

The Armenian Genocide:
a documentary by award-winning
producer Andrew Goldberg

Supplemental Teaching Guide
by The Genocide Education Project

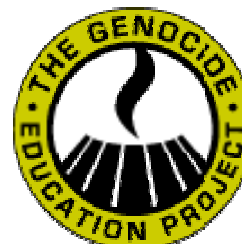
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Also from The Genocide Education Project:

Online Resource Library for Teachers

www.TeachGenocide.com

Online Classroom for Students

www.LearnGenocide.com

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INTRODUCTION

The Armenian Genocide (1915-1923) was the first modern genocide of the Twentieth Century. The perpetrator of this crime against humanity was the Ottoman Government. Using different types of mass extermination practices including forced marches, 1.5 million Armenians were murdered. Prior to World War I, approximately three million Armenians were living in Western Armenia (Anatolia) and had resided there for over 2,500 years.

Those who survived were forced into exile and have never been able to return. An entire people, and their history, were virtually erased within years.

Today, the Turkish government actively denies the Armenian Genocide. Israel Charny, the Editor of the Encyclopedia of Genocide, explains that “the denial of genocide is a form of aggression. It continues the process of genocide. It strives to reshape history in order to rehabilitate the perpetrators and demonize the victims. It prevents healing of the wounds inflicted by genocide. Denying genocide is the final stage of genocide—it murders the dignity of the survivors and destroys the remembrance of the crime.”

Since the beginning of the 20th century millions of people from all corners of the world have perished in genocides. Despite the continuation of genocide, we, as a global community, have no solutions for stopping this ongoing tragedy whether it was the genocide of the Herero people (which occurred between 1904-1907 in current day Namibia) or the victims of the genocide in Darfur (for more information about the history of genocide, visit www.teachgenocide.com/genocides).

“The Armenian Genocide” was released by Two Cats Productions in cooperation with Oregon Public Broadcasting and premiered on PBS in April, 2006 to critical acclaim. To date, this documentary, by award-winning producer Andrew Goldberg, is one of the most successful and comprehensive programs on the genocide of 1.5 million Armenians in the Ottoman Empire from 1915-1918, during WWI. The DVD is ideal for high school classes and contains impeccable historical content on the Armenian Case. It chronicles the genocide of the Armenians by thoroughly tracing the factors that led to the Genocide, the Genocide itself and provides a discussion on the current denial of the Armenian Genocide by the Turkish government. The total running time of the DVD is approximately sixty minutes and can easily be used in shorter components.

While the documentary can stand on its own when incorporated into a unit on World War I or human rights, this viewer's guide with a classroom activity will be sure to engage students in this devastating but important episode in world history.

GOALS AND OBJECTIVES

Students will:

- Study the history of the Armenian Genocide
- Examine the causes of the Armenian Genocide
- Assess the consequences of the Armenian Genocide and its denial
- Analyze the Armenian Case in context of The Eight Stages of Genocide (by Dr. Gregory Stanton)
- Apply a historical case study to current global issues

MATERIALS

- “The Armenian Genocide,” documentary, Two Cats Productions/Oregon Public Broadcasting (for ordering information go to www.twocatstv.com/order.php)
- Worksheet A: Guided Questions
- Worksheet A: Guided Questions (Answer sheet)
- Worksheet B: The Eight Stages of Genocide (Student version)
- Worksheet B: The Eight Stages of Genocide (Student version/For overhead transparencies)
- (Optional) “A Brief History of the Armenian Genocide,” by Sara Cohan (can be downloaded at www.teachgenocide.com/documents)

PROCEDURES

The documentary can be used on its own or as an introductory activity for a unit on the Armenian Genocide. Before watching the documentary, teachers may want to ask students to read “A Brief History of the Armenian Genocide” (see “Materials” section for details), as it will help reinforce historical themes in the documentary. Teachers can also distribute this reading to students when they begin the group activity they will complete after viewing the documentary.

Part A: Watching the Documentary and Completing the Guided Questions (1 hour and 30 minutes)

Attached are guided questions (Worksheet A) for students to answer while watching the documentary. They will help students glean out important historical information from the documentary. The answers are also included for teachers to use as a guide. Since the documentary is not divided into chapters on the DVD, time markers will be used to partition the documentary, as indicated in the procedures and in the guided questions.

Teachers will need to pause the documentary at several points to allow students to successfully complete the questions. Teachers may also choose to create overhead transparencies of the answer key so that students can copy the answers when the documentary is paused. The documentary covers a large amount of historical ground, so teachers with more restrictive time constraints may choose to provide the answers to students as they watch the documentary or decide to only cover specific sections of the documentary.

Part B: The Eight Stages of Genocide: A Group Activity (45 minutes)

After students have watched the documentary and answered the guided questions, teachers should pass out *Worksheet B: The Eight Stages of Genocide* and review with the class. After reviewing *The Eight Stages of Genocide*, teachers should divide students into small groups. Teachers should ask students to provide historical evidence for each stage of the Armenian Genocide based on their answers to the guided questions. Students may also want to use “A Brief History of the Armenian Genocide” as research to complete the assignment. If computers are available in the classroom, students can find additional information for this exercise at www.theforgotten.org (see “Online Resources” section for additional details). This should take approximately 25 minutes.

Once students have completed Worksheet B, teachers should ask students to reconvene, allowing them time to share their answers with the class. Finally, teachers should conclude the lesson by providing students the opportunity to reflect on the material and issues they have covered. This can be done through a group discussion or through journaling. Some questions to present to the class as discussion points or as “springboard statements” for a journal assignment can include:

- Why is it important for the Armenian Genocide to be affirmed?
- How would affirmation affect Armenians today?
- How could affirming the Armenian Genocide impact Turks?
- Are there positive consequences for people besides Armenians and Turks if the Armenian Genocide is affirmed? Please explain.

Part C: Further Research

As an additional assignment for students concerning another aspect of the denial of the Armenian Genocide, teachers can ask students to respond to the following quote by Andrew Goldberg, producer of the documentary, in a well formed essay:

“As Turkey seeks to join the European Union, 90 years later, this film can give people a much better understanding of why this issue is such an important and current part of the international conversation about Turkey's role in the world today.”

In the essay students should discuss:

- Turkey’s status concerning their entrance into the European Union (EU)
- The controversy surrounding the denial of the Armenian Genocide and Turkey’s acceptance into the EU
- Compare the issues of Turkey’s acceptance into the EU and Europe’s reaction to the westernization of Turkey in the 1920s.

ONLINE RESOURCES

www.TeachGenocide.com

www.TeachGenocide.com is a cyber resource library published specifically for teachers by The Genocide Education Project where various teaching resources on the Armenian Genocide and other gross human rights violations are available to download free of charge for classroom use.

Available resources on www.Teachgenocide.com include: lesson plans, newspaper articles, a streaming video, survivor accounts, and maps.

The Forgotten (www.theforgotten.org)

This award winning Web site is designed with students in mind. The information on the site is brief and dynamically displayed. The site contains a video, survivor testimony, and an interactive timeline. The site also provides multiple language options including Spanish, French, and German.

Facing History and Ourselves (www.facinghistory.org)

FHAO not only provides wonderful print resources on the Armenian Genocide they also offer online lesson plans. *Lessons and Readings on the Armenian Genocide* was developed in collaboration with Teaching Tolerance Magazine. (The Fall, 2002 issue of Teaching Tolerance Magazine includes a feature article on the Armenian Genocide, titled "The World Was Silent".) The four lessons in this series can be used separately or together and reflect the history of the Armenian Genocide and its legacy. They have also developed lesson plans on the documentary by Two Cats Productions which can be accessed in their online classroom.

The Legacy Project (www.legacy-project.org)

The Legacy Project provides a collection of visual and literary art created by the descendants of those who survived some of the most horrific atrocities of the twentieth century including the Armenian Genocide, the Holocaust, and the Cambodian Genocide. The site offers examples of artwork and literary excerpts influenced by the Armenian Genocide by Arshile Gorky, Ben Bagdikian, Peter Balakian and Carol Edgarian.

Academic Content Standards

Eleven states have either mandated the teaching of the Armenian Genocide or included it in their standards. Those states are California, Georgia, Illinois, Kansas, Massachusetts, Minnesota, New Jersey, New York, Ohio, Rhode Island, and Virginia. For more specific information on content standards for your state, please go to www.TeachGenocide.com.

This lesson plan may be used to address the academic standards listed below. These standards are drawn from Content Knowledge: A Compendium of Standards and Benchmarks for K-12 Education: 4th Edition (www.mcrel.org/standards-benchmarks) and have been provided courtesy of the Mid-continent Research for Education and Learning (www.mcrel.org) in Aurora, Colorado.

Topic: Historical periods**Arts and Communication****Standard 5. Knows a range of arts and communication works from various historical and cultural periods****Level IV [Grade 9-12]**

Benchmark 7. Knows forms of communication media from different historical periods (e.g., print and non-print media forms such as broadsheets, newspapers, radio broadcasts, television news broadcasts, the Internet; forms of entertainment such as radio shows, movies, television shows, music videos)

Topic: Historical viewpoints and perspectives**Historical Understanding****Standard 2. Understands the historical perspective****Level IV [Grade 9-12]**

Benchmark 2. Analyzes the influences specific ideas and beliefs had on a period of history and specifies how events might have been different in the absence of those ideas and beliefs

Benchmark 4. Analyzes the effects specific decisions had on history and studies how things might have been different in the absence of those decisions

Benchmark 5. Understands that the consequences of human intentions are influenced by the means of carrying them out

Benchmark 7. Knows how to avoid seizing upon particular lessons of history as cures for present ills

Benchmark 10. Understands how the past affects our private lives and society in general

Benchmark 11. Knows how to perceive past events with historical empathy

Topic: Critical reading

Language Arts

Standard 1. Uses the general skills and strategies of the writing process

Level IV [Grade 9-12]

Benchmark 6. Uses strategies to adapt writing for different purposes (e.g., to explain, inform, analyze, entertain, reflect, persuade)

Benchmark 8. Writes fictional, biographical, autobiographical, and observational narrative compositions (e.g., narrates a sequence of events; evaluates the significance of the incident; provides a specific setting for scenes and incidents; provides supporting descriptive detail [specific names for people, objects, and places; visual details of scenes, objects, and places; descriptions of sounds, smells, specific actions, movements, and gestures; the interior monologue or feelings of the characters]; paces the actions to accommodate time or mood changes; creates a unifying theme or tone; uses literary devices to enhance style and tone)

Benchmark 9. Writes persuasive compositions that address problems/solutions or causes/effects (e.g., articulates a position through a thesis statement; anticipates and addresses counter arguments; backs up assertions using specific rhetorical devices [appeals to logic, appeals to emotion, uses personal anecdotes]; develops arguments using a variety of methods such as examples and details, commonly accepted beliefs, expert opinion, cause-and-effect reasoning, comparison-contrast reasoning)

Benchmark 11. Writes reflective compositions (e.g., uses personal experience as a basis for reflection on some aspect of life, draws abstract comparisons between specific incidents and abstract concepts, maintains a balance between describing incidents and relating them to more general abstract ideas that illustrate personal beliefs, moves from specific examples to generalizations about life)

Standard 5. Uses the general skills and strategies of the reading process

Level IV [Grade 9-12]

Benchmark 4. Understands writing techniques used to influence the reader and accomplish an author's purpose (e.g., organizational patterns, figures of speech, tone, literary and technical language, formal and informal language, narrative perspective)

FEEDBACK

To improve the way we developed teaching resources for educators, we welcome and encourage feedback from teachers about this supplemental lesson plan, the “Armenian Genocide” documentary, and/or about teaching the Armenian Genocide in general. If preferred, you can use the following set of questions as guide to provide your feedback.

Please email your feedback to info@GenocideEducation.org.

- Did you show the entire documentary or just components of it?
- If just components, which sections did you use?
- Did you use other materials to teach about the Armenian Genocide? If so, what did you use?
- Were your students able to comprehend the information in the documentary?
- Did the teaching guide help students better understand this history?
- What was the most successful aspect of this unit?
- What was the least successful part?
- Is there other information that could have been included in the lesson to make this a more positive learning experience?
- Any additional information you think we should know to improve on this plan?
- Are there other types of resources or lesson plans you could use to teach about the Armenian Genocide?

WORKSHEET A: GUIDED QUESTIONS

The Armenians and the Pre-Genocide History of the Armenians

Time: 0:00- 20:15

1. Where is the Republic of Armenia located today?
2. Where did Armenians come from?
3. What is the religion of the Armenians?
4. When did the Ottomans gain control of Anatolia (the historic homeland of the Armenians)?
5. Describe the “millet system” of the Ottoman Empire.
6. What is a “designated infidel?”
7. When did the Armenians begin to demand more equal rights?
8. How did the Ottoman Turks respond to the Armenians’ demand for equal rights?
9. How many Armenians perished during these massacres?
10. Who were the Young Turks and what did they advocate for in the Ottoman Empire in 1908?
11. Why did the Armenians initially support the Young Turks?
12. What changed for the Ottoman Turks in 1912?
13. How did these changes impact the ideology of the Young Turks?
14. What was a result of the loss of the war in the Balkans that directly fanned the fire of anti-Christian sentiment amongst Ottoman Turks?
15. How did this anti-Christian sentiment help lead to genocide?
16. What group gained control of the Young Turks and the Ottoman Government in 1913? What was the slogan of this new group?
17. Who did the Ottomans ally themselves with as German and Russia went to war?
18. What were the Young Turks’ goals for selecting which nation to ally themselves with?
19. Were the Turks successful in achieving their goals?
20. What was the impact of Armenians serving in the Russian military on Ottoman Armenians?

The Armenian Genocide

Time: 20:15- 40:30

21. What occurred on April 24, 1915?
22. What did Dr. Hoffman say was the advantage of destroying the Armenian intelligencia and soldiers as the Ottoman Turks began the genocide?

23. The next stage in the genocide was the enactment of emergency legislation by the Ottoman government. What did this legislation allow for in provinces throughout the empire?
24. Where were the Armenians told they would be taken during the deportations?
25. How were Armenians removed from their towns?
26. What was the intended result of the deportations?
27. Central to the massacre and deportation was a special group that executed the orders of the Ottoman government. What was the name of this group?
28. Who engaged in the killing of Armenians?
29. Describe a point of Armenian resistance to the unfolding genocide?
30. At this point in the documentary the narrator mentions that some Armenians employed violent tactics when fighting for civil rights in the 1800s. Does this justify the genocide of 1915?

America's Response to the Armenian Genocide

Time: 40:30-40:33

31. List three American leaders who protested the Armenian Genocide.
32. What organization was established in the U.S. to aid the Armenians? How much money did they raise?
33. Was the Armenian Genocide newsworthy information in 1915?
34. Did Americans witness the Armenian Genocide?

The Final Stages

Time: 40:33-50:40

35. After the Ottoman Empire was emptied of Armenians, what did the British insist of the Ottoman government in 1919?
36. Were the tribunals successful in punishing Ottoman Turks who had committed the genocide against the Armenians?
37. What transformation occurred in 1923 in regards to the Ottoman state?
38. What city was symbolically renamed in 1923?
39. Describe what was changed in Turkey after Ataturk came to power.
40. How did European nations and the United States respond to Turkey's new image?
41. Why was the Armenian Case "erased" from the national memory of Turkey?
42. Does the Turkish government deny the Armenian Case today?
43. How do some Turks justify the killing of the Armenians during World War I?
44. Why does the Turkish government deny the Armenian Genocide today?

The Definition of Genocide

Time: 50:40-60:00

45. According to the United Nations, what is genocide?
46. Who coined the term “genocide?”
47. When was the legal definition of genocide adopted by the United Nations?
48. Some Turkish scholars call the Armenian Case genocide today. What are the ramifications for those scholars who affirm the Armenian Genocide?
49. Describe the inappropriate retaliation of two Armenian groups from 1975-1985?
50. What would the affirmation of the Armenian Genocide provide descendants of the victims and martyrs of the Genocide and the people of Turkey?

ANSWER SHEET TO WORKSHEET A: GUIDED QUESTIONS

The Armenians and the Pre-Genocide History of the Armenians

Time: 0:00- 20:15

- 1. Where is the Republic of Armenia located today?**
Armenia is located in the Caucasus which fall south of Russia. Armenia's neighbors include Georgia, Azerbaijan, Turkey and Iran. (There are between six and seven million Armenians worldwide today and less than half live in the Republic of Armenia.)
- 2. Where did Armenians come from?**
Armenians lived in Anatolia for over 2,500 years.
- 3. What is the religion of the Armenians?**
Christianity—The Armenians were the first to adopt Christianity as the official state religion (301 CE).
- 4. When did the Ottomans gain control of Anatolia (the historic homeland of the Armenians)?**
The Ottomans gained control of Anatolia in 15th Century CE.
- 5. Describe the “millet system” of the Ottoman Empire.**
Millets were distinct religious communities that were somewhat autonomous within the Ottoman Empire. Greeks, Jews and Armenians were some of the ethnic groups that lived under the millet system. The millets had certain requirements to follow including:
 - a. Loyalty to the Sultan
 - b. Pay Taxes (higher than Muslims)
 - c. No rebellions against the Sultan
 - d. Obey the laws of the Ottoman Empire
 - e. Accept their “second class” citizen status in the Ottoman Empire which included fewer legal rights than Muslims and severely restricted access to serving in leadership positions in the Ottoman government.
- 6. What is a “designated infidel?”**
Peter Balakian said a “designated infidel” was a non Muslim in the Ottoman Empire. Designated infidels were subjected to a different social, political, and legal structure.
- 7. When did the Armenians begin to demand more equal rights?**
They began to demand equal rights at the end of the 1800s.
- 8. How did the Ottoman Turks respond to the Armenians’ demand for equal rights?**
The Ottoman Turks responded through a series of massacres known today as the “Hamidian Massacres” that were carried out by the Sultan, Abul Hamid II, in the mid 1890s.
- 9. How many Armenians perished during these massacres?**
200,000- 300,000
- 10. Who were the Young Turks and what did they advocate for in the Ottoman Empire in 1908?**
They were an umbrella group for Turks who believed that a constitution and a parliamentary were necessary if the Ottoman Empire was ever going to be considered “civilized.”

- 11. Why did the Armenians initially support the Young Turks?**
The Young Turks promised the Armenians more rights including the ability to serve in the Ottoman military.
- 12. What changed for the Ottoman Turks in 1912?**
They lost 75% of their European territories. The Balkans, Greece, Serbia and Bulgaria broke away from the Empire and became independent.
- 13. How did these changes impact the ideology of the Young Turks?**
At this point, the Young Turks became extremely nationalistic from fear of the possibility of the total collapse of the Ottoman Empire.
- 14. What was a result of the loss of the war in the Balkans that directly fanned the fire of anti-Christian sentiment amongst Ottoman Turks?**
With the loss of territories in the Balkans, over a hundred Turkish refugees fled to Constantinople. The refugees warned other Turks that Christians were their enemies and they must protect themselves from all Christians including the Armenians.
- 15. How did this anti-Christian sentiment help lead to genocide?**
Without popular support, genocide cannot be committed. Enough Ottoman Turks were convinced that Christians were an enemy of the state.
- 16. What group gained control of the Young Turks and the Ottoman Government in 1913? What was the slogan of this new group?**
The Committee of Union and Progress (CUP) led by a triumvirate which included Talaat, Enver, and Djemal. Their slogan was "Turkey for the Turks."
- 17. Who did the Ottomans ally themselves with as German and Russia went to war?**
The Germans
- 18. What were the Young Turks' goals for selecting which nation to ally themselves with?**
If Russia was defeated, the Ottoman Empire could expand into Central Asia and unite the Turkic peoples that populated those Russian controlled territories.
- 19. Were the Turks successful in achieving their goals?**
No. They lost to the Russians and the Russians then advanced into the eastern portion of the Ottoman Empire with up to 5,000 ethnic Armenians, some of whom had been conscripted into the Russian Army from the Caucasus and a small group from the Ottoman Empire who had defected.
- 20. What was the impact of Armenians serving in the Russian military on Ottoman Armenians?**
The Ottoman government now viewed all Armenians as enemies of the state. Armenians in the Ottoman Army were disarmed and placed in work battalions where that were literally worked to death. They were blamed for the loss to the Russians.

The Armenian Genocide

Time: 20:15- 40:30

21. What occurred on April 24, 1915?

The genocide against the Armenians began with the imprisonment and executions of 250 Armenian intellectuals in Constantinople. Shortly after April 24, 1915, Armenian intellectuals in provinces throughout the Ottoman Empire were rounded up, imprisoned and executed leaving the Armenians without leadership.

22. What did Dr. Hoffman say was the advantage of destroying the Armenian intelligencia and soldiers as the Ottoman Turks began the genocide?

The Armenians who remained were without leaders and therefore at the mercy of the orders of the Ottoman Turks.

23. The next stage in the genocide was the enactment of emergency legislation by the Ottoman government. What did this legislation allow for in provinces throughout the empire?

Armenians throughout the empire were arrested or deported from their villages and towns.

24. Where were Armenians told they would be taken during the deportations?

They were told they would be taken to unspecified locations in the interior of the empire.

25. How were Armenians removed from their towns?

Armenians were deported by foot or by railway.

26. What was the intended result of the deportations?

Armenians were purposely driven to exhaustion by being forced to take difficult routes without supplies. The deportations were a “death march.”

27. Central to the massacre and deportation was a special group that executed the orders of the Ottoman government. What was the name of this group?

This group was called the “Special Organization” and was led by Behaeddin Shakir. Shakir created mobile killing units, or death squads, that were trained to kill Armenian convoys during the deportations.

28. Who engaged in the killing of Armenians?

Soldiers, special killing squads, Kurds, and Turkish citizens. Mullahs (Muslims religious leaders) often sanctioned the killing of Armenians.

29. Describe a point of Armenian resistance to the unfolding genocide?

In the city of Van, during the genocide, resistance fighters were able to defend the city from Turkish soldiers for over a month.

30. At this point in the documentary the narrator mentions that some Armenians employed violent tactics when fighting for civil rights in the 1800s. Does this justify the genocide of 1915?

No. Although some historians have concluded that over a hundred government officials were killed in a series of about three violent outbursts in the 1800s it does not justify the total annihilation of a people.

America's Response to the Armenian Genocide

Time: 40:30-40:33

31. **List three American leaders who protested the Armenian Genocide.**
Leaders included Theodore Roosevelt, Woodrow Wilson, William Jennings Bryant, Henry Morgenthau, Rabbi Stephen Wise, Ezra Pound, and E.V. Menkin amongst others.
32. **What organization was established in the U.S. to aid the Armenians?**
How much money did they raise? The Near East Relief Foundation was established and they sent 100 million dollars in aid to the "starving Armenians." Today that translates to 1.3 billion dollars.
33. **Was the Armenian Genocide newsworthy information in 1915?**
Yes. The New York Times ran over 145 articles on the Armenian situation in 1915 alone.
34. **Did Americans witness the Armenian Genocide?**
Yes. U.S. consuls witnessed the deportations and killings throughout the Ottoman Empire. Also, missionaries and businessmen in the Ottoman Empire observed the events as well.

The Final Stages

Time: 40:33-50:40

35. **After the Ottoman Empire was emptied of Armenians, what did the British insist of the Ottoman government in 1919?**
The British insisted that the Ottoman government hold wartime tribunals.
36. **Were the tribunals successful in punishing Ottoman Turks who had committed the genocide against the Armenians?**
No. Even though the leaders of the Committee of Union and Progress (CUP), Talaat, Enver, and Djemal, were sentenced to death they had already fled Turkey.
37. **What transformation occurred in 1923 in regards to the Ottoman state?**
The Republic of Turkey was formed by Ataturk ("Father of the Turks"). This was supposed to be a formal separation from the Young Turks even though many of the Young Turks now served under Ataturk.
38. **What city was symbolically renamed in 1923?**
Constantinople was renamed Istanbul. Istanbul is a name that reflects a Turkic heritage instead on a Christian one. Constantinople comes from Constantine.
39. **Describe what was changed in Turkey after Ataturk came to power.**
Turkey westernized which included adopting a constitution, the Latin alphabet, wearing western clothing, etc.
40. **How did European nations and the United States respond to Turkey's new image?**
They were thrilled with Turkey's desire to westernize and they Turkey as a potential ally in the Middle East. Because Turkey had a great deal to offer Europe and the United States, the issue of affirming the Armenian Genocide was buried.
41. **Why was the Armenian Case "erased" from the national memory of Turkey?**
The Armenian Case was erased in order to support the nationalistic aspirations of the republic of Turkey under Ataturk.

42. **Does the Turkish government deny the Armenian Case today?**
Yes. The government of Turkey denies the Armenian Genocide took place.
43. **How do some Turks justify the killing of the Armenians during World War I?**
Academics and government officials in Turkey often claim that it was a civil war and not genocide.
44. **Why does the Turkish government deny the Armenian Genocide today?**
There are political and psychological reasons for denying the Armenian Case including:
- The Turkish government does not want to pay the reparations required by international law.
 - The Turkish Government is a nationalistic state and does not want to admit that they were responsible for a crime similar to that of the Holocaust.
 - Finally, Turks do not want to believe that their ancestors were capable of carrying out the crime of genocide.

The Definition of Genocide

Time: 50:40-60:00

45. **According to the United Nations, what is genocide?**
“Any acts committed with the intent to destroy, in whole or in part, and national, ethnic, racial, or religious group.”
46. **Why is it not acceptable to call the crimes of 1915 a tragedy and not genocide?**
Genocide connotes the systematic killing of a people which is what occurred in the Armenian Case and not just a tragedy as in the case of the tsunami of 2005.
47. **Who coined the term “genocide?”**
The term was coined by Polish scholar Raphael Lemkin. Lemkin was a Jew who witnessed the unfolding of the Holocaust in Germany and Poland. He also studied the Armenian Case in Turkey.
48. **When was the legal definition of genocide adopted by the United Nations?**
The legal definition was unanimously ratified on December 9, 1948.
49. **Some Turkish scholars call the Armenian Case genocide today. What are the ramifications for those scholars who affirm the Armenian Genocide?**
They are deemed treasonous. Those who affirm the Armenian Genocide in Turkey often lose their jobs, are placed in prison and are overall alienated from Turkish society.
50. **What would the affirmation of the Armenian Genocide provide descendants of the victims and martyrs of the Genocide and the people of Turkey?**
It would provide the descendant an opportunity to fully mourn the loss of their culture in the Ottoman Empire. It would allow for Turks to move past this horrific history and allow for a more democratic society in which freedom of speech was not stifled.

WORKSHEET B: THE EIGHT STAGES OF GENOCIDE

Genocide is a process that develops in eight stages that are predictable, but not unstoppable. At each stage, preventive measures can prohibit the perpetrators from continuing their plans. The later stages must be preceded by the earlier stages, though earlier stages continue to operate throughout the process.

The eight stages of genocide are:

1. Classification
2. Symbolization
3. Dehumanization
4. Organization
5. Polarization
6. Preparation
7. Extermination
8. Denial

1. CLASSIFICATION

All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. If societies are too segregated (divided) they are most likely to have genocide.

The main way of preventing genocide at this early stage is to develop opportunities in a society for people to work and live together who are from different ethnic, social, national or religious backgrounds. This will allow people to become more tolerant and understanding of each other. In the United States, public schools serve this function as they are places where all young people can go regardless of their ethnic, social, national or religious backgrounds. This search for common ground is vital to early prevention of genocide.

2. SYMBOLIZATION



We give names or other symbols to the classifications of ethnicity, race, religion, or nationality. We name people "Jews" or "Gypsies", or distinguish them by colors or dress; and apply them to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to the next stage, dehumanization. When combined with hatred, symbols may be forced upon unwilling members of minority groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia.

Sometimes we impose symbols on ourselves like gangs using certain colors. That is the group's right but sometimes backfires when they are discriminated against.

To combat symbolization, hate symbols can be legally forbidden (i.e. swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well.

The problem is that legal restrictions will fail if unsupported by society. Sometimes if we outlaw certain names but hate exists new names will just take their place. If widely supported, however, denial of symbolization can be powerful, as it was in Bulgaria, when

many non-Jews chose to wear the yellow star, depriving it of its importance as a Nazi symbol for Jews. According to legend in Denmark, the Nazis did not introduce the yellow star because they knew even the King would wear it.

3. DEHUMANIZATION



Dehumanization is when one group treats another group as second class citizens. Members of a persecuted group may be compared with animals, parasites, insects or diseases. When a group of people is thought of as “less than human” it is easier for the group in control to murder them.

At this stage, hate propaganda in print and on hate radios is used to make the victims seem like villains. In fighting this dehumanization, one must remember that there is no right of “freedom of speech” to tell people to commit murder. Outlawing hate speech can help save the lives of those targeted. If a country is on the verge of committing genocide it is no longer a democracy (if it was before), and the broad freedom of speech protected in a democracy may need to be limited in such a country. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

4. ORGANIZATION

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Extremists drive the groups apart. Hate groups broadcast propaganda that reinforces prejudice and hate. Laws may forbid intermarriage or social interaction between the groups. Terrorism targets moderates, and intimidates them so that they are silent. Moderate leaders are those best able to prevent genocide and they are often the first to be assassinated.

Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets (money and property) of extremists may be seized, and opportunities for international travel denied to them. If extremists try to take over the government, then international sanctions should be put in place.

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segregated into ghettos (confined living quarters), forced into concentration camps, or restricted to a famine-struck region and starved.

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7. EXTERMINATION

Extermination begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human (see dehumanization). When it is sponsored by the government, the armed forces often work with private armies to do the killing. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of mutual genocide where the victims actually organize and commit a second genocide on the perpetrators.

At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape regions should be established with heavily armed international protection. The U.N. needs troops that can go in to genocidal areas and stop the killing when the U.N. Security Council calls it. The U.N. may decide to act through regional military forces from organizations like NATO. Relief groups should be prepared to assist the victims.

If the U.N. will not get involved directly, militarily powerful nations should provide the airlift, equipment, and financial means necessary for regional states to intervene with U.N. authorization.

8. DENIAL

Denial is the eighth stage that always follows genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. Leaders of the genocide continue to deny the crime unless they are captured and a tribunal (special court) is established to try them.

The best response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals or international courts must be created. They may not prevent the worst genocidal killers, but at least some mass murderers may be brought to justice.

This text was edited for students by The Genocide Education Project in cooperation with the original author, Dr. Gregory H. Stanton.

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ASSIGNMENT
THE EIGHT STAGES OF GENOCIDE

Based on the “The Eight Stages of Genocide” and the documentary “The Armenian Genocide,” provide an example for each stage of genocide below from the Armenian Genocide that describes that stage.

1. CLASSIFICATION

All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. If societies are too segregated (divided) they are most likely to have genocide.

Example from the Armenian Genocide:

2. SYMBOLIZATION

We give names or other symbols to the classifications of ethnicity, race, religion, or nationality. We name people “Jews” or “Gypsies”, or distinguish them by colors or dress; and apply them to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to the next stage, dehumanization. When combined with hatred, symbols may be forced upon unwilling members of minority groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia.

Example from the Armenian Genocide:

3. DEHUMANIZATION

Dehumanization is when one group treats another group as second class citizens. Members of a persecuted group may be compared with animals, parasites, insects or diseases. When a group of people is thought of as “less than human” it is easier for the group in control to murder them.

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Extremists drive the groups apart. Hate groups broadcast propaganda that reinforces prejudice and hate. Laws may forbid intermarriage or social interaction between the groups. Extremist terrorism targets moderates, and intimidates them so that they are silent. Moderate leaders are those best able to prevent genocide and they are often the first to be assassinated.

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Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up.

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7. EXTERMINATION

Extermination begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human. When it is sponsored by the state, the armed forces often work with militias to do the killing.

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THE EIGHT STAGES OF GENOCIDE

OVERHEAD TRANSPARENCIES

THE EIGHT STAGES OF GENOCIDE

1. CLASSIFICATION

All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. If societies are too segregated (divided) they are most likely to have genocide.

The main way of preventing genocide at this early stage is to develop opportunities in a society for people to work and live together who are from different ethnic, social, national or religious backgrounds. This will allow people to become more tolerant and understanding of each other. In the United States, public schools serve this function as they are places where all young people can go regardless of their ethnic, social, national or religious backgrounds. This search for common ground is vital to early prevention of genocide.

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Sometimes we impose symbols on ourselves like gangs using certain colors. That is the group's right but sometimes backfires when they are discriminated against.

To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well.

The problem is that legal restrictions will fail if unsupported by society. Sometimes if we outlaw certain names but hate exists new names will just take their place. If widely supported, however, denial of symbolization can be powerful, as it was in Bulgaria, when many non-Jews chose to wear the yellow star, depriving it of its importance as a Nazi symbol for Jews. According to legend in Denmark, the Nazis did not introduce the yellow star because they knew even the King would wear it.

THE EIGHT STAGES OF GENOCIDE

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