initiative for Peace and respect the commitments made by the Organization for the Liberation of Palestine, to help develop the Palestinian economy, to maximize the resources available to the Palestinian Authority and to contribute to the strengthening of Palestinian institutions with the prospect of accession to statehood including Kurdistan and Armenia West.

Dr Ali KILIC Paris on 8 January 2009

