

Why has not the Kurdish People been able to establish its own state yet?

Part two entitled:

The psychological warfare by the colonisers of Kurdistan against the Kurdish people had and still has the biggest role in hindering a Kurdish state

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The Kurdish people has a historical existence that goes back for thousands of years and owned states and empires, built entire civilisations including religions such as Ezdi, Zoroastrian, Manism, Parsanism, Alouism and others that still carry out their ceremonies in Kurdish language and had its political leadership and religious administration in the hands of the Kurdish people. Also the military, political, administrative, architectural and economic regime distinguishing the Kurdish civilisation was dominating the entire area of the Middle East, a situation that lasted until the fall of the Med Empire by a Persian-Babylonian alliance in 550 B.C. exactly similar to the Persian-Iraqi alliance of 1975 separated by a time of more than 2500 years but with the same objective of ending the Kurdish political existence and entity, and the original Kurdish civilisation.

The fall of the Med Empire was a loss of the Kurdish people of its freedom and independence and despite that the Kurdish princes throughout history had internal independence, the fall of the Med Empire remains as a fatal blow because the ruling of the Kurdish princes in their areas were for short times and the Kurdish states and governments had come and gone since. One of the longer lasting was the Ayobid state that lasted around 70 years. From time to time the Kurds were ruling Kurdistan but without paying any attention to the Kurdish national security or building a national strategy to prevent future falls as it was the case with Persian, Turkish and Arabic empires and states that carried out operations of Arabisation, Turkisation and Persianisation of Kurdistan and other countries for centuries, while the Kurdish states and governments did not carry out any Kurdistation during their rule because that is an abhorred racist act that does not agree with the Kurdish civilisation and its morality.

The real date for the losing of freedom for the Kurdish people is the fall of the Med Empire since which the Kurdish Zoroastrian religious leaders became the followers of the Persian Zoroastrian religious leaders that played a negative role with the Kurdish people and deforming the Zoroastrian religion. As soon as the Islamic conquests started the originality of the Zoroastrian religion as well as the Kurdish political and civilised personality that is why the Islamic conquests managed to overcome the Kurdish struggle despite of all the bloodshed until the Islamic Arabic forces managed to secure Kurdistan. Until today there are graveyards and valleys as remains of the huge wars between the Kurdish people and the Islamic conquering armies as in Sulaimany region where there is a valley called the Apostles Valley and another called the Infidels Valley and up to now the Kurdish people visit the graves of the apostles that were killed in those wars and pray to them after adopting the Islamic religion.

When the Kurds adopted the Islamic religion the fellowship of the Kurds continued with the Kurdish Muslim leaders becoming followers of the Arabic Muslim leaders and then the Turkish ones as the Kurdish Shiite leaders became followers of the Persian Shiite leaders. In modern times the nobility of the feudal Kurdistan continued the traditions of acquiring titles and privileges (Beg, Pasha) from the Arabic, Turkish and Persian authorities.

Also the colonisers under the cover of various colours and sects prevented the Kurdish people from following the road of science and industry using all their tools to hinder the establishment of any enlightened and industrial Kurdish powers that are usually more conscious than shepherds and peasants that lead to the weakness of the bourgeoisie class in Kurdistan which prevented it from having an effective role in the national liberation movement as it happened in other countries. So, the Kurdish liberation movement remained stumbling and could not find a way for independence until the end of the World War II when a new generation of the Kurdish youth more conscious and aware of the Kurdish national cause started working for the liberation of Kurdistan as the ZK and KAJYK parties. This new direction was about to spoil all what was historically built by the colonisers of Kurdistan and totally spoil the fellowship to them. So, the colonisers started looking for new ways to force the Kurds into following them and thus they mixed up the cards of the game in order to empty the Kurdish liberation movement from its essence and founded the question of self determination of the Kurdish people within the boundaries of Kurdish rights inside the countries occupying Kurdistan and on conditions of achieving democracy in the capitals of those countries and thus the Kurdish liberation movement became involved in a vicious circle and the Kurdish

masses involved in a game with no end, wasting their energy and buying time so that they would not take various opportunities for independence that was presented in our time to deserving and undeserving peoples. Thus the old association of the Kurds continued but in a new partisan, political and civil manner covered with Kurdish and Kurdistan banners to deceive the Kurdish democratic patriots and making them willing victims for the Arab, Turk and Persian democrats.

The same kind of tendency happened within other groups who were not convinced with the previous ones such as the Marxists as the Kurdish Marxists became under the control of the Arab, Turkish and Persian Marxists or even to the extent of submitting to the will of other countries such as Russia, China and Albania.

In short: did the Zoroastrian Kurds after a submission for more than a thousand years gained any rights? Did the Kurdish Muslims gained any rights after one thousand and four hundred years? And now who thinks that the Kurdish democrats and Marxists would gain any rights for the Kurdish people by submitting to Arabic, Turkish and Persian democrats and Marxists. I am telling them that if their Zoroastrian and Muslim ancestors who served their neighbours loyally for a thousand and four hundred years and gained nothing except mass murders, expulsion, exile and persecutions their own fate would not be better than that even after another thousand and four hundred years in serving democracy and Marxism.

The policy of submitting to others that the Kurdish society suffered since the fall of the Med Empire and still suffering was adopted by the Persian Zoroastrian religious leaders and the Arab, Turkish and Persian Muslim religious leaders is the same that was carried out by the Marxists, left and democrats of Arabs, Turks and Persians always supported by the direct and indirect help of the states occupying Kurdistan because the submission of the Kurds for all sorts of ideologies and sects is in the interest of those countries that occupy Kurdistan as they make sure that there would not occur any new Med Empire with its important place in the area.

That is why the countries occupying Kurdistan has been for centuries using all sorts of psychological warfare by claiming that the Kurds are not capable of establishing their own state because they are not a people but separate tribes some of whom have Arabic, Persian or Turkish origins, and their language is not a real language but a dialect taken from Arabic, Persian or Turkish, as well as other nonsense that has nothing to do with reality.

The miser rights that the Kurdish organisations are asking for today are as a result of this psychological warfare against the Kurdish people by the states and regimes occupying Kurdistan. So, some of them under this influence

say that if the regional states would not accept autonomy how would they ever accept a Kurdish state!! These regimes try to deform the Kurdish personality and wound its dignity so that it becomes hesitating, shaken and lacking free will. This miserable situation made some Kurdish organisations and personalities make fun of independence and their thinking paralysed in regard to the subject of a Kurdish state even if they were alone within four soundproof walls.

I think that the countries occupying Kurdistan were largely successful in their psychological war against the Kurdish people as I show in the following examples:

1. The Kurdish prince Baderkhan the Great achieved a military victory over the Ottoman Empire 150 years ago and ruled an independent State of Kurdistan for more than 10 years. He established all the government institutions including issuing Kurdish money. The same happened with the Kurdish prince Muhammad Rawanduzi who established a factory to manufacture cannons and also the King of Southern Kurdistan, Sheikh Mahmoud Hafid, who established the Southern Kurdistan Kingdom under the bombardment of the British planes. Meanwhile today we see the Kurdish organisations in Southern Kurdistan with all their freedom and under the protection of the British and American planes and yet they cannot announce the establishment of a Kurdish state such as the one by Sheikh Mahmoud at the start of the last century or issue Kurdish money, or manufacture cannons like their ancestors centuries ago.
2. In 1912 an Ottoman military force kidnapped Prince Abdulrazzaq Baderkhan from the town of Tabriz within the borders of the Qajarian Empire and took him captured to what is today called Turkey and was then the Ottoman Empire. As soon as the famous Kurdish leader, Ismail Aga Shikak, heard about this he hurried to the rescue of the Kurdish prince without being a relative or from the same area or from the same party. Ismail Aga was not a head of a Kurdish state of government but a head of a Kurdish tribe, however, the national duty obliged him to cross the borders of the Ottoman Empire leading a force of more than 40 Knights and ambushed the Ottoman forces that captured Prince Abdulrazzaq forcing them to surrender. Ismail Aga was about to kill them all but for the intervention of Prince Abdulrazzaq who asked him not to do so, and Prince Abdulrazzaq went back to Tabriz free and safe (see the documents of the Tsarian Russia). Now after a hundred years the Turks repeated the operation

by kidnapping Mr Abdullah Ocalan from Kenya but there is no one to rescue him as it was with Prince Abdulrazzaq.

3. A hundred years ago General Sharif Pasha used high diplomatic skills to convince the peace conference of 1919 in Paris by presenting his famous memorandum along with the map of Greater Kurdistan and the Kurdistan flag that made the allies to sign the famous Sevres Treaty of 1920 that clearly stated that the Kurdish people has the right to establish its independent state, while today there are more than a million Kurds in Europe and they cannot achieve what General Sharif Pasha managed alone a century ago and without having any computers, phones and faxes.

The above examples show us that the Kurdish personality had super characteristics with great self esteem and a free will of still. However, in these black days we see what happened to that Kurdish personality despite that there are still many who work day and night to continue the march of the ancestors but there are those who put obstacles in their way to slow down their march or stop it completely.

In 2000 I contacted the UN in order to delegate someone to represent the Kurdish people as an observer because when the members of the UN need information about the Kurdish people they receive incomplete, distorted and untrue information as its issued by the states occupying Kurdistan who are not only enemies to the rights of the Kurdish people but even to its mere existence. Even if we suppose that these states love the Kurdish people we still want one of us to give information regarding our people. The UN did not object but put a condition that I present them with the backing from international political personalities. So, I collected the signatures of more than a thousand worldwide political personalities including members of parliaments, Senators and Lords from Australia, Europe, America and Canada. But it occurs that the UN consulted some Kurdish organisations, which rejected the project thus affecting the UN decision to adjourn it.

In fact I can excuse what happened to the Kurdish personality of hesitation and lacking confidence because of its subjecting to persecution and deprivation of the simplest civil and human rights let alone political and national rights for thousands of years. Hence we have been subjected to murder, displacement and imprisoned inside our own homes. Yes, I say our homes because there in no much difference between a prison and a Kurdish home. Moreover there are a lot of prisons in the world that give the prisoners rights that the Kurdish people may only dream of in their own homes. That is the Kurdish people is living in a large prison called occupied Kurdistan by barbaric prison officers who do not know any meaning of

democracy and humanity and behind the civilised world by thousands of years, as civilisation is not fancy clothes, automatic cars or high buildings but civilisation is high morality, humane relations and free thinking. So, it is not important what kind of hat a human puts on his head but what is important is what is inside the head itself...

That is why when the Kurdish organisations of Southern Kurdistan had this new opportunity since 1991 that is still available they could not manage to convert the opportunity into a practical program to establish a Kurdish state. So, the threat is still surrounding it because of the situation of hesitation and fear from everything around. I cannot blame them for that because the psychological war by the colonisers of Kurdistan against the Kurdish people for 1400 years made the Kurdish organisation afraid of freedom thinking that the Kurdish people have struggled a lot against the occupation without getting rid of it and there is no way out. The situation is exactly like putting a herd of sheep in a secured cage for thousands of years and then suddenly open the gates for them to go out for freedom they would be afraid to do so, because they are safer inside and think they would be eaten by wolves and beasts outside that is why I am sure the Kurdish organisations are afraid of freedom.

This psychological war also destroyed the Kurdish belief in their history, civilisation, philosophers, thinkers and productions though as great as Kawa The Blacksmith, Ahmad Khani, Sharf Khan Badlisi, Mustafa Pash Yamulki, Osman Sabri, Abdurraqib Yousif and Jamal Nebez, and have the trust in the history, civilisation, philosophers, thinkers and productions of the others though garbage. This reminds me of the late Uncle Osman Sabri who was telling us a story whenever we visited him, which was the story of Bozan Beg the leader of Berazi tribe and his son Esmet when he was a child (In the fifties of the last century Esmet became a member of the Syrian parliament): Esmet used to run towards his father every day and saying that the candy man has arrived and demanding a Franc to buy sweets, and Bozan Beg would say that the sweets of the candy man are dirty and we have cleaner sweets at home, but Esmet insists: the sweets of the candy man are sweeter. One day Bozan Beg met the candy man and told him: when you come near out house next time you must shout that you are selling dirt (...) rather than sweets because I want to teach my son a lesson. The candy man could not disobey Bozan Beg because he was very influential in Western Kurdistan (Syrian Kurdistan) and during the French mandate he was commanding more than 10000 knights from his tribe. So, the candy man agreed and the next day while in front of Bozan Begs house he shouted that he was selling dirt (...) so, Esmet ran to his father and asked for a Franc to buy dirt and

Bozan Beg told him: we have a lot of dirt in our home toilette but Esmet told him that the dirt of the candy man is better. Yes, that is the extent of the psychological situation that leads to loving even the dirt of others.

What we witness today as distorted relations between the Kurdish people and its leadership and the relations of the Kurdish leadership with the states occupying Kurdistan is a relation that makes the cause of Kurdistan as a secondary one because the Kurds themselves introduce themselves as a people that belong to those states that occupy their land Kurdistan and not as people that deserve to be independent.

More clearly the leaders of the Kurdish organisations in Southern Kurdistan as they obtained a kind of freedom and because of the continuous effect of the psychological war we find that they depend on those figures who were spies and collaborators with Saddam Hussein's regime giving them the highest of positions although some of them have the blood of the Kurdish people on their hands. In this regard Sheikh Adham, the son of Sheikh Osman Barzani says: I feel ashamed as a member of Kurdistan Parliament when I see on my side members of parliament who participated in the Anfal operations. And he is not alone in saying this as the Kurdish TV programs and press in Southern Kurdistan also mention daily the sensitive positions held by those spies and collaborators. The reason as I mentioned is that there is no trust between the people and the leadership, which is obvious not only in the Kurdish leaderships depending on the Baathists, Isamists and the Communist agents of the toppled Soviet regime, but also on all other sects and groups who are enemies of the freedom of the Kurdish people to the extent of depending on the famous international agents such as Salah Badraddin and others who traded with the Palestinian cause and other peoples causes in the past and now doing the same with the Kurdish cause and then soon they will find other causes to trade with as they did to the Palestinian and Kurdish causes. As for the Kurdish liberation patriots, they have been ignored even if they were famous thinkers... all this is a result of the psychological war that spread mistrust of the Kurdish people and its real leaders. Although the Kurdish liberation patriots are the ones who stood strong in the face of the previous regime and outside the country they arranged hunger strikes in front of the American and British embassies day and night during the Kurdish mass exodus of March 1991 and forced the American and British forces to intervene and rescue the Kurdish people sending letters and demonstrating in the streets of Europe and America, raising the flag of Kurdistan while being assaulted by the Kurdish organisations for this raising of the Kurdistan flag as they were against it. We also claim the credit for the international protection for the Southern

Kurdistan which was a request for the Kurdish leaders back in the start of the last century. But when this dream, which was the dream of the whole Kurdish people came true, especially those martyrs who were gone with Kurdistan on their last thoughts.. when Britain and America sent their forces to support the millions of fleeing Kurds in an unprecedented showing of international sympathy, the leaders of the Kurdish organisations instead of announcing a Kurdish state on that remarkable day they went to Baghdad and kissed Saddam Hussein, thus ending the international sympathy by kissing the butcher of the Kurdish people who murdered not less than half a million Kurds.. (as the proverb says some labour while others reap the results). As the expression of this psychological barrier between the leadership and the people we see that when the Kurdish leadership hold meetings in any of the countries occupying Kurdistan they go without guards, while when they meet their own Kurdish people they use multiple security measures including sometimes by hiring European security firms. This means that they do not trust the Kurdish people and afraid of their revenge because of what they have committed against these poor people who have been destined to be occupied by barbaric and backwards occupiers and deprived from a loyal nationalist leadership that could take them to safety.

The Kurdish organisations are dealing with the liberation patriots and the Kurdish nationalist thinking as with any other groups in order to contain them by working to recruit some figures of that group in hope of recruiting all the group gradually but this plan cannot be executed with liberation patriotic and nationalist thinking because the liberation thinking belongs to the Kurdish people as a whole and it is born every day with the birth of every Kurdish child and because this thought is an expression of a basic human instinct, which is freedom. During 2007 alone there were several mass uprisings in Southern Kurdistan in the cities of Sulaimany, Kalar, Halabja, Akre and others all against the policies of the Kurdish organisations and I wish that the leaders of these organisations wake up and throw out all the intruders that make them far from people's hopes for freedom and independence and automatically closer to corruption and corrupting.

The fact that the PUK has tempted some personalities of KAJYK into their ranks such as the poet Shirko Bekas, Lieutenant Omer, Lieutenant Saifullah, General Mansoor Hafid and others, and that the PDK has tempted other personalities of KAJYK such as Mr Hama Aziz, Mr Abdullah Aziz Agreen, Lieutenant Shwan, the martyr Lieutenant Karim and the family of the martyr Fatah Aga and others, all this is not evidence for understanding the patriotic and liberation nationalistic thinking because as I said earlier this thought belongs to all the Kurdish people and whoever wants to contain it has to

have liberation nationalist stands and not by recruiting some personalities of KAJYK or PASOK or others.

So, the Kurdish organisations in Southern Kurdistan are invited to adopt the patriotic and nationalist liberation thought before the Kurdish people lose this huge international opportunity that occurred since 1991 and before it is too late by taking the following steps:

- 1- After the Iraqi government unilaterally refused to implement the Iraqi constitution in regard to the referendum in Kirkuk and other areas of Kurdistan to determine their own fate before the end of 2007, the Kurdistan Region has the right according the Iraqi constitution to annex all the Kurdistan areas by force because those areas still have a Kurdish majority and their administrations are Kurdish by free elections, and the Iraqi government has no power to prevent such a step because it is legal and even the American forces are not capable to open a new front in Kurdistan because of their problems in the middle and south of Iraq.
- 2- Supporting the Kurdish movement in other parts of Kurdistan which cannot happen by giving few dollars to some of the Kurdish organisations' leaders but by building a logistic bridge between the Kurdistan Region and all other parts of Kurdistan because the states that occupy those parts of Kurdistan are against the Kurdish rule in Southern Kurdistan whether or not building a logistic bridge.
- 3- After the British PM Mr Tony Blair lost his position because of the Iraq War and it is expected that George Bush also will lose his position because the American and British peoples are asking for the withdrawal of their troops from Iraq, the Kurdish leadership should sit down with the superpowers and establish the Kurdish federalism and its protection when their forces withdraw from Iraq and the Iraqis refuse to continue federalism so that the things are arranged from now to by tanks, aeroplanes and anti aircraft defences, and train the Peshmarga to use them in order to announce a Kurdish state because if that does not happen the Kurdish people would not only go back to zero but under zero because when the Americans withdrew from Vietnam they never thought of the Vietnam question even from the far and the Kurdish leadership should learn from experience that in politics everything is possible.
- 4- The government of Southern Kurdistan should make the evening of 20 March of each year an evening of lighting torches, the torches of Newroz, the torches of Kawa and the torches of freedom not

only in Southern Kurdistan but all parts of Kurdistan and especially in Europe and the outside world, exactly as the people of the world do during the new year celebrations. For us the Kurds Newroz is not only a celebration of the Kurdish New Year but a celebration of the revolution of Kawa the Blacksmith against tyranny and the rising of the sun of freedom and independence.

I wrote this regarding the psychological situation and why we have not managed to establish a Kurdish state up to now and would like to ask others to write too as they may have different views and at the end if we know the reason we will find a solution. However, I will not accept excuses from sick imaginations such as telling us for more than half a century that the Southern Kurdistan cannot establish a state because it is surrounded and has no way into the outside world while in the nineties we saw that Kurdistan itself was a way to the outside world for the neighbouring countries through the passage of Ibrahim Al-Khalil. In this regard the Turkish minister of defence expressed his concern regarding the establishment of a Kurdish state in Southern Kurdistan by saying that whoever has petrol can by a way out.

Summary

The mass Kurdish uprisings of Southern Kurdistan in 1991 and in Western Kurdistan in 2004 had returned belief and hope that the policies of submission, brainwashing and psychological warfare against the Kurds by the countries occupying Kurdistan did not affect our heroic Kurdish people and the occupiers of Kurdistan and their collaborators discovered that the Kurdish people is awake and ready to take the coming opportunity with a new worthy Kurdish leadership with nationalist liberation stances.