

assignments being carried out at present under the U.N. It is also one of the most protracted and, in some ways, the most difficult assignment. Let us take a closer look at the peacekeeping situation in Cyprus in order to determine what the particular difficulties are and what may be done to overcome them.

History has created on Cyprus two indigenous communities of wholly different social and religious characteristics -- a Greek Cypriot Community of about 450,000 (that is, four-fifths of the total population) and a Turkish Cypriot community of almost 130,000 (that is, one-fifth of the total population). In spite of the geographical inter-mixture of these two communities and of the obvious need to co-exist on a small island, the Greek and Turkish Cypriots have never come to terms with each other, and inter-communal relations are characterized by a lack of co-operation and mutual distrust. The Greek Cypriot community, although it has never been under the rule of the Greek mainland, shares a common culture with the Greek people and many Greek Cypriots support the concept of Enosis or union with Greece. The Turkish Cypriots for their part are descendants of colonists brought to the island after its conquest by Ottoman Turks in 1571 and their primary concern as a religious and ethnic minority has been in securing and ensuring their rights.

The constitution, under which Cyprus achieved independence in 1960, attempted to provide these guarantees through a complicated system of checks and balances. The Turkish community was given a specific portion of posts in the ministries, the National Parliament, the police and the civil service; and both the Greek President and the Turkish Vice-President had right of veto over decisions concerning foreign affairs, defence and security. However, the constitution never worked. Its greatest defect was that it accentuated the separatism of the two communities at the very moment when close co-operation was needed. The Greeks were soon accusing the Turks of obstructing legislation and economic development by insisting upon their privileges, while the Turks accused the Greeks of violating their constitutional rights by governing in spite of them.

On November 30, 1963 Archbishop Makarios formally proposed some thirteen constitutional amendments to Dr. Kutchuk, the Turkish Vice-President. These amendments would have had the effect of doing away with the presidential and vice-presidential vetoes, achieving greater unity in the House of Representatives, abolishing the separate Turkish municipalities and cutting down Turkish representation in the public service, the police and the armed forces.