Britain's Broken Promise: Time for a New Approach
Learning from the past for the sake of the future

Methodist Central Hall Westminster
Tuesday 31st October 2017
6.30pm – 8.30pm

Speakers will include: Baroness Helena Kennedy QC, Principal, Mansfield College, Oxford University; Rt Hon Tom Brake MP; Layla Moran MP; Dr Philippa Whitford MP; Sir Vincent Fean, former UK Consul-General, Jerusalem. Rabbi Danny Rich, Senior Rabbi, Liberal Judaism; Dr Imad Karam, film-maker

Tickets: £12, £8, £5 Eventbrite Admission by ticket (plus ID) only.

The Balfour Project
Reflections on the “Balfour” letter and its consequences

Dr Peter Shambrook
The Ottoman Empire, 1807 - 1924

[Map of the Ottoman Empire with various territories and labels indicating transitions and losses from 1807 to 1924.]
CONSTANTINOPLE AGREEMENT
March/April 1915 (correspondence)

Russia: Istanbul and the Straits
France: Syria, Alexandretta and Cilicia
Britain: Reserve our right to claim Ottoman territories in due course
HUSSEIN-McMAHON
CORRESPONDENCE
(Anglo-Hashemite Alliance)

July 1915-March 1916

British offer: an independent Arab state, including Palestine, if the Arabs would revolt against the Ottomans
SAZONOV-SYKES-PICOT AGREEMENT

May 1916
Arthur James Balfour
1848 - 1930
Why did the British Government issue the Declaration?

1. War-time propaganda
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2. Anti-French sentiment
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2. Anti-French sentiment
3. Anti-Semitism / Colonial Mind Sets
Why did the British Government issue the Declaration?

1. War-time propaganda
2. Anti-French sentiment
3. Anti-Semitism / Colonial Mind Sets

4. Chaim Weizmann – visionary lobbyist
Chaim Weizmann, first President of Israel, presents a Torah scroll to US President Harry S. Truman at the White House
25 May 1948
Why did the British Government issue the Declaration?

1. War-time propaganda
2. Anti-French sentiment
3. Anti-Semitism / Colonial Mind Sets
4. Chaim Weizmann – visionary lobbyist
5. Christian Zionism
Lord Shaftsbury
1801 - 1885

The Viscount Palmerston
1784 - 1865
If you will it, it is no dream; and if you do not will it, a dream it is and a dream it will stay

— Theodor Herzl —
“Double-speak”
does not work
The cornerstone of British mandatory policy was the withholding of representative institutions for as long as there was, in Palestine, an Arab majority.

Sir Martin Gilbert
Honest reflection
by the British Government
would be a sign of
civilisation
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The Balfour Project
Winston Churchill  1874 – 1965

Photo: 1929
THE BALFOUR DECLARATION

HISTORICAL CONTEXT & IMPLEMENTATION

Dr Peter Shambrook
eproofreading@hotmail.com
Ottoman administrative divisions in the Levant
1915
1 March-April 1915: **Constantinople Agreement**
   Britain, France, Russia

2 July 1915-March 1916: **Hussein-McMahon Correspondence**
   Britain, Ibn Hussein [Anglo-Hashemite Alliance]

3 May 1916: **Sazanov-Sykes-Picot Agreement**
   Britain, France, Russia

4 November 1917: **Balfour Declaration**
   Britain, Zionist Organisation

5 November 1918: **Anglo-French Declaration**
   Britain, France
The Balfour Project

Contributing to justice, peace and reconciliation in the Middle East

www.balfourproject.org
Both nationalist narratives are valid and both incomplete.
CREATIVE COMMEMORATION REQUIRES TRANSPARENCY, NOT PARTIALITY, NOT DENIAL.
THE MORAL HIGH GROUND IS UNOCCUPIED

(apologies to) George Orwell, 1984

(apologies to) George Orwell, 1984

(apologies to) George Orwell, 1984
Acknowledgement is a sign of civilisation.
The Ottoman Empire, 1807 - 1924

[Map of the Ottoman Empire showing losses and territories from 1807 to 1924.]
SYKES-PICOT AGREEMENT

January 1916
Sir Herbert Samuel 1870 - 1963

David Lloyd George 1863 - 1945
The Balfour Declaration is an historic statement for which HMG does not intend to apologise. We are proud of our role in creating the state of Israel.

The declaration was written in a world of competing imperial powers, in the midst of the First World War and in the twilight of the Ottoman Empire. In that context, establishing a homeland for the Jewish people in the land to which they had such strong historical and religious ties was the right and moral thing to do, particularly against the background of centuries of persecution. . .