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UNESCO and The International Day of Mother Language

Day International Mother Language Day was proclaimed by UNESCO on 21 February 2000, and is celebrated on the same date each year in the Member States and UNESCO to promote linguistic and cultural diversity and multilingualism.

This day dedicated recognition of Language Movement in Bangladesh through commemorated the Day of the Language Movement since 1952, when the police and the army of the state of Pakistan, the then Bangladesh, opened fire on the crowd of speakers of Bengal demonstrating for their language rights in Dhaka.

In 1999, the General Conference of UNESCO adopted Resolution 37 recommending measures to promote multilingualism, including through promoting universal access to cyberspace and multiculturalism on global information networks.

In 2000, Day International Mother Language Day was celebrated for the first time. In a message read during the ceremony of the first event, the United Nations Secretary General Kofi Annan has supported the International Day of the mother tongue, he said, is the awareness of all the peoples of the value of languages. Reaffirming the importance of preserving diversity of languages, the Secretary General called for increased efforts to safeguard languages as a shared heritage of mankind. The celebration of the International Day of Mother Tongue in 2000, 2001, 2002 and 2003 were an opportunity for discourse and exchange of ideas led by academics, linguists, government officials, cultural associations, and Other representatives of member states on the themes of culture, education and languages. Throughout the world, many local cultural activities were held such as reading poetry in schools, exhibitions and plays. Radio programs and television programs produced by local and national media have emerged. But during all these periods the Kurdish language are forbidden by the colonial state in Turkey, Iran and Syria.

It is believed that the celebration of International Day of the language is at the forefront of the Organization's efforts to promote linguistic diversity and multilingual education. But in the same day, we observe the ban on the language of many oppressed peoples, colonized. Although the Director General of UNESCO, Mr Koïchiro Matsuura, spoke on the occasion of the International

Mother Language Day on 21 February 2002: "Today more than ever, looking for understanding and recognition of other peoples of other cultures and respecting their languages and ways of thinking expressed through them. "The speech by Mr Koïchiro Matsuura, is a truth for the dominant nations, it is no other thing a lie to the oppressed nations and the countries colonized.

Day International Mother Language, Day is celebrated today on 21 February 2009. It marks the start of the International Year of Languages, proclaimed by the United Nations General Assembly and the coordination of which has been entrusted to UNESCO as the other languages of the United Nations has not adhered to, n has never applied .. This applies to the 1960 Declaration on the Granting of Independence to Colonial.

The question arises why and how what are the prospects for the International Day of the mother tongue will be differentiated from native languages of the dominant nations? Is it the colonial peoples that do not have states, including their mother tongues are prohibited have any rights to benefit from this international day? In the case of the Basques and the Kurds if so, how do people without states which do not have structures within UNESCO will benefit? In other words, how the people concerned can act? Insofar as the colonial state (Turkey, Iran, Syria) prohibit remove all the rights of Kurds in the presence of the United Nations human rights of oppressed peoples including the right to self-determination of the Kurdish nation and Basque, on wondered what comedy is going to play even UNESCO? If not, how UNESCO can live the alienation of its own organization to know during the International Day of Philosophy Turkey was represented by members¹ of secret services and military. Then there are philosophers in Turkey. The question that arises is to know the face of the prohibition of the language of the peoples of Kurdistan the UN and UNESCO, they practice the same hypocrisy? This is the fundamental question of philosophy of language raised by the circumstances of the linguistic imperialism and the politics of standardization imposed by UNESCO.

Position of the problem

If UNESCO is sincere, does not state policy colonialists who shared Kurdistan them, then we believe that Mr. Director of UNESCO must respond positively to our request for publications in the Kurdish language, particularly in Kirmançki of Dersim, in Gouran, kurmadjî, sorani, hewramanî including all oppressed peoples who are in the same case. In other words, if the Director of

¹ Murat Baser , capitaine de la gendarmerie, Selçuk Turan, commissaire de la police

UNESCO refuses aid to linguistic activities of oppressed peoples, then the refusal of UNESCO, means the denial policy through the UN which compels us to examine and condemn the policy of linguistic imperialism within the UNESCO including its policy of standardization which is a linguistic genocide of our century.

We believe that in all areas of colonialist and imperialist forces will remove all of the cultures of indigenous peoples, including the living heritage of humanity. This is the absolute negation of the game is the basis of nihilistic action of UNESCO and the UN. Which contradicts the statement of November 2007 The question arises why the UNESCO and the UN forget the policy of state terrorism, who wants to join politics in the USA where the languages of peoples are disappearing including colonialist states which share the allied Kurdistan and the USA prohibit our mother tongues as under the French mandate in Syria? In this sense the relationship established between the language policy in particular UNESCO with the policy of linguistic imperialism in general? When antagonistic contradictions may dissolve comedies "common heritage of humanity" by UNESCO? What do linguists and political parties in Kurdistan? Research Center and Academy of Languages? What are the scientific activities of departments of languages and literatures at the universities of South Kurdistan? What is the policy of linguistic imperialism TV6 the AKP and Turkey? How how the researchers and scientists can achieve the Kurdish language and politics in Kurdistan? What are the valets of French imperialism, the USA, the UK and Germany in Paris, Washington, London to Bonn? What was the challenge of the Conferences on the Kurdish language organized by the Kurdish Institute of Paris from 1994 to 2009? What are the initiatives taken by the Ministry of Education of Kurdistan or the Kurdish Language Academy? What is the policy of the Government of South Kurdistan face of linguistic imperialism and standardization?

That is why at first we analyze the declaration of UNESCO and the internal contradictions that are the negation of the historical truth of our time and in a second time, examine the thesis of UNESCO we want to highlight despite the positive aspect of the statement and how its purpose will coincide with the policy of linguistic imperialism and the politics of standardization that is not something other than the linguistic genocide. In a third time developing our criticism against the policy of linguistic imperialism and against the erroneous theories of some researchers Kurds and foreigners and we will present projects of scientific and linguistic research in the Academy of Sciences of Kurdistan teams research of the specialty division of scientific work.

Part One: UNESCO

"Far from being a space reserved for the analysis of specialists, languages lie at the heart of any social, economic and cultural," said Koïchiro Matsuura, Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO), in a message to the psychological warfare written on the occasion of International Day of Mother Language. The agency estimates that more than 50% of the approximately 6700 languages spoken in the world are endangered futures and that on average, a language ceases to be spoken every two days. "Experts consider that 96% of languages are spoken by only 4% of the population," says the press release. One of these languages are endangered in the case of our language, of Dersim in kîrmançki Gouran, kurmadjî, sorani, hewramanî. We do not want the loss of our language. And we must do all necessary steps to preserve our mother language.

I think that languages are without doubt the greatest creation of human genius and each language reflects a unique way to the linguistic faculty of mankind. Languages are not just tools extremely conducive to communication, they also reflect a perception of the world: they are vehicles of value systems and cultural expressions, and are a key determinant of the identity of groups and individuals, peoples and nations. In other words, languages are an essential part of the living heritage of humanity. The question that arises is whether there is an equal opportunity language if not how can we explain the disappearance of 3500 languages in danger?

According to the statement of UNESCO;

- Over 50% of the world's 6700 languages are endangered
- 96% of the world's 6,000 languages are spoken by 4% of world population
- 90% of the world's languages are not represented on the Internet
- 1 language disappears on average every two weeks
- 80% of African languages have no written transcript

UNESCO focuses its activities for the safeguarding of endangered languages in three priority areas:

(i) Awareness of the problem of the disappearance of languages and the need to preserve linguistic diversity

(ii) strengthening local capacity and promoting appropriate language policies

In recent years, UNESCO has implemented a series of projects for capacity building in the safeguarding of endangered languages at the local, national and sub-regional around the world.

(iii) mobilization of international cooperation

In theory we see that the UNESCO Universal Declaration on Cultural Diversity was adopted unanimously in a very particular context. It was following the events of 11 September 2001, and the General Conference of UNESCO, which then met for its 31st session, was the first ministerial-level meeting to be held

after those terrible events. It was an opportunity for States to reaffirm their conviction that intercultural dialogue is the best guarantee for peace and to reject the thesis of inevitable conflict of cultures and civilizations. "We believe that the genocide in Halabja chemical weapons supplied by USA, France, England, Switzerland, Turkey, Russia, Sweden, Norway etc. Saddam, represents the chemical crimes of genocide of our time more important than "the events of 11 September 2001 and UNESCO and the UN did not act the same way as the terrorist acts were directed by Mr. Bin Ladin, commissioner of the Pentagon and the CIA. That is the heart of the linguistic imperialism, is the linguistic genocide.

According to the UNESCO declaration "An instrument of this magnitude is a first for the international community. It raises cultural diversity to the rank of "common heritage of mankind", "as necessary for humankind as biodiversity is for nature", and his defense of an ethical imperative, inseparable from respect for the dignity of the human person. The Declaration aims both to preserve as a living treasure, and therefore renewable, a cultural diversity that should not be viewed as assets frozen, but as a guarantor of the survival of humanity, it also aims to avoid segregation and fundamentalism which, in the name of cultural differences, would sanctify those differences, and going against the message of the Universal Declaration of Human Rights. The Universal Declaration emphasizes that each individual must acknowledge not only the otherness in all its forms, but also the multiplicity of identity, within societies themselves plural. This is the only way to preserve cultural diversity as process and self-expression, creation and innovation. The debate between those countries that wish to defend cultural goods and services "which, because they convey identities, values and meaning, should not be treated as ordinary merchandise or consumer goods like any other", and those who hoped to promote the cultural rights has been exceeded, these two approaches are combined in the Declaration which highlighted the causal link uniting two complementary approaches. One can not exist without the other. This Declaration, together with the main lines of an Action Plan, can be a great development tool, capable of humanizing globalization. It does not of course requirements, but general guidelines that should result in innovative policies by Member States in their specific contexts, in partnership with the private sector and civil society. This Declaration, which opposes the closure fundamentalist perspective of a more open, more creative and more democratic, has become one of the founding of a new ethic being promoted by UNESCO at the dawn of the twenty-first century. "I wish it could be one day the same force as the Universal Declaration of Human Rights. "²

² Discours du Directeur Général de l'UNESCO Koïchiro Matsuura,

In theory, Committed to the full realization of human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and other universally recognized legal instruments, such as the two International Covenants of 1966 on the one for Civil and Political Rights and the other to economic, social and cultural rights, in practice this statement does nothing to the oppressed peoples whose languages were also prohibited by the policy of linguistic imperialism UNESCO. Despite this empty floor in the Preamble to the Constitution of UNESCO affirms "(...) that human dignity requires the dissemination of culture and education of all for justice, the Freedom and peace are there for all nations, sacred duties to fulfill in a spirit of mutual assistance "

Further recalling Article I, which among other goals assigned to UNESCO, recommending "such international agreements as may be necessary to facilitate the free flow of ideas by word and image"

Referring to the provisions relating to cultural diversity and the exercise of cultural rights in the international instruments enacted by UNESCO ³

Reaffirming that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or social group and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, The traditions and beliefs,

Noting that culture is at the heart of contemporary debates about identity, social cohesion and the development of a knowledge-based

Affirming that respect for cultural diversity, tolerance, dialogue and cooperation in a climate of mutual trust and understanding are among the best guarantees of international peace and security,

Aspiring to greater solidarity on the basis of recognition of cultural diversity, awareness of the unity of humankind and the development of intercultural exchanges,

Considering that the process of globalization, facilitated by the rapid development of new information technologies and communication, though

³ **La diversité culturelle, patrimoine commun de l'humanité** La culture prend des formes diverses à travers le temps et l'espace. Cette diversité s'incarne dans l'originalité et la pluralité des identités qui caractérisent les groupes et les sociétés composant l'humanité. Source d'échanges, d'innovation et de créativité, la diversité culturelle est, pour le genre humain, aussi nécessaire qu'est la biodiversité dans l'ordre du vivant. En ce sens, elle constitue le patrimoine commun de l'humanité et elle doit être reconnue et affirmée au bénéfice des générations présentes et des générations futures.

representing a challenge for cultural diversity, creates the conditions for renewed dialogue among cultures and civilizations,⁴

Aware of the specific mandate which was entrusted to UNESCO, within the UN system, to ensure the preservation and promotion of the fruitful diversity of cultures,
Proclaims the following principles and adopts the present Declaration:⁵

However, this cultural diversity supported by UNESCO, is the diversity between languages and cultures of the colonialist countries, cultures of the dominant classes of the countries oppressors and imperialists, this cultural diversity is the negation of the diversity of the cultures of colonial peoples, oppressed and states, in the case of the Kurds and Basques. Despite this article 4 the UNESCO declaration mention hypocritically "The defense of cultural diversity is an ethical imperative, inseparable from respect for the dignity of the human person. It implies a commitment to respect human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit its scope. But in practice it is UNESCO, which has denied the ethical imperative by establishing in 1981 a symposium at the Turkish fascist dictator Mustafa Kemal who exterminated the peoples Armenian, Greek, Assyrian and Chaldean Kurds. This is the fascist military dictatorship in Turkey, the fascist regime of Saddam and Bashar El Assad and the bloodthirsty regime of the Mullahs Islamic regime of Iran that prohibit "Cultural rights as an enabling environment for cultural diversity" People's Kurdistan "Cultural rights are an integral part of human rights, which are universal, indivisible and interdependent.

The flourishing of creative diversity requires the full realization of cultural rights, as defined in Article 27 of the Universal Declaration of Human Rights and Articles 13 and 15 of the International Covenant on Economic, social and cultural rights. Everyone should be able to express themselves, create and disseminate their work in the language of their choice, and particularly in their

⁴ **De la diversité culturelle au pluralisme culturel** Dans nos sociétés de plus en plus diversifiées, il est indispensable d'assurer une interaction harmonieuse et un vouloir vivre ensemble de personnes et de groupes aux identités culturelles à la fois plurielles, variées et dynamiques. Des politiques favorisant l'inclusion et la participation de tous les citoyens sont garantes de la cohésion sociale, de la vitalité de la société civile et de la paix. Ainsi défini, le pluralisme culturel constitue la réponse politique au fait de la diversité culturelle. Indissociable d'un cadre démocratique, le pluralisme culturel est propice aux échanges culturels et à l'épanouissement des capacités créatrices qui nourrissent la vie publique.

⁵ **La diversité culturelle, facteur de développement** La diversité culturelle élargit les possibilités de choix offertes à chacun ; elle est l'une des sources du développement, entendu non seulement en termes de croissance économique, mais aussi comme moyen d'accéder à une existence intellectuelle, affective, morale et spirituelle satisfaisante. développement, entendu non seulement en termes de croissance économique, mais aussi comme moyen d'accéder à une existence intellectuelle, affective, morale et spirituelle satisfaisante.

mother tongue, everyone has the right to education and quality training that fully respect their cultural identity and any will participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms (Article 5), Face to the collaboration between UNESCO and dictatorships, how "the free flow of ideas by word and image," will be possible? , Is how "Freedom of expression, media pluralism, multilingualism, equal access to art and to scientific and technological knowledge - including in digital form - and the possibility for all cultures to have access to the means of expression and dissemination, "" will be the guarantors of cultural diversity. "Prohibiting the languages of the oppressed peoples? It is the negation of the cultural heritage to the sources of creativity in these conditions it is impossible for "Creation draws on the roots of cultural tradition, but flourishes in contact with others" It is impossible that "creativity in all its diversity "could create" a genuine dialogue between cultures. I think that "Member States shall take appropriate measures to disseminate the UNESCO Universal Declaration on Cultural Diversity and to encourage its effective application," but I do not think the colonial state will achieve the objectives of the Declaration of UNESCO⁶ are the following Car Convention on Indigenous and Tribal Peoples, 1989 and has never applied the definitions in this agreement. According to Article 1 of the Convention)⁷ tribal peoples in independent countries who are distinguished from other sectors of the national community through their social conditions, and whose status is regulated wholly or partially by customs or traditions which are or by special legislation; The question is how linguistic imperialism not only removes languages mas also of indigenous peoples' lands.

UNESCO tolerate the ban on languages of the peoples oppressed by the States prohibited Colonialists

But the question arises what is the status of oppressed peoples in Turkey and the Kurdish north where the State prohibits imperialist Turkish languages of the peoples in the Constitution? According to the Turkish

⁶ 1— approfondir le débat international sur les questions relatives à la diversité culturelle, en particulier celles qui ont trait à ses liens avec le développement et à son impact sur la formulation des politiques, à l'échelle aussi bien nationale qu'internationale ; avancer notamment la réflexion concernant l'opportunité d'un instrument juridique international sur la diversité culturelle ;

2— progresser dans la définition des principes, des normes et des pratiques, tant au niveau national qu'international, ainsi que des moyens de sensibilisation et des formes de coopération les plus propices à la sauvegarde et à la promotion de la diversité culturelle ;

3— favoriser l'échange des connaissances et des meilleures pratiques en matière de pluralisme culturel, en vue de faciliter, dans des sociétés diversifiées, l'inclusion et la participation

de personnes et de groupes venant d'horizons culturels variés ;

4— avancer dans la compréhension et la clarification du contenu des droits culturels, en tant que partie intégrante des droits de l'homme ;

5— sauvegarder le patrimoine linguistique de l'humanité et soutenir l'expression, la création, et la diffusion dans le plus grand nombre possible de langues ;

6— encourager la diversité linguistique - dans le respect de la langue maternelle - à tous les niveaux de l'éducation, partout où c'est possible, stimuler l'apprentissage du plurilinguisme dès plus jeune âge

⁷ Convention concernant les peuples indigènes et tribaux dans les pays indépendants (Note: Date d'entrée en vigueur: 05:09:1991.)
Lieu:Genève Date d'adoption:27:06:1989 Session de la Conférence:76

Constitution, the nation and the Turkish nation is eternal, while the Turks are barbaric occupiers of Anatolia. The colonial occupation "recognizes the eternal existence of the homeland and the Turkish nation and the indivisible integrity of the great Turkish state with the concept of nationalism and the principles and reforms implemented by Atatürk, founder of the Turkish Republic, guide immortal and incomparable hero "Turkish imperialism is based on" the absolute supremacy of national will, sovereignty belongs unconditionally and without reservations to the Turkish nation and that no person or institution empowered to exercise on behalf of the nation "Turkish imperialism that" no opinion or thought can be given protection against the Turkish national interests, the principle of indivisibility of the Turkish entity in terms of state and territory, values historical and spiritual values inherent in the Turkish people "It is delivered and entrusted by the nation imperialist TUROUE including" The Republic of Turkey is a State "colonialist and imperialist" committed to the nationalism of Atatürk and based on the fundamental principles expressed in the preamble . "And" The Turkish state together with its territory and nation an indivisible entity. Its official language is Turkish.⁸ ", Which the Kurdish language and the languages of other peoples do not exist and" Sovereignty belongs unconditionally and without reservation to the nation⁹. "Turkish imperialism. Therefore "the rights and freedoms may be restricted by law in accordance with the letter and spirit of the Constitution, to safeguard the indivisible integrity of the State in terms of its territory and nation, national sovereignty, the Republic, national security, public order, public safety, public interest, public morals and public health and for reasons provided by special provisions of the Constitution.¹⁰ "Turk. For all the wars against the Kurdistan "the exercise of fundamental rights and freedoms" is suspended. The policy of the Turkish linguistic imperialism is defined by Article 26 of the Turkish Constitution, "No language has been prohibited by law can not be used to express and disseminate thoughts. Sheets written or printed records, audio and visual tapes and other instruments and equipment involved in the expression that violate this prohibition are seized pursuant to a duly issued by a judge or, in cases where a delay would be prejudicial, under an order of the authority empowered by law. "No language has been prohibited by law can not be used in publications. "" Articles 26 and 27 of the Constitution apply to the limitation of freedom of the press. "

One can cite many scholars of Jewish origin that underlie the policy of the Turkish imperialism whose founder is the Jewish "Dönme" anti-Semitic Mustafa Kemal Among the researchers Alp Tekin Mr Cohen has a very important place

⁸ Préambule de l Constitution turque

⁹ la Constitution turque

¹⁰ l'article 13 de la Constitution turque

in the construction of the Turkish language imperialism. Mr Cohen said "Until recently, there had not doubted that the Sumerians were of Turkish origin. Only in the light of recent discoveries, made by some European experts that came to this conclusion. It is a historical truth that the Institute of History, or rather Tchan Kaya could not ignore. ". Another more recent civilization, which boasts the Turkish people, the Hittite civilization, which is the same question in the Bible. "

The theory of "language-sun" was a racist theory advocated by Erik Jan Zurcher who dedicated his doctoral thesis to the falsification of history on the political factor in the unionist movement and Turkish national who was separated from Kemalism and unionists while Mustafa Kemal was a member of the CRF and the Special. Erik Jan Zurcher says that "formal theory of language-sun was an attempt to provide a new solution to the question of the origin of languages" Erik J writes Zurcher. He added that "Atatürk had declared several unintelligible speech in" new language "in 1934 but in 1935 he returned to a more traditional. Thus the movement for the reform of the language it certainly seemed at an impasse, when 1935 was brought to the Turkish public a theory entirely new called "theory of language-sun (Günes Dil teorisi). But basically "Proponents of the theory argued that if the European linguists could not find acceptable solution to these problems was that they had a grant of attention to linguistic aspects of these questions, and secondly that they ignore the role of Turkish. Turkish was in fact the problem because of all the languages that were closest to the primary language. The missing links which ignorance had prevented European scientists to solve problems glossogonie can be found when analyzing the languages according to the methods of teaching language-sun. The purpose of the "theorists" was not small: the new theory of obsolescence hit all those that had preceded it. The theory does not rest solely or even primarily on linguistic arguments, but arguments on psychological, anthropological and sociological "Basically," said Erik Zurcher "sociological", but forgot to mention problems "prehistoric archaeological, historical and bio -psychological "which form the basis of a racist nature of this theory. Zurcher discovers another romantic theory in its own way "According to the theory," Zurcher said "the human language is only when man began to use his animal noises to symbolize certain objects. In Central Asia among the proto-Turks that the thing happened for the first time. From the research existing animistic religions, theorists contend that the sun has a prominent place in the proto-religion of the Turks and they conclude that the first sound symbol, the first word, was used to designate the sun . These first men then began to define all the objects surrounding them by reference to the sun. Later they began to isolate the different attributes of the sun and made from the physical properties of concepts and abstract concepts such as light, heat, movement, distance and time. "This is a fantastic Erik Zurcher J which highlights the ultra racist language of the theory of the Sun of

the findings of the first 3rd Congress of Turkish Linguistics. The first Commission after having heard in the plenary sessions of Congress, reading the studies made by Turkish and foreign scholars on the theory "Gunes-Dil" after hearing in closed session, the discussion of members and Turks Aliens of the Commission and their mutual recognition applications and declares: 1-it is an entirely original theory, interesting and deep, capable of determining an important change in the linguistic science:

2-considering that this theory not only the solution of problems strictly linguistic but also of the largest and most difficult among the problems anthropological, archaeological, prehistoric, historical, and bio-psychological.

3 - so far the classical language had not reflect the influence of the sun on the origin of human language and had neglected this principle, however, is paramount.

4-that the research work done by Turkish scholars for the documentation of the theory "Gunes Dil" has been considerable and that the Commission is particularly interested that such studies can lead to stable laws, based on evidence consistent with the scientific methods are regularly prosecuted in the Turks and languages Indo-European that the comparison using the same methods between groups of languages and Turkish Chamito-Semitic, must be deepened to give a new direction in science language.

All the foreign members of the Commission shall agree that without a deep and critical study of the Turkish language, all work on the field of languages, Indo-European and Semitic-Chamito that on the field of general linguistics are doomed to remain incomplete.

5-a portion of the foreign members of the Commission already aware of the theory "Gunes Dil" were found in agreement with their Turkish colleagues on several points of this new theory and that other foreign scholars have stated that they could not depth in a short time if a topic so broad and they consider it their duty to do so as soon as they return to their respective countries "

The Austrian orientalist Kvergiç HF was invited by Mustafa Kemal in Dolmabahçe on 31 August 1936 to attend the Congress. The original ideas of Kivergiç was quoted by Father Ludovic de Besse - Barenton Batenton of "trying to prove that the Sumerian language was essential, by means of an analytical method which recalled the strange theory of language -- sun. That the Sumerians were a people of Turks from Central Asia to settle in Mesopotamia. "The question that arises is whether the links between the ideas of De Batenton and François Lenormant in his work he studied 1 - The origins, races and languages;

II. The Egyptians III. Civilization, manners and monuments of Egypt; IV. The Assyrians and Chaldeans, V. The Chaldean-Assyrian Civilization, the Medes and Persians; VI. Persians, Jews and Chaldeans, Arabs, Phoenicians and Carthaginians, and other research was Lenormant: unpublished cuneiform inscription, we believe that the racist theories developed by Lenormant are rooted in the study on "The Language of the primitive Chaldea and Touranian languages, study of philology and history, followed by a glossary accadien Then he included the letter from Mr d'Abbadie Across the linguistic research carried out by Joseph Vendryès Inscriptions on Cypriot language unknown to our opinion, is not unknown

This is not only the Turkish colonialists, but also the Persian and Arab colonialist practice the same policy of linguistic imperialism. According to the Iranian Constitution "Fifteenth Principle language and script of the official and common people of Iran are the Farsi (Persian). Acts, correspondence, official texts and textbooks should be written in that language and writing, but the use of regional and ethnic languages in the press and mass media and the teaching of literature in schools alongside the Persian are free. Sixteenth Principle Since the language of the Koran and Islamic sciences and knowledge is Arabic, and Persian literature is completely saturated, that language must be taught after the primary cycle until the end of secondary education in all classes and in all branches of education. Seventeenth Principle Le point of the official calendar of the country is the emigration of the Prophet of Islam (that prayer and God's peace be with him and his family); the calendar of the Hegira solar and lunar Hegira are both valid, but the functioning of government is based on the Hegira solar. The official weekly holiday is Friday.

Some reformist Kurdish defending the politics of international II.ème reduce the national question in colonial and cultural autonomy, denies the right to self-determination of the nation of Kurdistan, they are the balance of the neocolonial state policy of Turkey, Persian, Syrian. The draft self-defended by the Reformers Kurdish pray stability boundaries designated by the imperialist states, remain far from the linguistic and political unification of the country.

In the case of the imperialist and colonialist state of Iran, the new constitution adopted in December, 1979, not other things that the consolidation of imperialist and colonialist Persian imposed on non-Persian peoples of Iran to sanctions of political centralization, economic, administrative and cultural life of the country as had been practiced by the Pahlavi state for the culmination of monarchical power. (3) State control of the economy includes oil and other major mineral resources, transport, major industries, banks, foreign trade, energy, etc.. (Article 44). Governors of the highest rank (province) to the lowest (rural areas) are appointed from the center (Article 103). Although political organizations are

allowed to work (Article 26), the Islamic Republic the decision was only able to operate openly. In addition, the ownership and operation of the influence of the media are the prerogative of the State (Article 175).

The most obvious contrast between the old and the new regime is in the field of ideology. A particular brand of Shiism is the official religion (items 1 and 2), and the state is responsible for the spread of this sect and its Persian-based religious culture in Iran and abroad (Preamble). The Islamic State's approach to the multilingual and multicultural country, with slight differences, a continuation of the old policy regime. According to Article 19 of the Constitution, "color, race, language and should not be a question of privilege." (4) The privilege of official status is granted only Persian, however, the mother tongue of more than 50% of countries in the population. According to Article 15, the agent and the common language and writing of the people of Iran are Persian. Official documents, correspondence and statements and the manuals will be written in that language and writing.

As' the Constitution of 12 March 1973, approved by referendum three years after taking power to Hafez al-Assad, Syria has established a strong presidential system in which the president is elected on proposal of the Assembly for a term of seven years. In language, only Article 4 has a provision of language: "Arabic is the official language." Under this single provision, the classical Arabic language is the vehicle for all communications of the Syrian state. In other words, the Constitution of the Syrian Arab Republic adopted by referendum on 12 March 1973 prohibited the Kurdish language. Despite the assertion of principles embodied in the constitution is obviously a function of its consecration by the laws and regulations. But it is not for the Kurds. The exercise of constitutional freedoms and rights are not for the Kurds. Because the constitutionality of laws or draft laws submitted to it by the President of the Republic or a quarter of the members of the Assembly (Art. 139 to 148). As for regulations (Decrees of the President of the Republic, decrees of the Council of Ministers, ministers or administrative authorities, circulars, etc ...) their legality is subject to control by the Council of State (Law No. 55 of February 21 1959) or the courts. The Arabization of the Kurds is a policy of imperialism Arabic. Arabic: as a result of territorial expansion in the Middle Ages and through the dissemination of the Koran, this language became the liturgical language, has spread throughout North Africa and Asia Minor. The Arabization of the Berber of Morocco, Algeria and Libya encounter resistance from people who want language rights. Similarly, in Sudan, where Arab takes the place of English and African languages spoken in the south. ; Under the domination of the Ottoman Empire, the Kurds have practiced Sunni Islam in Arabic and Persian, this influence has changed the phonological and morphological structures of the Kurdish language and dialects. (See Annex-1)

"The detailed exploration of the various Kurdish dialects is, at present, barely begun. Have known that, if their number is considerable, their differences are often minimal, so that these multiple dialects often practically be reduced to a limited number of well characterized dialects. In addition some of these dialects, as zaza, are used in a very small area and very few subjects, and do so not for the literary expression. The Kurdish language, finally appears as divided into two main dialects, Kurmancî (Northern Kurdish) and Soria (Southern Kurdish). The vast majority of Kurds are using either of these dialects, only the truly devoted literary Usage "

This linguistic duality, which is superimposed to the Kurds so many other factors of division, forcing Kurdish scholars who want to know and use all the resources of literary language to become familiar with both languages, it further reduces the area of use of rare books published in both dialects which constitutes a further obstacle to the penetration of education in the masses illiterate. The problem of the unification of the language that arises in a pressing concern for the Kurdish scholars develop their national culture. We will see, however, that it is far from being solved ^.

A solution to this problem could apparently be sought in Iraq. It includes, in fact, parts of sori dialect and regional dialect Kurmancî; the Kurdish language is to some extent, language and official language of instruction for the Kurdish territory "

However, the question of the unification of the language was not addressed directly in Iraq.

Before the award of vilayet Mosul to Iraq in 1925, the vast majority of Kurds in Iraq (Suleimani region) indeed spoke sori. The political importance of Suleiman, center of the Kurdish national movement, attracted the attention of British authorities not only in dialect sori, but also speak in that particular city. Despite its very special character and local imperfection and (2), and because of both the literary movement which li used instrument.

General Pierre Rondot's father Philippe Rondot, division general French to be suddenly placed on the front of the media scene in the Clearstream affair, 2 in which the Ravens had tried to manipulate the investigation of the case frigates to

Taiwan. Saint-Cyr, a member of the Secret Service, he served in the Middle East and has participated in the creation of Syrian intelligence in Lebanon and the French Mandate in 1928 where he made the acquaintance of princes Celadet Beder Ali Khan and Kamuran Beder Khan "in his diary Pierre Rondot wrote in Damascus on 25 - June 1940 I will visit my old friends the Kurds Bederkhan. A home that I went to the heart. I feel a deep attachment. I put the price. I played their game, I kept their secrets, and I was their accomplice "General Pierre Rondot had a huge business analyst, commentator and teacher of all issues affecting the Arab world and Islam . Includes analysis of the Kurdish alphabets. This is the General Pierre Rondot which excluded the Kirmanckî-Zaza-Dimilî the unification of the Kurdish language in 1928-1936, Member of the French secret service who led the work of the Hawar Journal in collaboration with the British in 1930 on the basis of the work of Volney, Constantin François de Chasseboeuf and Jacques de Morgan.

Volney, Constantin François de Chasseboeuf (1757-1820) Member of the Académie Française who quoted Quintilian "Do not disdain point as, the letter carefully ... because if you scan their mysterious folds, you'll leave a lot of subtle issues that can not only to exercise the children, but to embarrass the most scholarly minds and deepest "This question by Izady has been interpreted by Volney ago more than two centuries. According Volney

"At the time of my first test (1795) I had no idea of the alphabets of India, Japan, China, I did not dare or could relate my views to a universal alphabet although I already feel the power of this great vehicule light and civilization, but during my stay in the USA (1795 à1798) I added the English language and m'eût opened the treasures of your Asian literature I designed not only possible but also the ease and urgency to establish promptly a single system of letters, through which the multitude of languages or dialects could read, register, print, without the 'unnecessary restores so many different signs for a similar fund. "

Volney said "This volume consists of three distinct parts, the first I established definitions and principles of both general system sounds, spoken of the system of letters or signs intended to be, despite all that we has written on this subject ... Basic. In the second part I review all the pronunciations used in our European languages I do not see more than ten to twenty-nine vowels and thirty-two consonants, including two aspirations, to paint these two are elements, it did need two to fifty fifty four signs or letters: the Roman alphabet that do twenty five or twenty-six is not enough, but because it has the valuable advantage of being spread throughout Europe, in America, and all your possessions and colonies "We find in the book of Volney extract a prayer in

Latin

General Pierre Rondot said "Nevertheless, France, has even done something for the Kurds" It is true France has split with the Sykes Picot Treaty Kurdistan sharing with English imperialism. France has forced the deportation of Kurdish intellectuals were sent to exile in Madagascar, it has officially banned the practice of the Kurdish language. According to Rondot said "The English have played the map Arabic. They have not addressed the Kurdistan until the Armistice and therefore they have not had the opportunity to play the Kurdish card. According to Rondot, "the English that can be said to have made sacrifices for the Kurds if they had been able to do themselves and help themselves, the English did not hesitate to abandon the Kurds" . But French imperialism has not only divided and colonized Kurdistan, but they bombed and massacred before the eyes of the French. The analysis of Mr Rondot is not clear on the colonial English and French, but he expressed his sympathy for the Kurdish people, it was wrong to be pessimistic for the future of Kurdistan.

In 1939 Pierre Rondot said, "Shortly after the formation of the Syrian state under French mandate (1920-46), the Kurds demanded autonomy within the borders of the country. A petition to the Constituent Assembly of Syria on 23 June, 1928 included the following demands: 1. The use of the Kurdish language in the Kurdish regions, in conjunction with other official languages, 2. The Kurdish language education in these regions; 3. Replacement of government employees in these regions by the Kurds.

"The mandate authorities did not support self-management in this part of Syria. One reason was Turkish and Iraqi intolerance an autonomous Kurdish territory on their border (ibid., p. 106). According to an official mandate, Rondot, the use of the Kurdish language was free without being official in the region. However, the lack of school materials in the language and the lack of demand has been the organization of education difficult. "

Speaking of General Rondot, Jordi Tejel Gorgas, said that the Kurds is not a nation of 40 million souls. Mr Jordi is wrong to say that "the creation of a Kurdish state is therefore not an absolute priority Kurdish elites in the early 1920s. From this point of view, the revolt Kocgiri in 1921 is an exception "He denies the proclamation of independent Kurdistan Government. He added "The rebels captured the town of the city of Umraniye on 7 March and hoist the flag of Kurdistan in the square centrale.En reaction, Ankara promulgate martial law in the region. The decision to temper the enthusiasm for autonomy: the independence of Kurdistan is left aside in exchange for a vilayet autonomous only in the cazas of Koçgiri "That is false. First, this approach to M and Jordi

shows that he has never read the statement of the proclamation of independent Kurdistan Government dated 6 March 1921, not March. Then M Jordi rest beside the colonialist policy of Mustafa Kemal. In this regard Mr Jordi had to consult the archives of the General Staff of the Army to see how Mustafa Kemal Sex Senoussi instructed to read fetwas Mosques in Sivas for exetrmination Kurds and the other hand, he sent Diab Axa MPP Dersim that al resistance Kocgiri removal of weapons. It is the imperialist policy of Mustafa Kemal. Contrary to the thinking of Mr. Jordi, "the independence of Kurdistan" proclaimed by the resistance of Kocgiri not only with local demands. Mr Jordi denies use of chemical gas against the civilian population by Kemalists. M Jordi never consulted secret accounts of the National Assembly of Turkey on the genocide of Kocgiri. Jordi not talking about death sentences of 360 resistant, first of Alisher Efendi. Not a word about the strength of Dersim, not a word about the support of French imperialism, French, German, Russian given to the colonialist and imperialist state in Turkey.

Let the practices prohibited by the Constitution of Turkey, Iran and Syria for the Kurdish language that are opposed to the UNESCO Convention which is both a denial and at the same time another falsification of view of the contradiction: B) peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or establishing the present boundaries of the State, and, whatever their legal status, retain their social, economic, cultural and political institutions or some of them.

2. Self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention.
3. The use of the term peoples in this Convention shall in no way be interpreted as having any implications whatsoever about the rights which may attach to the term under international law. "

However, UNESCO promotes the colonial policy of the imperialist system under Article 2

1. It is up to governments, with the participation of the peoples concerned, to develop a coordinated and systematic action to protect the rights of indigenous peoples and ensure their integrity.
2. Such action shall include measures to:
 - a) ensure that members of these peoples benefit on an equal rights and opportunities which national laws and regulations grant to other members of the population;

- b) promoting the full realization of social, economic and cultural rights of these peoples with respect for their social and cultural identity, their customs and traditions and their institutions;
- c) assisting the members of these peoples to eliminate socio-economic gaps that may exist between members of indigenous and other members of the national community, consistent with their aspirations and lifestyle. "

This neo-colonial policy of UNESCO sacrificing the rights of peoples to self-determination is a reductionist policy. Similarly, the reduction of the integration of oppressed peoples to the policy of the globalization of capitalist and imperialist system. For Article 3 remains empty. One wonders why UNESCO seeks "special measures must be adopted, as appropriate for safeguarding the persons, institutions, property, labor, culture and environment of the peoples concerned. Such special measures shall not be contrary to the freely expressed wishes of the peoples concerned. These measures should not infringe on the enjoyment, without discrimination, the general rights that attach to the quality of citizen. While these people do not want to be citizens of the colonialists and imperialists. This is a reductionist policy of peoples, rights relating to the early integration imperialist. By denying the right of peoples to self-determination UNESCO seeks a new system of slavery under Article 5 "recognize and protect the values and social practices, cultural, religious and spiritual needs of these people and take due regard to the nature of the problems confronting them, as groups and as individuals. " Why this policy of hypocrisy? Why Article 7 requires absolute dependence of the peoples oppressed neo colonial system?

"The peoples concerned shall have the right to decide their own priorities regarding the development process, since it has an impact on their lives, beliefs, institutions and spiritual well-being and lands they occupy or use in another manner, and exercise as much control as possible over their own economic, social and cultural development. In addition, they shall participate in the development, implementation and evaluation of plans and programs for national and regional development which may affect them directly. "

First with the neo-colonial system of UNESCO, the oppressed peoples do not benefit from protection against the violation of colonialist and imperialist states. The colonial government never respect of the special importance for culture and spiritual values of oppressed peoples. Without the right to self-determination, land use is impossible. Therefore, the UNESCO Convention is also a policy of linguistic imperialism, which applies linguistic genocide.

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