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*Ganna Batenko\**

## COMMENCE PHASE OF BRITISH MANDATE: THE BALFOUR DECLARATION

*Arthur James Balfour, the outstanding British statesman as a member of Foreign Office after the World War I was one of the authors of the future foreign and domestic policy of Palestine. Together with the famous British political figures – David Lloyd George, George Nathaniel Curzon, Leopold Amery, Alfred Milner, Robert Cecil, Edwin Samuel Montagu, Mark Sykes, Herbert Louis Samuel, Herbert Henry Asquith, John Allsebrook Simon he impacted on the installation of the British Mandate in Palestine. Balfour declaration became the base for British policy and opened the great Jewish immigration to Palestine. The numerous Zionist funds maintained colonization process and British loyal policy of endless Jewish occupation. British foreign policy in Palestine will be the sphere of interest for historians-orientalists because the political, economic, social, religious reasons for the Arabic-Jewish conflict rise study may prevent or explain the further East problems. Historical document Balfour declaration got the name of the Foreign minister who all his life long was interested in the Jewish people, their history, and the source of such interest was absolute knowledge of the Old Testament. A.J. Balfour is the author of philosophic works: Defence of Philosophic Doubt, The Foundations of Belief, Theism and Humanism.*

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During almost four centuries of Turkish reign, Palestine was regarded as a part of «Greater Syria». In geographic and economic aspect this term meant Syria i.e. Palestine and Lebanon. The population spoke one of the literary languages dialects, and practiced Islam. Being governed by Turkey Palestine did not have administrative statues, and was a part of Syrian and Beirut vilayets and Jerusalem sanjak. In view of its religious, political and international importance Jerusalem sanjak was independent, and subordinated directly to the Ottoman Internal Affairs Minister, and  $\frac{3}{4}$  of Palestinian population resided at its territory. At the end of XIX century there

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\* Кандидат історичних наук, доцент кафедри історії України та методики викладання факультету психології, історії та соціології Херсонського державного університету.

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were about half of million citizens – Arabs, Jewish, Armenians, Greeks, Assyrians, Circassians, Kurds. Among them there were Muslims – Sunnites, Shiites, Druses, Roman-Catholic and Greek Christians, Gregorian Armenians, Maronites, Judaists.

In the end of XIX century Palestine which had no sufficient deposits of mineral resources turned out to take center stage of European States only due to its exclusively beneficial location, that became more important when in proximity to its territory in Egypt there was built the Suez Canal connecting the Mediterranean Sea to the Indian Ocean and became the most important point of international communication. Main land roads between the Mediterranean coast and the Persian Gulf went through Palestine. The fact that in neighboring Mesopotamia German geologists found enormous oil reserves also promoted strategic development of Palestine.

Poverty of natural resources didn't contribute to attraction of European migrants to Palestine. Palestine was possessed by the Grand Turk that also made it unattractive for migrants [2, p. 8].

But migration soon became possible due to initiation and political establishment of political Zionism in the end of XIX century. It was Zionist movement that had sufficient human resources for capturing Palestine. The question was who of the European challengers for Palestine could use for their purposes human resources possessed by Zionistic organizations. Religious Zionism always existed within the Diaspora supported by the faith to Messiah who would unite the Jewish people at the Mount Zion. Political Zionism began formation only in XIX century.

Zionistic leaders called Palestine Eretz Israel declaring it to be a national center for the Jews all over the world. This term originated from religion «as the name given to Jacob the Patriarch, Israel expresses faith to the God's promise to Abraham to give the land to his nation.» One of the hills where Jerusalem was built was called Zion. The term Zionism was used to express hope for return of the Jewish people «but it

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became to mean something political, identification of a State with land, Zionism with Judaism and became the source of constant conflicts» [7, p. 357].

In the end of XIX century Zionists pursued support of Great Britain which in its turn after occupation of Egypt in 1882 began to perceive Palestine as a unit of its future acres in the Arabic East. At the same time Great Britain required an ally for fortification of its status in the Near East, in general, and for the fight for Palestine, in particular. Zionists were the allies who tried to convince Great Britain that in Palestine it was more favorable to deal with them rather than with the Arabic Feudal Monarchical Elite. Thus, D. Veynz, one of Zionist leaders, wrote: «Jews will promote development of the State, establishment of civilization and will construct efficient defense of the Suez Canal» [24, p. 22].

On August 29–31, 1897 in Basel, Switzerland, at the First International Zionist Congress, Theodor Herzl presented the Zionist Movement Program suggesting as follows: «1. Assistance to organized, mass colonization of Palestine. 2. Acquisition of the acknowledged by all the states legal right to colonize Palestine. 3. Establishment of permanent organization to unite all the Jewish people in the name of Zionism» [18, p. 40].

The Congress in Basel adopted Herzl's Program and was the basis for World Zionist Organization to unite all the Jewish people acknowledging Zionistic program, and paying shekel. The Congress in Basel agreed to Herzl's program and announced the aim of Zionism which was «to establish a legally assured home for the Jewish people in Palestine.» T. Herzl prophetically confided to characterize Basel Congress in a few words: «at Basel I founded the Jewish State... If I said those words today I would be laughed at. Perhaps in five years and surely in fifty years everyone will get to know about it» [6, p. 115].

After the First Congress the World Zionist Organization started propaganda of Zionistic ideas, and as the result, number of Zionists greatly increased. Rabbis thought that Judaism could grow only in Palestine, assuming that Palestine should belong to the Jewish people in political sense, and a Jewish State should be built on

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religious principles only – Eretz Israel for the people of Israel according to the Torah of Israel [11, p. 791].

T. Herzl in his book Jewish State speaking of a possible place to establish a state said as well about Argentine, not only of Palestine. «Argentine,» he wrote, «is one of the richest countries of the world, with few population and moderate climate.» From T. Herzl's point of view granting of lands in Palestine to the Jewish people would be greatly beneficial to the republic of Palestine itself. Consequently, there could be drawn a conclusion that leaders of Zionistic movement had no final opinion as to the place where to establish a Jewish State. At the first Zionistic congresses there were proposed Argentine, Sinai and Cyprus, Zionistic leaders asked Portuguese government to authorize settlement in Mozambique, and Belgian government – in the Congo [12, p. 153-154].

Generation of the idea of Zionistic leaders to establish a state in Palestine was of great importance at the international level, and the idea to return the Jewish people to the ancestral lands in Palestine should be interesting for the European states pretending to conquer that state. But Zionistic leaders needed to substantiate the idea. For that purpose they used the theory of ancient Zionism proving that Jewish people for thousands of years tried to return to Palestine and to establish there a Jewish State. Norman Bentwich wrote: «Zionism is as ancient as the captivity of the Jewish people in the times of destruction of the temple by Nabuchodonosor» [10, p. 60].

One could agree to the statement if it referred to the age of religious Zionism based on the faith to the Advent who would return all the Jewish people to Palestine. As for existence of Zionism as a political movement aiming at practical restoration of the State of Israel in Palestine from the ancient times without waiting for Messiah to come, it should be pointed out that prior to the middle of the XIX century there existed no such Zionism.

Zionistic leaders mixed the concepts of religious and political Zionism trying to trace antiquity of the political Zionistic movement, leaders of which they were, from the antiquity of the religious Zionism. Besides, it should be underlined, that

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eternal aspiration of the Jewish people to come back to Palestine contradicted to the processes of assimilation of the Jewish people with the people of those states where they lived at that time. Not all the Jews living somewhere in Europe or America aspired to come back to Palestine. For example, delegates of the World Conference of Representatives of the Reformed Judaic Community of America in 1885 announced: «We are not waiting to come back to Palestine... America is our Zion» [15, p. 16].

Isaac Weiss, a famous American Rabbi, speaking at the 1<sup>st</sup> Zionist Congress announced: «We deny the question of a Jewish State itself as it is far from the spirit of the modern Jew, the Jew regarding America to be his Palestine, whose interests are concentrated here only» [2, p. 12].

The first person to note a possibility for Jewish people to return to Palestine was Napoleon Bonaparte, when he prepared Egypt expedition in 1798–1801 promising to Jewish people to give them back Palestine pursuing the aim to get additional funds from rich Jewish bankers for financing of his expedition to Egypt and Syria. Decembrist Pestel proposed to establish a Jewish State in Asia Minor, and Manuel Noy, an American judge, writer and diplomatic official proposed to establish a Jewish state named Ararat in America on Grand-Island near Buffalo [2, p. 13].

A famous English politician, Lord Shaftesbury, proposed to attract the Jewish people to occupy Palestine by England. That project was published by the Times on August 17, 1840. It presupposed as follows: European Jews could buy out or rent lands in Palestine belonging to the Grand Turk, and five big European states would guarantee establishment of the Jewish State. All of them considered England to initiate return of the Jewish people to Palestine. A Jewish State would be a buffer between Turkey and Egypt and would consolidate influence of England in the Eastern Mediterranean [1, p. 8].

As Palestine was a part of the Ottoman Empire the leaders of Zionist movement were afraid to declare their true goal, especially after the Young Turk Revolution, they tried not to use the term State speaking only of Motherland. T. Herzl

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wrote: «I proposed to change the word State by the synonym Heimstaate... For us it meant Judenstaat at that time and now it means the same» [21, p. 24].

Zionists understood that further for colonization of Palestine and for establishment of a State they require support of European States. He confided to his diary that Britain «more than anyone else is interested in Zionism, as the shortest way to India goes through Palestine. British politicians were the first to realize the necessity of colonial expansion, that is why I'm sure that here, in Britain, Zionism, which is a colonial idea, will be met with realization, moreover, rather quickly...» [17, p. 26].

Zionistic ideas ignored the fact that by the end of XIX century in Palestine there lived more than half a million people for whom it was the motherland. If one asked an Arabic citizen of the Nearest East in XIX – early XX century «he could characterize himself as a Moslem or Christian, as a member of the tribe or race, as a citizen of a town or village, but he was hardly to consider himself to be an Arab» [4, p. 220].

Ahad Ha'am, great Jewish humanist, warned against infringement of the Arabs of Palestine: «settlers must under no circumstances arouse the wrath of the natives... Yet what do our brethren do in Palestine? They treat the Arabs with hostility and cruelty, deprive them of their rights...» There exist a great number of actual reasons to the fact that Arab and Jewish people are close relatives, cousins, as they descend from the brothers of Isaac (Itzhak) and Ismail (Ishmael), sons of Avraam [4, p. 25].

In November 1898 in Palestine T. Herzl met Keiser Wilhelm II and proposed to him the plan of Palestine colonization by the Jewish people under German control. But Keiser refused the proposition being afraid of negative reaction of England, France and Russia to German interference with the affairs of Turkish Empire.

In May 1901 T. Herzl referred to the Sultan with the analogous proposition trying to convince him that if he gave Palestine to the Jewish people, they could assume responsibility to manage Turkish finances that could save the State from financial collapse. The Jewish people could help Turkey to pay its debts to foreign



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states and perform industrialization of Turkey. «A Jewish State, neutral by nature, can be a barrier between the West and the East. In return European states should guarantee existence of the State; holy sites should have special status. As result the project will be the solution of the Jewish matter» [2, p. 16].

Italian King Victor Emmanuel III in 1904 refused Herzl's proposition to establish a Jewish state in Tripoli [19, p. 10]. As for France it kept a low profile concerning support of the plans to establish a Jewish State.

Under such circumstances T. Herzl re-oriented to Great Britain. In his letter to Cecil Rhodes, famous English colonizer, he explained that the matter of resettlement of the Jewish people to Palestine, establishment of a State in Palestine was actually a colonial issue that could be beneficially solved by Great Britain.

In October 1902 T. Herzl met Joseph Chamberlain, English Minister of Colonies, who in theory didn't reject the idea to establish a Jewish Colony in the South-Eastern part of Mediterranean.

J. Chamberlain sympathized to the idea of resettlement of the Jewish people to Egyptian Bruz (Vadi Al-Arish) with consent thereto of Vice-King of Egypt Lord Cromer. T. Herzl insisted on Haifa region hoping to «convince Turkey to lease the region at low price if the Jewish people came to Al-Arish and proved that Zionism was a serious matter» [2, p. 17]. Lord Cromer rejected the project concerning Al-Arish, as irrigation specialists concluded that for successful implementation of the project they would need water five times as much as it had been calculated earlier. Specialists considered impossible such water diversion from the Nile.

On May 12, 1903 T. Herzl received a telegram containing the message that the project had been definitely rejected. In 1903 A. Balfour, Prime-Minister, proposed to «take» the Jewish people from Great Britain evicting them to Uganda [12, p. 109].

Later there were viewed variants of Tripolitania, Texas, Mexico, Australia and Canada. All those projects ended in fiasco.

In 1904 Chaim Weizmann moved from Russia to Great Britain. On the death of T. Herzl he became the leader of political Zionism. In Great Britain Ch. Weizmann

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carried vivid political activity in the sphere of propaganda of benefits for Great Britain from supporting Zionist movement. Activity of the Zionist movement should have been directed for industrialization and fortification of status of agricultural settlements in Palestine «at democratic beginning as possible» [2, p. 19].

Soon Ch. Weizmann got acquainted with the future Prime-Minister of Great Britain, Lloyd George, with famous politicians and statesmen of Great Britain, Alfred Balfour and Herbert Samuel. After meeting with Ch. Weizmann, G. Samuel prepared a memorandum for G. Asquith, Prime Minister, where he proposed to establish British protectorate of Palestine after the end of the war.

The World War I broke out in August 1914, Turkey took sides with Germany. It finally convinced Great Britain that it was high time to start establishing English domination in Palestine. During the World War I at one of the multiple meetings with A. Balfour and Ch. Weizmann the first one announced: «I believe that if guns become silent, you will get your Jerusalem» [25, p. 27].

When in the end of October 1914 there was held a meeting of the cabinet for discussion of war actions against Turkey Minister of Finances, Lloyd George, invited his colleagues to discuss the issue of final destination of Palestine, and Herbert Samuel, the only person in the Government, urgently turned to the Minister of Foreign Affairs, Sir Eduard Grey, as for «establishment of a Jewish State in Palestine, which due to close location to the Suez Canal, could do with a good grace concerning the matter, which is of great importance for the British Empire» [9, p. 22].

In January 1915 Ch. Weizmann met Lloyd George, who faced Zionism for the first time, when consulted T. Herzl as a lawyer on Al-Arish and Uganda projects. In a few days upon declaration of war by Turkey he announced to Herbert Samuel his wish to see Palestine as a Jewish State.

Such pro-English policy delivered benefits when in December 1916 Lloyd George became the Prime-Minister of Great Britain, A. Balfour became the Minister of Foreign Affairs and Milner became a Member of the War Cabinet. All of them adhered to Zionist movement. Lord Robert Cecil, Balfour's assistant, joined them as



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well. J. B. Glabb wrote about that as follows: «In December 1915 there were no talks about resettlement of the Jewish people to this country. G. Asquith was the Prime – Minister, who considered fantastic the idea to establish a Jewish National House in Palestine. In December 1916 Lloyd George became the Prime-Minister of Great Britain, who at once, in February 1917, agreed to the meeting of Mark Sykes with Zionists to discuss the issue» [13, p. 72]. For the initial few days when Turkey entered the War at the side of Germany G. Asquith declared that «policy as for Turkey and its Arabic provinces should be certainly reviewed» [25, p. 20]. Edwin Montagu, State Secretary for India in British Government, Banker and politician Ch. Montefiore strongly supported Zionists in Great Britain [16, p. 21].

In February 1917 there was held the first official conference which led to Balfour Declaration. M. Sykes, G. Samuel, leaders of Zionist movement, Rothschild representatives took part in the conference. At the conference there was passed a resolution to refuse common ownership or internationalization of Palestine in favor of British protectorate.

In October A. Balfour authorized Leopold Amery to prepare the project declaration. L. Amery's project was discussed in the Jewish circles, and the chief Rabbi assured that the proposed declaration would be agreed upon by the vast majority of Jewish population. At the decisive meeting of the Cabinet on October 31, 1917 A. Balfour left open the matter whether Palestine should be under British or American protectorate or there could be proposed any other political structure. After the end of disputes he was authorized to write a letter to Lord Rothschild asking to bring its content to knowledge of the Zionist Federation. It should be also pointed out, that Arthur James Balfour all his life long was interested in the Jewish people, their history, and the source of such interest was absolute knowledge of the Old Testament [7, p. 339].

On November 2, 1917 Arthur Balfour, Minister of Foreign Affairs of the Government of Lloyd George, wrote a letter to Lord Walter Rothschild which later became known as Balfour Declaration. The text of the letter looked as follows:

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«I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet. «His Majesty's Government view with favours the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of the object, it being clearly understood that nothing shall be done which may prejudice the civil and religious' rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country» [14, p. 8-9].

Prior to send the letter Arthur Balfour visited Washington where he consulted the biggest leader of Zionist movement in USA, Member of the Supreme Court of USA, Louis D. Brandeis. A. Balfour introduced himself as a sympathizer of Zionism and assured support of Palestinian project by the World Zionist Organization. Besides, A. Balfour expressed his wish for Palestine to be under common control of Great Britain and USA [3, p. 48].

In exchange to Balfour Declaration Zionist Leaders promised to unite all the Jewish people for support of the Entente, and according to D. Lloyd George «kept their word» [23, p. 33]. On November 8, 1917 British Press informed of adoption of the new Declaration. That news appeared in newspapers alongside with the news which came from Petrograd, about Bolshevist Revolution. Newspapers expressed certainty that such an epochal event, Balfour Declaration, prepared the basis for establishment of a State: Daily Express heading was as follows «State for the Jewish People», The Times and Moring Post contained headings «Palestine for the Jewish People.» The Observer stated that under such circumstances there could be no other more correct and wiser policy decision [2, p. 35-36].

V. Zhabotinsky considered Russian Revolution of 1917 to be a terrible disaster as Russian Jews turned out to be torn apart from the World Jewish Community and stopped participating at Zionistic movement. But the worst thing was that Bolshevism provoked resistance all over the Europe, i.e. «...without Bolshevism there could be no Hitler, and without Hitler there could be no World War II and Holocaust» [2, p. 36].

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E. Said, American scientist–orientalist, Palestinian Arab by birth, underlined the following peculiarities of Balfour Declaration: «It was generated by a) European Government; b) on European territory; c) without any respect to wishes of the population; d) it was, actually, a promise to give this territory to the community of foreigners,... in order to turn it into a national home for the Jewish people» [20, p. 16].

Balfour Declaration presupposed a national Jewish home in Palestine. At the same time, leaders of the Zionist movement made no secret of the fact that purpose of establishment of the National Zionist Organization was to establish a state at that territory. In Paris, at Peace Conference 1919 Ch. Weizmann declared that establishment of a Jewish national home would lead to appearance of a nationality «which would be as Jewish as French nationality is French, English nation is English. Later Jewish people will make the majority of population; they will be ready to establish a Government according to the level of development of the state and their ideals» [22, p. 3]. For that purpose welcoming future British mandatory administration of Palestine he hoped that 70 – 80 thousand Jewish people would come to Palestine in the nearest future. Despite its diversity Balfour Declaration generally presupposed that sooner or later in Palestine there would be established a Jewish State. W. Churchill thought that population of the State would be about 3 – 4 million, Syria and Arabia would be controlled by the Arabs, and Palestine would go to the Jewish people, and Palestinian Arabs would have to bow to the reality.

Actually there were six drafts exchanged and discussed between the British Government and the Zionist movement. Though Balfour Declaration contained no word about immediate establishment of a Jewish State in Palestine, nevertheless, it was positively perceived by the leaders of Zionist movement. Ch. Weizmann wrote: «It is one of the examples in history when we should ask ourselves if we should be irreconcilable and press the point. Could we then have more acceptable for us declaration, or would English Government, which is tired of inner disputes between the Jewish people, refuse solving this problem? We've decided to adopt this Declaration» [25, p. 167].

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Balfour Declaration said nothing about Palestinian Arabs, Christians or Moslems, who made 90% of total population of Palestine and owned ca. 97% of lands in Palestine. On the other part, Balfour Declaration guaranteed observation of rights and political status of the Jewish people in any other country.

Policy of the British Government relating Balfour Declaration was formulated by Lloyd George as follows: «There's no doubt of what the cabinet wanted. It didn't mean immediate creation of a state upon signing of the treaty of peace with no regard to wishes of the majority of population. On the other part, it was presupposed that if the Jews made the majority of population Palestine would become a Jewish Society. The thought of necessity to artificially suppress Jewish immigration for the Jews to constantly make the minority of population never came to mind of anyone of those defining the policy» [25, p. 280].

Upon appearance of Balfour Declaration Mark Sykes told that Zionists didn't plan to establish a state and he advised to the Jews to look at the Declaration from the point view of the Arabs, in their own interests. Lord Cecil, assistant of the Minister of Foreign Affairs, in December 1917 declared: «We want Arabic states to be the home for the Arabs, Armenia for the Armenians, and Judaea for the Jews» [2, p. 39]. But in a few weeks he told that everything that was made by the British government was the guarantee to establish for the Jews in Palestine the same basis for existence as for other nations and to prevent their discrimination. Thus, Balfour Declaration was a political rather than legal document.

In 1918 Balfour Declaration was acknowledged by France, Italy and USA, and in 1920 upon request of Great Britain, it was included into the Treaty of Sèvres which stipulated transfer of Syria, Lebanon, Palestine and Mesopotamia under British Mandate. The Arabs as well as Zionists still didn't realize what Balfour Declaration meant in practice. On December 2, 1917 in Covent Garden due to the fact of adoption of Balfour Declaration two Arabic representatives welcomed Zionists on behalf of their nation. Soon Ch. Weizmann declared that all the discrepancies between Arabs and Jews became history. The most popular Cairo newspapers Mokattam and Aram

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wrote that the Arabs should not be afraid of the Jewish State, and British Government just acknowledged legal historical rights of the Jewish people.

UN researches the Origins and Evolution of the Palestine Problem appraises significance of this Declaration for Palestine as follows: «Declaration which determined the direction of subsequent developments in Palestine was incorporated in the Mandate. Its implementation brought Arab opposition and revolt. It caused unending difficulties for the Mandatory in the last stages pitting British, Jews and Arabs against each other. It ultimately led to partition and to the problem as it exists today. Any understanding of the Palestine issue, therefore, requires some examination of this Declaration which can be considered the root of the problem of Palestine» [5, p. 102].

Thus, it should be pointed out that Balfour Declaration greatly influenced Arabic-Jewish relationships, radically changed the situation in the region and provoked active armed stand-off.

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*Артур Джеймс Бальфур, выдающийся британский политический деятель, на посту министра иностранных дел после окончания I Мировой войны, был одним из авторов внешней и внутренней политики в Палестине. Он и другие известные британские политики первой половины XX столетия – Дэвид Ллойд Джордж, Джордж Натаниель Керзон, Леопольд Эмери, Алфред Милнер, Роберт Сессил, Эдвин Сэмюэлем Монтегю, Марк Сайкс, Герберт Сэмюэль, Герберт Генри Асквит повлияли на установление британского мандата в Палестине. Декларация Бальфура стала основой британской внешней политики и открыла возможность иммиграции евреев в Палестину. Многочисленные сионистские фонды поддерживали колониационный процесс, и лояльная британская политика способствовала еврейской оккупации. Вопрос внешней политики Британии в Палестине еще долго будет в центре внимания историков-востоковедов потому, что изучение причин арабо-еврейского конфликта может предотвратить или объяснить возникновение Восточных проблем. Исторический документ – декларация Бальфура была названа в честь британского министра иностранных дел, который всю свою жизнь изучал историю евреев и наизусть знал Ветхий Завет.*

**Ключевые слова:** декларация Бальфура, Палестина, сионизм, арабо-еврейские взаимоотношения, I Мировая война, иммиграция.

*Артур Джеймс Бальфур, видатний британський політичний діяч, на посаді Міністра закордонних справ після I Світової війни був одним з авторів зовнішньої та внутрішньої політики в Палестині. Разом із іншими відомими*

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*британськими політиками першої половини ХХ століття – Девідом Ллойд Джоржем, Джоржем Натаніелем Керзоном, Леопольдом Емері, Алфредом Мілнером, Робертом Сессілом, Едвіном Семуелем Монтегю, Марком Сайксом, Гербертом Семуелем, Гербертом Генрі Асквітом, він вплинув на встановлення британського мандату в Палестині. Саме Декларація Бальфура стала основою для зовнішньої британської політики та відкрила можливість для великої єврейської імміграції у Палестину. Численні сіонські фонди підтримували колонізаційний процес і британська лояльна до них політика підтримувала окупацію. Зовнішня британська політика в Палестині ще довго буде цікавити істориків-сходознавців тому, що вивчення політичних, економічних, соціальних, релігійних причин арабо-єврейського конфлікту може запобігти або пояснити виникнення Східних проблем. Історичний документ – Декларація Бальфура отримала і'мя британського міністра закордонних справ, який все життя вивчав історію євреїв тому, що з дитинства досконало знав Старий Завіт.*

**Ключові слова:** *декларація Бальфура, Палестина, сіонізм, арабо-єврейські взаємовідносини, I Світова війна, імміграція.*