
Human Rights and Genocide:

A CASE STUDY OF THE FIRST MODERN GENOCIDE OF THE 20TH CENTURY

Comprehensive Lesson Plans for Teachers

By The Genocide Education Project

First Edition Prepared by Nancy Kaufman and Ana Slavicek
With the Editorial Collaboration of Morgan Blum, M.S. (Genocide Studies)

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PREFACE

Genocide is a tragic aspect of the increasing nationalism, imperialism and militarism that characterized the 20th century. As the most egregious of human rights violations, it is a difficult subject to broach with students; yet, it is critically important to do so, in order to define how far people can go in depriving others of freedom, dignity, and even life.

California History-Social Science Content Standard 10.5.5 requires that students in the public schools:

Discuss human rights violations and genocide, including the Ottoman government's actions against Armenian citizens.

The “History-Social Science Framework for California Public Schools” is more specific in its description of how this critical topic should be addressed:

Within the context of human rights and genocide, students should learn of the Ottoman government's planned mass deportation and systematic annihilation of the Armenian population in 1915. Students should also examine the reactions of other governments, including that of the United States, and world opinion during and after the Armenian genocide. They should examine the effects of the genocide on the remaining Armenian people, who were deprived of their historic homeland, and the ways in which it became a prototype of subsequent genocides.

Why study the Armenian Genocide in particular? As the initial instance of this phenomenon, the Armenian Genocide takes a central place in the understanding of how it and subsequent holocausts arose and continued to develop over the course of the century. The Armenian Genocide itself has always been far too little known and recognized – a fact that led to other tragedies, as the framework notes:

Genocides, such as that perpetrated on the Armenians, already had demonstrated the human capacity for mass murder. The Nazis perfected the social organization of human evil and provided an efficient and frightening model for future despots such as Pol Pot in Cambodia.

Without precedent of its own, the Armenian Genocide stands alone. It can thus be studied, to great effect, in order to establish the characteristics of genocide in general, and to explain why efforts at genocide continue to this day. To not study this issue is to increase the risk of such atrocities happening again in the future. In addition, important parallels can be drawn between the Armenian Genocide and subsequent genocides of the 20th century.

Avi Black
San Francisco Unified School District
History-Social Studies Content Specialist

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INTRODUCTION

HISTORY–SOCIAL SCIENCE FRAMEWORK FOR CALIFORNIA PUBLIC SCHOOLS

This unit is aligned with the *History-Social Science Framework for California Public Schools*. It meets all of the strands in the three broad goals for the framework:

- (1) Goal of knowledge and cultural understanding (historical, ethical, cultural, geographic, economic, and sociopolitical literacy strands),
- (2) Goal of democratic understanding and civic values (national identity, constitutional heritage and civic values, rights and responsibilities strands) and
- (3) Goal of skills attainment and social participation (basic study skills, critical thinking skills, and participation skills strands)

(2001 updated edition of the *Framework*, pp.10-26)

This unit addresses three major topics of the tenth grade Modern World History course: “Unresolved problems of the modern world,” “The rise of imperialism and colonialism,” “World War I and its consequences.” Under the last topic, the Framework states:

Within the context of human rights and genocide, students should learn of the Ottoman government’s planned mass deportation and systematic annihilation of the Armenian population in 1915. Students should also examine the reactions of other governments, including that of the United States, and world opinion during and after the Armenian Genocide. They should examine the effects of the Genocide on the remaining Armenian people, who were deprived of their historic homeland, and the ways in which it became a prototype of subsequent genocides. (*Framework*, p.127)

This unit also lays a foundation that will help students understand subsequent units on Nazi Germany, the causes and consequences of World War II, and nationalism in the contemporary world (especially current issues in the Near and Middle East).

This flexible ten-day unit features three interlocking parts designed specifically to be used in the tenth grade Modern World course. It can also be used in various other courses, including the twelfth grade American Democracy course in a study of government and human rights. The ten-day unit, which we strongly recommend allows for a study of the Armenian Genocide within a framework that establishes a strong understanding of genocide and human rights issues. Given time constraints, the teacher may choose to use the one- or two-day compressed versions of the unit, which address the broader themes effectively though without the same depth of analysis. These condensed units are self contained and cover material introduced at various points in the longer ten-day version; we recommend using them rather than excerpting part one from the full curriculum.

Ten-Day Unit

GOALS AND OBJECTIVES OF THIS UNIT

Content goals and objectives

Students will be able to:

- Examine methods of escalating violence leading to genocides, correlate causes for the Armenian Genocide by analyzing geopolitical/economic complexities
- Study the *Eight Stages of Genocide*
- Link the Armenian Genocide to the Jewish Holocaust and the subsequent adoption of the United Nations' Declaration of Human Rights
- Assess consequences of the Armenian Genocide on the individual and on Europe as a whole
- Discuss revisionism and genocide denial, a significant problem in the case of the Armenian Genocide

Skills goals and objectives

- Evaluation of primary documents
- Map and geography skills
- Synthesis of disparate elements to distinguish historical patterns
- Critical thinking, group work and interactive skills
- Application to current global issues
- Affective exploration through the use of a mock trial

OVERVIEW

Part I centers around the movie *The Armenian Genocide*. It includes introductory work for the day before viewing the video, a video guide, study of three primary sources from the Genocide, and a study of the UN Declaration of Human Rights that highlights how the violation of human rights during the Armenian Genocide led to the adoption of the final international covenant.

During Part II, pairs of students correlate economic developments of competing empires with subsequent loss of territory and rise of state repression over time. The final product is a colorful timeline linking seemingly disparate elements into a visible pattern. Students should be able to identify the logic and driving force of the escalation and final genocide as geo-political. Part II refutes claims of Armenian culpability by establishing the Turkish State as the historic aggressor. And, students will study the stages of genocide which is applicable to the Armenian Case as well as other cases of genocide. Students will also gain the opportunity to place the Armenian Genocide next to other acts of genocide and human rights abuses throughout history.

Part III builds on the basic information learned in Part I and the larger historic and political overview gained in Part II. Students can participate in a mock re-enactment of the 1921 trial of Soghomon Tehlirian, who assassinated the mastermind of the Armenian Genocide and was later acquitted. The mock trial allows students to develop historical empathy with the victims and survivors of the Armenian Genocide.

A FLEXIBLE PLAN FOR TEACHING THE ARMENIAN GENOCIDE

Part I	Days 1-3	<ul style="list-style-type: none"> ▪ Includes pre-homework, movie, primary source reading and discussion of the United Nations' Declaration of Human Rights and Definition of Genocide.
Part II	Days 4-7	<ul style="list-style-type: none"> ▪ Elaborates on the causes of the Genocide. <i>The Eight Stages of Genocide</i> are explored. Students create a timeline that establishes the global context for the Genocide by correlating the rise of European hegemony with the loss of Ottoman power and the crumbling of the Ottoman Empire. ▪ Includes readings and questions. ▪ Includes overhead materials introducing students to other events of genocide and human rights abuse throughout history.
Part III	Days 8-10	<ul style="list-style-type: none"> ▪ Introduction of denial of the Armenian Genocide. The class will discuss how this is a prevalent issue in modern day society. ▪ Students engage in a mock re-enactment of the 1921 trial of Soghomon Tehlirian, who assassinated the mastermind of the Armenian Genocide and was later acquitted. ▪ Conclusion: a wrap-up circle in which students share feelings, concerns, conclusions, and questions about the Armenian Genocide that arise from the mock trial and a portfolio they have created. ▪ Includes biographical readings, assignments, and rubrics. The teacher then can choose to assign a short term paper.

Table of Contents

BACKGROUND FOR TEACHERS **Section 1**

- Teaching The Armenian Genocide: Using this Curriculum
- Necessary Supplies
- Vocabulary

TWO-DAY UNIT **Section 2**

- 5 Minute Video
- A Brief History of The Armenian Genocide
- Primary Sources
- Hitler's Quote
- United Nations' Definition of Genocide
- Comparative Genocide Chart (*Genocide: Facts and Figures*)

TEN-DAY UNIT

Part I (Day 1-3) **Section 3**

- *The Armenian Genocide* (Video)
- Primary Source Reading
- Discussion of the UN Definition of Genocide and Declaration of Human Rights

Part II (Day 4-7) **Section 4**

- Causes of the Armenian Genocide
- A Look at Genocide and Human Rights Abuses throughout History
- Timeline Activity
- Readings and Questions

Part III (Day 8-10) **Section 5**

- A Discussion on Denial
- Mock Trial
- Wrap-up roundtable discussion
- Portfolio and Reflection Paper
The Genocide Pledge

ADDITIONAL TEACHING MATERIAL **Section 6**

- One-Day Lesson Plan
- *Forgotten Fire* - Teacher's Guide

RESOURCES **Section 7**

- Videos
- Web Sites
- Publications

APPENDICES **Section 8**

- Contact Information
- Teacher Feedback Form

<i>Page</i>	<i>Documents</i>	<i>Description</i>
Section 1 BACKGROUND FOR TEACHERS		
ix	Teaching The Armenian Genocide: Using this Curriculum	
ix	Necessary Supplies	
x	Vocabulary	
Section 2 TWO-DAY UNIT		
1	Teacher Directions	
4	Student Handout 1 - Homework 1	Overview Reading with Assignment
11	Student Handout 2	In Class Reading: <i>i witness</i>
13	Student Handout 3 - Homework 2	Reading: Primary Sources, with Assignment
17	Student Handout 4	Pledge Against Genocide
18	Student Handout 5	Genocide: Facts and Figures (Chart)
20	Overhead 1	Hitler's Quote
21	Overhead 2	UN Definition of Genocide
22	Overheads 3-14	Genocides and Human Rights Violations
Section 3 TEN-DAY UNIT – Part I (Day 1-3)		
34	Teacher Directions	
37	Student Handout 1 - Homework 1	Introduction to the Armenian Genocide
39	Student Handout 2 - Homework 2	Reading: Primary Sources
49	Student Handout 3	Video Study Guide
51	Student Handout 4 - Homework 3	Overview Reading with Vocabulary Assignment
61	Student Handout 5	UN Declaration of Human Rights
65	Teacher Handout 1	Answers to Homework 1
66	Teacher Handout 2	Answers to Student Handout 3
67	Teacher Handout 3	Answers to Homework 3
70	Overhead 1	UN Definition of Genocide
71	Overhead 2	Map of Ottoman Turkey
72	Overhead 3	Hitler's Quote
Section 4 TEN-DAY UNIT – Part II (Day 4-7)		
73	Teacher Directions	
76	Quiz	Overview Reading
77	Student Handout 6 - Homework 4	Eight Stages of Genocide
80	Student Handout 7	Genocide: Facts and Figures (Chart)
81	Student Handout 8	Blank Timeline
89	Student Handout 9 - Homework 5	Reading: <i>Dovey's Story</i> (Part I), with Assignment
95	Student Handout 10	In Class Reading: Denial of Genocide
97	Teacher Handout 4	Answers to Quiz
98	Teacher Handout 5	Answers to Student Handout 8
101	Overheads 4-9	Eight Stages of Genocide
107	Overheads 10-21	Genocides and Human Rights Violations

<i>Page</i>	<i>Documents</i>	<i>Description</i>
Section 5 TEN-DAY UNIT – Part III (Day 8-10)		
119	Teacher Directions	
122	Student Handout 11 - Homework 6	Reading: Conclusion of Dovey’s Story
127	Student Handout 12 - Homework 7	Portfolio and Rubric
129	Student Handout 13	Pledge Against Genocide
130	Teacher Handout 6	The Verdict
131	Transcript of Soghomon Tehlirian Trial	
Section 6 ADDITIONAL TEACHING MATERIAL		
xi	One-Day Lesson Plan	
xxv	<i>Forgotten Fire</i> - Teacher’s Guide	
Section 7 RESOURCES		
xxvii	Videos	
xxviii	Web Sites	
xxx	Publications	
Section 8 APPENDICES		
xl	Contact Information	
xli	Teacher Feedback Form	

BACKGROUND INFORMATION FOR TEACHERS

Teaching the Armenian Genocide: Using this Curriculum

The following curriculum includes materials to teach a ten-day, two-day, or one-day lesson on Human Rights and Genocide, using the Armenian Genocide as a case study. The ten-day lesson plan is ideal for a comprehensive study of this issue, but if one cannot take that amount of time, the two-day lesson plan gives a fairly complete overview of the topic, and can help introduce the classroom to these issues for future study. The one-day lesson plan is very brief and not recommended unless absolutely necessary. With such an intense subject, the one-day lesson plan may leave many unanswered questions.

This subject matter can be very sensitive for both students and teachers. It is highly recommended that teachers look over these materials several weeks in advance, to prepare themselves and have time to get answers to any of their own questions prior to teaching the lesson. Some of the readings and films can be disconcerting to students who might not have had any exposure to genocide in the past, so it is especially necessary that teachers read and view all materials before bringing them into the classroom.

The definition of genocide is somewhat fluid. Most official documents and political institutions go by the United Nations' definition. Genocide scholar Israel Charney, author of *The Encyclopedia of Genocide*, believes that the UN definition of genocide is much too limited and should be broadened to include many more events in history. Despite mild differences to the definition used by scholars, the Armenian Case is genocide whether one uses the U.N. definition or a broader definition like Charney's.

The problem of denial of the Armenian Genocide is also an important aspect of the continuing genocide experience, even though it has only been included in the ten-day lesson plan. Today the government of Turkey still denies the Armenian Genocide occurred, regardless of the voluminous evidence, and the innumerable scholarly and political institutions which have recognized the Armenian Genocide. Unfortunately in the United States, the Armenian Genocide has been largely forgotten, and denial has seeped into all areas of life, including education, which makes these lesson plans all the more relevant.

Attached is a term sheet that may be helpful to those teachers choosing the shorter lesson.

In an effort to continuously improve these lesson plans, a Teacher Feedback form is included in the appendices section of this binder. After reviewing or using any portion of these plans, please take a few moments to complete and mail the form to The Genocide Education Project. You can also provide your feedback online at: www.TeachGenocide.org/feedback.htm.

Necessary Supplies:

One and Two-Day Lesson Plans:

- Overhead projector
- Photocopy Machine
- TV Monitor
- VCR

Ten-Day Lesson Plan:

- All supplies listed for the one and two-day lesson plans
- Basic art supplies for each student: scissors, glue, and large paper

Helpful Terms

Islam: The religious faith of Muslims including belief in God (Allah) as the sole deity and in Muhammad as his prophet.

Armenian Apostolic Church: The earliest accounts of the introduction of Christianity into Armenia date from the 1st century A.D. when it was first preached by two Apostles of Jesus, St. Bartholomew and St. Thaddeus. Armenia was the first country to adopt Christianity as its official religion, in 301.

UN Declaration of Human Rights 1948: A United Nations' declaration identifying common standards of rights and freedoms for all peoples and all nations.

Genocide: The deliberate and systematic destruction of a racial, political, or cultural group.

Mass Murder/Massacre: The act or an instance of killing a number of human beings under circumstances of atrocity or cruelty. This includes pogroms, mass executions, and crimes against humanity that lead to death. Although it is not considered to be genocide, these acts are “no less vicious and no less tragically final for the victims.” (p. 248*)

Hegemony: Preponderant influence or authority over others.

Pan-Turkism: An ideology seeking the creation of a new Turkish empire stretching from Anatolia into Central Asia whose population would be exclusively Turkic.

Zimmi: Non-Muslims living in the Ottoman Empire.

Millet: Ethnic minority communities in the Ottoman Empire.

Scapegoat: One that bears the blame for others.

Nationalism: Loyalty and devotion to a nation, especially a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups.

Ambassador Henry Morgenthau: (1856-1946) The U.S. Ambassador to the Ottoman Empire during the Armenian Genocide. Morgenthau sent reports to Washington, DC that “a carefully planned scheme to thoroughly extinguish the Armenian race... a campaign of race extermination is in progress.” (p. 419*)

Talaat Pasha: (1847- 1921) The principal architect of the Armenian Genocide. In 1909 he was appointed Minister of the Interior, and then by 1913, Secretary General. After the Genocide, Talaat fled to Germany and in 1921 was gunned down by an Armenian who had lost his family to the genocide. (p. 531*)

Propaganda: A way of creating and presenting a socially constructed reality with a clear political intention. (p. 472*)

Dehumanization: “Killing” the humanity of another. Once a human being is regarded as so inferior as to be subhuman, he or she becomes prey to being reduced to nonexistence. (p. 155*) This process justifies the act of genocide to the perpetrator.

* Source: Israel W. Charney (editor) Encyclopedia of Genocide (ABC-CLIO, Inc., 1999)

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Two-Day Unit

This is a compressed version of the ten-day curriculum provided. It is to be completed in two fifty-minute class periods, with 2 homework assignments, one before and another between the lessons.

Teacher Directions

1. Teacher assigns Homework 1, *Brief History of the Armenian Genocide* the day before beginning this unit.

After the reading which ends at the turn of the 20th century, students should write two paragraphs describing what they think the next chapter will be, focusing on the Armenians and the history they have already read.

Day 1 - Teacher Directions

1. Teachers shows video: *ABC News, The Century: The Forgotten Genocide* (5 minutes)

For DVD or VHS format of the film, order it online at www.TeachGenocide.org/orderform or contact The Genocide Education Project by calling (415) 264-4203 or by sending an e-mail to info@GenocideEducation.org.

Video is also available online in QuickTime format at www.TeachGenocide.org/videos.

2. As a class, students should read aloud the three *i witness* personal accounts (Student Handout 2.) This is a good introduction to the voice of the victims and the students will have a chance to raise any questions or concerns. If time permits, students can read additional *i witness* personal accounts. (See page 40.)

Please be aware that these stories are of a graphic, sensitive nature. The teacher should read them ahead of time to insure this reading is appropriate for their class.

3. The teacher displays Overhead 1, Hitler's Quote, and asks a student to read it out loud. The quote should cause a bit of a discussion among students. Teacher explains this is a true quote by Hitler in 1939 and is on display as part of the exhibit at the United States Holocaust Memorial Museum. The students at this point might draw parallels to the Holocaust or other events in history, and how history was repeated because the genocide against the Armenians was not acknowledged.

4. At the conclusion of Day 1 students should share their “next chapter” assignment they did for homework and discuss how accurate or different their predictions were.
5. Homework 2, Primary Source Documents: The students should read the brief packet which includes a personal account by Henry Morgenthau, the American Ambassador to Turkey during the Genocide and Documents and Telegrams that recorded the Genocide. After the reading, students will complete “Know/Want to Know” table.

Day 2 - Teacher Directions

1. Teacher displays Overhead 2, *The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations’ Definition of Genocide)*.
2. The teacher begins class discussion by asking “What is Genocide?” and can raise the point that this is not the only definition of genocide and there are many scholars who have a much narrower definition (refer to teacher background information if necessary.)
3. Teacher then shows Overheads 3-14 of previous genocides and human rights abuses and asks different students to read the description of the slides aloud. After the slides are shown teacher begins a class discussion on the patterns that seem to emerge amongst the various examples. Students should be taking notes for a project they will do after the discussion.

If the teacher would like to discuss an event in history that was not genocide, but a gross violation of human rights, the Cultural Revolution can be used as an example (see overhead).

4. Teacher copies and distributes Student Handout 4, Pledge against Genocide. The pledge, created by Genocide Watch, can be returned to Genocide Watch and if an email address is included, students can be informed about current genocide related issues and alerts.

Genocide Watch (www.genocidewatch.org) “exists to predict, prevent, stop, and punish genocide and other forms of mass murder.” It is a laudable organization led by the most noted scholars in the field of Genocide Studies. The Web site has great resources that can be easily modified for educational use including the “pledge” and a description of the eight stages of genocide.

5. Students should then break up into small groups to spend 10 minutes to review Student Handout 5, Genocide: Facts and Figures (chart), filling in the blanks as best they can based on the class discussions and readings. Students should be prepared to discuss “What are the important things you have learned in our study of the Armenian Genocide?”

Genocide: Facts and Figures (chart):

The teacher should make a copy of the chart and then select certain squares to blank out before making additional photocopies for the students.

6. As a class, students discuss the question “What are the important things you have learned in our study of the Armenian Genocide?” Students should use not only the Genocide: Facts and Figures (chart), but also the video and the homework assignments with the primary source documents in this discussion. The teacher should also ask the students to take out their Homework 2, “Know/Want to know” sheet, and see if any of the questions they asked have been answered. Ask students to answer the questions as a class.

Teacher may wish to encourage students to do research on unanswered questions as an additional assignment and/or for extra credit.

STUDENT HANDOUT 1 - HOMEWORK 1

A Brief History of the Armenian Genocide

Source: Social Education 69(6), pg 333–337, ©2005 National Council for the Social Studies, Adapted for The Genocide Education Project by the author.

“I am confident that the whole history of the human race contains no such horrible episode as this. The great massacres and persecutions of the past seem almost insignificant when compared with the sufferings of the Armenian race in 1915.”

*Henry Morgenthau, American ambassador
to the Ottoman Empire, 1913–1916.*

Who Are the Armenians?

The Armenians are an ancient people who have existed since before the first century C.E. Armenia has gained and lost a tremendous amount of territory throughout its long and turbulent history. Boundaries of the past have extended from that of the present-day Republic of Armenia and through most of modern day Turkey. The name “Armenia” was actually given to the country by its neighbors; inhabitants of Armenia refer to it as “Hayastan” derived from the name Haik, a descendent of Noah (from the Bible), and “stan” which means “land” in Persian. The Armenian language is unique from other Indo-European languages, with its own distinct letters and grammar.

Christianity is a deeply rooted aspect of Armenian history and culture. Armenia was the first nation to adopt Christianity as a state religion, in 301 C.E. This early Christian identity has greatly influenced Armenian culture, setting it apart from most of its neighboring peoples. The majority of Armenians belong to the Eastern or Western dioceses of the Armenian Apostolic Church, an orthodox form of Christianity.



King Tigranes II. 95-96 C.E.

Although Armenia was at times a kingdom, in modern times, Armenia has been an independent country for only a few years. It first gained independence in 1918, after the defeat of the Ottoman Empire in World War I, but this ended when Armenia was invaded by the Red Army and became a Soviet state in 1920. With the dissolution of the Soviet Union in 1991, Armenia was the first state to declare its independence, and remains an independent republic today. Armenia is a democracy and its borders only include a very small portion of the land that was historic Armenia.

Early Massacres

The Seljuk Turks began to inhabit Anatolia as early as the eleventh century and by 1453 their descendants, the Ottoman Turks, had captured Constantinople (now Istanbul), firmly establishing the Ottoman Empire. The Ottoman Empire was a multinational state that incorporated several ethnic groups including the Armenians. The Armenians were second-class citizens of the Ottoman Empire and while they were granted some freedoms, including the ability to practice Christianity, they were faced with extra taxes and discriminatory laws extending to their participation in the justice system, government, and their civil and property rights.



Current Map of Armenia

By the mid-1800s, as the idea of constitutionalism swept through Europe, some Armenians began to demand more rights, such as protection from corrupt government officials and biased taxation.

While most Armenians saw themselves as members of the Ottoman Empire, organized groups of intellectuals protested the discriminatory laws, seeking reform from the government, though not an independent sovereign state.

During the nineteenth century, the Ottoman Empire experienced a period of decline, during which it lost territories to Russia, Great Britain, and new states created by nationalities that had once been part of the Ottoman Empire, such as Greece, Serbia, Bulgaria and Romania.

Early in the century, Russia had gained some of the eastern Armenian provinces, including Tiflis, which became a cultural center for Russian Armenians. Russian Armenians became increasingly interested in supporting Armenians within the Ottoman Empire in their quest for human rights.

The newly created Ottoman Armenian political organizations received some support from Russian Armenians and Russia in their quest to gain equal rights under Ottoman law. The Treaty of Berlin (1878) included a clause that would provide more rights for Ottoman Armenians, including fair taxation practices, protections from tribal attacks, and the right to give evidence in Ottoman courts of law.

Unfortunately these rights were never granted as the Sultan was empowered by the treaty to serve as the protector of the Armenians. This was in contrast to the terms of the earlier Treaty of San Stefano, which the Treaty of Berlin replaced, and which had assigned the Russians the responsibility of ensuring that the Armenians in Ottoman territory would gain more rights. The reason for the change was that the presence of Russian troops in the region was of concern to Great Britain and the other “Great Powers” of Europe who wanted to deter the expansion of Russia.

After the Treaty of Berlin, Ottoman Armenians continued to protest discriminatory laws and eventually the Sultan responded to these protests with massacres. Massacres of the Armenians began in the late nineteenth century under Abdul-Hamid II, the last of the Ottoman Sultans actually to rule

the empire. The worst massacres during this time occurred from 1894-1896 after a tax protest by Armenians. They are now known as the Hamidian Massacres and some believe represented a foreshadowing of the Genocide to come.

During the Hamidian Massacres, 100,000 to 300,000 Armenians were killed in towns and villages throughout areas of the Ottoman Empire.

Thousands of Armenians fled and found refuge in Europe and the United States. Some who stayed converted to Islam in order to save their own lives.

The massacres caught the world's attention because of their unique nature. Armenians were unarmed and adhered to the perimeters set forth by the Ottoman government. The massacres were publicized in newspapers throughout the world. The U.S. media paid particular attention to the events. *The New York Times* as well as other news sources regularly published articles about the brutal killings, coverage that would continue through the Armenian Genocide.

Many American missionaries and diplomats who worked throughout the Ottoman Empire witnessed the atrocities firsthand and helped mobilize relief efforts. Aid for Armenian victims became the first international mission of the American Red Cross.

Later during the Genocide, a society known as the Near East Relief would raise more than \$100 million in assistance to Armenians; the funds collected saved countless Armenian lives in the 1890s and during the Genocide, which at the time represented more money than all the aid raised to help tsunami victims in 2005. While the funds collected saved countless victims' lives, it was the only aid Armenians would see.

Hope to Despair

In 1908, Armenians and other minorities of the Ottoman Empire began to rejoice in what promised to be a new era of tolerance and the establishment of a participatory government in the Ottoman Empire.

Armenians, Arabs, Greeks, Jews, and Kurds had begun working with a group of Turks to challenge the authority of the Sultan. This group was known as the Ottoman Liberals and the Turkish coalition of the group adopted the name "Young Turks." They wanted to create a modern state that represented inhabitants of the Ottoman Empire more equally and render the Sultan politically powerless. In 1908, one of the Young Turk groups, the Committee of Union and Progress (CUP), marched on Constantinople, and overthrew Sultan Abdul-Hamid.

Over the next year, the Ottoman Empire developed a constitutional government providing equal rights for all of its citizens. Ottoman Armenians hoped that the new constitution would protect them from the violence they endured under the Sultan. However, as time passed, advocates of liberalism in the government lost out to a group promoting authoritarian rule and a radical policy of Turkification.

In April 1909, Armenian hopes were dashed as Hamidian supporters in the city of Adana carried out

a massacre of Armenians as part of an attempt to reestablish the power of the Sultan. Adana was heavily populated by Armenians and had at one time been part of Armenian territory. Despite attempts at resistance, in the end almost 30,000 Armenians were killed and nearly half the city destroyed.

The Armenian Genocide



The culprits of the Adana Massacre were never punished and after 1909, an extreme nationalist political movement promoting a policy of Pan-Turkism (“Turkey for the Turks”) gained backing from Turkish populations throughout the Ottoman Empire. In addition, the Ottoman Empire, now known as the “sick man of Europe,” was weakened by the loss of its lands in southeastern Europe in the Balkan Wars of 1912-13. One of the Ottoman Empire’s greatest enemies was Russia, as Russia was constantly threatening the security of the Ottoman borders and controlled parts of the eastern edge of the Ottoman Empire that was populated by Armenians. Since the Russians had advocated for Armenian reforms in the past and because the Russian army did have Armenians serving as soldiers, the Ottoman government was concerned that Ottoman Armenians might commit traitorous acts. This fear helped to fuel Turkish public sentiment against Armenians.

The Ottoman Empire entered World War I in 1914, fighting against Russia in campaigns that straddled territory inhabited by Armenians on both sides of the border. The Ottoman Empire was badly defeated by Russia in a campaign in the winter of 1914-15, and the government then made the Armenian community a scapegoat for the military losses that had occurred at the hands of the Russians.

By the spring of 1915, leaders of the ruling party, the CUP, seized the opportunity of a world preoccupied by war to erase the Armenian presence from almost all Ottoman lands. The CUP was a triumvirate led by Mehmet Talaat, Ismail Enver, and Ahmed Jemal.

Beginning on April 24, 1915 (now commemorated as the beginning of the Armenian Genocide), Armenian civil leaders, intellectuals, doctors, businessmen, and artists were rounded up and killed. Once these leaders of the Armenian communities were killed, the Genocide plan was put into motion throughout the empire. Many Armenian men were quickly executed.

Using new technologies, such as the telegraph and the railroads, CUP leaders sent orders to province leaders to gather women and children and either load them onto trains headed for the Syrian Desert or lead them on forced marches into the desert. Embarking with little food and few supplies, women and children had little hope of survival.

On these journeys, Turkish gendarmes regularly subjected Armenian women to sexual violence. Special militias were created by the government to carry out the deportations and murders; and Turkish and Kurdish convicts who had been set free from jails brutalized and plundered the deportation caravans winding through the severe terrain.

Some women and children were abducted and sold, or children were raised as Turks by Turkish families. Some Armenians were rescued by Bedouins and other Arabs who sympathized with the Armenian situation. Sympathetic Turkish families also risked their own lives to help their Armenian neighbors escape.

Within months, the Euphrates and Tigris rivers became clogged with the bodies of Armenian women and children, polluting the water supply for those who had not yet perished. Dysentery and other diseases were rampant and those who managed to survive the march found themselves in concentration camps.

By 1918, most of the Armenians who had resided in this historic land were dead or in the Diaspora. Under the orders of Turkey's new leader, Mustafa Kemal (Ataturk), the remaining Armenians in western Cilicia (the region of the Ottoman Empire originally inhabited by Armenians) were expelled, as were the Greek and Assyrian populations.

By 1923, a 3,000-year-old civilization virtually ceased to exist. One and a half million Armenians, more than half of the Armenian population on its historic homeland, were dead, and the Armenian community and personal properties were lost, appropriated by the government, stolen by others or deliberately destroyed. Only a small number of Armenians remained in the former Ottoman capital of Constantinople.

The Denial

The term "genocide" was not created until 1944. It was devised by a legal scholar, Raphael Lemkin, who had been strongly influenced by his study of the Armenian case and the persecution of Jews under Nazi rule. In 1946, the United Nations adopted the language and two years later the Convention on the Prevention and Punishment of the Crime of Genocide was passed. Despite the

affirmation of the Armenian Genocide by the overwhelming majority of historians, academic institutions on Holocaust and Genocide Studies, and governments around the world, the Turkish government still actively denies the Armenian Genocide.

Among a series of actions enacted to counter Armenian Genocide recognition and education, the Turkish government even passed a law in 2004 known as Article 305 which makes it a criminal offense, punishable by up to 10 years in prison, to discuss the Armenian Genocide.

Most of the survivors of the Armenian Genocide have now passed away. Their families still continue to demand recognition for the suffering inflicted upon their beloved ancestors more than 90 years ago.

Assignment:

Focusing on the Armenians, write two paragraphs describing what you think the next chapter will be.

Key Terms for A Brief History of the Armenian Genocide

Anatolia: It is a peninsula that forms the western edge of Asia. It falls between the Black Sea to the north, the Mediterranean Sea to the south, the Aegean Sea to the west and the Taurus Mountains to the east. Today, most of Anatolia falls within Turkey.

Armenian Apostolic Church: The earliest accounts of the introduction of Christianity into Armenia date from the 1st century A.D. when it was first preached by two Apostles of Jesus, St. Bartholomew and St. Thaddeus. Armenia was the first country to adopt Christianity as its official religion, in 301.

Diaspora: The dispersion or “breaking up” of a group of people, causing them to settle far from their ancestral home or lands they have inhabited for a period of time.

Genocide: The deliberate and systematic destruction of a racial, political, or cultural group.*

Ottoman Empire: An empire which lasted from 1453-1922 ruled by Seljuk Turks in South East Asia. At its height, the Empire stretched from Eastern Europe to North Africa. The Empire ended with the formation of modern Turkey.

Pan-Turkism: An ideology seeking the creation of a new Turkish empire stretching from Anatolia into Central Asia whose population would be exclusively Turkic.*

Scapegoat: One that bears the blame for others.*

Ambassador Henry Morgenthau: (1856-1946) The U.S. Ambassador to the Ottoman Empire during the Armenian Genocide. Morgenthau sent reports to Washington, DC that “a carefully planned scheme to thoroughly extinguish the Armenian race... a campaign of race extermination is in progress.” (p. 419*)

Nationalism: Loyalty and devotion to a nation, especially a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups.*

Sultan: The title of a ruler or king of a Muslim state. It was the title used for the leaders of the Ottoman Empire.

Talaat Pasha: (1847- 1921) The principal architect of the Armenian Genocide. In 1909 he was appointed Minister of the Interior, and then by 1913, Secretary General. After the Genocide, Talaat fled to Germany and in 1921 was gunned down by an Armenian who had lost his family to the genocide. (p. 531*)

Turkification: The process of destroying cultures of non-Turkic origin within the Ottoman Empire during the final years of the Ottoman Empire and the early years of modern Turkey.

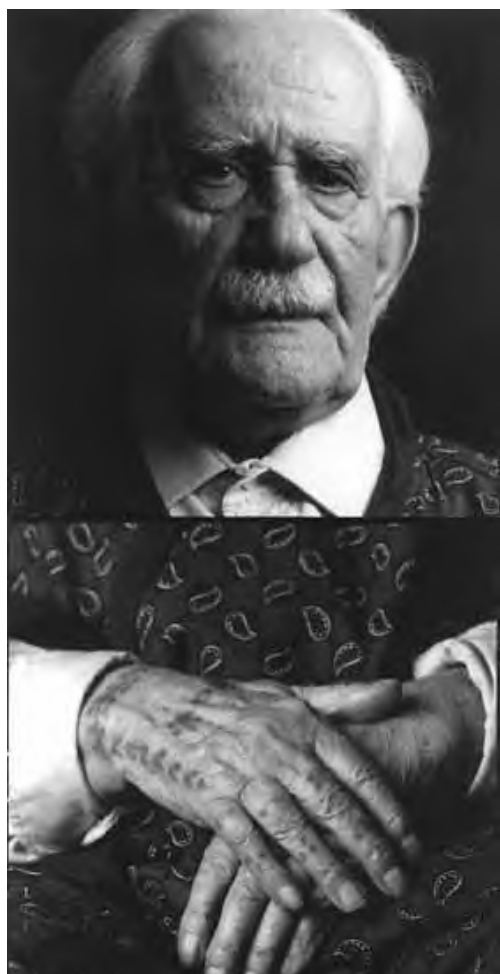
* Source: Israel W. Charney (editor) Encyclopedia of Genocide (ABC-CLIO, Inc., 1999)

*i*witness

An Exhibit By The Genocide Project
Oral and Visual Documentation of Survivors of the Armenian Genocide
PHOTOGRAPHS BY ARA OSHAGAN AND LEVON PARIAN

EDWARD RACOUBIAN

born 1906, Sepastia (Sivas)



We walked for many days, occasionally running across small lakes and rivers. After awhile we saw corpses on the shores of these lakes. Then we began seeing them along the path: twisted corpses, blackened by the sun and bloated. Their stench was horrible. Vultures circled the skies above us, waiting for their evening meal.

At one point, we came upon a small hole in the ground. It was a little deeper than average height and 25-30 people could easily fit in it. We lowered ourselves down into it. There was no water in it but the bottom was muddy. We began sucking on the mud. Some of the women made teats with their shirts filled with mud and suckled on them like children. We were there for about a half hour. If we hadn't been forced out, that would have been our best grave.

Many days later we reached the Euphrates River and despite the hundreds of bodies floating in it, we drank from it like there was no tomorrow. We quenched our thirst for the first time since our departure. They put us on small boats and we crossed to the other side. From there we walked all the way to Ras-ul-Ain.

Of a caravan of nearly 10,000 people, there were now only some of us 300 left. My aunt, my sisters, my brothers had all died or disappeared. Only my mother and I were left. We decided to hide and take refuge with some Arab nomads. My mother died there under their tents. They did not treat me well—they kept me hungry and beat me often and they branded me as their own.

KRISTINE HAGOPIAN

born 1906, Smyrna (Izmir)



We had already been deported once, in 1915, sent towards Der-Zor. But, my uncle's friend had connections in the government and he had us ordered back to Izmir.

Orders came again that everyone must gather in front of the Armenian church to be deported. My father refused to go and told us not to worry. He didn't think the Turkish government would do anything to him, since he was a government employee himself.

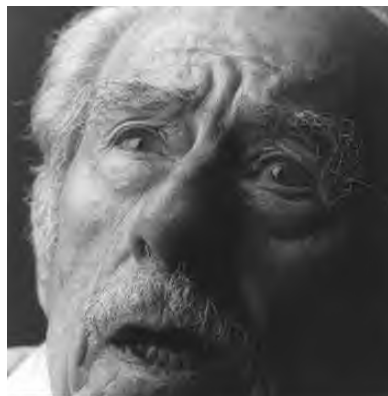
Twelve Turkish soldiers and an official came very early the next morning. We were still asleep. They dragged us out in our nightgowns and lined us up against the living room wall. Then the official ordered my father to lie down on the ground... they are dirty the Turks... very dirty... I can't say what they did to him. They raped him! Raped! Just like that. Right in front of us. And that official made us watch. He whipped us if we turned away. My mother lost consciousness and fell to the floor.

Afterwards, we couldn't find our father. My mother looked for him frantically. He was in the attic, trying to hang himself. Fortunately, my mother found him before it was too late.

My father did eventually kill himself—later, after we escaped.

SAM KADORIAN

*born 1907, Hüsenig, Kharpert
(Harpoon)*



They took us from Hüsenig, to Mezre, to Kharpert to Malatia and then, after a couple of days walk, to the shores of the Euphrates River. It was around noon when we got there and we camped. For a while, we were left alone. Sometime later, Turkish gendarmes came over and grabbed all the boys from 5 to 10 years old. I was about 7 or 8. They grabbed me too. They threw us all into a pile on the sandy beach and started jabbing us with their swords and bayonets. I must've been in the center because only one sword got me... nipped my cheek... here, my cheek. But, I couldn't cry. I was covered with blood from the other bodies on top of me, but I couldn't cry. If had, I would not be here today.

When it was getting dark, my grandmother found me. She picked me up and consoled me. It hurt so much. I was crying and she put me on her shoulder and walked around.

Then, some of the other parents came looking for their children. They mostly found dead bodies. The river bank there was very sandy. Some of them dug graves with their bare hands—shallow graves—and tried to bury their children in them. Others, just pushed them into the river, they pushed them into the Euphrates. Their little bodies floated away.

STUDENT HANDOUT 3 - HOMEWORK 2

Primary Sources

After the reading, list five things in the left column you know or think you know about the Armenian Genocide. This could include words, phrases, ideas etc. Don't worry about being wrong. In the right column, list five questions you would like to have answered about the Armenian Genocide.

What I know about Armenia, genocide, or the Armenian Genocide	Questions I'd like to have answered about the Armenian Genocide

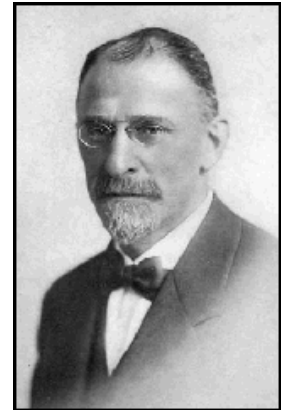
Ambassador Morgenthau's Story

Henry Morgenthau, Sr.
(New York: Doubleday, Page & Co., 1918)
(Reprint: Gomidas Institute, NJ, 2000)

THE MURDER OF A NATION CHAPTER XXIV (Excerpts)

Most of us believe that torture has long ceased to be an administrative and judicial measure, yet I do not believe that the darkest ages ever presented scenes more horrible than those which now took place all over Turkey. Nothing was sacred to the Turkish gendarmes; under the plea of searching for hidden arms, they ransacked churches, treated the altars and sacred utensils with the utmost indignity, and even held mock ceremonies in imitation of the Christian sacraments. They would beat the priests into insensibility, under the pretense that they were the centers of sedition. When they could discover no weapons in the churches, they would sometimes arm the bishops and priests with guns, pistols, and swords, then try them before courts-martial for possessing weapons against the law, and march them in this condition through the streets, merely to arouse the fanatical wrath of the mobs. The gendarmes treated women with the same cruelty and indecency as the men.

A common practice was to place the prisoner in a room, with two Turks stationed at each end and each side. The examination would then begin with the bastinado. This is a form of torture not uncommon in the Orient; it consists of beating the soles of the feet with a thin rod... until the feet swell and burst, and not infrequently... they have to be amputated. The gendarmes would bastinado their Armenian victim until he fainted; they would then revive him by sprinkling water on his face and begin again. If this did not succeed in bringing their victim to terms, they had numerous other methods of persuasion. They would pull out his eyebrows and beard almost hair by hair; they would extract his finger nails and toe nails; they would apply red-hot irons to his breast, tear off his flesh with red-hot pincers, and then pour boiled butter into the wounds. In some cases the gendarmes would nail hands and feet to pieces of wood---evidently in imitation of the Crucifixion, and then, while the sufferer writhed in his agony, they would cry: "Now let your Christ come and help you!"



Amb. Morgenthau

One day I was discussing these proceedings with a responsible Turkish official, who was describing the tortures inflicted. He made no secret of the fact that the Government had instigated them, and, like all Turks of the official classes, he enthusiastically approved this treatment of the detested race. This official told me that all these details were matters of nightly discussion at the headquarters of the Union and Progress Committee. Each new method of inflicting pain was hailed as a splendid discovery, and the regular attendants were constantly ransacking their brains in the effort to devise some new torment. He told me that they even delved into the records of the Spanish Inquisition and other historic institutions of torture and adopted all the suggestions found there....

The Central Government now announced its intention of gathering the two million or more Armenians living in the several sections of the Empire and transporting them to this desolate and inhospitable region [the Syrian Desert].... The real purpose of the deportation was robbery and destruction; it really represented a new method of massacre. When the Turkish authorities gave the orders for these deportations, they were merely giving the death warrant to a whole race; they understood this well, and, in their conversations with me, they made no particular attempt to conceal the fact.

Documents and Telegrams Record the Genocide

Aram Andonian was an Armenian man who worked as a military censor for the Ottoman government in Constantinople. The following *italicized* paragraphs are excerpts of his translation of memoirs given to him by Naim Bey, head of the Ottoman General Deportations Committee of Aleppo. Talaat Pasha, Minister of Interior of the Ottoman Empire and other top government officials wrote these telegrams. The telegrams document official Ottoman policy toward Armenians. Note that there was some resistance, even among government officials, to the treatment of Armenians, and note how resistance was stopped.

This reading can also be found in *Facing History and Ourselves, Holocaust and Human Behavior* (International Education, Inc. Watertown, Mass., 1982, pp. 333-4, The Armenians – A Case of a Forgotten Genocide).

The following telegrams were sent by Talaat Pasha to officials at Aleppo:

November 18, 1915 - *Be careful that events attracting attention shall not take place in connection with those [Armenians] who are near the cities, and other centers. From the point of view of present policy it is most important that foreigners who are in those parts shall be persuaded that the expulsion of the Armenians is in truth only deportation. For this reason it is important that, to save appearances, a show of gentle dealing shall be made for a time, and the usual measures be taken in suitable places.*¹

December 29, 1915 - *We hear that there are [foreigners] on the roads who have seen the corpses of the Armenians and are photographing them. It is recommended as very important that those corpses should be buried at once and not left exposed.*²

November 23, 1915 - *Destroy by secret means the Armenians of the Eastern Provinces who pass into your hands there.*³

The government in charge of Res-ul-Ain, a collection center for Armenians, was Ali Souad Bey who decided to allow the Armenian to live in the town rather than massacre them. This irritated Nouri Bey, who as a deportation official sent the following telegram to Souad Bey:

It is contrary to the sacred purpose of the government that thousands of Armenians should remain in Res-ul-Ain. Drive them into the desert.

Souad Bey replied:

*There are no means of transport by which I can send people away. If the purpose which you insist upon is slaughtering them, I can neither do it myself nor have it done.*⁴

Zeki Bey was the governor of Der Zor, another collection center. He used others to slaughter 200,000 Armenians.

*The colossal amount of labor needed has stupefied him. He had been obliged to call to his assistance all the Circassians who had executed the massacres of Res-ul-Ain. But still the butchers were not enough for the victims. Seeing that the Circassians would not be sufficient to complete the work, Zeki Bey had promised the Arab Ashirats of Der Zor the clothes of the victims, if they would come and help in the killings. And they accepted the offer. Most of the Armenians were slaughtered by them.*⁵

*In order to keep the enthusiasm of the Turks for massacre up to the mark, Zeki Bey would often bend down from his horse. [Kill an Armenian child and the say to his followers] . . . “Don’t think that I have killed an innocent being. Even the new-born babes of this people are criminals, for the will carry the seeds of vengeance in themselves. If you wish to ensure tomorrow, kill even their children.”*⁶

Throughout 1915 and 1916 telegrams explained deportation procedures were sent to local officials throughout the country some of these instructions and orders were signed by Talaat Pasha; others were guidelines supposedly sent by the Government Assembly in Constantinople, the Jemiet, or Committee of Union and Progress. The following excerpts are from some of these telegrams:

March 25, 1915 - *To the delegate at Adana . . . It will be forbidden to help or protect any Armenian.*

The Jemiet has decided to save the fatherland from the ambition of this cursed race, and to take on its own patriotic shoulders the stain which will blacken Ottoman history.

The Jemiet, unable to forget all old scores and past bitterness, full of hope for the future, has decided to annihilate all Armenians living in Turkey, without leaving a single one alive, and it has given the Government a wide scope with regard to this.

Of course the Government will give the necessary injunctions about the necessary massacres to the Governors. All the delegates of the Ittihad and Terakke will do their utmost to push on this matter.

The property left will be temporarily confiscated by any means that the Government thinks fit, with the intention of its being sold afterwards and the money used [by the Government].⁷

September 16, 1915 - *To the Government of Aleppo from Talaat...It was first communicated to you that the Government, by order of the Jemiet... had decided to destroy completely all the Armenians living in Turkey. Those who oppose this order and decision cannot remain on the official staff of the Empire. An end must be put to their existence, however criminal the measures taken may be, and no regard must be paid to either age, sex nor conscientious scruples.⁸*

September 21, 1915 - *To the Government of Aleppo from Talaat . . . There is no need for an orphanage. It is not the time to give way to sentiment and feed the orphans, prolonging their lives. Send them away to the desert and inform us.⁹*

November 5, 1915 - *To the Government of Aleppo from Talaat . . . We are informed that Armenian children are adopted by certain Moslem families and received as servants when they are left alone through the death of their parents. We inform you that you are to collect all such children in your province and send them to the places of deportation...¹⁰*

November 18, 1915 - *To the Delegates at Adana . . . As announced in our dispatch dated February 8, the Jemiet has decided to uproot and annihilate the various forces which have for centuries been an obstacle in its way, and to this end it is obliged to resort to very bloody methods. Be assured that we ourselves were horrifies at the contemplation of these methods, but the Jemiet sees no other way of insuring the stability of its work.*

We are criticized and called upon to be merciful; such simplicity is nothing short of stupidity. For those who will not cooperate with us, we will find a place that will wring their delicate heart strings.¹¹

In his memoirs, Naim Bey explained that the phrase “uproot and annihilate the various forces” meant the murder of other groups such as Greeks, Syrians, and Arabs, as well as Armenians.

¹ Aram Andonian, *The Memoirs of Naim Bey* (Armenian Historical Research Association, 1965, p. 52).

² *Ibid.*, p. 54.

³ *Ibid.*, p. 55.

⁴ *Ibid.*, pp. 22-23.

⁵ *Ibid.*, p. 29.

⁶ *Ibid.*, p. 46.

⁷ *Ibid.*, pp. 49-50.

⁸ *Ibid.*, p. 64.

⁹ *Ibid.*, p. 60.

¹⁰ *Ibid.*, p. 59.

¹¹ *Ibid.*, p. 51.

Pledge Against Genocide

1. I pledge to do my part to end genocide: the intentional destruction, in whole or in part, of a national, ethnical, racial, or religious group.
2. I commit myself never to be a passive bystander to genocide anywhere.
3. I promise to report any signs of the approach of a genocide to government officials, to the press, and to organizations that can take action to prevent it.
4. I will protest the acts of planners and perpetrators of genocide. I will not remain silent about their incitement of hate crimes, mass murders and other acts of genocide.
5. I will assist the victims of genocide and will help them escape from their killers.
6. I will support the victims with humanitarian relief.
7. I will not stop my protests against a genocide until that genocide is stopped.
8. I will support lawful measures to prevent, suppress and punish the crime of genocide in accordance with the Genocide Convention.

SIGNATURE: _____

NAME: _____

CITY: _____

SCHOOL: _____

Mail to:
The International Campaign to End Genocide
Post Office Box 809
Washington, DC 20044

Or e-mail to: info@genocidewatch.org

Or fax to: (703) 448-6665

Genocide: Facts and Figures

TARGET GROUP	Armenians, Assyrians, Pontic Greeks	Jews, Poles, Roma/Gypsies, Physically and Mentally Disabled, Homosexuals, Other	Cambodians	Bosnian Muslims	Tutsis of Rwanda
PERPETRATORS	Ottoman Turkey	Nazi Germany	Khmer Rouge Political Party	Serbs	Ethnic Hutu Militias
LEADER	Talaat Pasha	Adolf Hitler	Pol Pot	Slobodan Milosevic	n/a
YEAR	1915-1918	1939-1945	1975-1979	1992-1995	1994
NUMBER OF DEATHS	Armenians: 1,500,000 Assyrians: 500,000 Pontic Greeks: 350,000	Jews: 6,000,000 (50% of whom were also Poles) Poles (not Jewish): 3,000,000 Roma/Sinti: 250,000 to 1,000,000 Disabled: Over 200,000 Homosexuals: 5,000 to 15,000 Other: 33,000	1,200,000	200,000	800,000
SYNOPSIS	Based on Pan-Turkic ideology, most of the non-Muslim population living within the Ottoman Empire was killed and the rest forced into exile. Many victims were tortured and killed on a death march through the Ottoman empire into the Syrian desert.	The Nazis created the “final solution”: complete and total annihilation of the European Jews. During World War II, not only the Jews but the Roma/Sinti, homosexuals, Poles, and others were targeted for destruction by the Nazis to create a pure “Aryan” race.	Pol Pot’s attempt to form a Communist peasant farming society resulted in the deaths of 25 percent of the country’s population from starvation, overwork, and executions.	In Bosnia-Herzegovina the Serbs targeted the Bosnian Muslims for systematic “ethnic cleansing”.	Based on historic ethnic hatred, Hutu extremists took advantage of Rwanda’s political turmoil and began to indiscriminately kill all Tutsi civilians.

OVERHEAD TRANSPARENCIES

(Overhead 1)

“Our strength consists in our speed and in our brutality. Genghis Khan led millions of women and children to slaughter - with premeditation and a happy heart. History sees in him solely the founder of a state. It’s a matter of indifference to me what a weak western European civilization will say about me.

I have issued the command - and I’ll have anybody who utters but one word of criticism executed by a firing squad - that our war aim does not consist in reaching certain lines, but in the physical destruction of the enemy. Accordingly I have placed my death-head formations in readiness - for the present only in the East - with orders to them to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language. Only thus shall we gain the living space (Lebensraum) which we need. **Who, after all, speaks today of the annihilation of the Armenians?”**

Adolf Hitler August 22, 1939

Quoted from a speech delivered by Hitler to the Supreme Commanders and Commanding Generals, as the Nazis marched into Poland in 1939.

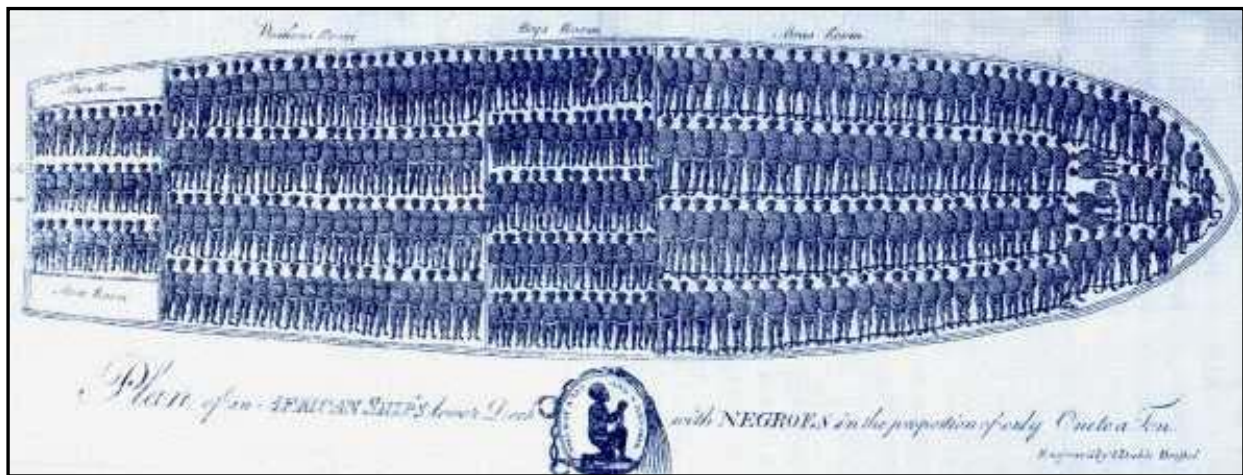
The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations' Definition of Genocide)

General Assembly Resolution 260A (III) Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group

The Transatlantic Slave Trade



The slave ship "Brookes" built for 421 slaves; packed with 700

Unlike most twentieth-century cases of premeditated mass killing, the African slave trade was not undertaken by a single political force or military entity during the course of a few months or years. The transatlantic slave trade lasted for 400 years, from the 1450s to the 1860s, as a series of exchanges of captives reaching from the interior of sub-Saharan Africa to final purchasers in the Americas. It has been estimated that in the Atlantic slave trade, up to 12 million Africans were loaded and transported across the ocean under dreadful conditions. About 2 million victims died on the Atlantic voyage (the dreaded "Middle Passage") and in the first year in the Americas.

Source : Seymour Drescher [The Encyclopedia of Genocide](#)
"Slavery as Genocide" (ABC-CLIO, Inc., 1999) pp.517-518

Genocide of the Native Americans

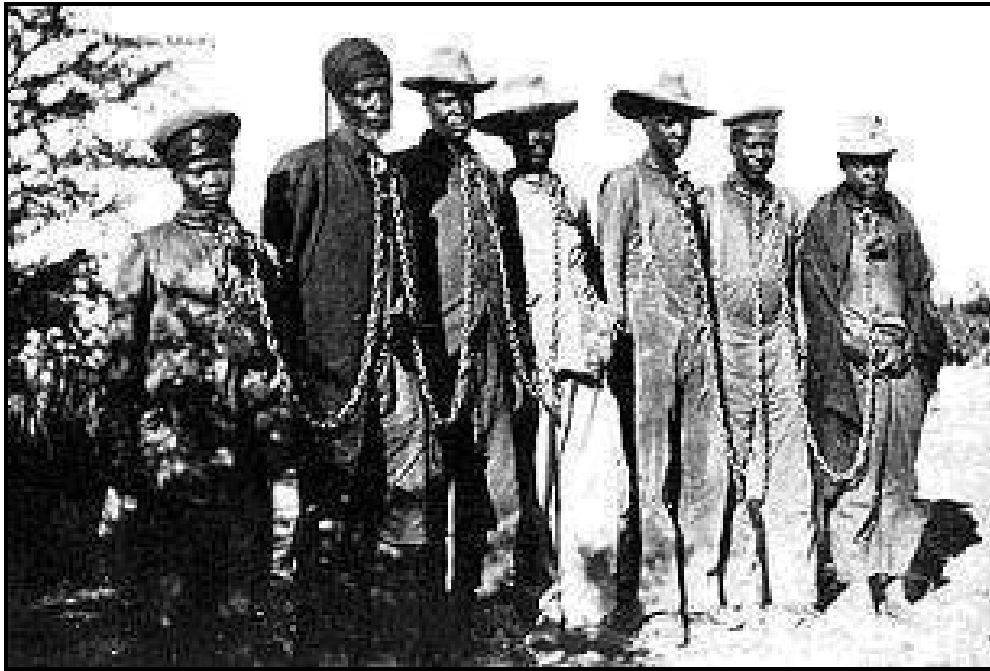


"The Trail of Tears" Painting by Robert Lindneux in the Wolaroc Museum, Bartlesville, Oklahoma

The genocide of peoples indigenous to the U.S. portion of North America proceeded along different tracks, each defined by the policies of the colonial power pursuing it. The colonization began in 1607 when England's Jamestown colonists arrived in present-day Virginia with instructions to "settle" the already heavily populated coastal area. Beginning in 1830, the U.S. undertook a policy of "removing" all native people from the area east of the Mississippi River. In the series of interments and thousand-mile forced marches which followed, entire peoples were decimated. The Cherokees, for instance, suffered 50 percent fatalities during the "Trail of Tears"; the Choctaws, Chickasaws, Seminoles and Creeks, 25 to 35 percent apiece.

Source: Ward Churchill [The Encyclopedia of Genocide](#) "Genocide of the Native Populations in the United States" (ABC-CLIO, Inc., 1999) pp.434-436

The Herero Genocide



Hereros captured by the German Military in 1904.

The Herero Genocide occurred between 1904-1907 in current day Namibia. The Hereros were herdsman who migrated to the region in the 17th and 18th centuries. After a German presence was established in the region in the 1800s, the Herero territory was annexed (in 1885) as a part of German South West Africa.

A series of uprisings against German colonialists, from 1904–1907, led to the extermination of approximately four-fifths of the Herero population. After Herero soldiers attacked German farmers, German troops implemented a policy to eliminate all Hereros from the region, including women and children.

The Armenian Genocide



Source: Henry Morgenthau, Sr. *Ambassador Morgenthau's Story* (Doubleday, Page & Co., 1918,) Fig. 50.

The Armenian Genocide was carried out by the "Young Turk" government of the Ottoman Empire from 1915 to 1923. Starting in April 1915, Armenians in the Ottoman armies, serving separately in unarmed labor battalions, were removed and murdered. Of the remaining population, the adult and teenage males were separated from the deportation caravans and killed under the direction of Young Turk functionaries. Women and children were driven for months over mountains and desert, often raped, tortured, and mutilated. Deprived of food and water, they fell by the hundreds of thousands along the routes to the desert. Ultimately, more than half the Armenian population (1,500,000 people) was annihilated. Pontic Greeks and the Assyrians were also targeted by the Ottoman Turks.

The Ukrainian Genocide/The Great Famine



Source: The Artificial Famine/Genocide in Ukraine 1932-33 Web site
(www.infoukes.com/history/famine/index.html)

In 1932-33, Joseph Stalin, leader of the Soviet Union, imposed the system of land management known as collectivization. This resulted in the seizure of all privately owned farmland and livestock. By 1932, much of the wheat crop was dumped on the foreign market to generate cash to aid Stalin's Five-Year Plan. The law demanded that no grain could be given to feed the peasants until a quota was met. By the spring of 1933, an estimated 25,000 people died every day in the Ukraine. Deprived of the food they had grown with their own hands, an estimated 7,000,000 persons perished due to the resulting famine in this area known as the breadbasket of Europe.

Source: The History Place - Genocide in the 20th Century Web site
(www.historyplace.com/worldhistory/genocide/stalin.htm)

Rape of Nanking



Source: China: Past & Present Web site (www.bergen.org/AAST/Projects/ChinaHistory)

In December of 1937, the Japanese Imperial Army marched into China's capital city of Nanking and proceeded to murder 300,000 out of the 600,000 civilians and soldiers in the city. After just four days of fighting, Japanese troops smashed into the city with orders issued to "kill all captives." The terrible violence - citywide burnings, stabbings, drownings, rapes, and thefts - did not cease for about six weeks. It is for the crimes against the women of Nanking that this tragedy is most notorious. The Japanese troops raped over 20,000 women, most of whom were murdered thereafter so they could never bear witness.

Source: The History Place - Genocide in the 20th Century Web site (www.historyplace.com/worldhistory/genocide/nanking.htm)

The Holocaust



Source: Teresa Swiebocka [Auschwitz: A History in Photographs](#) (Indiana University Press, 1993)

In 1933, the Jewish population of Europe stood at over nine million. Most European Jews lived in countries that the Third Reich would occupy or influence during World War II. By 1945, close to two out of every three European Jews had been killed as part of the "Final Solution", the Nazi policy to murder the Jews of Europe. Although Jews were the primary victims of Nazi racism, other victims included tens of thousands of Roma (Gypsies). At least 200,000 mentally or physically disabled people were murdered in the Euthanasia Program. As Nazi tyranny spread across Europe, the Nazis persecuted and murdered millions of other people. More than three million Soviet prisoners of war were murdered or died of starvation, disease, neglect, or maltreatment. The Germans targeted the non-Jewish Polish intelligentsia for killing, and deported millions of Polish and Soviet citizens for forced labor in Germany or in occupied Poland. From the earliest years of the Nazi regime, homosexuals and others deemed to be behaving in a socially unacceptable way were persecuted. Thousands of political dissidents (including Communists, Socialists, and trade unionists) and religious dissidents (such as Jehovah's Witnesses) were also targeted. Many of these individuals died as a result of incarceration and maltreatment.

Source: The United States Holocaust Memorial Museum (<http://www.ushmm.org/wlc/en/>)

Mao Tse-tung's Cultural Revolution



Source: Ji-Li Jiang's Web site (www.jilijiang.com/red-scarf-girl)

October 1, 1949 marked Mao Tse-tung's proclamation of the People's Republic of China. The Chinese Communist Party launched numerous movements to systematically destroy the traditional Chinese social and political system. One of Mao's major goals was the total collectivization of the peasants. In 1958, he launched the "Great Leap Forward" campaign. This act was aimed at accomplishing economic and technical development of the country at a faster pace and with greater results. Instead, the "Great Leap Forward" destroyed the agricultural system, causing a terrible famine in which 27 million people starved to death.

Source : R.J. Rummel [The Encyclopedia of Genocide](#) "China, Genocide in: The Communist Anthill" (ABC-CLIO, Inc., 1999) pp.150

The Killing Fields: The Cambodian Genocide



Source: The History Wiz Web site (www.historywiz.com/cambodia.htm)

From 1975-1979, Pol Pot led the Khmer Rouge political party in a reign of violence, fear, and brutality over Cambodia. An attempt to form a Communist peasant farming society resulted in the deaths of 25% of the population from starvation, overwork, and executions. By 1975, the U.S. had withdrawn its troops from Vietnam, and Cambodia lost its American military support. Taking advantage of this opportunity, Pol Pot's Khmer Rouge seized control of Cambodia. Inspired by Mao's Cultural Revolution in Communist China, Pol Pot attempted to "purify" Cambodia of western culture, city life, and religion. Different ethnic groups and all those considered to be of the "old society", intellectuals, former government officials, and Buddhist monks were murdered. "What is rotten must be removed" was a slogan proclaimed throughout the Khmer Rouge era.

Genocide in Bosnia and Herzegovina



Source: The Genocide Factor Web site (www.genocidefactor.com/image6.htm)

In the republic of Bosnia-Herzegovina, conflict between the three main ethnic groups - the Serbs, Croats, and Muslims - resulted in genocide committed by the Serbs against Bosnian Muslims. In the late 1980's a Serbian named Slobodan Milosevic came to power. In 1992 acts of "ethnic cleansing" started in Bosnia, a mostly Muslim country where the Serb minority made up only 32% of the population. Milosevic responded to Bosnia's declaration of independence by attacking Sarajevo, where Serb snipers shot down civilians. The Bosnian Muslims were outgunned and the Serbs continued to gain ground. They systematically rounded up local Muslims and committed acts of mass murder, deported men and boys to concentration camps, and forced repopulation of entire towns. Serbs also terrorized Muslim families by using rape as a weapon against women and girls. Over 200,000 Muslim civilians were systematically murdered and 2,000,000 became refugees at the hands of the Serbs.

Source: The History Place - Genocide in the 20th Century Web site (www.historyplace.com/worldhistory/genocide/bosnia.htm)

The Rwandan Genocide



Source: Father Ryan High School Web site (www.fatherryan.org/holocaust/rwanda/picture.htm)

Beginning on April 6, 1994, groups of ethnic Hutu, armed mostly with machetes, began a campaign of terror and bloodshed which embroiled the Central African country of Rwanda. For about 100 days, the Hutu militias, known in Rwanda as *Interhamwe*, followed what evidence suggests was a clear and premeditated attempt to exterminate the country's ethnic Tutsi population. The Rwandan state radio, controlled by Hutu extremists, further encouraged the killings by broadcasting non-stop hate propaganda and even pinpointed the locations of Tutsis in hiding. The killings only ended after armed Tutsi rebels, invading from neighboring countries, managed to defeat the Hutus and halt the genocide in July 1994. By then, over one-tenth of the population, an estimated 800,000 persons, had been killed. The country's industrial infrastructure had been destroyed and much of its population had been dislocated.

Source: The History Place - Genocide in the 20th Century Web site (www.historyplace.com/worldhistory/genocide/rwanda.htm)

The Genocide in Darfur



The remains of the village of Jijira Adi Abbe in Darfur, western Sudan, after the government attack.

Violence and destruction are raging in the Darfur region of western Sudan. Since February 2003, government-sponsored militias known as the Janjaweed have conducted a calculated campaign of slaughter, rape, starvation and displacement in Darfur.

It is estimated that 400,000 people have died due to violence, starvation and disease. More than 2.5 million people have been displaced from their homes and over 200,000 have fled across the border to Chad. Many now live in camps lacking adequate food, shelter, sanitation, and health care.

The United States Congress and President George W. Bush recognized the situation in Darfur as "genocide." Darfur, "near Hell on Earth," has been declared the worst humanitarian crisis in the world today.

Source: Excerpt from the Save Darfur Coalition Web Site
(www.savedarfur.org)

Human Rights and Genocide: A CASE STUDY OF THE FIRST MODERN GENOCIDE OF THE 20TH CENTURY

Ten-Day Unit – Part I

Part I is designed to take three 50-minute class periods. It includes homework to be completed before each of the three days.

The day before beginning the unit, teacher assigns Homework 1, Introduction to the Armenian Genocide (“Know/Want to Know Table” and Physical Map of the Middle East.) Teacher instructs students to use their maps in their textbook, an atlas, and other appropriate resources to find geographic features they are to label on the map. Features they don’t find right away they should keep an eye out for as their study of the Armenian Genocide progresses.

Day 1 - Teacher Directions

1. To begin the classroom component of the unit, students share the information they included on Homework 1, what they know already and what they would like to know about the Armenian Genocide. The map project will be discussed on Day 2.
2. Teacher makes a large “Know/Want to Know” chart on the board. Students add relevant items to their own list. The teacher tells students to keep track of this original list as they will use it again.
3. As a class, students should read aloud the first three *i witness* personal accounts (Student Handout 2.) This is a good introduction to the voice of the victims. Students will have a chance to raise any questions or concerns. If time permits, students can read additional *i witness* personal accounts. (Whatever is not finished in class should be read for homework.)

<p>Please be aware that these stories are of a graphic, sensitive nature. The teacher should read them ahead of time to insure this reading is appropriate for their class.</p>
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4. Teacher displays Overhead 1, *The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations’ Definition of Genocide)*. The teacher begins class discussion by asking “What is genocide?” and can raise the point that this is not the only definition of genocide and there are many scholars who use different definitions. (Refer to teacher background information if necessary.)
5. Teacher asks students to express their thoughts and, as a class, determine their own interpretation of the definition of genocide.
6. Teacher distributes Homework 2, Primary Source Documents.

Day 2 - Teacher Directions

1. Teacher distributes Student Handout 3, Video Study Guide, and instructs students to look for the answers to the questions as they watch the video *The Armenian Genocide* (Atlantis Productions, 1991), which lasts 25 minutes. Teacher should “pause” the video to discuss points and give students time to take notes, as appropriate.

The Armenian Genocide video was produced in 1991 for the California Board of Education. The film begins by showing current human rights violations and relates them to other atrocities throughout history. It shows how small violations may lead to genocide and explains the events leading up to the Armenian Genocide. Concluding questions generate discussion and relate history to the present. The video can also be obtained from the Armenian Genocide Resource Center, (510) 965-0152 and from the Armenian Film Foundation (www.armenianfilm.org).

2. Teacher leads a discussion of the video, focusing on the questions in Student Handout 2. Overhead 2, a map of the Ottoman Empire can be used during this discussion; students should also refer to the map they created as part of Homework 1.
3. Breaking into pairs, students discuss the question, “What are the important things you have learned so far in our study of the Armenian Genocide?” Students should use the video and the homework assignments with the primary source documents in this discussion. Students revisit their original list of questions about the Armenian Genocide to determine which have been answered.
4. Teacher hands out Homework 3, Vocabulary and Overview Reading. They will have two nights to complete this homework. Teacher announces that there will be a short reading quiz based on this homework. She/he instructs students that although the vocabulary term sheet has a few terms that are not in the reading, students should look for answers elsewhere.

Teacher should review the overview Reading before assigning it to students, and adapt the assignment to students’ reading level as appropriate.

Day 3 - Teacher Directions

1. Teacher displays Overhead 3, Hitler’s Quote, and asks a student to read it out loud. The quote should cause a bit of a discussion among students. Teacher explains this is a true quote by Hitler in 1939 and is on display as part of the exhibit at the United States Holocaust Memorial Museum. The students at this point might draw parallels to the Holocaust or other events in history, and how history was repeated in part because the genocide against the Armenians was not acknowledged.
2. Teacher reminds students of the definition of genocide (Overhead 1) by displaying it on an overhead or by other convenient means. Teacher distributes Student Handout 5, United Nations’ Declaration of Human Rights and directs students to read articles 2, 5, 9, 15, and 17. Teacher notes that the Declaration was passed on December 10, 1948 and explains that it

was created in response to the horrors of World War II and similar earlier events, including the Armenian Genocide.

3. Students should break up into small groups and identify three articles from the U.N. Declaration of Human Rights that may have made a difference if they had been in place in 1915, and explain why.

STUDENT HANDOUT 1 - HOMEWORK 1

Introduction to the Armenian Genocide

In the left column, list five things you know or think you know about the Armenian Genocide. This could include words, phrases, ideas etc. Don't worry about being wrong. In the right column, list five questions that you would like to have answered about the Armenian Genocide.

What I know about Armenia, genocide, or the Armenian Genocide	Questions I'd like to have answered about the Armenian Genocide

Physical Map of the Middle East

Label the following on the map. Be sure to use pencil and print.

- | | | |
|----------------------|-----------------------|---------------------|
| a) Caspian Sea | f) Black Sea | k) Mesopotamia/Iraq |
| b) Persian Gulf | g) Taurus Mountains | l) Syrian Desert |
| c) Arabian Sea | h) Caucasus Mountains | m) Nile River |
| d) Red Sea | i) Tigris River | n) Mount Ararat |
| e) Mediterranean Sea | j) Euphrates River | |

Locate and **outline** the border of the Armenian plateau in red.

Include a map key showing deserts, valleys, plateaus, and mountains.

Color the map to show the various landforms.

What can you conclude about the location of the Armenian plateau?



Source: *The Armenian Genocide, 1915-1923: A Handbook for Students and Teachers*, Armenian National Committee, Western Region, Glendale, California, 1988

STUDENT HANDOUT 2 - HOMEWORK 2

Primary Source Study Guide

As you read the primary source documents, highlight or underline the information that strikes you as interesting or important. Then respond to the following:

1. Identify five methods of brutality used against the Armenians.
2. What witnesses testify to the brutality? List them by name and give a short description of each.
3. What is the most important aspect of this reading to you? Explain.
4. On the back of this page or on another, create a visual image that expresses what you have read and how you feel about it. You may want to focus on one piece of the readings. You will be asked to share this image when we discuss the homework.

An Exhibit By The Genocide Project
Oral and Visual Documentation of Survivors of the Armenian Genocide

PHOTOGRAPHS BY ARA OSHAGAN AND LEVON PARIAN

EDWARD RACOUBIAN

born 1906, Sepasdia (Sivas)



We walked for many days, occasionally running across small lakes and rivers. After awhile we saw corpses on the shores of these lakes. Then we began seeing them along the path: twisted corpses, blackened by the sun and bloated. Their stench was horrible. Vultures circled the skies above us, waiting for their evening meal.

At one point, we came upon a small hole in the ground. It was a little deeper than average height and 25-30 people could easily fit in it. We lowered ourselves down into it. There was no water in it but the bottom was muddy. We began sucking on the mud. Some of the women made teats with their shirts filled with mud and suckled on them like children. We were there for about a half hour. If we hadn't been forced out, that would have been our best grave.

Many days later we reached the Euphrates River and despite the hundreds of bodies floating in it, we drank from it like there was no tomorrow. We quenched our thirst for the first time since our departure. They put us on small boats and we crossed to the other side. From there we walked all the way to Ras-ul-Ain.

Of a caravan of nearly 10,000 people, there were now only some of us 300 left. My aunt, my sisters, my brothers had all died or disappeared. Only my mother and I were left. We decided to hide and take refuge with some Arab nomads. My mother died there under their tents. They did not treat me well—they kept me hungry and beat me often and they branded me as their own.

KRISTINE HAGOPIAN

born 1906, Smyrna (Izmir)



We had already been deported once, in 1915, sent towards Der-Zor. But, my uncle's friend had connections in the government and he had us ordered back to Izmir.

Orders came again that everyone must gather in front of the Armenian church to be deported. My father refused to go and told us not to worry. He didn't think the Turkish government would do anything to him, since he was a government employee himself.

Twelve Turkish soldiers and an official came very early the next morning. We were still asleep. They dragged us out in our nightgowns and lined us up against the living room wall. Then the official ordered my father to lie down on the ground... they are dirty the Turks... very dirty... I can't say what they did to him. They raped him! Raped! Just like that. Right in front of us. And that official made us watch. He whipped us if we turned away. My mother lost consciousness and fell to the floor.

Afterwards, we couldn't find our father. My mother looked for him frantically. He was in the attic, trying to hang himself. Fortunately, my mother found him before it was too late.

My father did eventually kill himself—later, after we escaped.

SAM KADORIAN

*born 1907, Hüsenig, Kharpert
(Harpoot)*



They took us from Hüsenig, to Mezre, to Kharpert to Malatia and then, after a couple of days walk, to the shores of the Euphrates River. It was around noon when we got there and we camped. For a while, we were left alone. Sometime later, Turkish gendarmes came over and grabbed all the boys from 5 to 10 years old. I was about 7 or 8. They grabbed me too. They threw us all into a pile on the sandy beach and started jabbing us with their swords and bayonets. I must've been in the center because only one sword got me... nipped my cheek... here, my cheek. But, I couldn't cry. I was covered with blood from the other bodies on top of me, but I couldn't cry. If had, I would not be here today.

When it was getting dark, my grandmother found me. She picked me up and consoled me. It hurt so much. I was crying and she put me on her shoulder and walked around.

Then, some of the other parents came looking for their children. They mostly found dead bodies. The river bank there was very sandy. Some of them dug graves with their bare hands—shallow graves—and tried to bury their children in them. Others, just pushed them into the river, they pushed them into the Euphrates. Their little bodies floated away.

SION ABAJIAN

born. 1908, Marash



The crowds were huge in Meskeneh. We were in the middle of a vast sandy area and the Armenians there were from all over, not only from Marash. We had no water and gendarmes would not give us any. There were only two gendarmes for that huge crowd. Just two. Wasn't there a single man among us who could have killed them? We were going to die anyway. Why did we obey those two gendarmes so sheepishly?

The word was that from Meskeneh, we were going to be deported to Der-Zor. My father had brought along a tent that was black on one side and white on the other. Each time gendarmes approached us to send another group to Der-Zor, my father would move the tent. He would pitch it on the other side of the crowd—as far away as possible. We were constantly moving. He bought us quite a bit of time that way.

Eventually, we crossed the Euphrates River to Rakka where we found an abandoned house—with no doors or windows—and we squatted there. But we still had no food. We used to eat grass. We used to pick grains from animal waste, wash them and then in tin cans fry them to eat. We used to say: "Oh, mommy, if we ever go back to Marash, just give us fried wheat and it will be enough."

EDWARD BEDIKIAN

born 1902, Sepasdia (Sivas)



There was a girl, a girl who I had befriended on the road, earlier. Her name was Satenig. I remember her very well. She was not too strong. I saw her again in that basement. In the basement of the school where they had thrown us. She was there. She had a little bit of money and she gave it to me. "Don't let them take me," she said. "Don't let them take me." They would come around everyday and take whoever was dead or very weak. She was not in good shape, she was very weak. I stood her up and leaned on her. Held her up, so. They came. I was holding her up, leaning her up against the wall. But they saw her and took her... took her...

HAIG BARONIAN

born 1908, Papert (Baiburt)



I do not remember how many days our decimated caravan marched southward toward the Euphrates River. Day by day the men contingent of the caravan got smaller and smaller. Under pretext of not killing them if they would hand over liras and gold coins, men would be milked by the gendarmes of what little money they had. Then they would be killed anyway.

Days wore on. We marched through mountain roads and valleys. Those who could not keep up were put out of their misery. Always bodies were found strewn by the wayside. The caravan was getting smaller each day. At one place, my little grandmother, like Jeremiah incarnate, loudly cursed the Turkish government for their inhumanity, pointing to us children she asked, “What is the fault of children to be subjected to such suffering.” It was too much for a gendarme to bear, he pulled out his dagger and plunged it into my grandmother’s back. The more he plunged his dagger, the more my beloved Nana asked for heaven’s curses on him and his kind. Unable to silence her with repeated dagger thrusts, the gendarme mercifully pumped some bullets into her and ended her life. First my uncle, now my grandmother were left unmourned and unburied by the wayside.

We moved on.

ARPIAR MISSAKIAN

born 1894, Kessab



In 1909, during the Adana massacres, Turkish soldiers attacked Kessab. I was merely a boy then. They were 20,000 strong with Mausers and other artillery. The men of our town fought back, my father among them, with ancient hunting rifles. We lost 50-60 men before we fled. We returned 5-6 days later to find all our houses burned to the ground. It took us months to rebuild.

In 1915, we were the last to be deported out of Kessab because we were Protestant. The American Ambassador in Bolis had apparently secured guarantees for our safety, but we were deported anyway. They took us toward Der-Zor—the interior Syrian Desert. Our whole family: my father, mother, four brothers, two sisters. I was 20-21, at the time. We loaded everything we had on mules and horses and set out under armed guards. They took us to Meskeneh on the Euphrates river. Meskeneh was a huge outdoor camp where ten of thousands of Armenians had been deported—bit by bit they were sent to Der-Zor, to their death. We were there for awhile. We lived under tents along with a lot of others from Kessab. Most of the time we had nothing to eat. Sometimes my father would buy bread from the soldiers but they had mixed sand with the flour—so we ate this hard bread and sand crunched under our teeth.

Meskeneh was a horrible, horrible place. 60,000 Armenians had been buried under the sand there. When a sandstorm hit, it would blow away a lot of the sand and uncover those remains. Bones, bones, bones were everywhere then. Wherever you looked, wherever you walked.

**HAYASTAN MAGHAKIAN
TERZIAN**

born 1903, Pazmashen, Kharpert (Harpoon)



My brother-in-law was American Consul Davis' body guard in Mezre and the consul himself saved my father's life. There was a Turkish gendarme by the name of Shadhe who wanted to kill my father. Consul Davis came all the way to our door in Pazmashen. My father was hiding in the back, in the wood shed. He came on his horse and took my father back with him to the consulate.

When the deportations began, I went to Mezre to say goodbye to my father. He cried. The consul saw him and told me to stay. Later, my mother escaped from the deportation and also came to the consulate. We were in the American consulate during the deportations. Consul Davis saved us. Everybody else, my sisters, my maternal aunt—all of them, all of them—were deported. Our whole village was wiped out.

We lived in the consulate until 1922. On September 7, 1922, our family left Kharpert along with 250 Armenian orphans on horses and wagons. My father was asked by the Near East Relief to oversee the transportation of these orphans from Kharpert to Aleppo.

From Aleppo we went to Beirut, then to Marseille and then by ship we came to Providence, Rhode Island.

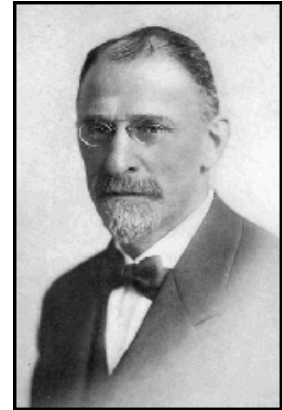
Ambassador Morgenthau's Story

Henry Morgenthau, Sr.
(New York: Doubleday, Page & Co., 1918)
(Reprint: Gomidas Institute, NJ, 2000)

THE MURDER OF A NATION CHAPTER XXIV (Excerpts)

Most of us believe that torture has long ceased to be an administrative and judicial measure, yet I do not believe that the darkest ages ever presented scenes more horrible than those which now took place all over Turkey. Nothing was sacred to the Turkish gendarmes; under the plea of searching for hidden arms, they ransacked churches, treated the altars and sacred utensils with the utmost indignity, and even held mock ceremonies in imitation of the Christian sacraments. They would beat the priests into insensibility, under the pretense that they were the centers of sedition. When they could discover no weapons in the churches, they would sometimes arm the bishops and priests with guns, pistols, and swords, then try them before courts-martial for possessing weapons against the law, and march them in this condition through the streets, merely to arouse the fanatical wrath of the mobs. The gendarmes treated women with the same cruelty and indecency as the men.

A common practice was to place the prisoner in a room, with two Turks stationed at each end and each side. The examination would then begin with the bastinado. This is a form of torture not uncommon in the Orient; it consists of beating the soles of the feet with a thin rod... until the feet swell and burst, and not infrequently... they have to be amputated. The gendarmes would bastinado their Armenian victim until he fainted; they would then revive him by sprinkling water on his face and begin again. If this did not succeed in bringing their victim to terms, they had numerous other methods of persuasion. They would pull out his eyebrows and beard almost hair by hair; they would extract his finger nails and toe nails; they would apply red-hot irons to his breast, tear off his flesh with red-hot pincers, and then pour boiled butter into the wounds. In some cases the gendarmes would nail hands and feet to pieces of wood---evidently in imitation of the Crucifixion, and then, while the sufferer writhed in his agony, they would cry: "Now let your Christ come and help you!"



Amb. Morgenthau

One day I was discussing these proceedings with a responsible Turkish official, who was describing the tortures inflicted. He made no secret of the fact that the Government had instigated them, and, like all Turks of the official classes, he enthusiastically approved this treatment of the detested race. This official told me that all these details were matters of nightly discussion at the headquarters of the Union and Progress Committee. Each new method of inflicting pain was hailed as a splendid discovery, and the regular attendants were constantly ransacking their brains in the effort to devise some new torment. He told me that they even delved into the records of the Spanish Inquisition and other historic institutions of torture and adopted all the suggestions found there...

The Central Government now announced its intention of gathering the two million or more Armenians living in the several sections of the Empire and transporting them to this desolate and inhospitable region [the Syrian Desert]... The real purpose of the deportation was robbery and destruction; it really represented a new method of massacre. When the Turkish authorities gave the orders for these deportations, they were merely giving the death warrant to a whole race; they understood this well, and, in their conversations with me, they made no particular attempt to conceal the fact.

Documents and Telegrams Record the Genocide

Aram Andonian was an Armenian man who worked as a military censor for the Ottoman government in Constantinople. The following *italicized* paragraphs are excerpts of his translation of memoirs given to him by Naim Bey, head of the Ottoman General Deportations Committee of Aleppo. Talaat Pasha, Minister of Interior of the Ottoman Empire and other top government officials wrote these telegrams. The telegrams document official Ottoman policy toward Armenians. Note that there was some resistance, even among government officials, to the treatment of Armenians, and note how resistance was stopped.

This reading can also be found in *Facing History and Ourselves, Holocaust and Human Behavior* (International Education, Inc. Watertown, Mass., 1982, pp. 333-4, The Armenians – A Case of a Forgotten Genocide).

The following telegrams were sent by Talaat Pasha to officials at Aleppo:

November 18, 1915 - *Be careful that events attracting attention shall not take place in connection with those [Armenians] who are near the cities, and other centers. From the point of view of present policy it is most important that foreigners who are in those parts shall be persuaded that the expulsion of the Armenians is in truth only deportation. For this reason it is important that, to save appearances, a show of gentle dealing shall be made for a time, and the usual measures be taken in suitable places.*¹

December 29, 1915 - *We hear that there are [foreigners] on the roads who have seen the corpses of the Armenians and are photographing them. It is recommended as very important that those corpses should be buried at once and not left exposed.*²

November 23, 1915 - *Destroy by secret means the Armenians of the Eastern Provinces who pass into your hands there.*³

The government in charge of Res-ul-Ain, a collection center for Armenians, was Ali Souad Bey who decided to allow the Armenian to live in the town rather than massacre them. This irritated Nouri Bey, who as a deportation official sent the following telegram to Souad Bey:

It is contrary to the sacred purpose of the government that thousands of Armenians should remain in Res-ul-Ain. Drive them into the desert.

Souad Bey replied:

*There are no means of transport by which I can send people away. If the purpose which you insist upon is slaughtering them, I can neither do it myself nor have it done.*⁴

Zeki Bey was the governor of Der Zor, another collection center. He used others to slaughter 200,000 Armenians.

*The colossal amount of labor needed has stupefied him. He had been obliged to call to his assistance all the Circassians who had executed the massacres of Res-ul-Ain. But still the butchers were not enough for the victims. Seeing that the Circassians would not be sufficient to complete the work, Zeki Bey had promised the Arab Ashirats of Der Zor the clothes of the victims, if they would come and help in the killings. And they accepted the offer. Most of the Armenians were slaughtered by them.*⁵

*In order to keep the enthusiasm of the Turks for massacre up to the mark, Zeki Bey would often bend down from his horse. [Kill an Armenian child and the say to his followers] . . . “Don’t think that I have killed an innocent being. Even the new-born babes of this people are criminals, for the will carry the seeds of vengeance in themselves. If you wish to ensure tomorrow, kill even their children.”*⁶

Throughout 1915 and 1916 telegrams explained deportation procedures were sent to local officials throughout the country some of these instructions and orders were signed by Talaat Pasha; others were guidelines supposedly sent by the Government Assembly in Constantinople, the Jemiet, or

Committee of Union and Progress. The following excerpts are from some of these telegrams:

March 25, 1915 - *To the delegate at Adana . . . It will be forbidden to help or protect any Armenian.*

The Jemiet has decided to save the fatherland from the ambition of this cursed race, and to take on its own patriotic shoulders the stain which will blacken Ottoman history.

The Jemiet, unable to forget all old scores and past bitterness, full of hope for the future, has decided to annihilate all Armenians living in Turkey, without leaving a single one alive, and it has given the Government a wide scope with regard to this.

Of course the Government will give the necessary injunctions about the necessary massacres to the Governors. All the delegates of the Ittihad and Terakke will do their utmost to push on this matter.

The property left will be temporarily confiscated by any means that the Government thinks fit, with the intention of its being sold afterwards and the money used [by the Government].⁷

September 16, 1915 - *To the Government of Aleppo from Talaat...It was first communicated to you that the Government, by order of the Jemiet... had decided to destroy completely all the Armenians living in Turkey. Those who oppose this order and decision cannot remain on the official staff of the Empire. An end must be put to their existence, however criminal the measures taken may be, and no regard must be paid to either age, sex nor conscientious scruples.⁸*

September 21, 1915 - *To the Government of Aleppo from Talaat . . . There is no need for an orphanage. It is not the time to give way to sentiment and feed the orphans, prolonging their lives. Send them away to the desert and inform us.⁹*

November 5, 1915 - *To the Government of Aleppo from Talaat . . . We are informed that Armenian children are adopted by certain Moslem families and received as servants when they are left alone through the death of their parents. We inform you that you are to collect all such children in your province and send them to the places of deportation...¹⁰*

November 18, 1915 - *To the Delegates at Adana . . . As announced in our dispatch dated February 8, the Jemiet has decided to uproot and annihilate the various forces which have for centuries been an obstacle in its way, and to this end it is obliged to resort to very bloody methods. Be assured that we ourselves were horrified at the contemplation of these methods, but the Jemiet sees no other way of insuring the stability of its work.*

We are criticized and called upon to be merciful; such simplicity is nothing short of stupidity. For those who will not cooperate with us, we will find a place that will wring their delicate heart strings.¹¹

In his memoirs, Naim Bey explained that the phrase “uproot and annihilate the various forces” meant the murder of other groups such as Greeks, Syrians, and Arabs, as well as Armenians.

¹ Aram Andonian, *The Memoirs of Naim Bey* (Armenian Historical Research Association, 1965, p. 52).

² *Ibid.*, p. 54.

³ *Ibid.*, p. 55.

⁴ *Ibid.*, pp. 22-23.

⁵ *Ibid.*, p. 29.

⁶ *Ibid.*, p. 46.

⁷ *Ibid.*, pp. 49-50.

⁸ *Ibid.*, p. 64.

⁹ *Ibid.*, p. 60.

¹⁰ *Ibid.*, p. 59.

¹¹ *Ibid.*, p. 51.

8. Who were the Young Turks? What was Pan-Turkism?

9. What four danger or warning signals of genocide were present in Armenia prior to the Genocide?
 - a.
 - b.
 - c.
 - d.

10. Describe the steps in the Armenian Genocide that began on April 24, 1915. What techniques did the Turkish forces use?

11. What happened to the leading perpetrators of the Genocide?

12. What was the most important thing you learned from this video and why? What question(s) did the video raise for you?

STUDENT HANDOUT 4 – HOMEWORK 3

Vocabulary and Overview Reading

Define and use the following terms in an original sentence. You may use a dictionary, class notes, and readings to answer.

1. Islam:

2. Armenian Apostolic Church:

3. UN Declaration of Human Rights, 1948:

4. Genocide:

5. Mass Murder/Massacre:

6. Hegemony:

7. Pan-Turkism:

8. Zimmi:

9. Millet:

10. Scapegoat:

11. Nationalism:

12. Ambassador Henry Morgenthau:

13. Talaat Pasha:

14. Propaganda:

15. Dehumanization:

A Brief History of the Armenian Genocide

Source: Social Education 69(6), pg 333–337, ©2005 National Council for the Social Studies, Adapted for The Genocide Education Project by the author.

“I am confident that the whole history of the human race contains no such horrible episode as this. The great massacres and persecutions of the past seem almost insignificant when compared with the sufferings of the Armenian race in 1915.”

*Henry Morgenthau, American ambassador
to the Ottoman Empire, 1913–1916.*

Who Are the Armenians?

The Armenians are an ancient people who have existed since before the first century C.E. Armenia has gained and lost a tremendous amount of territory throughout its long and turbulent history. Boundaries of the past have extended from that of the present-day Republic of Armenia and through most of modern day Turkey. The name “Armenia” was actually given to the country by its neighbors; inhabitants of Armenia refer to it as “Hayastan” derived from the name Haik, a descendent of Noah (from the Bible), and “stan” which means “land” in Persian. The Armenian language is unique from other Indo-European languages, with its own distinct letters and grammar.

Christianity is a deeply rooted aspect of Armenian history and culture. Armenia was the first nation to adopt Christianity as a state religion, in 301 C.E. This early Christian identity has greatly influenced Armenian culture, setting it apart from most of its neighboring peoples. The majority of Armenians belong to the Eastern or Western dioceses of the Armenian Apostolic Church, an orthodox form of Christianity.



King Tigranes II. 95-96 C.E.

Although Armenia was at times a kingdom, in modern times, Armenia has been an independent country for only a few years. It first gained independence in 1918, after the defeat of the Ottoman Empire in World War I, but this ended when Armenia was invaded by the Red Army and became a Soviet state in 1920. With the dissolution of the Soviet Union in 1991, Armenia was the first state to declare its independence, and remains an independent republic today. Armenia is a democracy and its borders only include a very small portion of the land that was historic Armenia.

Early Massacres

The Seljuk Turks began to inhabit Anatolia as early as the eleventh century and by 1453 their descendants, the Ottoman Turks, had captured Constantinople (now Istanbul), firmly establishing the Ottoman Empire. The Ottoman Empire was a multinational state that incorporated several ethnic groups including the Armenians. The Armenians were second-class citizens of the Ottoman Empire and while they were granted some freedoms, including the ability to practice Christianity, they were faced with extra taxes and discriminatory laws extending to their participation in the justice system, government, and their civil and property rights.



Current Map of Armenia

By the mid-1800s, as the idea of constitutionalism swept through Europe, some Armenians began to demand more rights, such as protection from corrupt government officials and biased taxation.

While most Armenians saw themselves as members of the Ottoman Empire, organized groups of intellectuals protested the discriminatory laws, seeking reform from the government, though not an independent sovereign state.

During the nineteenth century, the Ottoman Empire experienced a period of decline, during which it lost territories to Russia, Great Britain, and new states created by nationalities that had once been part of the Ottoman Empire, such as Greece, Serbia, Bulgaria and Romania.

Early in the century, Russia had gained some of the eastern Armenian provinces, including Tiflis, which became a cultural center for Russian Armenians. Russian Armenians became increasingly interested in supporting Armenians within the Ottoman Empire in their quest for human rights.

The newly created Ottoman Armenian political organizations received some support from Russian Armenians and Russia in their quest to gain equal rights under Ottoman law. The Treaty of Berlin (1878) included a clause that would provide more rights for Ottoman Armenians, including fair taxation practices, protections from tribal attacks, and the right to give evidence in Ottoman courts of law.

Unfortunately these rights were never granted as the Sultan was empowered by the treaty to serve as the protector of the Armenians. This was in contrast to the terms of the earlier Treaty of San Stefano, which the Treaty of Berlin replaced, and which had assigned the Russians the responsibility of ensuring that the Armenians in Ottoman territory would gain more rights. The reason for the change was that the presence of Russian troops in the region was of concern to Great Britain and the other “Great Powers” of Europe who wanted to deter the expansion of Russia.

After the Treaty of Berlin, Ottoman Armenians continued to protest discriminatory laws and eventually the Sultan responded to these protests with massacres. Massacres of the Armenians began in the late nineteenth century under Abdul-Hamid II, the last of the Ottoman Sultans actually to rule

the empire. The worst massacres during this time occurred from 1894-1896 after a tax protest by Armenians. They are now known as the Hamidian Massacres and some believe represented a foreshadowing of the Genocide to come.

During the Hamidian Massacres, 100,000 to 300,000 Armenians were killed in towns and villages throughout areas of the Ottoman Empire.

Thousands of Armenians fled and found refuge in Europe and the United States. Some who stayed converted to Islam in order to save their own lives.

The massacres caught the world's attention because of their unique nature. Armenians were unarmed and adhered to the perimeters set forth by the Ottoman government. The massacres were publicized in newspapers throughout the world. The U.S. media paid particular attention to the events. *The New York Times* as well as other news sources regularly published articles about the brutal killings, coverage that would continue through the Armenian Genocide.

Many American missionaries and diplomats who worked throughout the Ottoman Empire witnessed the atrocities firsthand and helped mobilize relief efforts. Aid for Armenian victims became the first international mission of the American Red Cross.

Later during the Genocide, a society known as the Near East Relief would raise more than \$100 million in assistance to Armenians; the funds collected saved countless Armenian lives in the 1890s and during the Genocide, which at the time represented more money than all the aid raised to help tsunami victims in 2005. While the funds collected saved countless victims' lives, it was the only aid Armenians would see.

Hope to Despair

In 1908, Armenians and other minorities of the Ottoman Empire began to rejoice in what promised to be a new era of tolerance and the establishment of a participatory government in the Ottoman Empire.

Armenians, Arabs, Greeks, Jews, and Kurds had begun working with a group of Turks to challenge the authority of the Sultan. This group was known as the Ottoman Liberals and the Turkish coalition of the group adopted the name "Young Turks." They wanted to create a modern state that represented inhabitants of the Ottoman Empire more equally and render the Sultan politically powerless. In 1908, one of the Young Turk groups, the Committee of Union and Progress (CUP), marched on Constantinople, and overthrew Sultan Abdul-Hamid.

Over the next year, the Ottoman Empire developed a constitutional government providing equal rights for all of its citizens. Ottoman Armenians hoped that the new constitution would protect them from the violence they endured under the Sultan. However, as time passed, advocates of liberalism in the government lost out to a group promoting authoritarian rule and a radical policy of Turkification.

In April 1909, Armenian hopes were dashed as Hamidian supporters in the city of Adana carried out

a massacre of Armenians as part of an attempt to reestablish the power of the Sultan. Adana was heavily populated by Armenians and had at one time been part of Armenian territory. Despite attempts at resistance, in the end almost 30,000 Armenians were killed and nearly half the city destroyed.

The Armenian Genocide



The culprits of the Adana Massacre were never punished and after 1909, an extreme nationalist political movement promoting a policy of Pan-Turkism (“Turkey for the Turks”) gained backing from Turkish populations throughout the Ottoman Empire. In addition, the Ottoman Empire, now known as the “sick man of Europe,” was weakened by the loss of its lands in southeastern Europe in the Balkan Wars of 1912-13. One of the Ottoman Empire’s greatest enemies was Russia, as Russia was constantly threatening the security of the Ottoman borders and controlled parts of the eastern edge of the Ottoman Empire that was populated by Armenians. Since the Russians had advocated for Armenian reforms in the past and because the Russian army did have Armenians serving as soldiers, the Ottoman government was concerned that Ottoman Armenians might commit traitorous acts. This fear helped to fuel Turkish public sentiment against Armenians.

The Ottoman Empire entered World War I in 1914, fighting against Russia in campaigns that straddled territory inhabited by Armenians on both sides of the border. The Ottoman Empire was badly defeated by Russia in a campaign in the winter of 1914-15, and the government then made the Armenian community a scapegoat for the military losses that had occurred at the hands of the Russians.

By the spring of 1915, leaders of the ruling party, the CUP, seized the opportunity of a world preoccupied by war to erase the Armenian presence from almost all Ottoman lands. The CUP was a triumvirate led by Mehmet Talaat, Ismail Enver, and Ahmed Jemal.

Beginning on April 24, 1915 (now commemorated as the beginning of the Armenian Genocide), Armenian civil leaders, intellectuals, doctors, businessmen, and artists were rounded up and killed. Once these leaders of the Armenian communities were killed, the Genocide plan was put into motion throughout the empire. Many Armenian men were quickly executed.

Using new technologies, such as the telegraph and the railroads, CUP leaders sent orders to province leaders to gather women and children and either load them onto trains headed for the Syrian Desert or lead them on forced marches into the desert. Embarking with little food and few supplies, women and children had little hope of survival.

On these journeys, Turkish gendarmes regularly subjected Armenian women to sexual violence. Special militias were created by the government to carry out the deportations and murders; and Turkish and Kurdish convicts who had been set free from jails brutalized and plundered the deportation caravans winding through the severe terrain.

Some women and children were abducted and sold, or children were raised as Turks by Turkish families. Some Armenians were rescued by Bedouins and other Arabs who sympathized with the Armenian situation. Sympathetic Turkish families also risked their own lives to help their Armenian neighbors escape.

Within months, the Euphrates and Tigris rivers became clogged with the bodies of Armenian women and children, polluting the water supply for those who had not yet perished. Dysentery and other diseases were rampant and those who managed to survive the march found themselves in concentration camps.

By 1918, most of the Armenians who had resided in this historic land were dead or in the Diaspora. Under the orders of Turkey's new leader, Mustafa Kemal (Ataturk), the remaining Armenians in western Cilicia (the region of the Ottoman Empire originally inhabited by Armenians) were expelled, as were the Greek and Assyrian populations.

By 1923, a 3,000-year-old civilization virtually ceased to exist. One and a half million Armenians, more than half of the Armenian population on its historic homeland, were dead, and the Armenian community and personal properties were lost, appropriated by the government, stolen by others or deliberately destroyed. Only a small number of Armenians remained in the former Ottoman capital of Constantinople.

The Denial

The term "genocide" was not created until 1944. It was devised by a legal scholar, Raphael Lemkin, who had been strongly influenced by his study of the Armenian case and the persecution of Jews under Nazi rule. In 1946, the United Nations adopted the language and two years later the Convention on the Prevention and Punishment of the Crime of Genocide was passed. Despite the

affirmation of the Armenian Genocide by the overwhelming majority of historians, academic institutions on Holocaust and Genocide Studies, and governments around the world, the Turkish government still actively denies the Armenian Genocide.

Among a series of actions enacted to counter Armenian Genocide recognition and education, the Turkish government even passed a law in 2004 known as Article 305 which makes it a criminal offense, punishable by up to 10 years in prison, to discuss the Armenian Genocide.

Most of the survivors of the Armenian Genocide have now passed away. Their families still continue to demand recognition for the suffering inflicted upon their beloved ancestors more than 90 years ago.

Key Terms for A Brief History of the Armenian Genocide

Anatolia: It is a peninsula that forms the western edge of Asia. It falls between the Black Sea to the north, the Mediterranean Sea to the south, the Aegean Sea to the west and the Taurus Mountains to the east. Today, most of Anatolia falls within Turkey.

Armenian Apostolic Church: The earliest accounts of the introduction of Christianity into Armenia date from the 1st century A.D. when it was first preached by two Apostles of Jesus, St. Bartholomew and St. Thaddeus. Armenia was the first country to adopt Christianity as its official religion, in 301.

Diaspora: The dispersion or “breaking up” of a group of people, causing them to settle far from their ancestral home or lands they have inhabited for a period of time.

Genocide: The deliberate and systematic destruction of a racial, political, or cultural group.*

Ottoman Empire: An empire which lasted from 1453-1922 ruled by Seljuk Turks in South East Asia. At its height, the Empire stretched from Eastern Europe to North Africa. The Empire ended with the formation of modern Turkey.

Pan-Turkism: An ideology seeking the creation of a new Turkish empire stretching from Anatolia into Central Asia whose population would be exclusively Turkic.*

Scapegoat: One that bears the blame for others.*

Ambassador Henry Morgenthau: (1856-1946) The U.S. Ambassador to the Ottoman Empire during the Armenian Genocide. Morgenthau sent reports to Washington, DC that “a carefully planned scheme to thoroughly extinguish the Armenian race... a campaign of race extermination is in progress.” (p. 419*)

Nationalism: Loyalty and devotion to a nation, especially a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups.*

Sultan: The title of a ruler or king of a Muslim state. It was the title used for the leaders of the Ottoman Empire.

Talaat Pasha: (1847- 1921) The principal architect of the Armenian Genocide. In 1909 he was appointed Minister of the Interior, and then by 1913, Secretary General. After the Genocide, Talaat fled to Germany and in 1921 was gunned down by an Armenian who had lost his family to the genocide. (p. 531*)

Turkification: The process of destroying cultures of non-Turkic origin within the Ottoman Empire during the final years of the Ottoman Empire and the early years of modern Turkey.

* Source: Israel W. Charney (editor) *Encyclopedia of Genocide* (ABC-CLIO, Inc., 1999)

United Nations: Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

**Now, Therefore,
The General Assembly
proclaims
This Universal Declaration
of Human Rights**

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article 21

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

- (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

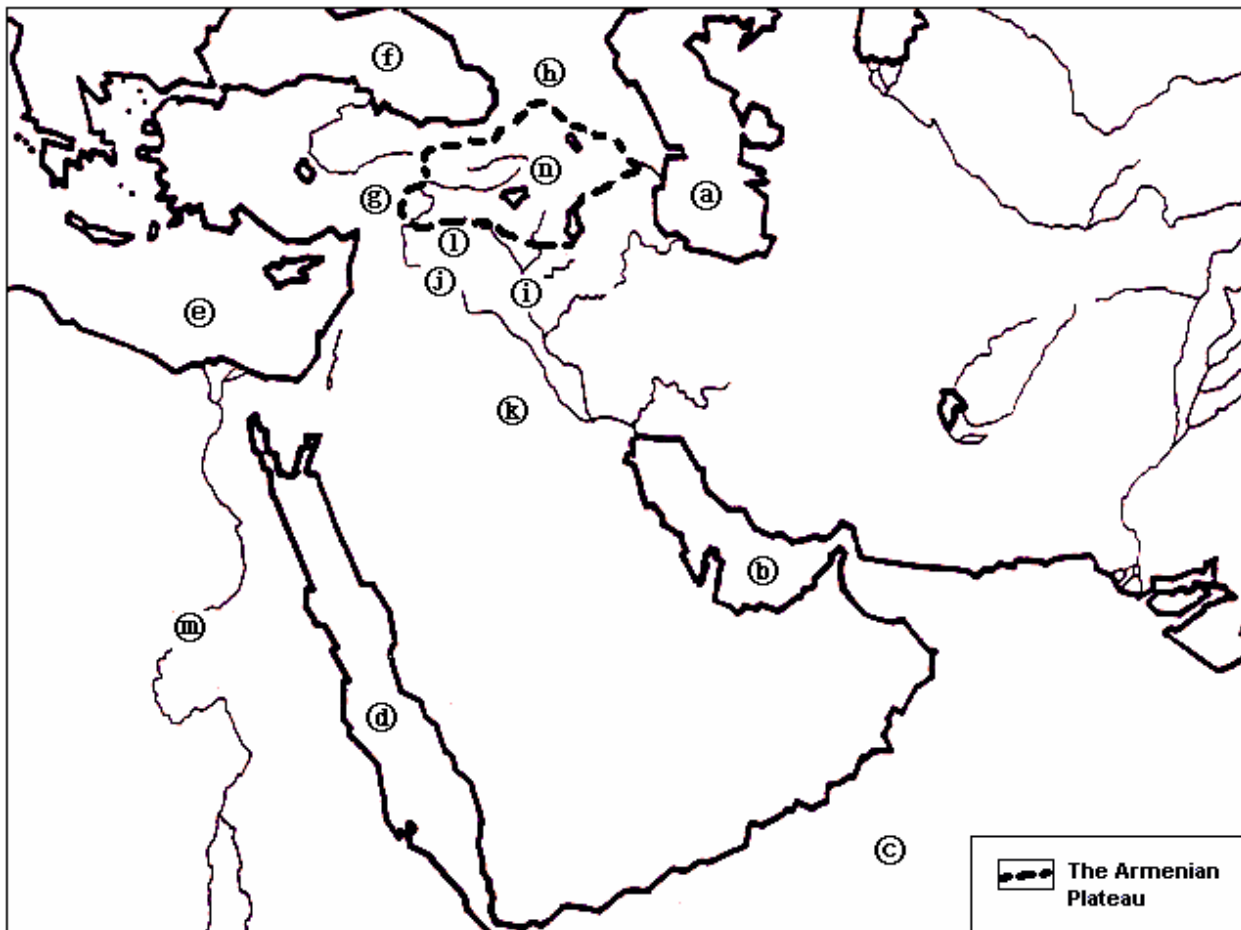
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

*Adopted by the
United Nations General Assembly
December 10, 1948*

Introduction to the Armenian Genocide – Answers

Physical Map of the Middle East

- | | | |
|----------------------|-----------------------|---------------------|
| a) Caspian Sea | f) Black Sea | k) Mesopotamia/Iraq |
| b) Persian Gulf | g) Taurus Mountains | l) Syrian Desert |
| c) Arabian Sea | h) Caucasus Mountains | m) Nile River |
| d) Red Sea | i) Tigris River | n) Mount Ararat |
| e) Mediterranean Sea | j) Euphrates River | |



What can you conclude about the location of the Armenian plateau?

The Armenian plateau is on the crossroads between East and West, between Asia and Europe.

Video Study Guide - Answers

1. What is the United Nations' definition of genocide?
The extermination of a racial, national, ethnic or religious group through physical destruction, through the prevention of births, or through the forceful transfer of children to other families.
2. What portion of the Armenian population perished in the Genocide? **3/5 or 60%**
3. Armenia was the first nation to adopt **Christianity** as a state religion.
4. When did Armenia become part of the Ottoman Empire? **16th century (1500s)**
5. What were the first forms of discrimination against Armenians that led up to the first massacre of Armenians in 1894?
Name calling ("infidels"), discriminatory taxes, and being forbidden to read and speak the Armenian language.
6. Explain the quote "cultural genocide begins genocide."
The first step in destroying a people is often an attempt to destroy their culture, as when a people is forbidden to use their own names, to use their own language, or to practice their own religion.
7. To whom did Armenians appeal for help? **European nations and the United States**
8. Who were the Young Turks?
The Young Turks were a political group that took power in the Ottoman Empire in 1908.

What was Pan-Turkism?
Pan-Turkism is the idea that Turkey should only be for Turkish people. This vision included Turkish people in the area east of Armenia, and people who believed in Pan-Turkism thought that Armenians should be eliminated because they geographically separated different Turkish people in Central Asia from Turkish people in the area we now call Turkey.
9. What four danger or warning signals of genocide were present in Armenia prior to the Genocide?
 - a. **Dictatorship**
 - b. **Racist/Supernationalist ideology**
 - c. **Scapegoating of minorities**
 - d. **Intense crisis, such as war**
10. Describe the steps in the Armenian Genocide that began on April 24, 1915. What techniques did the Turkish forces use?
Leaders and intellectuals were killed first. Able-bodied males were killed next. Death squads then targeted women, children and the elderly, by forced marches from their villages into the desert, where they starved to death or were killed.
11. What happened to the leading perpetrators of the Genocide? **They were not punished.**

Vocabulary and Overview Reading – Answers

Define and use the following terms in an original sentence. You may use a dictionary, class notes, and readings to answer.

1. Islam: **The religious faith of Muslims including belief in God (Allah) as the sole deity and in Muhammad as his prophet.**
2. Armenian Apostolic Church: **The earliest accounts of the introduction of Christianity into Armenia date from the 1st century A.D. when it was first preached by two Apostles of Jesus, St. Bartholomew and St. Thaddeus. Armenia was the first country to adopt Christianity as its official religion, in 301.**
3. UN Declaration of Human Rights, 1948: **A United Nations’ declaration identifying common standards of rights and freedoms for all peoples and all nations.**
4. Genocide: **The deliberate and systematic destruction of a racial, political, or cultural group.**
5. Mass Murder/Massacre: **The act or an instance of killing a number of human beings under circumstances of atrocity or cruelty. This includes pogroms, mass executions, and crimes against humanity that lead to death. Although it is not considered to be genocide these acts are “no less vicious and no less tragically final for the victims.” (p. 248*)**
6. Hegemony: **Preponderant influence or authority over others.**
7. Pan-Turkism: **The creation of a new Turkish empire stretching from Anatolia into Central Asia whose population would be exclusively Turkic.**
8. Zimmi: **Non-Muslims living in the Ottoman Empire.**
9. Millet: **Ethnic minority communities in the Ottoman Empire. Regions within the Ottoman Empire where ethnic minorities lived.**
10. Scapegoat: **One that bears the blame for others.**
11. Nationalism: **Loyalty and devotion to a nation; especially a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups.**

12. **Ambassador Henry Morgenthau: (1856-1946) The U.S. Ambassador to the Ottoman Empire during the Armenian Genocide. Morgenthau sent reports to Washington, DC that “a carefully planned scheme to thoroughly extinguish the Armenian Race... a campaign of race extermination is in progress.” (p. 419*)**
13. **Talaat Pasha: (1847- 1921) The principal architect of the Armenian Genocide. In 1909 he was appointed Minister of the Interior, and then by 1913 Secretary General. After the genocide Talaat fled to Germany and in 1921 was gunned down by an Armenian who had lost his family to the genocide. (p. 531*)**
14. **Propaganda: A way of creating and presenting a socially constructed reality with a clear political intention. (p. 472*)**
15. **Dehumanization: “killing” the humanity of another. Once a human being is regarded as so inferior as to be subhuman, he or she becomes prey to being reduced to nonexistence (p. 155*). This process justifies to the perpetrator the act of genocide.**

* Source: Israel W. Charney (editor) Encyclopedia of Genocide (ABC-CLIO, Inc., 1999)

OVERHEAD TRANSPARENCIES

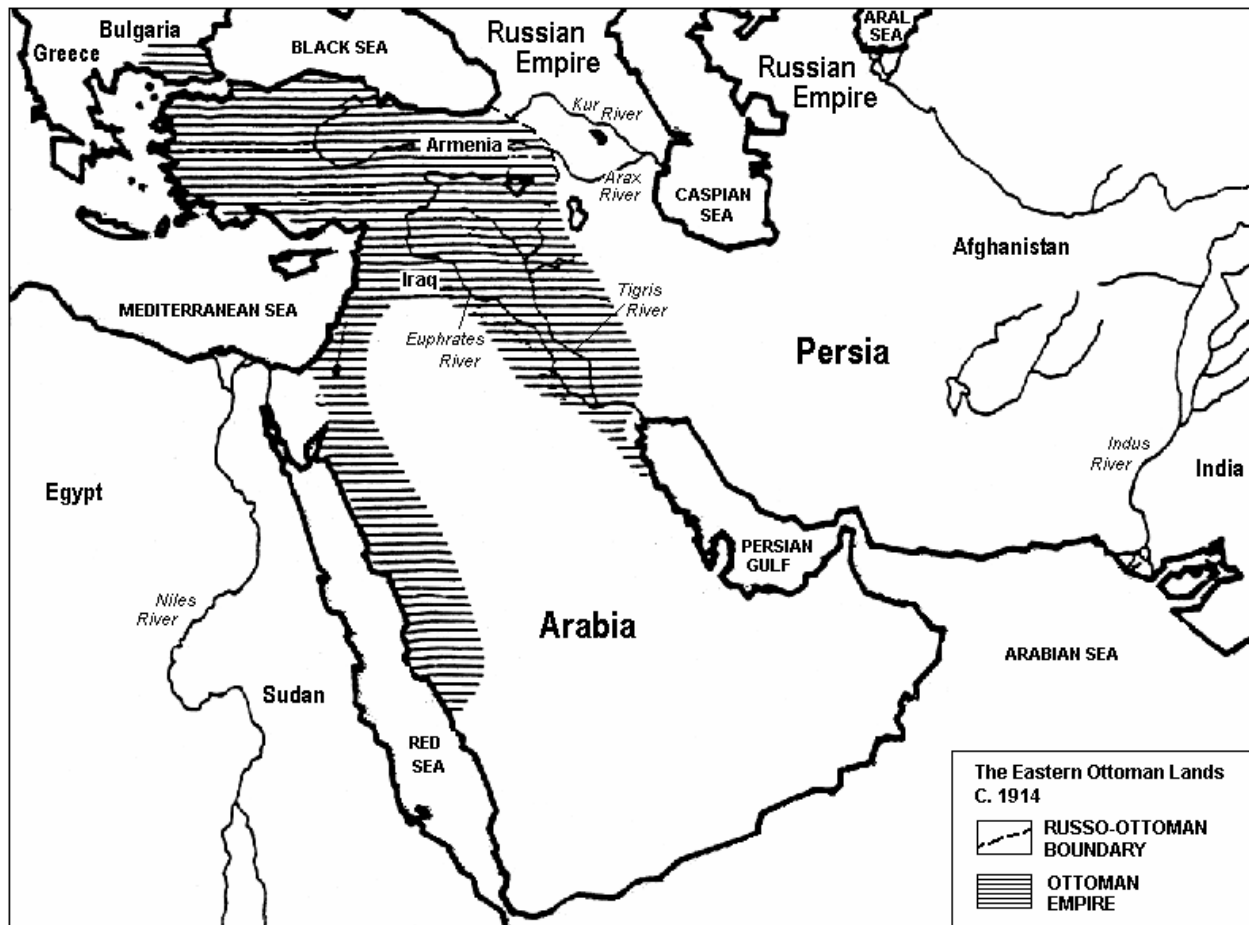
The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations' Definition of Genocide)

General Assembly Resolution 260A (III) Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group

Ottoman Empire C. 1914



“Our strength consists in our speed and in our brutality. Genghis Khan led millions of women and children to slaughter - with premeditation and a happy heart. History sees in him solely the founder of a state. It’s a matter of indifference to me what a weak western European civilization will say about me.

I have issued the command - and I’ll have anybody who utters but one word of criticism executed by a firing squad - that our war aim does not consist in reaching certain lines, but in the physical destruction of the enemy. Accordingly I have placed my death-head formations in readiness - for the present only in the East - with orders to them to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language. Only thus shall we gain the living space (Lebensraum) which we need. **Who, after all, speaks today of the annihilation of the Armenians?”**

Adolf Hitler August 22, 1939

Quoted from a speech delivered by Hitler to the Supreme Commanders and Commanding Generals, as the Nazis marched into Poland in 1939.

Human Rights and Genocide: A CASE STUDY OF THE FIRST MODERN GENOCIDE OF THE 20TH CENTURY

Ten-Day Unit – Part II

Part II is designed to take four 50-minute class periods. It includes 2 homework assignments.

Day 4 - Teacher Directions

1. Teacher reviews vocabulary term sheet and makes sure students have the correct definitions. This is an important tool for them throughout the lesson. If time permits, teacher distributes Overview Reading Quiz. (Teacher should consider making this an “open book” quiz.)
2. Students pull out “Know/Want to Know” lists and refer to the chart on the wall. Teacher asks students, “What are the essential questions we have?” Begin to refine. Key guidelines: “Yes/No” questions or fact questions can be answered quickly, but the focus should be on deeper more troubling issues that will take debate, inquiry, research and serious consideration. Teacher should allow groups of four, 5 minutes each to report to the class. Some questions might be:
 - How can these things happen?
 - What role do youth have in these tragedies?
 - Why do people treat fellow human beings so?
3. Discussion: The teacher writes question on board: “How does genocide occur?” Students briefly discuss this question.
4. The teacher introduces Homework 4, Eight Stages of Genocide reviewing each stage using Overheads 4-9. Teacher then distributes Homework 4, Eight Stages of Genocide and gives the appropriate instructions.

Day 5 - Teacher Directions

1. Teacher goes over Homework 4, Eight Stages of Genocide and asks for overall impressions, discussing which seem to be positive for building community.
2. Teacher shows Overheads 10-21, previous genocides and human rights abuses. Teacher asks students to raise some of the patterns that seem to emerge here, and instructs them to take notes here for a project they will do after the discussion. *If the root cause of the Armenian Genocide was not religion or the inherent violence of one culture over another, what was it? Let us investigate other factors that could be part of the equation...*

3. Teacher distributes to students Subtend Handout 7, Genocide: Facts and Figures (chart).

The teacher should make a copy of the chart and then select certain squares to blank out before making additional photocopies for the students. Students will then have to use the information they have collected from the materials and discussion to complete the chart.

Students should then break up into small groups to spend 10 minutes to review chart, filling in the blanks as best as they can, and to prepare to discuss with the rest of the class.

Day 6 - Teacher Directions

1. Teacher uses butcher paper to create a large-scale timeline to post on the wall, resembling Student Handout 8, Timeline Exercise. Teacher cuts “facts” into individual pieces after enlarging them with a copier. Students will tack onto the Timeline large printouts of the fact sheets representing the following trends:
 - a) economic decline of the Ottoman Empire
 - b) economic ascendance of Western capitalism (resources, debt, industries, wealth)
 - c) small maps showing erosion of Ottoman territory
 - d) erosion of Ottoman hegemony, heightened (political) repression, acts of violence, lowered standards for peasants, final genocide of Armenians

Alternatively, teacher can pass out copies of Student Handout 8, Timeline Exercise, and as pairs, have students glue linked facts together onto timeline.

2. Students answer questions to draw out conclusions from the completed Timeline.
3. Teacher distributes Homework 5, Dovey’s Story (Part I), due the next day. Teacher explains that this reading is the background for the mock trial that the students will do.
4. Teacher provides brief case background about the mock trial to students, without informing them of the verdict.
5. Teacher distributes roles students will play in the mock trial. *Refer to teacher directions in Section III for details.*

Day 7 - Teacher Directions

1. Students continue tacking facts onto the large Timeline, or gluing onto the handouts.
2. Students answer: What patterns emerge? Which aspects are linked? Why? What if we had similar conditions now? Would/Could it result in genocide of scapegoats (immigrants, people of color, youth)? Who would benefit/suffer?

This is the global context for the Armenian Genocide. As students have observed, repression internally is correlated with external threats. This understanding will be useful in a study of the Jewish Holocaust as well.

3. Discuss Dovey's Story (Homework 5), taking care to allow sufficient class time to address step 4, discussion of denial of the Armenian Genocide.
4. Teacher begins class discussion of denial, which is one of the most important issues related to the Armenian Genocide and what makes it unique from other genocides in history.

Teacher distributes Student Handout 10, Denial of Genocide and has students read aloud.

Teacher begins class discussion about how denial of this magnitude can be possible. The fact that the United States has not officially recognized the Genocide should also be addressed. The teacher can point out that America's reluctance to acknowledge the Armenian Genocide is likely related to its military and economic relationship with Turkey.

A Brief History of the Armenian Genocide

► Choose the best answer.

- (1) Christianity became the official religion of Armenia in around _____.
 - a. 50 BCE
 - b. 301 CE
 - c. 405 BCE
 - d. 1198 CE
- (2) The original boundaries of Historic Armenia extended through modern day _____.
 - a. France
 - b. Turkey
 - c. Austria
 - d. India
- (3) The Ottoman Turks captured Constantinople in _____.
 - a. 153 CE
 - b. 452 BCE
 - c. 1453 CE
 - d. 1753 CE
- (4) The _____ aided the Armenians during and after the Hamidian Massacres.
 - a. American Red Cross
 - b. United Way
 - c. United Nations
 - d. The Ottoman Sultan
- (5) The Armenian Genocide occurred under the cover of _____.
 - a. Russian Revolution
 - b. The Civil War
 - c. World War II
 - d. World War I
- (6) _____ was the U.S. ambassador who fought to save the Armenians from genocide.
 - a. Teddy Roosevelt
 - b. Henry Morgenthau
 - c. Clara Barton
 - d. Abul Hamid II
- (7) The _____ was the political party that organized the Armenian Genocide.
 - a. The CUP (Young Turks)
 - b. Turkish Power
 - c. Socialists
 - d. Ottoman Liberals
- (8) The policy promoting “Turkey for the Turks” was known as _____.
 - a. Young Turks
 - b. Turkish Power
 - c. Pan-Turkism
 - d. Committee of Union and Progress
- (8) After the Hamidian Massacres another major massacre occurred prior to the Genocide which was in the city of _____.
 - a. Istanbul
 - b. Paris
 - c. Moscow
 - d. Adana

STUDENT HANDOUT 6 - HOMEWORK 4

Eight Stages of Genocide

Read the “Eight Stages of Genocide” by Gregory Stanton. Choose four stages and find evidence for those stages using what you have learned in the readings you have completed about the Armenian Genocide. Write the stages you chose and your evidence on your own sheet on paper.

Genocide is a process that develops in eight stages that are predictable but not inexorable. At each stage, preventive measures can stop it. 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

All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide.

The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been given by the same ethnic cleavages as Rwandan society. Promotion of a common language in countries like Tanzania or Cote d'Ivoire has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

2. SYMBOLIZATION

We give names or other symbols to the classifications. 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 pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia.

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 limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980's, code-words replaced them. 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 significance 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

One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder.

At this stage, hate propaganda in print and on hate radios is used to vilify the victim group. In combating this dehumanization, incitement to genocide should not be confused with protected speech. Genocidal societies lack constitutional protection for countervailing speech, and should be treated differently than in democracies. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

4. ORGANIZATION

Genocide is always organized, usually by the state, though sometimes informally (Hindu mobs led by local RSS militants) or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.

To combat this stage, membership in these militias should be outlawed. Their leaders should be denied visas for foreign travel. The U.N. should impose arms embargoes on governments and citizens of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post-genocide Rwanda.

5. POLARIZATION

Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center.

Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets of extremists may be seized, and visas for international travel denied to them. Coups d'état by extremists should be opposed by international sanctions.

6. PREPARATION

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying symbols. They are often segregated into ghettos, forced into concentration camps, or confined to a famine-struck region and starved.

At this stage, a Genocide Alert must be called. If the political will of the U.S., NATO, and the U.N. Security Council can be mobilized, armed international intervention should be prepared, or heavy assistance to the victim group in preparing for its self-defense. Otherwise, at least humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees.

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. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of bilateral genocide (as in Burundi).

At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. The U.N. needs a Standing High Readiness Brigade or a permanent rapid reaction force, to intervene quickly when the U.N. Security Council calls it. For larger interventions, a multilateral force authorized by the U.N., led by NATO or a regional military power, should intervene. If the U.N. will not intervene directly, militarily powerful nations should provide the airlift, equipment, and financial means necessary for regional states to intervene with U.N. authorization. It is time to recognize that the law of humanitarian intervention transcends the interests of nation-states.

8. DENIAL

Denial is the eighth stage that always follows a 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. There they remain with impunity, like Pol Pot or Idi Amin, unless they are captured and a tribunal 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 like the Yugoslav, Rwanda, or Sierra Leone Tribunals, an international tribunal to try the Khmer Rouge in Cambodia, and ultimately the International Criminal Court must be created. They may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some mass murderers may be brought to justice.

Genocide: Facts and Figures

TARGET GROUP	Armenians, Assyrians, Pontic Greeks	Jews, Poles, Roma/Gypsies, Physically and Mentally Disabled, Homosexuals, Other	Cambodians	Bosnian Muslims	Tutsis of Rwanda
PERPETRATORS	Ottoman Turkey	Nazi Germany	Khmer Rouge Political Party	Serbs	Ethnic Hutu Militias
LEADER	Talaat Pasha	Adolf Hitler	Pol Pot	Slobodan Milosevic	n/a
YEAR	1915-1918	1939-1945	1975-1979	1992-1995	1994
NUMBER OF DEATHS	Armenians: 1,500,000 Assyrians: 500,000 Pontic Greeks: 350,000	Jews: 6,000,000 (50% of whom were also Poles) Poles (not Jewish): 3,000,000 Roma/Sinti: 250,000 to 1,000,000 Disabled: Over 200,000 Homosexuals: 5,000 to 15,000 Other: 33,000	1,200,000	200,000	800,000
SYNOPSIS	Based on Pan-Turkic ideology, most of the non-Muslim population living within the Ottoman Empire was killed and the rest forced into exile. Many victims were tortured and killed on a death march through the Ottoman Empire into the Syrian desert.	The Nazis created the “final solution”: complete and total annihilation of the European Jews. During World War II, not only the Jews but the Roma/Sinti, homosexuals, Poles, and others were targeted for destruction by the Nazis to create a pure “Aryan” race.	Pol Pot’s attempt to form a Communist peasant farming society resulted in the deaths of 25 percent of the country’s population from starvation, overwork, and executions.	In Bosnia-Herzegovina the Serbs targeted the Bosnian Muslims for systematic “ethnic cleansing”.	Based on historic ethnic hatred, Hutu extremists took advantage of Rwanda’s political turmoil and began to indiscriminately kill all Tutsi civilians.

Timeline Activity

Directions: With a partner...

1. Tape the four papers with timeline in proper order.
2. Cut out the maps.
3. Paste maps into the outline boxes.
4. Read the information bits. Decide if each is economic/external information. If so, write A next to the information. This shows you will place it above the timeline according to the year. If the information is political/internal, mark B. You will place it below timeline according to the year.
5. Cut and paste each bit in the appropriate spot above or below the timeline.
6. Answer questions 1-8 below. Be prepared to discuss these as a class.

Timeline Activity Questions

Part A: Using only the maps, answer the following questions.

1. What is happening to the Ottoman Empire between 1300 and 1700? Which regions are affected?
2. What is happening to the Ottoman Empire between 1700 and 1878? Which regions are affected?
3. What is happening to the Ottoman Empire between 1878 and 1915? Which regions are affected?

Part B: Examine Economic/External information above the Timeline.

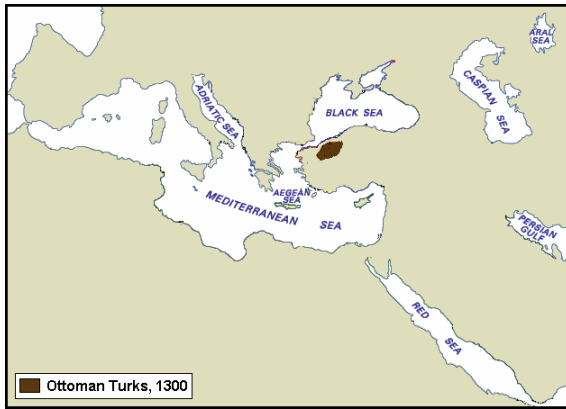
4. What is the relationship between foreign powers and the Ottoman Empire over time? Who's gaining power? Who's losing power? How?
5. How did economic changes affect Muslim and Armenian peasants?

Part C: Examine the Political/Internal conditions within the Ottoman Empire below the Timeline.

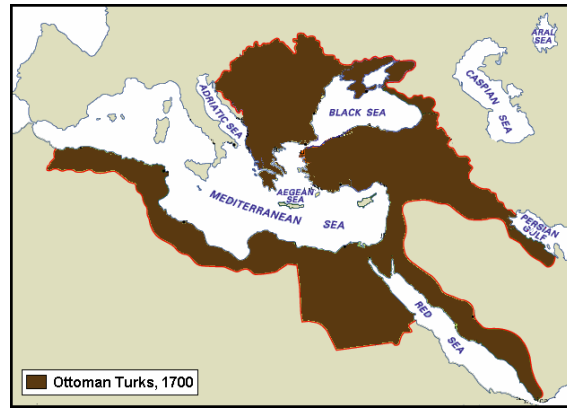
6. Describe the treatment of Armenians over time. What are major changes?
7. What was the worst period for Armenian people? What was happening economically during this period?
8. What conclusion can be drawn between economic conditions and the treatment of Armenian people in the Ottoman Empire?

Ottoman Empire Maps

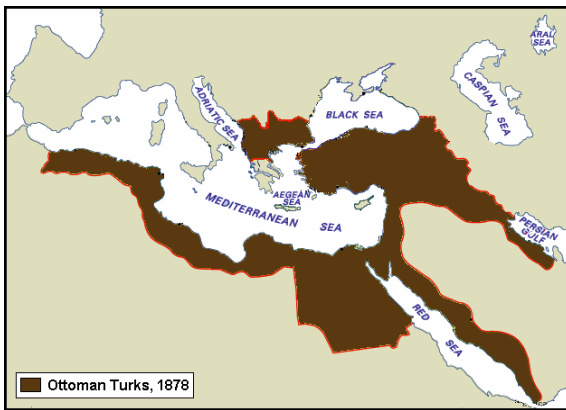
Map #1



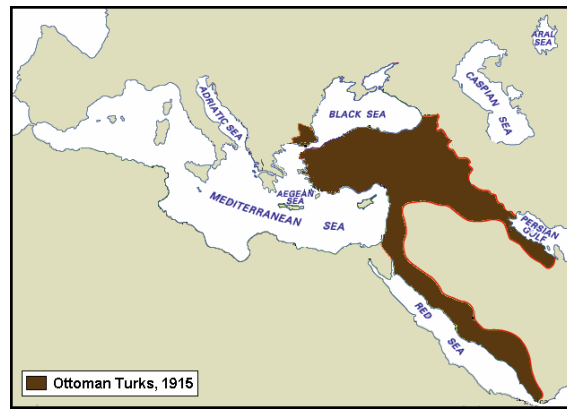
Map #2



Map #3



Map #4



Ottoman Empire Information Bits

1300: Beginning of Ottoman Empire, small region.

1603: Ottomans loses second war with Persia, forced to pay them 200 yuks/year

1375: Fall of the last Armenian Kingdom Cilicia, allied with West during Crusades, most heavily populated Armenian province of Ottoman Empire

1812: Following Turkish territorial loss, unequal treaty gives Western countries right to partly rule Christians within Turkey

1453: Ottomans capture Constantinople, change name to Istanbul, former capital of Eastern Orthodox Christianity now Islamic

1812: New taxes on peasants to pay for European experts who build European style factories, and schools

1500: Formal acknowledgement of Christian Armenians and other non-Islamic minorities in Ottoman Empire:

- Ethnic minorities divided into partly independent regions called “millets”
- Armenians considered “loyal community” but also **zimmi** (non-Muslims, this also includes Greeks and Jews)
- **zimmi** restrictions: special and higher taxes, can’t give legal testimony against Muslims, weapons **prohibited**, zimmi men can’t marry Turkish women, death penalty for the murder of any Muslim, illegal to ride horse or camel, illegal to wear crosses, certain clothing illegal

1854: Debt to Western banks begins, first foreign loan

1860-1908: Steady increase in debt to West, further increases of taxes on Muslim and zimmi peasantry

1500’s: Ottomans forced to sign “Capitulations”: Western countries cut off trade routes to Mid. East Ottomans forced to sign unequal trade treaty. From this point on West/Christians have superior access to profits

1873: Severe floods and famine, increased military draft and taxes throughout empire further enrage peasantry

1875: Foreign debt rises to \$200,000,000 pounds, Turkey forced to pay yearly interest rate equal to half its total income

1590: Gold from Spanish Americas floods Europe and Middle East. Turkish money loses value. Economic results: Public employees underpaid, taxes rise for peasants who pay for wars with the West, and forced imports of European goods destroy Turkish industries

1876: Constitution written; under article 113, Sultan can deport persons “harmful to the state”

1881: Ottomans lose more European territories, forced to accept foreign control of finances and further foreign investment under Ottoman Public Debt Administration (OPDA)

1890's: Forced religious conversions, forced name changes of Armenians increase

1880-90's: Small Armenian reform movements protest unfair zimmi laws

1890's: Ottomans close Armenian schools

1894-1896: 200,000-300,000 Armenians massacred

1908: Young Turks seize power, beginning of Pan-Turkism = Turkey for Turks only

1909: 20,000-30,000 Armenians massacred, Cilicia

1912: Loss of Balkans

1914: WWI - Britain, France, USA, and Russia vs. German-Austria-Hungarian-Ottoman Empires

1914: Creation of "Special Organization," releases prisoners as death squads to the six Armenian provinces

1914: Forced draft of 100,000 Armenian men; by 1915, disarmed, turned into forced labor and murdered

April 19, 1915: "The Armenians must be exterminated. If any Muslim protects a Christian, first his house shall be burned; then the Christian killed before his eyes, then his family and himself"

April 24, 1915: 300 Armenian leaders massacred 1915- Cancellation of all Armenian political rights. Ottomans approve "direct measures" to kill Armenians.

1915: Armenian Genocide - three-fifths of Armenian population killed by "deportations," death marches, starvation, drowning, and other tortures

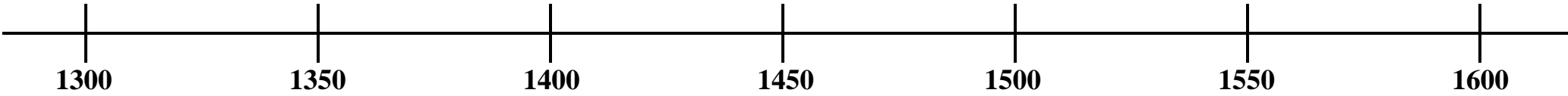
1918: End of WWI, German-Austro-Hungarian-Ottoman alliance defeated, lands divided by Western victors

1918: Armenia declares independence. After brief independence, Armenia again comes under Turkish control. Lost Turkish lands divided among European victors

1919-1920: Massacre of 250,000 returning Armenian refugees

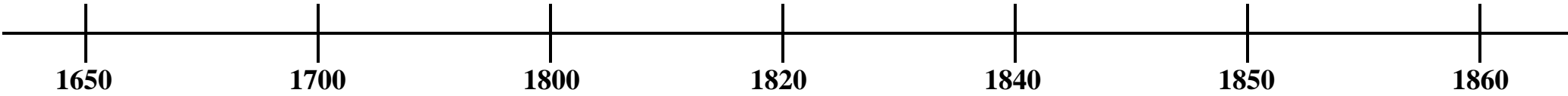
1922: 100,000-190,000 Armenians and Greeks massacred in Smyrna. Most of the 20,000 Armenians died

A - Economic/External



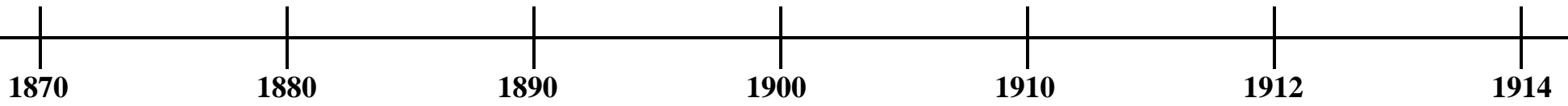
B - Political/Internal

A - Economic/External



B - Political/Internal

A - Economic/External



B - Political/Internal

A - Economic/External

1915

1920

Ottoman Map #4

B - Political/Internal

STUDENT HANDOUT 9 - HOMEWORK 5

Dovey's Story (Part I)

Source: Peter Balakian Black Dog of Fate: A Memoir (BasicBooks, A Division of Harper Collins Publishers, Inc., 1997) pp. 210-217

In Diarbekir in July the wind hardly ruffled a scarf. The sky was blue and cloudless, and the high massif to the north seemed closer than it was--a misshapen pyramid, treeless and brown. South toward Edessa and Nineveh the ridges were gullied and gray-white like polished granite. From up on the flat roof of the house, you could tell the vultures from the hawks, and when the vultures swoop, their thick necks unscroll, and the late sun glares on the obsidian houses. Beyond the iron gates and the black stone walls of the city, irrigation ditches crossed terraced fields, and the vineyards and the melon fields fanned out. The mulberry orchards were like green islands beyond which the desert spread, and only the shadows of rocks darkened the clay. The Tigris was blue and then brown, blue and then green, and the watermelons that grew along the banks were giant. Between the olive trees, black partridges ruffled, and sometimes their blunt spurs caught on the wire loosely wound around the stakes and they made a horrible cry.

After dinner we used to come up to the roof. In the summer we enclosed the roof with white sheets and at night we slept there. For miles the closed courtyards of sheets on the rooftops sparkle in the evening light like the sails of the *dhows* on the river. The roof dust is like sifted flour on the mud-brick dirt up there. In July we would winnow and wash the *bulghur* and *hadig*, hull and beat and grind it up there, and we'd lug baskets of *Mairazhdvadzadzni-gorgod* (Mother-of-God pods) up to the roof to hull. Hulling on the roof in the evening when the sun was gone, but the clear evening light lingered on us, and we sang and told stories.

In the summer of 1915 in Diarbekir, every day you heard about Armenians disappearing. Shopkeepers disappearing from their shops in the middle of the day. Children not returning from school. Men not coming back from the melon fields. Women, especially young ones, disappearing as they returned from the bath. Shops had been looted by Turks more frequently that year. The pastry shop on Albak Street had been robbed and burned. The carpet store near the mosque had been broken into and cleaned out. Farms in the outlying valley had been stripped of their goats and sheep by Kurdish bandits, and everyone knew this had been sanctioned by the Vali. In the middle of the day a teacher at the Armenian school, Kanjian, was shot to death by the son of the *mudir*. No reasons given. No action taken. Mr. Kanjian's body was thrown in a wagon by the *zaptieh* and driven around the market square.

People were using the word *deportation* now. It was a word I kept hearing in the streets, in church, at the *souk*. We heard that in the cities east of us, in Harpert, in Aintab, in Sivas, Kasieri, Yozgut, the town crier had come through the streets in the morning and the Armenian men were ordered to appear at the city hall. They were led out of the city, not to be heard from again. We heard stories of Armenian soldiers being shot by their officers in training camp and at the front. There were stories of men, of the most prominent men -- physicians, teachers, priests, and merchants -- being hung in the gallows of the town squares of Van, Bitlis, Moush and Erzeroum, and Harpert, and Sivas, and Malataya, in Tokat, and Angora, and in Constantinople. They were called traitors and they were strung up in front of crowds in the middle of day. We heard that Armenians were being arrested and rounded up and sent out into the countryside under armed supervision of the *zaptiehs* or the gendarmes, and we were told that they would return when conditions got better. This was what we heard. These were stories, rumors of the unbelievable, of the things we said could not happen to us here in Diarbekir. We did not want to think about it or talk about it.

We went about our work inside. It was late July and we were busy, baking, cleaning, sewing, and packing for the coming month at our house in the highlands near Karadja Hagh. I slept well, but that is because I sleep well. Everyone else I knew was not sleeping well. Now because we were afraid, we stopped going up on the roof at night, stopped hulling wheat and pods in the evening. The heat in the house at night was very bad. Armenians in Diarbekir did not sleep well that July. People looked tired when you saw them in church.

And then the Turkish gendarmes and *zaptiehs* went from Armenian house to Armenian house confiscating weapons or anything they thought might be one. If possible, the priest would come to warn each family that the gendarmes or the *zaptiehs* were coming so they could prepare. The *zaptiehs* knocked on

Armenian doors any time of day or night, and they preferred coming at night. They came to the Kazanjians, and the Arslanians, and the Meugerditchians, and to the Hovsepian and Haroutianians and to the Shekerlemedjians. And finally, they came to our house in the evening after dinner. Three men in dark brown uniforms walked into the foyer and through the courtyard and said to my mother that if she did not hand over every gun in the house, we would be killed. My father was away, and my mother went to the sideboard and took out the one pistol my father kept, and handed it over. They pulled out and dumped every drawer in our kitchen, leaving utensils and silverware on the floor, and they took a butcher knife and a meat cleaver too.

One morning I woke to the smell of something foul burning. It came through the curtains like wind, and I got out of bed and saw that it was shortly after sunrise. From my balcony, I saw the Arab halvah maker setting up his stand and the Assyrian women going to morning service. I dressed fast and put on my *charshaff*, because if you look Muslim they might ignore you. I began walking down the street past our church, and I kept pulling the *charshaff* around my face as the odor got worse, and in the distance I could hear women's voices screaming. I was breathing deeply into the *charshaff*, almost sucking on the silk. There was nobody on the street except for a few vendors, and I began to walk faster.

The sun was already hot, and I felt foolish in the black *charshaff* but it kept some of the odor out. Near the Citadel Gardens the screaming got louder, and I could see a crowd of people, and I was walking faster now when a group of Turkish men came out of a side street and began to throw stones at me. "Armenian. Whore. *Giaur*." They chanted it, and they ripped my *charshaff* off and began spitting at me. I backed up and then I fell by the wall of the Assyrian cemetery. As I tried to regain my balance, the men stood around me and began chanting. "*Giaur*. Whore. Dirty Armenian," and they began throwing stones at me. We were stoned often, and mostly on Sundays when we walked to and from church, but this time it was worse. I tried to shield my face with my arms, but the stones kept coming, and then my one eye shut. I could see little and I could feel the wetness of the blood rising through my dress. I held against the wall until I could regain my balance and then I stumbled back the half-mile to my house.

Inside our courtyard I passed out. When I came to, my mother was sobbing and saying "I wish I were blind so I would not see you like this." My eyes were swollen shut, and my face a mass of wounds. My mother rubbed me with beeswax and covered my eyes with gauze soaked in *bobdehd* milk. In the morning she dipped a cloth in egg yolk and put it on my worst wounds. In a week my face was almost normal. But when I looked in the mirror I looked at the big space where my front tooth had been. By then father was back from his trip.

One morning, shortly after that, my father said that we would be leaving for our summer house in Karadja Hagh the next day, and so I worked all day wrapping walnuts to make bastik and baking bread and ironing. I went to bed early and was ready to get up at dawn. My riding dress was hanging on the coat rack in my room. I was going to ride a new mare up front and my brother Hagop promised he would hold up the rear and tend to the donkeys. In the middle of the night there was a knock on the door. Everyone in the house woke up. It was a loud knock, and I heard the voice of a Turkish soldier who was shouting loudly. "Effendi Kassabian." He kept repeating it, in a slightly ingratiating way. Finally my father answered the door. The soldiers entered the foyer and I could hear their boots click on the tiles. I stood by the inside of my bedroom and listened. Nobody else budged. My mother, my brother, my sister stayed in their rooms.

I could not hear what was being said. Because my father was a spice merchant, he spoke many languages - Turkish, Arabic, Kurdish, French, and English. He was a soft-spoken man who had gone to Euphrates College before he returned to Diarbekir to marry mother and start his business. They talked for several minutes. I heard my father shout: "I was born a Christian and I will die a Christian." Then I heard some footsteps and some clicking of boots on the tiles and the front door closed. It was a big door made of walnut and it had a round silver knocker, and when it closed the knocker slapped the door. I heard the clomping of horses on the cobblestone as they rode away with my father. Then there was silence, and not one of us - my brother Hagop or my sister Takooi or my mother or our servant Dikran - made a move. I went back to bed and lay watching the candlelight flicker against the wall, watching the wall turn to purple as the dawn hit it, and the next thing I knew I was awakened by a scream. A scream that was my mother's voice. I noticed that my candle had burned down and left a messy puddle of wax on my nightstand. There was a knock at the door and it was Dikran saying, "You must stay in your room."

I put on my riding dress and hurried downstairs. I ran through the courtyard to the foyer and found mother lying unconscious on the green-and-black tiles. Then I saw an object sticking through the door and something looked like a horseshoe. I walked over to the door and pushed it open. I saw that two horseshoes were nailed to two feet, and my eye followed to the ankles, which were covered in blood, and then to the knees which looked disjointed. I looked up to the genitals, which were just a mound of blood, above which long snake-like lacerations rose up the abdomen to the chest. The hands were nailed horizontally on a board, which was meant to resemble a cross. The hands were clenched like claws around big spikes of iron driven into the board. The shoulders were remarkably clean and white, and the throat had a fringe of beard along the last inch of the body. There was nothing else on the cross. They had left the head near the steps to our house, just at the edge of the street. I could see his nose propped on the step. I could see the beard trimmed neatly along the cheekbones. I could see it was my father.

For a week no one left the house except for the burial. We sent Dikran to get water and food, and the Shekerlemedjians came to check on mother. But mother would not leave her room. She would not speak to anyone. Takooi and Hagop and I spoke very little too. We stayed in our rooms. We helped Dikran around the house. We walked around in silence, and in the camphor-smelling rooms of death, we sat and ate and got up and walked around and went to sleep. At night I heard screaming from the direction of the Citadel Gardens. Sometimes I smelled smoke and a bitter odor. On the sixth day of staying inside the house I found I could not stand the silence anymore, and none of us would go up to the roof even to look out on the city. The quince and apricot trees looked dead.

I walked out of our courtyard through the doorway where my father's crucified body had been left, and into the street. The sun was high and bright and the sky cloudless and I decided not to put on my *charshaff*. It did not matter anymore. Everyone seemed to know who was Armenian. We were marked, and I felt for the first time how false our names were. How the Turks had stripped us of that, too. None of us had Armenian names anymore, only patronymics that were attached to Turkish designations. Topal-ian, son of a lame man. Charshaf-ian, son of the veil. They were names of manipulation and control. Names of hatred and domination, and we who had lived on this land since the beginning of time were stripped of our true names, by the Turks who had come from the Gobi Desert. They stole our genes, too. They had raped us for centuries. They stole our cooking, our art, our buildings, our bodies. Their whole culture was a theft. I walked out into the street on that day in late July hating my name.

I walked past Saint Giragos, past the Assyrian church and the mosque, past the archway with the tiled courtyard, and the walls of the city looked even blacker in the heat. Through the doorway of the New Gate I could see how brown the plain was, and in the sun the Tigris looked like floating mud. In the Citadel Gardens nothing was green except the Cypress trees. As I passed the Gardens I began to smell the foul odor again. The shops were open, and the rugs and dresses and belts were hanging, and awnings were stretched out, but there was no one around. The streets were empty. The shops were empty, and the crowd in the southeast corner of the market was growing. I was self-conscious without my *charshaff*, but no one noticed me as I slipped into the crowd that was making such a commotion in the square.

The crowd lined the square, some people were sitting in chairs, some Arabs selling quinces, people burning incense, the Turkish women in *burugs* were sitting on hassocks eating simits. The sun was terribly hot, and on the black walls some cranes were perched. In the middle of the crowd there were fifteen or twenty Armenian women, some a little older than me, some my mother's age. They were dressed in their daily clothes. Some in long fine dresses, others, who were peasants, in simple black. They were holding hands and walking in a circle slowly, tentatively, as if they were afraid to move. About six Turkish soldiers stood behind them. They had whips and each had a gun. They were shouting, "Dance. Giaur. Slut." The soldiers cracked the whips on the women's backs and faces, and across their breasts. "Dance. Giaur. Slut."

Many of the women were praying while they moved in this slow circle. *Der Voghormya, Der Voghormya.* (Lord have mercy). *Krisdos bada raqyal bashkhi miji meroom.* (Christ is sacrificed and shared amongst us), and occasionally they would drop the hand next to them and quickly make the sign of the cross. Their hair had come undone and their faces were wrapped up in the blood-stuck tangles of hair, so they looked like corpses of Medusa. Their clothes were now turning red. Some of them were half naked, others tried to hold their clothes together. They began to fall down and when they did they were whipped until they stood and continued their dance. Each crack of the whip and more of their clothing came off.

Around them stood their children and some other Armenian children who had been rounded up from the nearby Armenian school. They were forced into a circle, and several Turkish soldiers stood behind them with whips and shouted "Clap, clap." And the children clapped. And when the soldiers said, "Clap, clap, clap," the children were supposed to clap faster, and if they didn't, the whip was used on them. Some of the children were two and three years old, barely able to stand up. They were all crying uncontrollably. Crying in a terrible, pitiful, hopeless way. I stood next to women in *burugs* and men in red fezzes and business suits, and they too were clapping like little cockroaches.

Then two soldiers pushed through the crowd swinging wooden buckets and began to douse the women with the fluid in the buckets, and, in a second, I could smell that it was kerosene. And the women screamed because the kerosene was burning their lacerations and cuts. Another soldier came forward with a torch and lit each woman by the hair. At first all I could see was smoke, and the smell grew sickening, and then I could see the fire growing off the women's bodies and their screaming became unbearable. The children were being whipped now furiously, as if the sight of the burning mothers had excited the soldiers, and they admonished the children to clap "faster, faster, faster," telling them that if they stopped they too would be lit on fire. As the women began to collapse in burning heaps, oozing and black, the smell of burnt flesh made me sick. I fainted and your mother's brother Haroutiun found me and took me home.

Questions for “Dovey’s Story”

1. How did most Armenian people make their living?
2. List three of the frightening events Dovey and her family began hearing about in the summer of 1915. Describe how Dovey and her family responded.
3. What happened the first time the soldiers came to the house?

4. What did Dovey hear her father shout on the night the soldiers came? What happened?

5. Briefly describe what Dovey witnessed in the market square, including the role of Turkish soldiers and crowd and the Armenian children.

6. What are your comments and questions about what you have read?

Denial of Genocide

Source: Simon Payaslian, *The Armenian Genocide, 1915-1923: A Handbook for Students and Teachers* (Glendale, CA: Armenian Cultural Foundation, Western Region, 2001, pp. 87-88)

One of the main tasks of Genocide scholars has been to understand why a victimized people and a victimizer government deny a genocide. Several explanations are offered. One explanation points to psychology factors. In general, denial serves as a “defensive mechanism” to avoid realistically facing unpleasant facts. At the individual level, such denial is “necessary natural psychological process,” as human beings have the psychological need to forget or ignore disturbing and “unbearably ugly” acts to survive in life.¹ Denial thus enables people to cope with pain, humiliation, and evil. In the case of the Turkish denial of the Armenian Genocide, a socio-psychological analysis would stress the point that individuals engaged in the massacres could not admit that they committed such atrocities against other human beings; nor can the later generations accept the reality that their parents and grandparents committed genocidal acts. For Turkish individuals and society as a whole, therefore, denial of the Armenian Genocide serves as a mechanism to avoid facing history.

Denial serves more tangible political and economic functions as well. These include:

- 1) To avoid responsibility for the killing of 1.5 million Armenians and for the forced removal of Armenians from their homeland and the seizure of their properties, and therefore to avoid territorial issues and financial reparations involving billions of dollars;
- 2) To maintain and propagate a positive image of Turks and Turkey in the international community; this would be advantageous for various policy areas and ranging from tourism to commercial relations and military alliances;
- 3) To dehumanize the victim group so as to minimize what political leverage the victim group can potentially exercise in various national and international public forms; and
- 4) To justify the genocide as an act of retaliation for atrocities committed by the victim group.²

All such denial tactics attempt to discredit the victim group and hence to free the victimizer government and society from the psychological, political and economic burdens of guilt. The fact that denial propaganda is based on lies hardly matters when the victimizers are successful in silencing potential opposition at home, while maintaining friendly economic, cultural, and military ties with powerful nations. Smith writes:

Denial is, at times, a form of lying, a deliberate distortion of the facts for the sake of some presumed advantage. Some of Turkey’s more crude forms of propaganda have involved just this; likewise, when the U.S. State Department decided in 1982 that evidence of Turkish atrocities and genocide against the Armenians was unclear, it lied, for its archives were full if such evidence. . . .

Politics, however, deals not so much with truth as with perceived interests; where matters of security, access to basic resources, or profits are concerned, recognition of past events, even the horrible and prolonged destruction of a people, will be suppressed as deliberately overlooked by government. In the years after World War I American interests in Turkey involved oil, trade, missionary activity. . . . Today they include military security in Europe and the Middle East, the gathering of strategic intelligence, Turkey’s internal stability, and trade.³

In refusing to accept responsibility for the Genocide, the Turkish government also refuses to accept the fact that after the post-WWI military trials the perpetrators went unpunished. Accused of genocide, the Turkish government continues to make a concerted effort to convince world public opinion that the atrocities committed against the Armenian people either did not occur at all, or were the result of a civil war or of revolutionary acts against the government, or a military necessity in time of war. The government, Turkish deniers and their Western apologists contend, was therefore compelled to resort to force to maintain national security and territorial integrity. Such rationalizations by deniers, however, ignore the reality that the Turkish government disarmed and massacred the Armenian male population in the early phases of the Genocide, followed by the killing of unarmed citizens, the elderly, women, and children, and that the “revolutionary acts” by the Armenians of Van, Shabin-Karahisar, Musa Dagh, and other areas were in reaction to the deportations and massacres already in progress.

Ultimately, “denial is the final phase of genocide,”⁴ a continuation of the violence against the victim group. Denial of genocide, in the form of government propaganda or as “scholarly” works, repeatedly revictimizes the victim people. Hovannissian writes:

Following the physical destruction of a people and their material culture, memory is all that is left and is targeted as the last victim. Complete annihilation of a people requires the banishment of recollection and the suffocation of remembrance. Falsification, deception, and half-truths reduce what was to what may have been or perhaps what was to not at all. History becomes “something that never happened, written by someone who wasn’t there.” Senseless terror gives way to reason, violence adapts to explanation, and history is reshaped to suit a contemporary agenda. By altering or erasing the past, a present is produced and a future is projected without concern about historical integrity. The process of annihilation is thus advanced and completed by denial.⁵

¹ Israel W. Charney, “The Psychology of Denial of Known Genocides,” in Charney, ed., *Genocide: A critical Bibliography review*, II (New York: Facts on File, 1991), pp. 18-19

² See Roger W. Smith, “Denial of the Armenian Genocide,” in Charney, ed., *Genocide: A critical Bibliography review*, II p. 65

³ *Ibid.*, pp. 65, 72

⁴ Richard G. Hovannissian, “Denial of the Armenian Genocide in Comparison with Holocaust Denial,” in Hovannissian, ed., *Remembrance and Denial*, p. 202

⁵ *Ibid.*

 Overview Reading Quiz - Answers

A Brief History of the Armenian Genocide

- (1) Christianity became the official religion of Armenia in around _____.
- a. 50 BCE
b. **301 CE** ◀
c. 405 BCE
d. 1198 CE
- (2) The original boundaries of Historic Armenia extended through modern day _____.
- a. France
b. **Turkey** ◀
c. Austria
d. India
- (3) The Ottoman Turks captured Constantinople in _____.
- a. 153 CE
b. 452 BCE
c. **1453 CE** ◀
d. 1753 CE
- (4) The _____ aided the Armenians during and after the Hamidian Massacres.
- a. **American Red Cross** ◀
b. United Way
c. United Nations
d. The Ottoman Sultan
- (5) The Armenian Genocide occurred under the cover of _____.
- a. Russian Revolution
b. the Civil War
c. World War II
d. **World War I** ◀
- (6) _____ was the U.S. ambassador who fought to save the Armenians from genocide.
- a. Teddy Roosevelt
b. **Henry Morgenthau** ◀
c. Clara Barton
d. Abul Hamid II
- (7) The _____ was the political party that organized the Armenian Genocide.
- a. **The CUP (Young Turks)** ◀
b. Turkish Power
c. Socialists
d. Ottoman Liberals
- (8) The policy promoting “Turkey for the Turks” was known as _____.
- a. Young Turks
b. Turkish Power
c. **Pan-Turkism** ◀
d. Committee of Union and Progress
- (8) After the Hamidian Massacres another major massacre occurred prior to the Genocide which was in the city of _____.
- a. Istanbul
b. Paris
c. Moscow
d. **Adana** ◀

Timeline Activity - Answers

1300: Beginning of Ottoman Empire, small region

A

1375: Fall of the last Armenian Kingdom Cilicia, allied with West during Crusades, most heavily populated Armenian province of Ottoman Empire

A

1453: Ottomans capture Constantinople, change name to Istanbul, former capital of Eastern Orthodox Christianity now Islamic

A

1500: Formal acknowledgement of Christian Armenians and other non-Islamic minorities in Ottoman Empire:

- Ethnic minorities divided into partly independent regions called “millets”
- Armenians considered “loyal community” but also **zimmi** (non-Muslims, this also includes Greeks and Jews)
- **zimmi** restrictions: special and higher taxes, can’t give legal testimony against Muslims, weapons **prohibited**, zimmi men can’t marry Turkish women, death penalty for the murder of any Muslim, illegal to ride horse or camel, illegal to wear crosses, certain clothing illegal

B

1500’s: Ottomans forced to sign “Capitulations”: Western countries cut off trade routes to Mid. East Ottomans forced to sign unequal trade treaty. From this point on West/Christians have superior access to profits

A

1590: Gold from Spanish Americas floods Europe and Middle East. Turkish money loses value. Economic results: Public employees underpaid, taxes rise for peasants who pay for wars with the West, and forced imports of European goods destroy Turkish industries

A

1603: Ottomans loses second war with Persia, forced to pay them 200 yuks/year

A

1812: Following Turkish territorial loss, unequal treaty gives Western countries right to partly rule Christians within Turkey

A

1812: New taxes on peasants to pay for European experts who build European style factories, and schools

A

1854: Debt to Western banks begins, first foreign loan

A

1860-1908: Steady increase in debt to West, further increases of taxes on Muslim and zimmi peasantry

A

1873: Severe floods and famine, increased military draft and taxes throughout empire further enrage peasantry

A

1875: Foreign debt rises to \$200,000,000 pounds, Turkey forced to pay yearly interest rate equal to half its total income

A

1876: Constitution written; under article 113, Sultan can deport persons “harmful to the state”

B

1881: Ottomans lose more European territories, forced to accept foreign control of finances and further foreign investment under Ottoman Public Debt Administration (OPDA)

A

1890's: Forced religious conversions, forced name changes of Armenians increase **B**

1880-90's: Small Armenian reform movements protest unfair zimmi laws **B**

1890's: Ottomans close Armenian schools **B**

1894-1896: 200,000-300,000 Armenians massacred **B**

1908: Young Turks seize power, beginning of Pan-Turkism = Turkey for Turks only **B**

1909: 20,000-30,000 Armenians massacred. Cilicia **B**

1912: Loss of Balkans **B**

1914: WWI - Britain, France, USA, and Russia vs. German-Austria-Hungarian-Ottoman Empires **B**

1914: Creation of "Special Organization," releases prisoners as death squads to the six Armenian provinces **B**

1914: Forced draft of 100,000 Armenian men; by 1915, disarmed, turned into forced labor and murdered **B**

April 19, 1915: "The Armenians must be exterminated. If any Muslim protects a Christian, first his house shall be burned; then the Christian killed before his eyes, then his family and himself" **B**

April 24, 1915: 300 Armenian leaders massacred 1915- Cancellation of all Armenian political rights. Ottomans approve "direct measures" to kill Armenians. **B**

1915: Armenian Genocide - three-fifths of Armenian population killed by "deportations," death marches, starvation, drowning, and other tortures **B**

1918: End of WWI, German-Austro-Hungarian-Ottoman alliance defeated, lands divided by Western victors **A**

1918: Armenia declares independence. After brief independence, Armenia again comes under Turkish control. Lost Turkish lands divided among European victors **A**

1919-1920: Massacre of 250,000 returning Armenian refugees **B**

1922: 100,000-190,000 Armenians and Greeks massacred in Smyrna. Most of the 20,000 Armenians died **B**

OVERHEAD TRANSPARENCIES

Eight Stages of Genocide

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. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide.

The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been given by the same ethnic cleavages as Rwandan society. Promotion of a common language in countries like Tanzania or Cote d'Ivoire has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

STAGE 2: SYMBOLIZATION

We give names or other symbols to the classifications. 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 pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia.

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 limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980's, code-words replaced them. 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 significance 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.

STAGE 3: DEHUMANIZATION

One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder.

At this stage, hate propaganda in print and on hate radios is used to vilify the victim group. In combating this dehumanization, incitement to genocide should not be confused with protected speech. Genocidal societies lack constitutional protection for countervailing speech, and should be treated differently than in democracies. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

STAGE 4: ORGANIZATION

Genocide is always organized, usually by the state, though sometimes informally (Hindu mobs led by local RSS militants) or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.

To combat this stage, membership in these militias should be outlawed. Their leaders should be denied visas for foreign travel. The U.N. should impose arms embargoes on governments and citizens of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post-genocide Rwanda.

STAGE 5: POLARIZATION

Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center.

Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets of extremists may be seized, and visas for international travel denied to them. Coups d'état by extremists should be opposed by international sanctions.

STAGE 6: PREPARATION

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying symbols. They are often segregated into ghettos, forced into concentration camps, or confined to a famine-struck region and starved.

At this stage, a Genocide Alert must be called. If the political will of the U.S., NATO, and the U.N. Security Council can be mobilized, armed international intervention should be prepared, or heavy assistance to the victim group in preparing for its self-defense. Otherwise, at least humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees.

STAGE 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. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of bilateral genocide (as in Burundi).

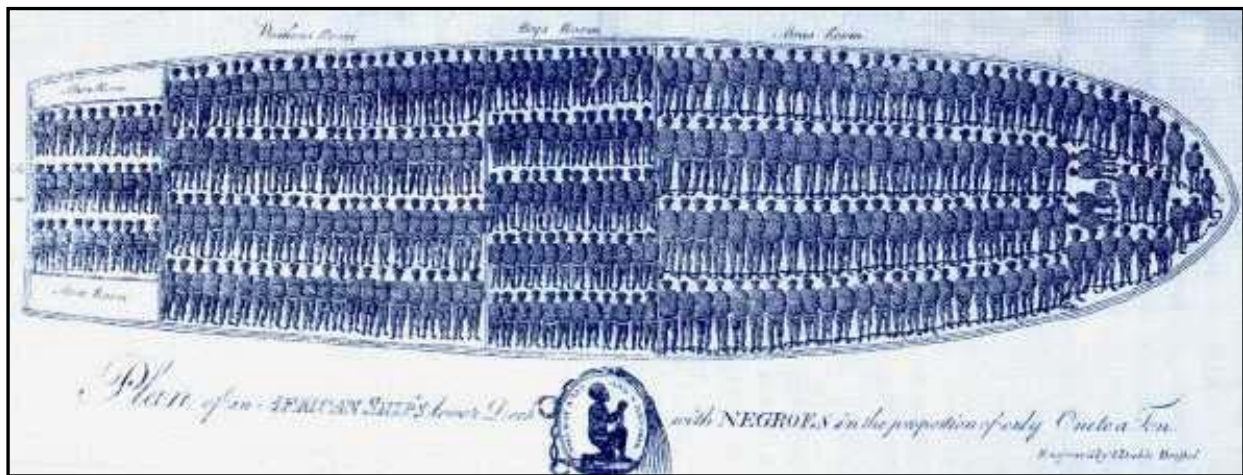
At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. The U.N. needs a Standing High Readiness Brigade or a permanent rapid reaction force, to intervene quickly when the U.N. Security Council calls it. For larger interventions, a multilateral force authorized by the U.N., led by NATO or a regional military power, should intervene. If the U.N. will not intervene directly, militarily powerful nations should provide the airlift, equipment, and financial means necessary for regional states to intervene with U.N. authorization. It is time to recognize that the law of humanitarian intervention transcends the interests of nation-states.

STAGE 8: DENIAL

Denial is the eighth stage that always follows a 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. There they remain with impunity, like Pol Pot or Idi Amin, unless they are captured and a tribunal 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 like the Yugoslav, Rwanda, or Sierra Leone Tribunals, an international tribunal to try the Khmer Rouge in Cambodia, and ultimately the International Criminal Court must be created. They may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some mass murderers may be brought to justice.

The Transatlantic Slave Trade



The slave ship "Brookes" built for 421 slaves; packed with 700

Unlike most twentieth-century cases of premeditated mass killing, the African slave trade was not undertaken by a single political force or military entity during the course of a few months or years. The transatlantic slave trade lasted for 400 years, from the 1450s to the 1860s, as a series of exchanges of captives reaching from the interior of sub-Saharan Africa to final purchasers in the Americas. It has been estimated that in the Atlantic slave trade, up to 12 million Africans were loaded and transported across the ocean under dreadful conditions. About 2 million victims died on the Atlantic voyage (the dreaded "Middle Passage") and in the first year in the Americas.

Source : Seymour Drescher [The Encyclopedia of Genocide](#)
"Slavery as Genocide" (ABC-CLIO, Inc., 1999) pp.517-518

Genocide of the Native Americans

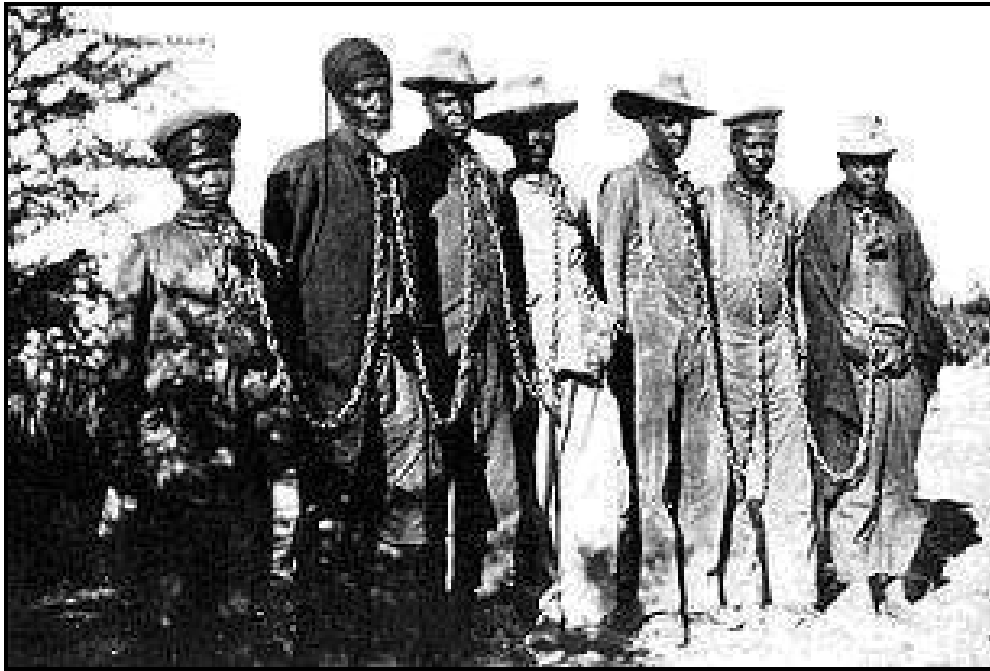


“The Trail of Tears” Painting by Robert Lindneux in the Woolaroc Museum, Bartlesville, Oklahoma

The genocide of peoples indigenous to the U.S. portion of North America proceeded along different tracks, each defined by the policies of the colonial power pursuing it. The colonization began in 1607 when England’s Jamestown colonists arrived in present-day Virginia with instructions to “settle” the already heavily populated coastal area. Beginning in 1830, the U.S. undertook a policy of “removing” all native people from the area east of the Mississippi River. In the series of interments and thousand-mile forced marches which followed, entire peoples were decimated. The Cherokees, for instance, suffered 50 percent fatalities during the “Trail of Tears”; the Choctaws, Chickasaws, Seminoles and Creeks, 25 to 35 percent apiece.

Source: Ward Churchill [The Encyclopedia of Genocide](#) “Genocide of the Native Populations in the United States” (ABC-CLIO, Inc., 1999) pp.434-436

The Herero Genocide



Hereros captured by the German Military in 1904.

The Herero Genocide occurred between 1904-1907 in current day Namibia. The Hereros were herdsman who migrated to the region in the 17th and 18th centuries. After a German presence was established in the region in the 1800s, the Herero territory was annexed (in 1885) as a part of German South West Africa.

A series of uprisings against German colonialists, from 1904–1907, led to the extermination of approximately four-fifths of the Herero population. After Herero soldiers attacked German farmers, German troops implemented a policy to eliminate all Hereros from the region, including women and children.

The Armenian Genocide



Source: Henry Morgenthau, Sr. *Ambassador Morgenthau's Story* (Doubleday, Page & Co., 1918,) Fig. 50.

The Armenian Genocide was carried out by the "Young Turk" government of the Ottoman Empire from 1915 to 1923. Starting in April 1915, Armenians in the Ottoman armies, serving separately in unarmed labor battalions, were removed and murdered. Of the remaining population, the adult and teenage males were separated from the deportation caravans and killed under the direction of Young Turk functionaries. Women and children were driven for months over mountains and desert, often raped, tortured, and mutilated. Deprived of food and water, they fell by the hundreds of thousands along the routes to the desert. Ultimately, more than half the Armenian population (1,500,000 people) was annihilated. Pontic Greeks and the Assyrians were also targeted by the Ottoman Turks.

The Ukrainian Genocide/The Great Famine



Source: The Artificial Famine/Genocide in Ukraine 1932-33 Web site
(www.infoukes.com/history/famine/index.html)

In 1932-33, Joseph Stalin, leader of the Soviet Union, imposed the system of land management known as collectivization. This resulted in the seizure of all privately owned farmland and livestock. By 1932, much of the wheat crop was dumped on the foreign market to generate cash to aid Stalin's Five-Year Plan. The law demanded that no grain could be given to feed the peasants until a quota was met. By the spring of 1933, an estimated 25,000 people died every day in the Ukraine. Deprived of the food they had grown with their own hands, an estimated 7,000,000 persons perished due to the resulting famine in this area known as the breadbasket of Europe.

Source: The History Place - Genocide in the 20th Century Web site
(www.historyplace.com/worldhistory/genocide/stalin.htm)

Rape of Nanking



Source: China: Past & Present Web site (www.bergen.org/AAST/Projects/ChinaHistory)

In December of 1937, the Japanese Imperial Army marched into China's capital city of Nanking and proceeded to murder 300,000 out of the 600,000 civilians and soldiers in the city. After just four days of fighting, Japanese troops smashed into the city with orders issued to "kill all captives." The terrible violence - citywide burnings, stabbings, drownings, rapes, and thefts - did not cease for about six weeks. It is for the crimes against the women of Nanking that this tragedy is most notorious. The Japanese troops raped over 20,000 women, most of whom were murdered thereafter so they could never bear witness.

Source: The History Place - Genocide in the 20th Century Web site (www.historyplace.com/worldhistory/genocide/nanking.htm)

The Holocaust



Source: Teresa Swiebocka [Auschwitz: A History in Photographs](#) (Indiana University Press, 1993)

In 1933, the Jewish population of Europe stood at over nine million. Most European Jews lived in countries that the Third Reich would occupy or influence during World War II. By 1945, close to two out of every three European Jews had been killed as part of the "Final Solution", the Nazi policy to murder the Jews of Europe. Although Jews were the primary victims of Nazi racism, other victims included tens of thousands of Roma (Gypsies). At least 200,000 mentally or physically disabled people were murdered in the Euthanasia Program. As Nazi tyranny spread across Europe, the Nazis persecuted and murdered millions of other people. More than three million Soviet prisoners of war were murdered or died of starvation, disease, neglect, or maltreatment. The Germans targeted the non-Jewish Polish intelligentsia for killing, and deported millions of Polish and Soviet citizens for forced labor in Germany or in occupied Poland. From the earliest years of the Nazi regime, homosexuals and others deemed to be behaving in a socially unacceptable way were persecuted. Thousands of political dissidents (including Communists, Socialists, and trade unionists) and religious dissidents (such as Jehovah's Witnesses) were also targeted. Many of these individuals died as a result of incarceration and maltreatment.

Source: The United States Holocaust Memorial Museum (<http://www.ushmm.org/wlc/en/>)

Mao Tse-tung's Cultural Revolution



Source: Ji-Li Jiang's Web site (www.jilijiang.com/red-scarf-girl)

October 1, 1949 marked Mao Tse-tung's proclamation of the People's Republic of China. The Chinese Communist Party launched numerous movements to systematically destroy the traditional Chinese social and political system. One of Mao's major goals was the total collectivization of the peasants. In 1958, he launched the "Great Leap Forward" campaign. This act was aimed at accomplishing economic and technical development of the country at a faster pace and with greater results. Instead, the "Great Leap Forward" destroyed the agricultural system, causing a terrible famine in which 27 million people starved to death.

Source : R.J. Rummel [The Encyclopedia of Genocide](#) "China, Genocide in: The Communist Anthill" (ABC-CLIO, Inc., 1999) pp.150

The Killing Fields: The Cambodian Genocide



Source: The History Wiz Web site (www.historywiz.com/cambodia.htm)

From 1975-1979, Pol Pot led the Khmer Rouge political party in a reign of violence, fear, and brutality over Cambodia. An attempt to form a Communist peasant farming society resulted in the deaths of 25% of the population from starvation, overwork, and executions. By 1975, the U.S. had withdrawn its troops from Vietnam, and Cambodia lost its American military support. Taking advantage of this opportunity, Pol Pot's Khmer Rouge seized control of Cambodia. Inspired by Mao's Cultural Revolution in Communist China, Pol Pot attempted to "purify" Cambodia of western culture, city life, and religion. Different ethnic groups and all those considered to be of the "old society", intellectuals, former government officials, and Buddhist monks were murdered. "What is rotten must be removed" was a slogan proclaimed throughout the Khmer Rouge era.

Genocide in Bosnia and Herzegovina



Source: The Genocide Factor Web site (www.genocidefactor.com/image6.htm)

In the republic of Bosnia-Herzegovina, conflict between the three main ethnic groups - the Serbs, Croats, and Muslims - resulted in genocide committed by the Serbs against Bosnian Muslims. In the late 1980's a Serbian named Slobodan Milosevic came to power. In 1992 acts of "ethnic cleansing" started in Bosnia, a mostly Muslim country where the Serb minority made up only 32% of the population. Milosevic responded to Bosnia's declaration of independence by attacking Sarajevo, where Serb snipers shot down civilians. The Bosnian Muslims were outgunned and the Serbs continued to gain ground. They systematically rounded up local Muslims and committed acts of mass murder, deported men and boys to concentration camps, and forced repopulation of entire towns. Serbs also terrorized Muslim families by using rape as a weapon against women and girls. Over 200,000 Muslim civilians were systematically murdered and 2,000,000 became refugees at the hands of the Serbs.

Source: The History Place - Genocide in the 20th Century Web site (www.historyplace.com/worldhistory/genocide/bosnia.htm)

The Rwandan Genocide



Source: Father Ryan High School Web site (www.fatherryan.org/holocaust/rwanda/picture.htm)

Beginning on April 6, 1994, groups of ethnic Hutu, armed mostly with machetes, began a campaign of terror and bloodshed which embroiled the Central African country of Rwanda. For about 100 days, the Hutu militias, known in Rwanda as *Interhamwe*, followed what evidence suggests was a clear and premeditated attempt to exterminate the country's ethnic Tutsi population. The Rwandan state radio, controlled by Hutu extremists, further encouraged the killings by broadcasting non-stop hate propaganda and even pinpointed the locations of Tutsis in hiding. The killings only ended after armed Tutsi rebels, invading from neighboring countries, managed to defeat the Hutus and halt the genocide in July 1994. By then, over one-tenth of the population, an estimated 800,000 persons, had been killed. The country's industrial infrastructure had been destroyed and much of its population had been dislocated.

Source: The History Place - Genocide in the 20th Century Web site (www.historyplace.com/worldhistory/genocide/rwanda.htm)

The Genocide in Darfur



The remains of the village of Jijira Adi Abbe in Darfur, western Sudan, after the government attack.

Violence and destruction are raging in the Darfur region of western Sudan. Since February 2003, government-sponsored militias known as the Janjaweed have conducted a calculated campaign of slaughter, rape, starvation and displacement in Darfur.

It is estimated that 400,000 people have died due to violence, starvation and disease. More than 2.5 million people have been displaced from their homes and over 200,000 have fled across the border to Chad. Many now live in camps lacking adequate food, shelter, sanitation, and health care.

The United States Congress and President George W. Bush recognized the situation in Darfur as "genocide." Darfur, "near Hell on Earth," has been declared the worst humanitarian crisis in the world today.

Source: Excerpt from the Save Darfur Coalition Web Site
(www.savedarfur.org)

Human Rights and Genocide: A CASE STUDY OF THE FIRST MODERN GENOCIDE OF THE 20TH CENTURY

Ten-Day Unit – Part III

Part III is designed to take five 50-minute class periods. It includes a mock trial and 3 homework assignments.

Part III is not meant to be taught on its own, but only as the continuation of the previous two parts, which lay the necessary foundation for the effectiveness of this section of the lesson plan. Teachers should closely consider the character of each student in assigning them roles.

The Mock Trial of Soghomon Tehlirian

Pronunciation: “Sō-ghō-mōne Těh-leer-yan”

This activity is a mock trial in which the students conduct an abbreviated version of the actual 1921 murder trial of a young Armenian Genocide survivor who assassinated Talaat Pasha, the mastermind of the Armenian Genocide.

Soghomon Tehlirian, a survivor of the Armenian Genocide, assassinated Talaat Pasha in Berlin in 1921. Talaat, Minister of the Interior and mastermind of the Genocide, had fled Turkey to seek refuge in Germany where he continued to labor for Pan-Turkism. He had been tried in absentia by the Turkish authorities and sentenced to death for the atrocities he planned and carried out, but no official effort had been made to apprehend him and bring him to justice.

After Talaat’s assassination in Berlin, Soghomon Tehlirian, who admitted committing the murder, was given a jury trial. During the two-day trial, expert witnesses and eye-witnesses testified not only about the murder itself, but about the details of the Armenian Genocide and Tehlirian's physical and mental condition as the only survivor in his family. The jury acquitted Tehlirian of the crime. He eventually moved to the United States and lived out his years in San Francisco.

Overview:

Out of the witnesses who testified at the original trial, thirteen key witnesses' testimonies have been excerpted and condensed for use with students.

Day 7 (Continued) - Teacher Directions

5. Teacher provides brief case background to students, without informing them of the verdict.
6. Teacher distributes roles students will play in the mock trial. *Refer to page 131 for details.* Teacher instructs students to practice their roles.

Suggestions for Teachers:

- Teacher should try to organize the Mock Trial so that all the testimony is delivered on the first day, and the closing arguments and verdict are delivered on the second day.
- Some of the testimony and closing arguments are lengthy, making it difficult to cover the whole trial in two days. The teacher may ask the students who are to deliver the more lengthy testimony to paraphrase and edit their testimony, taking care to include the key points. Students may also be paired to prepare the lengthier testimony, with each delivering half.
- When distributing the roles, teacher should be selective in the way they are assigned, especially those with lengthier testimony. Teacher can take the role of judge or designate to a student.
- The ratio of students to roles must also be considered and the teacher should make sure all students have something to do. For example, remaining students can be given the role of newspaper reporters or jurors taking notes during the testimony.

Day 8 (*Mock Trial Day 1*) - Teacher Directions

1. Teacher distributes Homework 6, Conclusion of Dovey's Story, due next day. Teacher asks students to put away homework assignment.
2. Begin mock trial.

Day 9 (*Mock Trial Day 2*) - Teacher Directions

1. Teacher distributes Homework 7, Portfolio and Rubric, including the reflection assignment, due the following day. Teacher determines which of the two reflection options to assign, or allows the students to choose.
2. Discuss Conclusion of Dovey's Story (Homework 6)
3. Continue and conclude mock trial
4. Teacher instructs students to deliberate their verdict. The jury can consist of those students who hadn't taken specific roles or the entire class. Students can also be broken up into groups of six or more to deliberate.
5. Teacher asks juries to deliver their verdicts with a brief explanation.
6. Teacher reads to the class Teacher Handout 7, The Verdict. Time permitting, teacher leads discussion comparing the verdicts. Would a modern-day jury consider the testimony with a different perspective?

Day 10 - Teacher Directions

Roundtable Discussions:

1. Teacher allows each student to debrief his/her experience in the mock trial. Connect that experience to Dovey's story, and to the Timeline.
2. Use the student reflections/portfolios as a springboard to revisit the original questions, overall learning, and address new questions.
3. Teacher can use the following "Habits of Mind" questions as a guide to summarize and to prompt students about their conclusions.
 - How do you know what you know? What's the evidence, and how reliable is it?
 - From whose viewpoint are you seeing or reading or hearing? Who is the author? What are his/her intentions? From what angle or perspective does s/he write?
 - How are things, events or people connected to each other? What is the cause and what is the effect? How do they fit?
 - What's new and what's old? Have you run across this idea before?
 - What if...? Supposing that...? Can you imagine alternatives? How might things be otherwise?
 - So what? Why does it matter? Why is it important? What does it all mean? Who cares?
4. Teacher copies and distributes Student Handout 13, Pledge against Genocide. The pledge, created by Genocide Watch, can be returned to Genocide Watch and if an email address is included, students can be informed about current genocide related issues and alerts.

Genocide Watch (www.genocidewatch.org) “exists to predict, prevent, stop, and punish genocide and other forms of mass murder.” It is a laudable organization led by the most noted scholars in the field of Genocide Studies. The Web site has great resources that can be easily modified for educational use including the “pledge” and a description of the eight stages of genocide.

STUDENT HANDOUT 11 – HOMEWORK 6

Dovey's Story (Conclusion)

Source: Peter Balakian Black Dog of Fate: A Memoir (BasicBooks, A Division of HarperCollins Publishers, Inc., 1997) pp. 217-223

The next day, Mother, Hagop, Takooi, and Dikran and I were arrested, as were all the Armenians of Diarbekir. Turkish gendarmes came to our house in the morning and told us that we were going to be put on a deportation march. We were given a little time to gather a few things that we could pack on a donkey. We gathered silverware, some clothes, two rugs, a Bible, soap, some family photographs. We packed as much food and water as we could, but we expected to be able to buy food when we needed more. We hid some jewels on our bodies, and each had an allotment of money. Dikran packed several saddlebags and bundles on the donkey. By noon we joined a long line of Armenians and were marched down the streets to the Citadel Gardens, where we met up with thousands of Armenians. Some had donkeys, some had ox-drawn carts, and most were on foot carrying packs and small children and infants.

The gendarmes began cracking the whip and we began to move in a big mass toward the New Gate from where I could see a long snakish line of Armenians moving around the city walls going south. We were marched out past the Citadel and around the black city walls wavering in the heat. By the end of the day, we were sleeping on the ground somewhere on the flat, hard plateau. The tributaries of the Tigris cut ravines into the limestone ridges, and in their flanks were occasional huts built out of the rock, where Kurds lived. There was nothing but dry ground and sky and limestone ridges. Nothing.

Our food did not last long, maybe two days, and we hated ourselves for not bringing more. We ate the apricots and walnuts sparingly. But the bread was gone and the cheese was gone. We walked about sixteen hours a day. At sunrise we were waked by the whips and gunshots, and at sunset we fell to the ground wherever we were. I put my charshaff over my face at night to keep the scorpions and camel-spiders off. It was impossible not to be eaten by flies and scarabs, and our sores grew worse in the sun. By the third day, we had broken up into smaller caravans, each directed by a dozen gendarmes. After our food and water ran out, we spent our energy trying to find things to eat or drink. Sometimes when we approached a brook or a well, the gendarmes would drink in front of us and laugh in our faces. By the third day, people were dropping by the way from starvation. At night and in the morning we sucked the dew from our clothes. I even chewed the sweat off my charshaff.

By the end of the fifth day, mother became delirious. She fell to the ground and told us to go on. We told her we would not leave her. She looked at us and said, "Children, I have lived my life." We stayed with her for half the day, when the gendarmes from the next caravan spotted us and began to use the whip on us. I began to bleed badly and I saw it was no use. Hagop was hit repeatedly with gunbutts and cut with a bayonet across the face. We left mother there on the hard ground under the sun in the middle of nowhere to die. For weeks after I dreamed about her. I dreamed she had joined the next caravan. I believed that we would see her again when we reached our destination. For days I heard her calling me. I looked back over my shoulder, and I heard her calling Aghavni, Aghavni.

All the time on the march, the gendarmes would harass us. Often they wanted money, and we had to give them coins, always protesting that this was all we had, and always they would whip us and demand more. We had to hold on to some money, for we knew we would need it, if not for the gendarmes, then for the Kurds and other nomads who came out of their villages to rape and rob us. The Kurds came down from the ravines on horses, with axes and rakes and other objects, attacking us and robbing us. By the fifth or sixth day, all our possessions were gone, including our donkey. The gendarmes had shot our donkey one afternoon, and then roasted it and ate it in front of us while they got drunk. The only things I had left were my silk baptismal cloth and a small kilim. And some coins that I kept in my private place. I put as much dirt on my face as I could, so the gendarmes and the irregulars (convicts and Kurds) would think I was old and unattractive. Hagop and Dikran dressed as

women, because there was less chance of being shot if you were a woman. By the end of the first week, most of the men had been shot. Usually, the gendarmes would just shoot a man in the back of the head while he walked. It was as if the men's heads were just there for target practice, and as we walked we would hear a shot and watch a man drop to the ground. We didn't stop to look. Everyone just kept marching.

Women were tortured. If a woman would not readily submit to sex with a gendarme, she was whipped, and if she tried to run away, she was shot. Once when a young girl tried to run, the gendarme took out his sword and slashed her dress open, and she stood there with her young breasts naked, and he slashed each breast off her body, and they fell to the ground. I stared at the two small breasts lying on the ground. I stood frozen, then I just walked away. The girl bled to death next to her breasts.

At night I lay on the ground and heard women screaming as they were raped. I listened to their voices echo in the immense dark desert air. There was no one, absolutely no one anywhere to help us. Takooi, Hagop, Dikran, and I slept on the ground together, almost as if we were attached to each other, as if we were one lump of a body. We hoped this would discourage the gendarmes from raping us, or from killing Hagop and Dikran.

Every time someone squatted to relieve themselves, a gendarme came over and with his bayonet and sometimes with his hand inspected the feces to make sure there were no coins in it because many people began swallowing their last coins for safe-keeping. Sometimes the gendarmes would threaten us with a bayonet and say "shit," and we were forced to squat so they could see if there were any coins to be had.

Whenever we passed near a eucalyptus tree I gathered some leaves so that at night I could suck on them to get water in my mouth. I lay on the desert around the Euphrates. All that month it grew each night. It followed us. It was a wolf's eye. It was the opal charm of the Turkish sorceress. Some nights it was a damask seal and some it was a Persian charger stripped of its blue. It was souring and harsh on the weeds and rocks, and the few animals that darted through looked like unreal silvery creatures. I lay on my back and felt the grooves of my cuts made by the Turkish whips ease onto the hard ground, and I stared at the moon. Often I unfolded the piece of the kilim. It was the piece I used under the lamp on my nightstand in my bedroom. I held it up to the moonlight and looked at the colors and thought of my bedroom windows, one looking out to the street and the other into the fruit trees of our courtyard. It was just a simple kilim of aubergine and saffron. In one medallion there was a green scorpion, in the other a red scarab. In the moonlight the colors were eerie, and after a while they seemed to float in the black air and then drip like roman candles.

One night as I sucked on a eucalyptus leaf and stared at my kilim in the moonlight, I felt the boot of a gendarme against the side of my neck. I rolled over so as to hide my face in the ground. But the boot continued to kick me and then to step on my head. As I buried my head more fiercely in the ground, the boot hooked me under the chin and pried me up, and the next thing I knew I was looking up at a man whose mustache looked silver in the moonlight. I watched him unbuckle his pants and I shut my eyes and the next thing I knew a stream of hot piss shot into my nose and over my face. The cuts on my neck and cheeks began to sting and my eyes burned. Soon my hair was like a sticky mess of rancid flax. When he finished he kicked some dirt onto my face, and I lay there squeezing my kilim, which was also wet, and I felt a small breeze blow over my face. For a long time I did not open my eyes.

When I did, I took a eucalyptus leaf I had saved and wiped my eyes. When I looked up, the moonlight had turned the sky white and I could see my mother's face as if it floated on the white lace of our dining table. She was saying to me: Let them take you, let them take you, we will bring you back at Easter. Then the moon turned red as my taffeta dress, and my love had come in green velvet gloves and the scarf that hung in the walnut tree.

Run, run run the little chicken said. Your cheeks are like apples, and the wind takes your golden hair and sends it to the mountains.

From seven stores, I gathered silver and made a ring. And put it on pearl's finger.

The moon stared at me all night. In the morning I woke inside the piss-gummed web of my hair, and I sucked on the eucalyptus leaf to make some saliva to clean off my face. Later I found some weeds, and I ground them up and spread them in the wounds enflamed by the piss.

One night I was raped. I prayed every night to the Virgin Mary and to Jesus and to God. And they answered my prayers. After this I felt some mindless will to survive.

I remember how the Euphrates wound down the descending plateau as we approached it from a distance. It was brown and muddy and thick. Now and then I saw some Kurds out by the banks hawking gazelles, and searching piles of feces for coins. Along the valley paths of the tributaries, corpses began to appear in piles, and as we got closer to the bank near nightfall bloated bodies covered with worms were everywhere. The smell was horrible. Many people began to vomit. Many people passed out. Many of the bodies were black from the sun, black tongues hanging out. Emaciated bodies showing a whole skeleton through the decaying skin. The stomachs of pregnant women had been slit open, and their unborn children had been placed in their hands like a bunch of clotted black grapes. Children were crying next to dead parents. Women were delirious. The corpses of the elderly were shriveled. For miles and miles you saw nothing but corpses, and the brown water sloshing up on the banks. When I reached the bank, I found corpses washed up, half-deteriorated, headless, limbless, body parts floating. On the mud shoals that often cropped up like crocodiles, hundreds of rotting bodies were piled in a heap and the black terns were feeding on them. The bodies were melting into the mud.

Many women and girls threw themselves into the river rather than be abducted or raped. At several spots there were clusters of girls who had tied their hands together and drowned themselves. On the bank they were washed up and their blue bodies were still tied to each other's. Their tongues were black, half-eaten, and their hair was muddy and dry like old grass. There were dead babies along the riverbank too, and when Dikran, who was delirious now, began to pick the bodies of the babies out of the water, the gendarmes whipped him and told him to put them back. Later the geese and the wildcats came down from the valley to eat them.

As the plateau gave way to the desert, the sun grew worse and the ground was harder. We were delirious from hunger and thirst. We picked seeds out of the camel dung and we cleaned them off the best we could and put them on the rocks to dry them out in the sun before we ate them. Wherever there was grass, we sucked the dew off it and ate it. Occasionally we passed a well and one of us went to it to bring up a bucket of water. But often the gendarmes would push the woman with the bucket down into the well and if she did not die, they shot her at the bottom of the well, and the water became bloody and ruined. In the dried-up irrigation canals the Romans had built near Ourfa, we found some locusts and we crushed them with our fingers and made a dinner of them. We had no shoes now and our feet had become swollen and infected. As the calluses formed we found we could walk faster. South of Ourfa we passed a circle of rocks where Armenian babies had been abandoned. Many of them had just been born, and their mothers had left them to die. They had been cooked in the sun. They were black and many of them had turned to skeletons, because the vultures had eaten them quickly.

By the time we were marched into the desert, there were very few of us left. Almost everyone had died. Many had been thrown into the caves at the Euphrates and been set fire to. Dikran died there. But when we reached the desert, Takooi and Hagop and I were still together. On the second night in the desert, I lay on that hot ground to sleep. I never had trouble falling asleep. My dress was shredded and my cuts were festering. At night I dropped into numbness, thinking always that the next day we would arrive somewhere where someone would help us. Shortly after I dropped to sleep one night, I felt myself floating out on the air and the ground was vibrating, shifting, and moving, as if a terrible hiatus had opened under me. I looked up and the sky was clear and black and the Milky Way was swirling like muslin in the wind. I was on the back of a horse - the horse of a Kurd nomad. I spent the next five years in the house of this Kurd. I bore him two children.

* * * *

One day in the spring of 1925 I was shopping at Saks. I was at the cash register in the lingerie department, and as I stood in line to pay I heard a voice with a Dikranagertsi accent at the next cash register. When I finished paying, I walked out in front of the register, so I could see who was in line. I stared for a while at the woman who had been speaking and looked right into her big eyes. She stared back at me with my hands full of packages, and then she said "Aghavni?" And I said "Nafina!" And we fell into each other's arms crying.

Of my life with the Kurdish nomad all I can say is this. I escaped. I had a good mare, and when we came to the mountains, I squeezed her sides so tight that the milk of my mother came out of her nostrils, and the two mountains parted.

Questions for “Dovey’s Story” (Conclusion)

1. What were the stages in the gradual killing of Armenians?
2. List 10 of the brutal tortures the Turkish soldiers inflicted on the Armenians during the death march and the genocide.
3. What are your comments and questions about this passage?

STUDENT HANDOUT 12 – HOMEWORK 7

Portfolio/Reflection and Rubric

Armenian Genocide portfolio assignment due on the last day of the unit to present in the circle.

For this assignment, you will assemble most of the written work from this unit “Human Rights and Genocide: A Case Study of the First Genocide of the 20th Century”. You should include all of the assignments listed below, attach a written reflection to the top of your portfolio, and neatly bind everything into a three-ring folder. The assignments you will need are the following in order:

1. **On top:** Portfolio reflection
2. Your know/Want to know list
3. Homework on three primary sources
4. Notes on human rights/Universal Declaration of Human Rights
5. Vocabulary list with sentences
6. Religious tenets homework
7. Overall history reading underlined
8. Dovey’s Story (Part I), questions
9. Dovey’s Story (Conclusion), questions

For your reflection, bear in mind that your answer should be thoughtful, complete, and earnest. We have just completed a very challenging two weeks. Now you have a chance to be proud of your work and assess your own learning.

Rubric for Portfolio

For a “C” grade your portfolio should **include** the following:

7 of 10 assignments, most of them with the on time stamp, in order of date
Your reflection should be at least 1 page typed; it may have some minor proofreading errors
Shows some effort at thoughtful writing and identifies and explains best work.
Shows how your initial most important question relates to at least one of the sections of the curriculum

For a “B” grade your portfolio should **incorporate the above** and also include:

8-9 of the required assignments, all on time, and in order
Clear writing with no grammatical or spelling errors, at least two typed pages long
Thoughtful discussion of your best piece
Relates your original question to at least 3 of the sections of the curriculum

For an “A” grade please **expand on the above** and:

Include all of the assignments on time and in order, 2-3 typed pages long
Clearly and succinctly identify your best work
Make sure writing is proofread and polished
Relate your original question to all of the sections of the curriculum
Comment thoughtfully on how this unit connects to U.S. society and your reality

Reflection prompts

Option 1:

Review our essential questions from our class discussion (posted on our board and in your notes). Choose the most important one to you. Now look over your work from the last two weeks. Which piece do you feel most proud of? Why? How do each section of the curriculum (the movie, religion homework, Timeline, Dovey's story, and the mock trial) help to answer your original question? Finally, what is the most important point that come up for you during the unit? How does this information relate to our life, our school, and our families? Your answer should be between 2-3 typewritten or 3-4 neatly written pages.

Option 2:

As Hitler stated in the quote below, the Armenian Genocide can be related to several other events in history. Using the provided quote and themes such as isolation, propaganda, religious persecution, and resistance find patterns that are prevalent throughout history. Your answer should be between 2-3 typewritten or 3-4 neatly written pages.

“Our strength consists in our speed and in our brutality. Genghis Khan led millions of women and children to slaughter-with premeditation and a happy heart. History sees in him solely the founder of a state. It's a matter of indifference to me what a weak western European civilization will say about me. I have issued the command- and I'll have anybody who utters but one word of criticism executed by a firing squad- that our war aim does not consist in reaching certain lines, but in the physical destruction of the enemy. Accordingly I have placed my death- head formations in readiness- for the present only in the East- with orders to them to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language. Only thus shall we gain the living space (Lebensraum) which we need. Who, after all, speaks today of the annihilation of the Armenians?”

Adolf Hitler August 22, 1939

Quoted from a speech delivered by Hitler to the Supreme Commanders and Commanding Generals as the Nazis in 1939 marched into Poland.

Pledge Against Genocide

1. I pledge to do my part to end genocide: the intentional destruction, in whole or in part, of a national, ethnical, racial, or religious group.
2. I commit myself never to be a passive bystander to genocide anywhere.
3. I promise to report any signs of the approach of a genocide to government officials, to the press, and to organizations that can take action to prevent it.
4. I will protest the acts of planners and perpetrators of genocide. I will not remain silent about their incitement of hate crimes, mass murders and other acts of genocide.
5. I will assist the victims of genocide and will help them escape from their killers.
6. I will support the victims with humanitarian relief.
7. I will not stop my protests against a genocide until that genocide is stopped.
8. I will support lawful measures to prevent, suppress and punish the crime of genocide in accordance with the Genocide Convention.

SIGNATURE: _____

NAME: _____

CITY: _____

SCHOOL: _____

Mail to:

The International Campaign to End Genocide
Post Office Box 809
Washington, DC 20044

Or e-mail to: info@genocidewatch.org

Or fax to: (703) 448-6665

The Verdict

Source: Translated by Vartkes Yeghiayan Armenian Political Trials, The Case of Soghomon Tehlirian (The Asbarez Publishing Company, Los Angeles, CA, 1985) p. 165

The Case of Soghomon Tehlirian

JUDGE - I avow with honor and clear conscience to the verdict of the jury: "Is the defendant, Soghomon Tehlirian, guilty of having intentionally killed a man, Talaat Pasha, on March 15, 1921, in Charlottenburg?"

FORMAN - "NO."

There is a great deal of commotion and applause in the courtroom...

JUDGE - Therefore the following sentence is issued: "The defendant is acquitted at the expense of the state treasury."...

Renewed commotion and applause

JUDGE - "In accordance with the decision of the jury, the defendant is not guilty of the punishable act with which he has been charged."

"The order of imprisonment as regards the defendant is hereby annulled."

The defendant is congratulated by his defense attorneys, his compatriots, and the public in attendance.

Mock Trial of Soghomon Tehlirian

Witness Testimonies Excerpted And
Condensed From English Translation Of
Actual Trial Transcripts

Trial transcripts published as
Armenian Political Trials, The Case of Soghomon Tehlirian
Translated by Vartkes Yeghiayan
The Asbarez Publishing Company, Los Angeles, 1985
Available at Sardarabad Bookstore, Glendale, CA

ROLES

Presiding Justice	Dr. Lehmberg
Defendant	Soghomon Tehlirian
Defense Attorney	Dr. Adolf von Gordon
District Attorney	Gollnick

Jurors

Witnesses: (In order of appearance)

Eye Witness #1	Nicholas Jessen (Merchant, 40 years old)
Eye Witness #2	Boleslav Dembicki (Servant, 32 years old)
Witness #3	Elizabeth Stellbaum (Landlady, 63 years old)
Witness #4	Lola Beilenson (Tutor, 21 years old)
Witness #5	Mr. Schultze (Assistant Chief of Police, 53 years old)
Witness #6	Kevork Kaloustian (Interpreter, 27 years old)
Witness #7	Christine Terzibashian (Genocide Survivor, 26 years old)
Expert Witness #8	Dr. Johannes Lepsius (Historian, 62 years old)
Witness #9	General Otto Liman von Sanders (Military General, 66 years old)
Witness #10	Bishop Krikoris Balakian (Genocide Survivor)
Expert Witness #11	Dr. Robert Störmer (Psychiatrist, 57 years old)
Expert Witness #12	Professor Dr. Liepemann (Psychologist, 58 years old)
Expert Witness #13	Dr. Bruno Haake (Neurologist)

Testimony of Defendant Soghomon Tehlirian

PRESIDING JUSTICE - I'd like to have the attention of the trial witnesses. In this trial, you will be heard as witnesses or as expert witnesses. The subject matter of this trial is already familiar to you. I would like, however, to bring to your attention the importance and the sanctity of taking the oath. You should be aware that our laws provide for severe punishment for those who either inadvertently or intentionally give false testimony after taking the oath. Furthermore, any information you give pertaining to the defendant or your association with him has to correspond to the truth.

Now we will open the proceedings by putting the defendant on the stand and begin the questioning about his background.

DEFENDANT, SOGHOMON TEHLIRIAN - I was born on April 2, 1897 in Pakarj. My parents were merchants. When I was two or three years old, they moved to Erzinga. About 20,000 Armenian Christians lived in Erzinga and about 20 to 25,000 Turks. I had two brothers and three sisters, and we all lived with my parents, except one of my sisters who was married. I went to school for eight or nine years in Erzinga and graduated. My parents were in a very good financial position, and did not suffer any losses until the massacres, except that business had slowed down a little because of the war.

One of my brothers was a soldier in Kharpert, south of Erzinga, but in 1915 he was home on leave.

PRESIDING JUSTICE - Did the massacre at Erzinga come as a complete surprise to you or were there already signs of it?

DEFENDANT - We thought that there would be massacres, since news was circulating that people had been killed. Massacres had taken place all along. From the time I was born and from the time my parents settled in Erzinga, they always used to tell us that massacres had taken place. In 1894, there were massacres in Erzinga. We always lived in constant fear that the massacres would take place, but we knew nothing about the reasons. For years people lived in fear, and, for a long period of time prior to the massacres, they were afraid these would take place.

PRESIDING JUSTICE - Were any reasons for the massacres mentioned in conversations at home?

DEFENDANT - It was mentioned that the new Turkish government would take measures against us. They would tell me that there were religious and political reasons.

PRESIDING JUSTICE - This court would like to hear from the defendant in detail how these massacres came about and what his family went through. Let the defendant relate bit by bit and let what he says be translated later.

DEFENDANT - In 1914, the war started and the Armenian young men were conscripted into the army. In May 1915, word spread that all schools were to be closed and that the leaders of the Armenian community and the teachers were to be sent elsewhere in groups. They were

assembled and taken away. I was quite fearful. I did not want to go out of the house. These groups had already been taken away when news was spread that those previously deported had been killed. Later, we received a telegram that there was only one survivor, Mardirossian, from among those deportees.

In the early part of June, an order was issued for the people to get ready to leave the city. We were all told that money and valuables could be given to the government for safekeeping. Three days later, early in the morning, the people were taken out of the city. As soon as the order was issued, on the outskirts of the city, they divided the people into groups and marched them off in caravans. It was impossible to take everything with us since we did not have a horse or an ox. We were able to take only what we could carry. We had a horse, but they took it as soon as the war started. We then bought a donkey and we had an ox cart.

The very same day that we left town, my parents were killed. We were being taken toward the south. Gendarmes, cavalry and other soldiers accompanied the caravans all the road on both sides. As soon as the group had gone a little distance from the city, it was stopped. The gendarmes began to rob us. They wanted to take our money and anything else of value that we had.

PRESIDING JUSTICE - What reason was given for those acts?

DEFENDANT - Nothing was said about that. It is inexplicable to the whole world, but in the interiors of Asia Minor, it is possible. The Turks only treated the Armenians in this manner.

While we were being plundered, they started firing on us from the front of the caravan. At that time, one of the gendarmes pulled my sister out and took her with him. My mother cried out, "May I go blind." I cannot remember that day any longer. I do not want to be reminded of that day. It is better for me to die than describe the events of that black day. Every time I relive those events... They took everyone away... and they struck me. As soon as the soldiers and the gendarmes began the massacres, the mob, the Turkish population, was upon us too. Then I saw how they struck and cracked my brother's skull with an axe. Then my mother fell. They took my sister and raped her. I did not see my father; he was in another group ahead of us, but there was fighting going on there too. I was struck on the head and fell to the ground. I have no recollection of what happened after that. I do not know how long I stayed there. Maybe it was two days. When I opened my eyes, I saw myself surrounded by corpses. All the members of the caravan had been killed. Because of the darkness I could not distinguish everything. At first I did not know where I was. Then I began to realize that I was surrounded by corpses.

I saw my mother's body; she had fallen face down. My brother's body had fallen on top of me. I could not ascertain anything more. When I stood up I realized that my leg was injured and my arm was bleeding. Since that day, I have not seen my parents nor brothers and sisters. I have not found any trace. I went to a village in the mountains. An old Kurdish lady took me to her family's home but, when my wounds healed, they said they could not hide me any longer as it was contrary to the orders of the government and those who harbored Armenians would be put to death. Those Kurds were very kind people. They advised me to go to Persia. They gave me old Kurdish clothes as mine were torn and bloodstained. I burned mine. I managed to get by on barley bread. My wounds took twenty days or a month to heal. During that time, I was joined by fugitives from whom I learned that there had been massacres in Kharpert. The three of us together escaped from village to village through the mountains. There were days when all we had to eat was grass. One of my friends died along the way from eating poisonous grass. My second friend was quite educated. He used to say: "If we continue to walk on like this, we will

surely reach Persia and, from there, the Caucasus." We decided we would cross the mountains and get to Persia.

We used to sleep during the day and walk at night. We had walked for approximately two months when we arrived at a place where we came across Russian soldiers. We were wearing Kurdish clothes but no shoes or hat. They arrested us and began to question us. My friend, by speaking in French and English, was able to communicate to the Russians that we were survivors of a massacre. They let us go in the direction of Persia but would not allow us to cross into the Caucasus. I arrived in Persia, where there was no war. I became ill and stayed in Salmasd. My friend continued on to Tiflis. Later on, I went there as well and stayed for a year.

In Tiflis, I went to the Armenian Church, where I was given food, clothing, and money. Before departing, my friend took me to an Armenian merchant. I lived with him and worked in his shop a little over a year. We heard that the Russian army had captured Erzinga, so I decided to go back to look for my family and relatives. Furthermore, I knew we had money hidden at home so I wanted to get that money.

When I arrived in Erzinga I found all the doors of our house shattered. One side of the house was demolished. When I went into the house I passed out. After regaining consciousness, I found two Armenian families, the only survivors in the entire town. They had become Moslems.

In our home, I found a few items. The rest had been destroyed and burned. I also found the hidden money. My two brothers, my father, my mother and I knew where the money was hidden; my sisters did not know. I found 4800 Turkish gold pieces. I stayed in Erzinga approximately a month and a half, hoping that there would be other deportees who had escaped or that I would perhaps come across one of my relatives.

After that I went to Tiflis to learn Russian at an Armenian school called the Nersisian Academy, which had begun special classes for the exiles and refugees. I stayed in Tiflis approximately two years and left in 1919, probably in February, to go to Constantinople. I put an advertisement in the paper, thinking that I could find relatives of mine who might have survived and fled from Mesopotamia. I stayed there almost two months and then went to Salonika, Greece, then to Serbia, then back to Salonika, and then to Paris. I wanted to study, but my mind was all confused. I did not want to settle down in one place, since I had no special calling. In Salonika, I stayed with relatives to receive medical attention for a nervous breakdown.

PRESIDING JUSTICE - How many times did you suffer repetitions of the nervous breakdown, which you had the first time when you saw your home again?

DEFENDANT - I had two when I returned to Erzinga and saw my home, but I cannot specify what sort of breakdowns they were. Every time I pictured the massacres, I would have a breakdown. I discussed the massacres with my relatives and other refugees a lot.

PRESIDING JUSTICE - Who was considered responsible for these barbaric acts?

DEFENDANT - I found out who the authors of these acts were from the newspapers, while I was in Constantinople. I became convinced that Talaat Pasha was the person responsible. I was also in Constantinople when Kemal, one of the authors of the massacres, was hanged. On that occasion, it was written in the papers that Talaat and Enver were also condemned to death.

PRESIDING JUSTICE - Did you make up your mind, at that time, to take revenge against Talaat, as the one guilty for your family's sad misfortune?

DEFENDANT - No.

PRESIDING JUSTICE - The indictment reads: A student in Mechanical Engineering, Soghomon Tehlirian, born April 2, 1897 in Pakarij, citizen of Turkey, Armenian-Protestant, was residing at 37 Hardenbergstrasse in Charlottenburg with Mrs. Dittmann and since March 16, 1921 in the City Jail is accused of: Intentionally and with premeditation assassinating the former Grand Vizir, Talaat Pasha, on March 15, 1921 in Charlottenburg. According to Article 211 of the Penal Code this is a crime of homicide. In view of the above mentioned facts, the incarceration continues. Mr. Tehlirian, if you were obliged to give an answer to this indictment, would your answer be in the negative or in the affirmative?

DEFENDANT - Negative. I have killed a man. But I am not a murderer. I do not consider myself guilty because my conscience is clear.

PRESIDING JUSTICE - When did the idea first occur to you to kill Talaat?

DEFENDANT - Approximately two weeks before the incident. I was feeling very bad. I kept seeing over and over again the scenes of the massacres. I saw my mother's corpse. The corpse just stood up before me and told me, "You know Talaat is here and yet you do not seem to be concerned. You are no longer my son." I woke up all of a sudden and decided to kill that man. When I saw my mother in my dream, I decided to kill Talaat. For this reason, I also changed my apartment. When I moved to my new residence, I forgot somewhat my mother's instructions. I began to deliberate. I asked myself how I could kill a human being. I told myself that I was unable to kill a human being.

PRESIDING JUSTICE - Tell us how you passed the time?

DEFENDANT - In the mornings, I studied languages and then had classes with Miss Beilenson. I would visit with my Armenian friends, I went to the theater and to the movies, I studied language, and I took dancing lessons.

PRESIDING JUSTICE - Here in Berlin you also suffered from a nervous disorder, is that not so?

DEFENDANT - Yes. I suffered from nervous attacks. The first attack happened while walking along the street. I don't remember whether I fell down in front of the door or in the street. When I came to, I saw a crowd had gathered around me. Someone had given me medication. An officer asked me where I lived and accompanied me to the subway. I took the subway and, after reaching my house, I passed out on the stairs. I also had an attack during one of my dance classes and while at home. I was being treated by Prof. Cassirer for this illness.

PRESIDING JUSTICE - How did it come about that you committed this homicide?

DEFENDANT - It was because of what my mother told me. I was thinking about that and on March 15th I saw Talaat. I was walking around in my room, I was reading and I saw Talaat leave his house across the street. I recognized him from having seen pictures in newspapers and about five weeks earlier I had seen him on the street, coming from the vicinity of the zoo with two or three other men who were speaking Turkish and referring to him as "Pasha." When he stepped out of the house, my mother came to my mind. I again saw her before me. Then, I also saw Talaat, the man who was responsible for the deaths of my parents, my brothers, and my sisters. I took my pistol, ran after him, and shot him. I ran along the same side of the street as my apartment building. When I caught up to him, I crossed the street and was upon him.

Talaat Pasha fell to the ground, blood gushed from his face, and a crowd was standing all around him. When I saw the crowd standing around me, I figured they might beat me. That is why I ran away.

PRESIDING JUSTICE - What feeling did you have seeing Talaat Pasha dead before you? What were your thoughts?

DEFENDANT - I do not know what I felt immediately after the incident. I realized what I had done after they brought me to the police station. I felt a great satisfaction. Even today, I feel a great sense of satisfaction.

PRESIDING JUSTICE - If there are no other questions, let us start calling some of the witnesses. Thank you. You may be seated.

Testimony of Nicholas Jessen

Eyewitness, merchant, 40 years old

PRESIDING JUSTICE - I call witness Nicholas Jessen, 40 years old. Mr. Jesson, were you an eyewitness?

JESSEN - Yes. On Tuesday, March 15th at 11:00 in the morning, I was walking along Hardenbergstrasse going toward Wittenberg Square to see various customers. I am a representative of a meat packing company. Ahead of me, a man wearing a grey Ulster coat was walking slowly. All at once this defendant passed me going at a brisk pace. He put his hand in his pocket and took out a revolver and fired at the victim's head at close range, from behind. The victim immediately fell forward, hitting the ground and cracking his skull. The defendant threw the revolver aside and tried to escape. A woman was walking a little way ahead of the victim; she also fell unconscious. First I lifted the woman up, thinking she too was injured. Then I started running after the defendant and I apprehended him on Fazanenstrasse. Naturally a crowd gathered and the people started mercilessly hitting the defendant. One man, in particular, kept hitting the defendant's head with a key. Others were shouting, "Catch the murderer." I took the defendant to the police station next to the zoo. There the defendant asked for a cigarette. A crowd also formed at the police station and began to beat the defendant.

PRESIDING JUSTICE - Thank you. You may be seated.

Testimony of Boleslav Dembicki

Witness, servant, 32 years old

PRESIDING JUSTICE - I call witness Boleslav Dembicki, 32 years old. Would you tell us what you know about the incident?

WITNESS - I was walking on Hardenbergstrasse on my way home to have lunch. The defendant reached me three or four steps away from the victim. All of a sudden I heard an explosion. I thought a tire had blown out nearby. But then I saw a man fall down in front of me and another began to flee.

I started to run after him. The defendant entered Fasanenstrasse from the left side but a number of people were in front of him in the street and he could not escape. The witness who just testified was the one who apprehended him. From there we took the defendant to the precinct station, next to the zoo.

PRESIDING JUSTICE - Did people ask him questions? Did he justify his actions?

WITNESS - "He was a foreigner," he said. "I am a foreigner too. There is no loss."

PRESIDING JUSTICE - Thank you. You may be seated.

Testimony of Elizabeth Stellbaum Landlady, 63 years old

PRESIDING JUSTICE - I call witness Elizabeth Stellbaum to the stand, 63 years old.

WITNESS - The defendant lived in my building. I have only complimentary things to say about him. He was very well behaved and modest. I have no maid and, therefore, I do all the housework. The defendant always did whatever he could to make my job easier. For example, he used to polish his own shoes. In every respect, he was decent and modest and very neat. He was always very serious, and more sad than jovial.

A few days after he had moved in, I was in the kitchen when I heard someone fumbling with his keys. I thought to myself that it was probably my new tenant and that he still was not used to using the key. I came to the door and when I saw the defendant he looked odd to me. I thought he was drunk. He greeted me, but I thought he was quite disturbed. He went to his room and I entered my apartment. I listened, expecting him to turn on the gas heater. I heard him use the washbasin and then I heard him sit in the armchair and then there was quiet. I stood outside his door listening, but all was quiet.

The next day I did not hear anything about what happened the night before and I told my other tenant, Mr. Apelian, that Tehlirian had been drunk the night before. I asked him to tell the defendant that I would not tolerate drunks in my house. I understood Mr. Apelian talked to Mr. Tehlirian about it.

PRESIDING JUSTICE - Did he seem to be sick at any other time?

WITNESS - He was very nervous and could not sleep. Whenever anyone asked him how he was, he always said the same thing. I recommended a doctor to him specializing in nervous disorders. Acquaintances of mine had told me about him.

Mr. Tehlirian told me that his doctor had recommended that he should look for a room with sunlight, as gaslight was bad for his health. I believed what he said because he was a very nervous person. He moved on March 5th. His room was next to mine and I could hear everything that went on in his room. At night he seemed to have nightmares. But he was never impolite. He was very kind and polite. I have only nice things to say about him.

He always played his mandolin and used to sing very melancholy tunes. He always had the mandolin in his hands and, when he was alone, he used to walk back and forth in the room with it in his hands. Once when the other gentleman was in his room, I went to his apartment and opened the door as I wanted to speak to him. I noticed that both of them were sitting in the dark, smoking and playing their musical instruments. They told me that a better mood was created in the dark.

Many times I wondered why he was so depressed. Many times he would talk out loud to himself, making me think there was someone with him.

A few days after he left me, he came to obtain papers to take to the police department to notify them of his change of address. At that time I asked him about his past, and he told me how he had returned home and found everything in ruins. He also told me his parents, sisters and older brother were killed and he was the only survivor, but that he could not relate the story definitively. This is all he told me then. He cut the conversation short. I noticed he did not want to talk about it any longer.

PRESIDING JUSTICE - Thank you. You may be seated.

Testimony of Lola Beilenson Private Tutor , 21 years old

PRESIDING JUSTICE - I call to testify, Miss Lola Beilenson, 21 years old. Ms. Beilenson, were you teaching the defendant German?

WITNESS - Yes. Since January 18th, I have been giving lessons to the defendant. At the beginning, he used to be well prepared for his lessons, but later on he became absent-minded. Later, he told me that he had seen Professor Cassirer, that the professor had prescribed medication and that he had found it very difficult to study. On one occasion during our lessons, I noticed that he could no longer read and did not know what he had written. It was clear to me that he was sick. I told him that I saw no point in continuing with the lessons. Thus the lessons were interrupted.

He came once more and told me that he was not feeling well. It was easy to see that he had an emotional trauma. He always looked sad. Only once, when I asked him about his homeland, he told me the reason for his sadness. He told me that he no longer had a homeland and that all his immediate family had been killed. This answer so clearly reflected his suffering that I did not wish to pursue the subject any further.

PRESIDING JUSTICE - Thank you. You may be seated.

Testimony of Mr. Schultze

Assistant Chief of Police, 53 years old

PRESIDING JUSTICE - I now call to the stand, Assistant Chief of Police, Mr. Schultze, 53 years old. Mr. Schultze, you were the first one to interrogate the defendant after the incident. We would appreciate it if you could tell us what you learned from the defendant.

WITNESS - I remember the answers of the defendant quite distinctly. Without any difficulty, he confessed that he had killed Talaat Pasha deliberately and with premeditation. When I asked him for his reasons, he said that Talaat was responsible for the massacres of his relatives, or at least some of them. He told me that he had come to Berlin specifically to kill Talaat and avenge the murder of his relatives.

The defendant told me that he had made up his mind in Turkey. He had purchased a revolver and had been looking for Talaat's residence. Having located it, he rented a room across from the victim's house. From this vantage point, he kept Talaat's residence under surveillance and when, on the day in question, the defendant saw Talaat leave the house, he grabbed his revolver and followed his victim. So that there would be no mistake, he walked past Talaat, then turned around and looked the victim squarely in the eye. After convincing himself that this was Talaat, the defendant shot the victim from the back. This is what the defendant told me. At the time I interrogated him, he seemed to be quite calm and collected.

PRESIDING JUSTICE - (to the interpreter) - What do you have to say about this? Is the testimony the truth?

KALOUSTIAN - Yes. However, the defendant was in no condition to think straight at the time. The defendant's head was still bandaged and he had a fever at the time.

PRESIDING JUSTICE (to the defendant) - On March 16th did you confess that, in 1915, ever since you managed to escape the massacres, you had already decided to kill Talaat Pasha?

DEFENDANT - I do not remember ever having said anything like that. Maybe I said something like that, but I do not remember because my head was injured and bandaged.

PRESIDING JUSTICE - So you wish to say that it is probably because your head was injured at the time. From a legal point of view, it makes a significant difference whether you decided to kill Talaat on March 1st, fourteen days before the incident, or whether you decided to kill Talaat years ago, bought a revolver back then, and came to Berlin in order to carry out your well thought out plan. There is a basic difference. Were you not aware of what you were saying at the time of the interrogation?

DEFENDANT - I do not remember what I said on that day. I have just been told that.

VON GORDON - Can you tell us whether the interpreter was very excited? Do you recall his mood?

WITNESS - It seemed to me the interpreter was enjoying his work. He was completely calm. He had brought sweets and pastries and offered them to the defendant. I asked him, "Why have you brought sweets to this murderer?" He replied, "What do you mean murderer? He is a great man and he has our admiration."

PRESIDING JUSTICE: Thank you. You may be seated.

Testimony of Kevork Kaloustian Interpreter and Merchant, 27 years old

PRESIDING JUDGE - I call to the stand Mr. Kevork Kaloustian, interpreter, 27 years old. Mr. Kaloustian. How were you acquainted with the defendant?

WITNESS - The defendant would come to my store and buy things. This is how I met him.

PRESIDING JUSTICE - One of the witnesses testified that, in your eyes, the defendant is a great man. Would you consider him a great man?

WITNESS - In my estimation he is a great man.

PRESIDING JUSTICE - Did you lose members of your family in the massacres?

WITNESS - My father, mother, grandfather, a brother, and an uncle were killed in Aintab in 1896. I saw my father killed. I was five years old. It is very fresh in my memory.

PRESIDING JUSTICE - Do you consider the confession of the defendant before the judge to be accurate and correct?

WITNESS - No, I did not consider it correct then for the simple reason that the defendant was in no condition to be interrogated. His head was injured and bandaged at the time. He said he did this and that, that he killed Talaat. When he was asked whether he killed with premeditation, he answered yes. I told the interrogators that the defendant did not know what was going on, did not understand what he was saying, and that we should not interrogate him right then. That is why I purposely did not sign the transcript.

PRESIDING JUDGE - Thank you. You may be seated.

Testimony of Mrs. Christine Terzibashian 26 years old

PRESIDING JUSTICE - The court calls Mrs. Christine Terzibashian, 26 years old, to the stand. Mrs. Terzibashian, Where are you from?

WITNESS - Garin, Eastern Anatolia.

PRESIDING JUSTICE - Were there deportations of Armenians from there?

WITNESS - Altogether there were about 500 families in our town. In July 1915 the population was gathered together and we were told that it was necessary to leave the city. The police officers and city officials first informed the well-to-do Armenians. They were told that it was necessary to evacuate the city as it was in the direct line of military operations. The well-to-do Armenians were informed eight days before the evacuation. The rest heard about it an hour before it happened. We soon found out that this was a lie and that the Armenians were the only ones-who were being evacuated.

My immediate family consisted of twenty-one persons, only three of whom survived. We put as many of our possessions as possible in three ox carts we had rented. We took food and money with us as we thought we were going to Erzinga. There were my father and mother; my three brothers, the oldest of whom being 30 years old; three boys, the youngest one being six months old; one of my married sisters with her husband and six children, the oldest of whom was 22 years old. I saw with my own eyes how they all died. Only three of them managed to escape death. I swear to you that the orders to deport the Armenians came from Constantinople.

As soon as we left the city limits and were in front of the gates to the Garin fortress, the gendarmes came and looked through all our belongings for arms. They took knives and umbrellas and other things. We marched on to the next city, Papert. When we were at the city limits, we were forced to march over corpses of people who had recently been killed. My legs were covered with the blood of the corpses I stepped on.

They separated about 500 of the boys in their teens. One of them was my brother. But he slipped away from the group and came to us. We dressed him up as a girl so he could stay with us. The other youths were massacred.

After they tied them all together, they pushed them into the river. I know this because I saw it with my own eyes.

PRESIDING JUSTICE - You saw them being pushed into the river?

WITNESS - Yes, they were pushed in and the current was so strong that they all drowned or were swept along by it.

PRESIDING JUSTICE - What happened to the other members of your family?

WITNESS - We carried whatever we could with us until we came to Malatia. There they took us up a mountain and separated the men from the women. They took the men a distance of ten meters from the women, so that we could see with our own eyes what was happening to them. They were killed with axes and thrown in the river. Only the men were killed this way. When it

grew somewhat dark, the gendarmes came and selected the most beautiful women and girls and kept them for themselves. A gendarme came and wanted me as his woman. Those who did not obey were pierced with bayonets and had their legs torn apart. They even crushed the pelvic bones of pregnant women, took out the fetuses and threw them away.

PRESIDING JUSTICE - How did you escape?

WITNESS - They split open my brother's head. My mother dropped dead upon seeing this. A Turk came toward me and wanted to take me as his woman; because I would not consent, he took my son and killed him.

I noticed smoke in the distance. I walked toward it and there I found my brother and his pregnant wife who was having labor pains. They told us we had to leave that night. My brother and I were forced to leave his wife there because she was pregnant.

My father, two brothers, and I arrived at Samsek. There my father became ill. An order was issued forbidding sick people from being taken along. Rather, they were to be thrown in the river. They came and took my father from the tent. But later my brother brought him back. That very night he died.

PRESIDING JUSTICE - Is all this really true? You are not imagining it?

WITNESS - What I have said is the truth. In reality, it was much more horrible than it is possible for me to relate. From Samsek, we had to go to Soorooch. They took us to a mountain and took whatever else that was left in our possession.

PRESIDING JUSTICE - At the time, who was thought to be the person responsible for this terror?

WITNESS - Talaat Pasha was the one who gave the orders and the soldiers forced us to kneel and cry out "Long live the Pasha," because the Pasha had permitted us to live.

PRESIDING JUSTICE - Thank you. You may be excused.

Testimony of Professor Dr. Johannes Lepsius

Historian, Author, 62 years old

PRESIDING JUSTICE - Professor Lepsius, will you please take the stand?

You know what this case is all about. I would appreciate it if you did not go too far back, but rather concentrated on the following: Were barbaric acts committed during the Armenian massacres of 1915 to the extent that we have been told? From the research you have done and from the personal experiences you have had, is the testimony of the witnesses and the defendant credible? What was the composition of the bodies of guards who were supposed to protect the Armenians during the deportation?

WITNESS - The plan for the deportation of the Armenians was decided upon by the Young Turk Committee. On this Committee were Talaat Pasha as the Minister of the Interior and Enver Pasha as the Minister of War. Talaat gave the orders and, with the help of the Young Turk Committee, implemented the plan. Already by April 1915 the deportation or general exile had been decided upon. It affected the entire Armenian population in Turkey with a few exceptions.

By order of the highest officials of the Turkish government, the total Armenian population of the areas I have just described was deported to the northern and eastern edges of the Mesopotamian desert: Deir-ez-Zor, Rakka, Meskene, Ras-ul-Ain, and as far as Mosul. Approximately 1,400,000 Armenians were deported. What is the significance of this deportation?

In a document signed by Talaat Pasha we find the following statement: "The destination of the deportation is annihilation." These orders were carried out to the letter.

Pursuant to this order, of all the Armenians who were deported from Eastern Anatolia southward, only ten percent reached their destination; the remaining ninety percent were killed, except for women and girls who were sold by the gendarmes or were abducted by the Kurds or died of exhaustion and hunger. Of those Armenians who were driven to the edge of the desert from Western Anatolia, Cilicia, and northern Assyria, a sizeable number, reaching into the hundreds of thousands, was assembled into camps. These groups were systematically starved and periodically massacred.

When more groups of Armenians were brought to the stations and there was no room to keep them, they were taken in groups into the desert and slaughtered. The Turks indicated that they learned this system from the British, who proceeded in a similar way with the Boers of South Africa. They would segregate all the Boers in various locations and keep them apart from the rest of the population. The official government explanation for the deportation was that these were precautionary measures. However, authoritative individuals blatantly declared that their purpose was to annihilate the whole Armenian population.

What I have just said is supported by the official documents of the German Foreign Office, as well as the documents of the German Embassy in Constantinople and documents of German Consuls. I have published all of this in a book.

You have heard two persons, Tehlirian and Mrs. Terzibashian, testify as to what they suffered and saw during the deportations. There are over a hundred published articles by Armenians who, like the defendant, were eyewitnesses to the massacres. They describe in graphic detail their individual experiences. Most of these articles are in German. Others were published in Great Britain and the United States. The accounts contained in these articles are not

much different from what you have heard from Tehlirian and Mrs. Terzibashian. There is no question as to their authenticity.

One would have to ask the following question: "How is it possible to kill millions of people in such a short time?" About 1,400,000 people of the original 1,850,000 Armenians in Turkey took part in the forced march to the deserts of Deir-ez-Zor. This leaves 450,000 persons. Of these, 200,000 were not affected by the deportation or the massacres, principally because they were from the larger cities of Constantinople, Smyrna, and Aleppo.

In any case, the advancing Russians saved 350,000 Armenians but did not allow them to return to their homes. Even now they live in a very small territory in the Caucasus. For years, they lived on the verge of starvation and suffered enormously.

One is naturally forced to ask oneself, historically speaking, how these events came to take place. I shall try briefly to answer this question. The Armenian Question is not a self-generating plant but has its roots rather in European politics. The Armenian people are the victims of the conflicting political interests of the Russians and the British. The rivalry of these two countries started in the East with the Crimean War and the Conference of Berlin of 1878. In the political chess-game being played by London and Petersburg, Prince Lobanov informed the Sultan that he had no reason to worry because Russia did not take these reforms seriously. The Sultan got the message. The 1894 massacre of Sasun, as a result of which a thousand Armenians were killed, prompted Great Britain, France, and Russia to call for a plan of reforms. In 1895-1896 Abdul Hamid moved his forces into Sasun again and massacred 100,000 Armenians. The 1915-1918 massacre, which was preceded by the 1913 reforms, brought the number of Armenian victims to over a million.

The steps of the ladder - 1894, 1895, and 1915 - 1,000, 100,000, and 1,000,000 - are like the marks on a thermometer which the world should look at with shame. In the world history of massacres, it is unlikely that

there is any parallel to this series of massacres. In the interim, in 1909, there was the Cilician massacre which claimed some 25,000 Armenian victims.

In spite of Article 61 of the Treaty of Berlin, which the six great European Powers signed, in spite of the 1878 Treaty of Cyprus, whereby Britain assumed responsibility for overseeing implementation of reforms for the Christians and the Armenians, in spite of the signature of the Sultan on the Anglo-Franco-Russian plans guaranteeing reforms for the Armenians, not one of these Great Powers raised a finger to save the Armenians or at least try to punish the murderers.

To this date, the Armenians have been nothing more than a means to an end for the political aspirations of Great Britain, Russia, and France. And it is because of these games, especially those played by Great Britain and Russia, that first the Sultan and then the Young Turks looked upon the Armenians as the most dangerous political tool the European countries could use as an excuse to interfere in Turkey's internal affairs.

Germany, as the publication of our official government documents will verify, since the Treaty of Berlin has pursued a benevolent and prudent policy with reference to the Armenian Question. And, in return, we have been castigated all over the world as the nation which has instigated all the atrocities of the Sultan and the Young Turk government. Abdul Hamid concluded that "the Europeans aroused the Bulgarians and we lost Bulgaria. Now they are trying to arouse the Armenians so that they can take Eastern Anatolia from us. Thus, bit by bit, they will dismember us." This has resulted in the Armenian massacres and Hamid's maddening desire to persecute the Armenians.

The question of the Armenian reforms remained in the political plans of the Great Powers. In 1913 there was again talk for reform. While the Russian and German diplomats were earnestly negotiating, the British pulled out. Eventually the discussions led to reforms which the

Sublime Porte agreed to, and which satisfied the Armenians. Two European Inspectors General were assigned to supervise the implementation of these reforms. However, the matter never reached that stage. The war broke out and the two reformers were recalled.

I was in Constantinople in 1913 and I could see that the Young Turks were enraged that the European Powers again kept talking about reforms for the Armenians. They were all the more disturbed when, thanks to the agreement between Germany and Russia, this issue was settled to the satisfaction of the Armenians. The Young Turks said: "If you Armenians do not denounce these reforms, something will happen that will make Abdul Hamid's actions look like child's play." The leaders of both groups had become friends and helped each other out during the elections. During the first few months of the war, relations between them seemed amicable until the evening of April 24, 1915 when, to the complete surprise of everyone in Constantinople, 235 Armenian intellectuals were arrested, jailed, and then sent to Asia-Minor. During the next few days, a couple hundred more were added. Altogether 600 people were involved. Of this group only 15 survived. Practically all of the Armenian intellectual leaders in Constantinople were wiped out in this manner. A member of Parliament, Vartkes, a close personal friend of Talaat, had still remained exempt. He went to Talaat and asked him what was happening. Talaat's answer was: "While we were weak, your people pushed for reforms and were a thorn in our side; now we are going to take advantage of our favorable situation and disperse your people so that it will take you 50 years before you talk again about reforms." Vartkes answered, appropriately enough, "Then it follows that the work of Abdul Hamid is to be continued?" Talaat answered, "Yes."

VON GORDON (DEFENSE ATTORNEY) - Is not the case as follows? Nations once subjugated by the Turks rose up one by one and became liberated from Turkish hegemony, leaving the Armenians as the only Christian nation still under Turkish rule. And in order to prevent the Armenians from doing the same it was decided to annihilate them. Is this view accurate?

WITNESS - Yes. Count Metternich, who was the German Ambassador in Constantinople in 1918, wrote in a report dated July 30th as follows: "The Armenian Question is finished. The gang of Young Turks is eagerly preparing itself for the moment when Greece will turn against Turkey so that the Greeks can be annihilated as well, just like the Armenians."

Testimony of General Otto Liman von Sanders 66 years old

PRESIDING JUSTICE - General Otto Liman von Sanders, will you please take the stand to testify? Can you please offer your testimony from a military point of view?

WITNESS - Yes. In my opinion, we should divide into two categories the events which have taken place in Armenia, generally referred to as "The Armenian Massacres." First, in my opinion, is the order of the Young Turks to deport the Armenians. We can hold the government fully responsible for the preparation of this deportation and partially responsible for all of the subsequent events. Second, we have the war and the fighting that took place in the Armenian territories. Initially, the Armenians defended themselves against the Turks, contrary to the Turkish orders to disarm, and, as has been proven beyond doubt, some joined the Russians and fought against Turkey. Naturally, it is understandable that the victors in such a war would be accused of massacring the vanquished. I believe these two categories have to be distinguished.

The government ordered the deportation of all Armenian inhabitants of the Armenian territories, or the Eastern Anatolian provinces, as a strategic military move.

It was not the Turkish army or the Turkish police force that attacked the Armenians, but rather a temporary supplementary police force created because of the exigencies of the time. Furthermore, we should remember that the economic situation was so dismal that not only many Armenians, but thousands of Turkish soldiers as well died of the lack of food supplies, disease, and other consequences of poor organization in the Turkish government. In my division alone, after the battle of Galipoli, thousands died of malnutrition. I feel all of these points should be kept in mind. We should also not overlook the fact that many Turks were fighting under the banner of a "Holy War" and thus felt that the more severely they acted with the Armenians, the Christians, the more benevolent their actions were. This is especially true of the subordinate officials. The Kurds, who have always been enemies of the Armenians, committed numerous atrocities against the Armenians as well.

As far as I know, the German government did whatever it could at the time, conditions permitting, to help the Armenians. However, we should also recognize that it was a difficult task for the German government. I know personally that our Ambassador, Count Metternich, continuously protested against the policies and measures taken against the Armenians. I can say without hesitation, as Dr. Lepsius was good enough to stress, that there was not a single German officer involved in any of the actions taken against the Armenians, contrary to the many suspicions entertained with regard to us. The fact of the matter is that we intervened whenever and wherever we could.

I should mention that I personally never received any orders signed by Talaat. The orders I received were signed by Enver and they generally had little significance. In February 1916, I had the opportunity to oppose the orders of the Governor of the vilayet of Adrianople to expel the Armenians and Jews from Adrianople. I got word about this from the Bavarian senior deputy, Witmar. I went there and looked into the matter. Our representative was the Austrian Consul. My on-the-spot investigation verified the fact that the Governor had ordered the deportation. I went to Constantinople and, with the help of Consul Count Metternich and the Ambassador's Consul Palavichin, the orders were withdrawn.

On another occasion I went to Smyrna. The governor of the province had 600 Armenians taken out of bed and put in wagons to be deported. I went to see the governor and told him that if

another hand was raised against the Armenians, I would order my soldiers to kill his police officers. Thereupon, the order was withdrawn. This is the truth. Dr. Lepsius mentions this incident in his book.

I cannot say what the role of Talaat was as concerns the issuing of orders. As far as I know the principal order pertaining to the deportation of the Armenians was given on May 20, 1915. In any event it was the result of a decision of the Young Turk committee and it had the unanimous approval of the ministers. The implementation of the orders was left to the Valis, the lower echelon officials, and especially the horrible police force. In any event, I consider it my duty to state that, in the five years I was in Turkey, I never saw an order signed by Talaat against the Armenians and neither can I testify whether or not such an order was ever issued.

PRESIDING JUSTICE - Thank you General. You may be excused.

Testimony of Bishop Krikoris Balakian **Vicar from the Armenian Apostolic Prelacy in Manchester, England**

PRESIDING JUSTICE - Will Bishop Balakian from England, please take the stand? Bishop, we are aware that you have no information pertaining the incident in question or concerning the defendant. Can you relate your experience in 1915 to the court?

WITNESS - I was in Berlin when the war broke out and in September 1914, I left to return to Constantinople. Some six to seven months later, on April 21, 1915, I was arrested and deported along with another 280 Armenian intellectuals.

During the forced march to Deir-ez-Zor, we went through villages and cities where countless Armenians gave up their lives. For example, 43,000 Armenian men, women, and children were massacred between Yozgat and Bogazliyan. We heard constant rumors that we were to be executed as well, even though the official word used was "displacement." In reality, displacement was a policy of extermination. Our group had money, altogether some 15,000-16,000 gold pieces, and we believed that this money would be our salvation. "Bakshish" [tip or bribe] is a very strong inducement in Asia Minor. We hoped that we could do with money what we could not do by any other means. We were not wrong. The reason I am still alive is because of "bakshish."

It goes without saying that they did not take care of us. We were hungry and, whenever we came to a river, they would not allow us to quench our thirst. We stayed two days without any food whatsoever. They would not allow us to buy any food. They would never allow us to sleep, and yet we were content. We thought that we would be very fortunate if they did not kill us.

When we came to the bloodiest city, Yozgat, we saw a couple hundred skulls of women and young girls in a gorge located four hours' distance from town. With us was a police captain, Shukri, who had led us (we were 48 men and 16 police officers on horseback). I asked him whether it was true that only men were being killed and that women and children were being spared.

"If we only killed the men," he replied, "and not the women and children, then, 50 years from now, we would have a couple million Armenians. So we also have to kill the women and children; thus we will no longer have an external or, an internal problem."

Please forgive me, I have not spoken any German for four or five years now. For this reason, I cannot speak it fluently. Since 1901, I have been an Armenian clergyman. I know the conditions of my people in Armenia and I am well acquainted with Turkish politics. The captain went on to explain that all the Armenian women and children had been killed, except for the ones in the cities. That had been prohibited.

The captain explained to us calmly and in detail that 14,000 men had been taken from Yozgat and the surrounding villages and been killed, and their bodies had been put into wells. The surviving members of their families were told that the men were sent to Aleppo, Syria, that they were well and that the government had been asked to give orders for the members of their families to come and join them in Aleppo. These families would find living quarters ready for them there. Furthermore, the government had decreed that anything that was moveable could be taken in carts with them to Syria.

On the basis of this order, families started packing everything they had of value, including carpets, silverware, gold, jewelry, and all other moveable possessions. They loaded

these into their carts and set out for Syria in a caravan. On the road from Yozgat to Bogazliyan the captain told me that, as a commander of the gendarmes, he personally gave the orders for 40,000 Armenians to be killed. He went on to say, "Now the women were thinking that their husbands were alive and made preparations to join them. There were approximately 840 carts; of these, 380 were ox carts and the rest horse drawn. Many women and children were forced to go on foot. There were some 6,400 women and children being deported to Aleppo."

I asked the captain why such things had been done. He explained that if the women and children were exterminated in the cities, then we would never be able to find out where they had hidden their gold and other valuable possessions. That is why we allowed them to pack all their valuables. Once they had reached a valley some four hours outside of town, the 25-30 Turkish women who were with the caravan began to search each Armenian woman and child and take their jewelry and money. Since there were 6,400 women and children, it took the Turkish women four days before they were through searching. Once the searching was over, it was announced that a new directive had been received from the government to the effect that the women would now be allowed to return to Yozghat, their home.

On the way back - an hour's distance - there was a vast plain. The carts and coachmen had already been sent back. The women asked why. They were told that a new directive had come allowing them to return and that they did not need any carts, since it was only a four hour trip to Yozgat. The captain told me this personally. He did not continue talking thus; as in this case, I always would ask him questions to get answers from him. I believed I might benefit from what I heard.

Now when the women wished to return to Yozgat, many gendarmes were sent to the provincial villages and the villagers were called upon to engage in "the holy war" (Jihad). Some 12,000 to 13,000 villagers came, armed with axes and other iron implements. They were allowed to kill them all and take with them only the prettiest girls.

One day, when I was with Mr. Diran Kelekian, the editor of the Turkish newspaper Sabah and a professor at the Turkish University in Constantinople, he asked me, "Would you like to go with me and visit the Vice-governor, Assaf Bey?" I told him that it would be better if we kept under cover. He told me to have no fear as the Bey was a former student of his who respected him. He had discussed the Armenian Question with the Bey many times.

We then went to visit Assaf Bey, who was the former Vice-governor of Osmaniye in Cilicia. He welcomed us very politely. We asked him what we could do to get to Constantinople. He said, "My dear professor, whatever you want to do, do it. Do it quickly; otherwise it will be too late." We naturally asked him why it would be too late. We told him we had not heard that the massacres had already begun in Asia Minor and we did not know what was happening two hours away. Assaf Bey replied by saying that he could not say anything to others, but he said, "You are my teacher (Mr. Kelekian) and you (turning to me) are a clergyman, you can keep the secret. I trust you! He showed us a telegram which I read. I cannot recall the exact words, nor can I testify whether it was authentic or not. But I have no reason to doubt the authenticity of a telegram shown to me by the Vice-governor. The telegram read: "Telegram us directly and immediately the exact figures of how many Armenians have been killed and how many are still alive. Minister of Interior Talaat."

At first, I was unable to comprehend the meaning of the telegram as I could not imagine that a whole nation would be massacred. No such thing had happened before in history. Mr. Kelekian asked the Bey the meaning of the telegram. He replied, "You are supposed to be intelligent. You are an editor-in-chief. The telegram means: Why are you waiting? Kill them all."

VON GORDON - What signature was on the telegram?

WITNESS - The telegram was signed "Talaat." I saw it with my own eyes. The story of my eventual escape is a disastrous story. I fled from Islahiye to Ayran-Bagche. When I arrived at the Amanos mountain chain, I came across a group of German architects and engineers who were working on a tunnel. They were very polite toward me especially when they discovered that I had done my studies in Germany and spoke German. They told me that I had to shave my beard, remove my frock and dress as a European. I stayed with them for four months. There were 8,000 Armenians working under the protection of these German engineers. But when the orders came to deport these Armenians as well, they were killed between Bagche and Marash. I fled again, this time to the Taurus Mountains, where other German engineers were working on a tunnel, and I found refuge among them. The Chief Engineer, Leutenegger, was very good to me. However, as soon as the Turks discovered my identity, I fled to Adana. In Adana I found other Germans and again I remained with them for five months. I was in the main office under the protection of Chief Architect Winkler. I was given a German uniform and I passed as a German soldier.

With my German uniform, I joined other German soldiers and officers and went with them by train to Constantinople. I stayed in hiding in Constantinople until the Armistice was signed in 1918. In November 1918, I left Turkey and came to Paris to try to relate to the world the atrocities that were committed against the Armenians.

VON GORDON - Is there any question in the mind of the Armenians that Talaat was personally responsible for the massacres?

WITNESS - Not only is there no doubt of that in the minds of the Armenians, but it is also the truth. I am a member of the Synod of the Armenian Patriarchate of Constantinople. As such, I had the opportunity, over a long period of time, to get to know the workings of the Turkish government. Of course, I knew Talaat personally. He had overwhelming influence. He did everything with the knowledge of the government. Whenever we, as representatives of the Armenian Patriarchate, had to request something from him, Talaat would tell us: "You do not have to go to the other ministers, you may come directly to me. You do not have to put anything in writing. You just come and tell me about it and I shall take care of it." He acted as if all of the responsibility fell on him alone and he did not have to give an accounting to anyone.

What Talaat did has never happened before, not only in the past 30 years but in the past 500. In 1915, I was in Changere and, in the month of September, the whole of Anatolia was emptied of Armenians who were then massacred. A Turkish colonel came from Erzerum, the Turkish-Russian front, and stopped in Changere on his way to Constantinople. He told me: "We did what our Sultan was unable to do. We completely wiped out a historic nation in two months!"

Testimony of Dr. Robert Störmer

Medical counselor to the Court – Expert Witness, 57 years old

PRESIDING JUSTICE - At this time, could Dr. Robert Störmer, age 57, take the stand?

WITNESS - Gentlemen, at the request of the District Attorney's office and with the help of the interpreter present today in Court, I was able to talk to the defendant about his life as well as give him an extensive physical examination. I analyzed all of the pertinent factors required to come to a final conclusion, which I am ready to communicate to you.

I concluded that the defendant is an epileptic and that this has had a decided effect on the act he has committed.

I would like to summarize for you what I have learned from the defendant about his life. There is nothing in his childhood of any interest from a medical point of view. He had never been seriously ill until 1915, when he witnessed the massacres. He told me, in a very emotional state, the circumstances under which his parents, brothers and sisters became victims. Shuddering with horror, he recalled the moment when a Turk struck his brother on the head with such force that it was split in two.

The defendant also received injuries to his head, left arm and knee. The shocking effect of all these killings, plus his wounds and sufferings, caused him to suffer fainting spells. He remained for three days under corpses; he lost consciousness, coming to only because of the horrible stench arising from the corpses - a stench which has remained ingrained in his mind forever. He tells me that any time he reads anything horrifying or whenever he recalls the massacres, the stench from the corpses penetrates his olfactory and he cannot seem to overcome it.

Subsequent to the massacres, he spent some time wandering until he found refuge among some mountainous Kurds. He insists he had his first epileptic fit in 1916 but that he cannot be any more specific about it. In 1917 he returned to Erzinga and found the city deserted and his home in ruins. He then suffered his second epileptic seizure. I asked him to describe this seizure to me in detail. He suddenly felt weak and lost consciousness. He lay on the ground helpless and, when he regained his consciousness and strength, he felt thirsty and wanted to sleep. He then told me that he dug for the money left in the house until he found the gold pieces his parents had hidden. He used this money to travel to Europe, but before that, in 1918, he went to Tiflis and was hospitalized, suffering from intestinal disorders which were probably due to typhoid fever. I cannot state with any certainty that it was typhoid as the defendant was unable to describe his illness to me in detail so that I could come to a definite conclusion.

I asked the defendant detailed questions pertaining to his seizures and the frequency of the attacks. He told me that he had seizures very irregularly. For months he would not have any and then he would feel very weak and dizzy. In Paris, over a period of ten months, he had four attacks but each time, realizing his physical condition, he would come to his senses so that he did not get hit by a car or meet with any other accident. Subsequent to feeling weak, he always had the same sensation and smelled the stench of corpses. Others have told him that his whole body trembled during these seizures. First he senses the stench; then his body starts trembling and he loses consciousness. The third phase occurs upon awakening: he feels pain in his legs and arms. He feels exhausted. In this condition he feels very thirsty and then he falls into a deep sleep.

In Paris he had four such seizures. In Geneva, none. In Berlin, many. I base my conclusions on the details of the seizures. I have diagnosed him as an epileptic. Even without

that, his body is weak. His physical examination showed that he had liquid in his lungs and, even though our conversation was carried out in calm surroundings, one could observe a strong shaking and trembling of his body.

This does not constitute merely the memory of a horrible massacre and the death of his family; rather, the defendant's behavior reflects justifiable compassion. His childhood, his faith in humanity, and his confidence in justice have been totally destroyed. It is my firm conviction that the defendant suffers from epilepsy and that this has complete domination over his feelings.

However, this epilepsy, which stems from emotional factors, is also characterized by persistence rare in such cases. Steadfastness, balance of perception, the decision-making process, and the bringing of an idea to fruition are all tied in with this epilepsy. People suffering from this same sickness, with very few exceptions, see to it that they carry out whatever they have set their minds to. This explains why once his mind was made up, the defendant pursued his enemy with few digressions and decided to implement his plan of action in the best possible way.

One episode can have a decided effect on one's thinking. The defendant has stated that his mother would appear over and over again in his dreams. On one occasion his mother took on a physical appearance before him and told him: "What, you still want to call yourself my son? Talaat Pasha is in Berlin and you are doing nothing to kill him and avenge my death."

But I accept as fact that his sickness has altered his entire personality and has brought forth a stubborn, persistent, irrepensible desire to see to the realization of his plans. However, at the time of the killing, he was exercising his free will since he was not subject to any fits at all then. I do not deny that on the day of the killing he was quite enraged and felt dejected; he had drunk brandy to induce courage. When he had finished the surveillance from his room, he grabbed his revolver and rushed out to the street. He described to me in detail that he was convinced the man was Talaat Pasha and that he shot him from the back because, otherwise, he would have drawn attention to the gun and botched the assassination. The defendant used extreme care to aim the revolver at the area between the hat and the top of the overcoat. This was the realization of a long-premeditated plan. Thus, considering the fact that the killing, which took place in the daytime, had no close relationship to an epileptic seizure and even though the horrible events he experienced in Armenia had an effect on his behavior, nevertheless, I can only come to the conclusion that he still had his free will.

PRESIDING JUSTICE - Thank you Dr. Störmer.

Testimony of Professor Dr. Liepmann
Medical counselor to the Court from the University of Berlin,
58 years old

PRESIDING JUSTICE - Dr. Liepmann, can you please take the stand and give us your diagnosis about the defendant?

WITNESS - I base my diagnosis on today's testimony as well as on three detailed physical examinations of the defendant, which were carried out last week while he was in prison.

I would like to preface my testimony by stating that I found the defendant to be a man of rare sincerity. He did not resort to any histrionics. On the contrary, he was very reserved. There is a certain resignation about him, such that, no matter what happens, he no longer has any interest in living. He made sure that I understood this. This information was not voluntarily given to me, rather I had to pry it out of him.

On the contrary, we have to delve into an area we are not too well acquainted with - the pathology of the person's mind. Having undertaken this, I must state that I take a different view than that of my esteemed colleague, Dr. Störmer.

As I see it, the problem is twofold: the occurrence of severe psychological shocks and their after-effects, particularly in the case of persons so disposed, as well as the doctrine of "compulsive precept." If an individual in excellent health has endured a severe shock, no matter how fierce the mania, it passes in due course of time. Sometimes it can take a week; in other cases, months. Nevertheless, given time, it subsides. But there are individuals with more sensitive personalities, who are entirely diverted from their normal course by the severe shock. The effect of such shock does not diminish in intensity; rather, fatefully, it is intensified in the psyche.

The recollection of this profound psychological experience is called a "compulsive precept." It becomes buried in such personalities and it gradually enslaves the person. It dominates the personality of these individuals. It is always present; it always comes out, forcing the person to submit to its authority.

I will now try to prove to you that Tehlirian was under the influence of such a compulsive precept and that he was unable to free himself from the memory of the severe shock he had endured. First, I would like to point out that the terrible events which led to the loss of Tehlirian's family also forced him to digress from his normal pattern of life. This was a serious psychological wound which prevented the defendant from ever regaining his psychological equilibrium.

Let us not forget that the defendant was seventeen years old when he lost his equilibrium. In the succeeding six years, from 1915 to 1921, he wandered restlessly from place to place. He found sanctuary first with the Kurds. Then he stayed for an extended period of time in Tiflis without any steady or definite work. He had taken initial steps to continue his education but, even according to him, he was never able to concentrate and steadfastly pursue his schooling. He then returned to his birthplace, went back to Tiflis, from there to Constantinople, Salonika, Paris, Berlin ... without finding any peace of mind, without finding an aim in life. Thus, we can believe him when he says that he could never concentrate on any one thing and that his memory began to weaken.

In my opinion, the attacks were not epileptic in nature but rather mental breakdowns. These seizures were not caused by physical impulses in the brain but rather by severe psychic

shocks. The two instances show, beyond the shadow of a doubt, that we are dealing here with mental breakdowns.

No matter what we asked Tehlirian - Did he consider himself competent to commit the killing? Did he consider himself competent to play the role of judge? - his answers were always the same - that his mother had obligated him to perform the act of killing and hence there was no further question as far as he was concerned. I asked him whether or not being a Christian presented an obstacle to him. He told me he was well aware that Christianity prohibits killing but after seeing a vision of his mother he knew that he was on the right track. His vision of his mother was an all-powerful force, thus making any further argument pointless.

After having said all this, I must say that in the case of the defendant, a psychotic has committed an act under psychological pressure. There were motives of suffering which put pressure on the defendant and limited his free will. I emphasize my use of the word "pressure" and not "force." I must state that for all patients who suffer from a compulsive precept its emergence is linked with extremely severe emotional agitation. I must also admit the following: when the defendant used to recall the massacres and Talaat, he would become very emotional and, at such times, it would not be possible for him to reflect on the consequences and his motives in a detached manner.

The reason for my concluding that the defendant is suffering from "agitated emotional epilepsy" which, strictly speaking, is not epilepsy but rather involves mental breakdowns, is that the defendant's first attack came as a result of a severe psychic shock brought on by the visit to his home, the view of the ruins - in short, a very deep emotional experience. Thereafter, as he relates, each subsequent attack would begin with the scene of the massacres and the stench of the corpses. In each case we have the manifest remembrance of a traumatic experience. Primarily on the basis of this, I come to the conclusion that the defendant was suffering from "emotional epilepsy: - that is to say, mental or nervous breakdowns.

The hallucination of smelling the stench of the corpses, which really occurs in patients suffering from actual epilepsy, does not have significance in this particular case.

Testimony of Dr. Bruno Haake Neurologist

PRESIDING JUSTICE - Dr. Bruno Haake, can you please take the stand. As a neurologist, what can you tell us about the defendant's condition?

WITNESS - In view of the detailed medical testimony already presented to you, I can be quite brief. On February 4th of this year I first saw the defendant in my clinic, with his interpreter, whom I recognized in court as Mr. Apelian. I was under the impression then that the defendant was suffering from epilepsy and I made a note to that effect in my notebook. But today I am of the opinion that the defendant is suffering from emotional epilepsy as a result of a psychological shock. I would like to add that, from my point of view, an emotional epileptic, such as the defendant, is unable freely to control his will under the constraint of such mental images. I would therefore like to take this point a little further than the previous expert witnesses and give an affirmative answer to the question, "Was there a total lack of free will?"

PRESIDING JUSTICE - Perhaps it can be generally stated that there shall be no more new evidence presented and no further cross-examination of any witnesses.

I would like to read to the jury all the questions required to bring about the verdict.

1. Is the defendant Soghomon Tehlirian guilty of having intentionally killed Talaat Pasha on Charlottenburgstrasse on March 15, 1921? This question pertains to unpremeditated killing. The second question pertains to premeditated killing. The second question shall be answered only if an affirmative answer is given to the first question.

2. Did the defendant commit the crime with premeditation?

After this comes the third question, which is to be answered only in the event that the answer to the first question is affirmative and the answer to the second question is negative.

3. Are there extenuating circumstances?

I will now call upon the District Attorney to present his opinion concerning the guilt of the defendant.

Closing Argument

Prosecutor, District Attorney, Mr. Gollnick

PRESIDING JUSTICE - I will now call upon the District Attorney to present his opinion concerning the guilt of the defendant.

DISTRICT ATTORNEY - Members of the jury: This case has, as its root, the bloody and savage events that took place in Asia Minor and it is as if we again have to hear the thunder of the World War. Furthermore, it is the personality of the victim of the act that gives the latter an added significance. From a nameless and unknown mass of people, a hand rose up and struck down a human being who held the reins of his country in hand while it was involved in a world struggle. He was the faithful ally of the German people and together rode the waves of fortune.

However, gentlemen of the jury, these recollections and impressions cannot obligate the accuser and the judge to dismiss the incident and let the perpetrator of the incident go free. We must view the matter solely from the point of view of penal justice, as the law demands.

From a legal point of view, the case is quite simple. On March 15, 1921, the defendant shot and killed Talaat Pasha on Charlottenburgstrasse. The aim was well taken. Death was instantaneous and there is no doubt that the defendant wanted to kill. He committed the act intentionally. Did the defendant not testify that he still felt gratified in having successfully committed that act? The commission of a homicide is punishable under German law. The perpetrator has to be punished where a human being's life has been taken. In the eyes of the law, it makes no difference whether the victim was a German citizen or not. According to Article 3 of the Penal Code, the law applies throughout Germany for any crimes committed within its borders.

First and foremost we should clarify the point as to whether or not this was a premeditated crime, in which the crime is done with definite deliberation and premeditation, the act is committed under calm and clear circumstances, with consciousness of the rational implications and motives of the act, of the means and consequences of committing the crime, as well as the moral absolutes to avert the act. A premeditated killing is one in which the defendant can take into consideration all these factors and he is able to assess the pros and cons of the act and then reach a decision on the basis of these purely rational considerations.

There is no question in my mind that what we are dealing with here is a political assassination. The defendant's motives were political hatred and political vengeance.

A graphic picture of events that took place in far-off places unfolded before you. Without a doubt, horrid events took place; dreadful events befell the Armenian people. Undoubtedly, horrible things happened to the defendant and his family. Also there is no doubt that a brutal fate afflicted his very essence; all of his relatives were subjected to death and he was forced to be an eyewitness to all of this. The defendant, because of what he had seen and suffered, became vengeful.

Gentlemen of the jury, it is patently clear and witnesses have so indicated that the Armenians and their friends are convinced of Talaat's responsibility for the crimes committed against them.

However this is not an impartial view. It would have been easy for us to bring a whole series of witnesses to give an altogether different picture of what took place. I have personally spoken with many Germans who were in Turkey and were close to scenes of the incidents in question, and they have an altogether different grasp of what happened than what you have heard

here. They stated that there is no basis even for saying that the government of Constantinople had decided to annihilate the Armenians; rather it was the considerations of governmental and military security - perhaps misunderstood - which motivated Talaat to issue the order for deportation, the result of which, to be sure, had fatal consequences.

For that reason I think I am correct in giving more weight to the testimony of General Liman von Sanders, who was in Turkey, held an important position and was close to the scene of the events that took place. General von Sanders testified explicitly as to the difference between the understanding behind the order given in Constantinople to deport the Armenians and the manner in which the deportation was carried out. The government in Constantinople had received word that the Armenians were thinking of betraying the government and plotting with the Allied Powers. It was decided that, as soon as the opportunity was ripe, they would attack the Turks from behind and create an independent Armenia. Thus, for defensive and military reasons, the government in Constantinople considered it necessary to deport the Armenians. As to the character of these deportations, we should take into consideration, gentlemen of the jury, that Asia Minor is not exactly a place in which conditions characteristic of civilized peoples prevail. The tradition in Asia Minor has always been one of savagery and bloodshed, and our expert witnesses testified that, in 1915 a "Holy War" had already been declared. When people belonging to different nationalities and of different faiths saw that all the Armenians were being deported to one place by the Turks, they looked upon this naturally as an invitation to battle and attacked them.

In my opinion, the statement the defendant made when he was first interrogated is absolutely truthful. I have no doubt whatsoever that it corresponds to the truth. At the time the defendant said, "As soon as I saw my parents' home in ruins, I wanted to avenge their deaths. In order to do that, I went and bought a pistol . . ."

For further proof that this was a premeditated crime, let us look to another statement he made to the police. In answer to the question "Why did you not fire when you were facing him?," he said, "I might not have succeeded. He would have tried to defend himself; he might have moved, and I could not be sure that my shot would kill."

Thus, in my opinion, it is possible to consider it a totally objectively proven-fact that the basic signs of a truly premeditated killing did exist. We should also determine whether or not there are any extenuating circumstances which would allow the defendant to go unpunished. Article 51 of the German Penal Code applies says that a homicide should go unpunished when the defendant committed the act unknowingly or when he commits the act under the influence of mental anguish that he no longer has control over his free will. Therefore, when the case concerns the act of an individual subject to severe emotional turmoil, the law does not recognize the killing to be punishable.

We should not consider only the defendant, but also the victim. We should remember that a man's life was taken in his prime. His death is mourned by his widow and relatives. He was looked upon as a great patriot and an honorable man at least by his compatriots and co-religionists.

In conclusion, I propose that you give an affirmative answer to the questions put to you by this court, and find the defendant guilty of having killed Talaat Pasha with premeditation.

Closing Argument

Defense Attorney Adolf von Gordon

PRESIDING JUSTICE - Mr. von Gordon, are you prepared to deliver your closing argument?

Defense Attorney Von Gordon - Gentlemen, you have demonstrated that you believe the defendant in regards to the fact that he and other Armenians were convinced that Talaat was the guilty party. And if, during the trial, there were any doubts, they were eliminated by the testimony of Bishop Balakian, who said, "My professor and I, having been exiled together, went to the Vali (district-governor) of Changere. We asked him to help us. He showed us a telegram in which Talaat asked, 'How many of the deportees are alive and how many are dead?'" We all understood the meaning of this. This was the only instance when the question of Talaat's guilt was brought before you. We refrained from presenting any other evidence on this point. Suffice it to say that within a few months, of the 1,800,000 Armenians living in Turkey, 1,400,000 were deported and 1,000,000 of the latter were killed. I will let you decide whether or not this massive and systematic deportation was possible without directives from the top. Was the Turkish government really too powerless to take any type of preventive measures? Do you believe that? I certainly cannot.

The defendant was born in Pakarjij and came to Erzinga when he was four years old. In Erzinga, there were some 20,000 Armenians and approximately 25,000-30,000 Turks. The defendant's parents were middle-class. His father was a fairly successful merchant. His parents had accumulated modest savings. They were a large and peaceful family. They had suffered somewhat from the war but, until June 1915, everything was quiet and orderly.

Then the disastrous news came from Constantinople that the Armenians were being deported. An announcement was made: "You should get together everything that you can carry within a few days, as you will be deported." On June 10th, the deportation began. First the rich and the well-to-do, who had horses and carriages, were deported. This was the first group. The defendant and his parents were in the second group. The defendant is not in a position to testify as to how large that group was. There were many other groups that followed these. Outside the city limits they were joined by the Armenians rounded up from the neighboring villages. The defendant was unable to see the end of the caravan; he walked in the middle of the caravan with his fifteen year-old sister. I believe his sixteen year-old sister was with him as well. His twenty-six year-old sister and her child were there too. In addition there were his two brothers, who were twenty-two and twenty-four years old respectively, and finally his mother, and father, who were fifty and fifty-five years old respectively. Thus the whole family walked with their oxcart.

They had not gone very far before they were attacked. Who attacked them? The gendarmes did - General Liman von Sanders described them as they were then - as well as mobs of Kurds, Turks, and others. First they took any weapons the Armenians had, even to the point of taking their umbrellas; they then took their money, gold, and food. They took the most precious possession of the women to satisfy their bestial passions. Young girls, among whom were the defendant's fifteen and sixteen year-old sisters, were dragged into the bushes. Their parents and the defendant who were in a ditch heard their shrieks and realized what was happening to them. They never saw the girls again. The defendant was able to see the corpse of one of his sisters when he regained consciousness. What about his brother? His twenty-two year old brother's head - and this was the most shocking sight - was split in two by a gleaming axe. Even to this date, the defendant sees this horrifying image when he loses emotional control. Before his eyes he saw his

mother fall, probably hit by a bullet. The others disappeared without trace, even though the defendant constantly tried to determine their whereabouts by means of missing persons advertisements.

The defendant was unable to see more than this as he too was hit from behind on the head by a blunt object. Doctors, even now, can establish the existence of the resulting wound. This horrible blow is the only thing he still remembers. He fell to the ground unconscious and it was evening when he regained consciousness. Surrounded by thousands of corpses, he discovered he had been struck by a bullet in his arm and by a sword in his knee. The scars of those wounds are still visible. In the semi-darkness he was able to determine where he was and even tried to find the bodies of his parents, brothers, and sisters. There was not a single survivor of the massacre in his vicinity. He tried to find sanctuary by escaping from that place. He went to the mountains, which he knew quite well. A kind Kurdish woman gave him shelter until his wounds healed.

We would like to introduce here even more extensive evidence. Present in the courtroom are two German Sisters of Mercy who were in Erzinga at that same moment and who sent reports to our Foreign Ministry on the events taking place there. I refrained from questioning those witnesses since it was sufficient that three weeks after those events, our witness, Mrs. Terzibashian, passed through Erzinga in an equally large caravan and went through the gorge of Kemakh. I would not wish to repeat any of the words she used to describe those horrible events. She already told us about the corpses of the caravans that passed before her. She told us how men and children were thrown into the river. All of this substantial evidence corresponds exactly to the testimony of Tehlirian and that is why I am mentioning this here. What Tehlirian told us here is the truth and not a "sensational story."

He carried on as before until five to six weeks later, when he saw a dream, materially almost like a vision. His mother's corpse arose before him. He told her, "I saw Talaat." His mother answered, "You saw Talaat and you did not avenge your mother's, father's, brothers', and sisters' murders? You are no longer my son." This is the moment when the defendant thought, "I have to do something. I want to be my mother's son again. She cannot turn me away when I go to be with her in heaven. I want her to clasp me to her bosom like before." As the doctors explained, the dream ended when he woke up.

You heard the Mr. Tehlirian say that after he had already moved into his new apartment, it occurred to him that he was a Christian - incidentally, the Armenians are among the earliest Christian peoples - and that there existed a commandment against killing. Having realized this, he became totally disinclined to commit a violent act and he abandoned the decision reached a little earlier. He then had the doubt which he described so eloquently: "When I felt ill and pictured the terrible massacres, I would resolve to kill Talaat. But when I felt better and was able to control my emotions, it was clear to me that I must not kill him." All the doctors agreed that there was nothing incredulous in what the defendant said. They said, "It was difficult to get anything out of this man." We, the defense attorneys, can confirm that. When he is unable to say something with a clear conscience, he will not say it. It is very difficult to penetrate his inner self and obtain information, especially information favorable to him. Therefore, one should believe whatever he says.

We now come to the day in question, March 15th. His landlady testified that, on the same morning, he drank his tea with a little more cognac than usual. The testimony of the expert witness Dr. Stormer that the defendant had been drinking in order to get up courage is totally in error. He drank cognac with his tea because he had an upset stomach. He poured the cognac into a shot glass to measure the proper amount and then mixed it with his tea. He was only taking care of his health.

The idea that the defendant was drinking cognac at nine o'clock the same morning to get up courage does not stand up under scrutiny. Really, how could Tehlirian know that Talaat would appear on the balcony and then go into the street that morning, when he had not seen Talaat for the past ten days? How could he foresee that? No connection can be established here.

All of a sudden, Talaat left his house. Tehlirian was standing at the window and saw him leave. All the horrors of the massacres came over him. He recalled his parents, rushed over to his trunk, took out his revolver, threw on his coat, grabbed his hat, rushed down to the street, darted toward Talaat, and fired.

Gentlemen, according to the District Attorney, all this proves premeditation. In my opinion, at that instant, an emotional storm overcame that man. Subsequently, he did not throw away his revolver, as the District Attorney stated, like a man who does not want to look at all suspicious; rather, he let the revolver drop from his hand, like a man who says, "Now I have paid my debt." Naturally, he fled to get away from the passersby but was quickly apprehended.

Gentlemen, this is the incident. This is what happened prior to the incident. This is the man. Now, I in turn shall give my legal opinion on the question, "How is the act to be judged?" The proper legal question to ask is, "Did the defendant commit the homicide with premeditation?"

You know - and the Presiding Justice will tell you - that the first question starts with the following words: "Is he guilty of ...?" Separate questions will not be put to you as to whether he committed the act while deranged, etc. The emphasis is on the word "guilty." Your answer to the question of "guilt" will also be your answer to the question of whether the defendant was responsible for his actions at the time he committed the act.

Dr. Störmer, our very experienced court doctor, but nevertheless not a psychiatrist, had come to the conclusion that what we had here was a case of simple physical epilepsy and that, quote, "Free will is diminished but not completely lost."

Subsequently, Professor Leipmann expertly presented a different point of view; namely, that the epilepsy in this case is not physical. The epilepsy did not result in the malfunctioning of the central muscular system and nerves. Rather, it was the result of a strong psychic impression which caused the present condition.

Professor Liepmann states that Tehlirian lived under constant pressure. He would feel sick whenever the mental images in his memory were revived and the stench of the corpses became real to him. He was an emotionally sick person with a minimal sense of responsibility. But this elderly, cautious doctor comes to the conclusion that there was not a total lack of free will. "At the least," he says, "speaking for myself, I have to say that I cannot come to any other conclusion."

The remaining psychiatrists also rejected Dr. Störmer's view. They all came to the conclusion that emotion, emotional turbulence, was the root cause of his condition.

We then heard Dr. Haake, an expert in muscular diseases, who had examined the defendant on February 4, 1921. He was generally in agreement with the diagnosis of the three previous psychiatrists. However, in his concluding statement he stated, "I go further still. This is a case of someone who was overcome by an emotional seizure and the homicide was committed under pressure of his mental images. I find that he was not at all responsible for his actions."

The question of free will, as is well known, is one of those which has been debated the most, not only by philosophers but by theologians as well. The concept of free will is accepted as a fundamental principle of the Penal Code based upon the observation of practical everyday life. The law makes the assumption that a mature and mentally sound individual should have enough will power to resist the impulse to commit an act that is punishable according to our jurisprudence and that he should act according to a general concept of right and wrong.

I quote, word for word, one of the decisions of the Highest Court:
"There is lack of free will when, as a result of derangement from illness, certain after-images or sensations of foreign influences prevail upon the free will so strongly that a rational, prudent decision becomes impossible to make. Therefore, only when the totality of mental forces, the entire ego, is the author of the decision to commit an act is it possible to find the ego responsible for the act, in terms of that totality."

Assuming that you agree with this point of view, can you categorically insist that the defendant, the moment he saw Talaat leave the house and the moment he made his decision, took the revolver from the trunk, darted out to the street, and attacked him, can you insist that at that moment he was perfectly capable of controlling his psychic drives to render a decision, or was it merely images of his deceased mother and family?

Every person should be of the conviction that during Talaat's government a sea of blood was spilled, that of at least one million Armenians - children, women, the elderly, healthy and brave males. If, on Hardenbergstrasse, one more drop of blood was added, we have to console ourselves by saying that it is our destiny to live in these awesome times.

A really horrible fate has befallen us and a small part of that fate is the incident that took place on Hardenbergstrasse. But it would be far more atrocious if a German court worsened that fate by using our calm and deliberate judicial process against this man who has already been subjected to unparalleled sufferings.

It is my hope, gentlemen of the jury, that his concept will be deeply implanted in your hearts, to help you come to the infinitely difficult decision, which is now left to your conscience. Our job as defense attorneys is a modest one, that of a midwife, to help you in the formulation of your decision.

Closing Argument

Defense Attorney Johannes Werthauer (privy legal counselor, Berlin)

WERTHAUER - The jury instructions do not ask whether or not the defendant killed Talaat Pasha. Rather, they ask whether the defendant is guilty of killing Talaat Pasha. This difference is paramount. The difficulty is that some of you might think as follows: the defendant has killed someone; does not the law demand that he be sentenced for his act? We must not set murderers free.

I will tell you that such a conclusion would be wrong and I say that from the point of view of the law itself.

The whole world is watching us, and the decision that you will render will be such that perhaps thousands of years from now it will still be regarded as a wise and just decision.

Article 51 of the Penal Code specifies that, under certain circumstances, like a mental condition, there is no punishable action, even if an individual has committed murder.

There is another article in the Penal Code that explains imperative self-defense. Self-defense means defending oneself against an attack. It also explains that, because of the experiences of terror and panic suffered by the defendant, he might have crossed into the realm of self-defense. Under these circumstances, he should also be set free.

It is important to analyze the psychological feelings of Tehlirian at the instant he fired the shot. At what point did unconsciousness and impairment to his mental capacity set in?

The expert medical witnesses should have explained to you that free will depends on the impressions in one's head. These impressions are transmitted from the cerebrum to the spinal marrow, which commands the arm to rise, the eye to see and focus, and the hand to squeeze. But if the normal functioning of the brain is disturbed as a result of any unhealthy phenomenon, then free will no longer exists...

Then you heard that the defendant had suffered from typhoid. You know that if someone has contracted typhoid or malaria, often such a person cannot be considered normal for several years.

You may also have heard that Talaat had been sentenced to death by a court martial in Turkey after the Genocide. Talaat escaped and hid under another name so that the death penalty handed down against him would not be executed. I have no doubt as to the justness of the decision. That decision holds Talaat responsible for his misdeeds. But that decision also has an effect on the Armenians. Even a reasonable Armenian will say to himself: "This man has been condemned to death. Therefore, he is the author of the crime and deserves the death penalty."

We also have to consider the concept of self-defense. Those individuals, Enver and Talaat, lived in Germany under assumed names. According to the papers, Enver has now escaped to Russia to forge new projects with the Bolsheviks, including waging war against the Armenians and annihilating them. If Talaat had followed Enver, most probably new atrocities would be committed against the Armenians within a few weeks.

If an individual, as a liberator of his people, kills a man who engages in dangerous and criminal activity against that people, certainly he would say to himself: "This man is an enemy to the Armenian people. If he leaves Germany and, like Enver, joins the Bolsheviks, our women and children shall be massacred again." So the concept of self-defense is relevant. The defendant certainly felt fear upon confronting Talaat again.

The order to deport a whole nation is the most monstrous act the mind could conceive. I consider it simply nonsensical when it is said that the reason for the deportation was that the Armenians had become allies of the Russians and that "military exigencies" required such action.

If you look at a map of the Caucasus and the Ararat region, you will see vast expanses larger than Germany. An unfortunate people have lived there for over 2,000 years. South of it, on one side, stretches a vast fertile plain which has always excited the appetite of conquering nations, and on the other side, is a horrid desert. For over 500 years, one race after the other has dashed across Armenia - marauders like Attila, who continue to live in our childhood memories.

It was a population consisting largely of artisans and farmers that the Young Turk government attacked. On August 1, 1914, when the World War broke out, the members of the Young Turk Committee thought they could now settle their accounts with the Armenians, since none of the Great Powers could help them any longer. Thus, the Young Turks took advantage of the opportunity to annihilate the only Christian people living within the Empire, close to one of its distant borders. We have, right here in our hands, the copies of the orders the Young Turks gave to wipe out the Armenian nation. They further gave orders that those governors who were friendly to the Armenians were to be sent elsewhere and, if that was not effective, were to be dismissed from office.

Thus, we have before us the killing of an entire nation, the responsibility for which falls on the Committee of the Young Turks and particularly on their most influential minister, Talaat Pasha.

At 11:00 o'clock on March 15, 1921, the defendant was weighing the numerous atrocities suffered by his people for more than a thousand years. The defendant was well acquainted with the story of his people. In addition, in 1915, he was personally involved in persecutions in which all the Armenians of his city were massacred a half hour's distance beyond the city limits. The shocking experience of this massacre had had a significant influence on the defendant's inner self. All that he had experienced appeared before his eyes on the morning of March 15th.

Tehlirian is the avenger of his people, of the one million Armenians who were killed. He is the one who is standing up to the author of those massacres; he is facing the man who was responsible for the annihilation of his people. Is this not an irresistible impulse? Do we need the image of his mother in order to have medically acceptable coercive images? We do have that image as well. The defendant is also the representative of his family, his mother. All these impressions fill the defendant's head as he picks up the revolver and descends to the street. He descends as the representative of justice versus brute force. He descends as the representative of humanity versus inhumanity, of justice versus injustice. He steps forward as the representative of the oppressed against the collective representative of the oppressors; for the one million killed against the one who, along with others, is to blame for those crimes. He stands as the representative of his parents, his sisters, his brothers, his brother-in-law, and, finally, as the representative of his sister's two-and-a-half year old child.

The Armenian nation, from thousands of years ago down to its youngest child, stands behind Tehlirian.

Tehlirian carries with him in his thoughts the flag of justice, the flag of humanity, and the flag of vengeance to uphold the honor of his sisters and relatives. With all these thoughts in mind he confronts the one person who violated his family's honor, destroyed the well-being and happiness of millions of people, and physically annihilated a whole nation.

The defendant became a psychologically disturbed person. You, gentlemen of the jury, have to decide what went on in his mind at the time of the killing and whether he was in control of his will. Gentlemen, I am firmly convinced that, even before I uttered a word, you had already come to the conclusion: "It has not been proven that he was in control of his will."

If my humble words have added anything, it is to give the legal basis so that you would know how to judge this case.

Please observe, gentlemen, that humanity is attentively awaiting your decision. Simply decide the following: "He is not guilty. The rest does not concern us."

Judge's Instructions to the Jury

Dr. Lehmborg, Presiding Judge

PRESIDING JUSTICE - I would ask the interpreter to indicate to the defendant that his three defense attorneys have asked that he be set free. Ask the defendant if he has anything to say on his own behalf.

DEFENDANT - I did not understand what the defense attorneys said. But I am convinced that whatever they have said suffices. I have nothing to add.

PRESIDING JUSTICE - Gentlemen of the jury, it is now left to me to instruct you with the essential judicial counsel.

It is the essence of our Penal Code that a normal person is in possession of his free will. Article 51 states that there is no punishable crime if the author of an act, at the time of commission of the act, was in an unconscious state, or if his mental capacity was temporarily impaired, depriving him of free will. Free will exists when an individual is capable of logically using his mental faculties to regulate his actions, his instincts, his abilities, his inner drives. If such a capability is impaired or is absent, then there is a lack of free will.

Therefore, you have to ask yourselves whether the defendant's epilepsy and the other factors mentioned created circumstances that deprived the defendant of the full use of his mental faculties when, on March 15, 1921, he committed the homicide. If you are convinced that a significant portion of his consciousness or certain segments of his mental capacity were impaired to the extent that he was no longer able to formulate his free will, then you are obliged, under Article 51, to set him free, rendering a verdict of "not guilty."

If you decide that Article 51 does not apply; that the defendant did have free will and internal turmoil did not exist, then you have to ask yourself whether or not the defendant wanted to kill Talaat Pasha. Did the defendant know that he was killing a human being? If you find that the defendant wanted to kill and that he knew what he was doing, then you have to find him guilty.

Premeditation is not the same as intentional killing. Premeditation has a broader meaning. Subsequently, you have to be convinced that, at the instant of the homicide when the bullet reached the victim, the defendant was performing the act intentionally. You can come to this conclusion if you can tell yourself, "He was not suffering from internal turmoil. He was still able to weigh the pros and cons."

But if you accept that internal turmoil existed, eliminating the possibility of calm deliberation, then you have to say "No" to the question of premeditation.

The death penalty applies only to a premeditated killing, whereas, in the case of an un-premeditated killing, the minimum penalty is six months' imprisonment.

I ask you to go to work and decide the answers to these questions. You have to choose from among you a foreman who will be responsible for your orderly deliberation and voting.

The law requires a two-thirds majority for a "Guilty" decision. The law also requires that the decision be declared in the following manner: "Yes, with more than seven votes." Therefore, at least eight of you have to vote "Yes" in the present case in order to find that there was legal-penal accountability and that Article 51 is inapplicable.

If you give an affirmative answer to the question of intentionality, then you have to answer, "Yes, with more than seven votes." You have to give the same answer to the question of deliberation, saying, "Yes, with more than seven votes."

If you find that there are mitigating circumstances, then the law only requires a simply majority vote, and it would suffice for you to answer, "Yes, with more than six votes" or simply "Yes." I now affix my signature to the question sheet. Members of the jury, please retire to deliberate.

Human Rights and Genocide: A CASE STUDY OF THE FIRST MODERN GENOCIDE OF THE 20TH CENTURY

One-Day Unit

This is a compressed version of the ten-day curriculum provided. This lesson is designed for one fifty-minute class period. It includes a homework assignment that should be completed before the lesson.

Teacher Directions

1. Teacher assigns Homework 1, *Brief History of the Armenian Genocide* the day before beginning this unit.

After the reading which ends at the turn of the 20th century, students should write two paragraphs describing what they think the next chapter will be, focusing on the Armenians and the history they have already read.

2. Teachers shows video: *ABC News, The Century: The Forgotten Genocide* (5 minutes)

For DVD or VHS format of the film, order it online at www.TeachGenocide.org/orderform or contact The Genocide Education Project by calling (415) 264-4203 or by sending an e-mail to info@GenocideEducation.org.

Video is also available online in QuickTime format at www.TeachGenocide.org/videos.

3. Teacher displays Overhead 1, *The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations' Definition of Genocide)*. The teacher begins class discussion by asking "What is Genocide?" and can raise the point that this is not the only definition of genocide and there are many scholars who have a much narrower definition (refer to teacher background information if necessary.)
4. As a class, students should read aloud the three *i witness* personal accounts. This is a good introduction to the voice of the victims and the students will have a chance to raise any questions or concerns. If time permits, students can read additional *i witness* personal accounts. (See page 40.)

<p>Please be aware that these stories are of a sensitive nature and may be too graphic for some students. The teacher should read ahead of time and make sure this reading is appropriate for their class.</p>

5. The teacher displays Overhead 2, *Hitler's Quote*, and asks a student to read it out loud. The quote should cause a bit of a discussion among students. Teacher explains that yes this is a

true quote by Hitler in 1939 and is on display as part of the exhibit at the United States Holocaust Memorial Museum. The students at this point might draw parallels to the Holocaust or other events in history, and how history was repeated because the genocide against the Armenians was not acknowledged.

6. At the conclusion of Day 1 students should share their “next chapter” assignment they did for homework and discuss how accurate or different their predictions were.

If time allows...

1. As a class, students discuss the question: “What are the important things you have learned in our study of the Armenian Genocide?” Students should use the video and the homework assignments with the primary source documents in this discussion.

Teacher may wish to encourage students to do research on unanswered questions as an additional assignment and/or for extra credit.

STUDENT HANDOUT 1 - HOMEWORK 1

A Brief History of the Armenian Genocide

Source: Social Education 69(6), pg 333–337, ©2005 National Council for the Social Studies, Adapted for The Genocide Education Project by the author.

“I am confident that the whole history of the human race contains no such horrible episode as this. The great massacres and persecutions of the past seem almost insignificant when compared with the sufferings of the Armenian race in 1915.”

*Henry Morgenthau, American ambassador
to the Ottoman Empire, 1913–1916.*

Who Are the Armenians?

The Armenians are an ancient people who have existed since before the first century C.E. Armenia has gained and lost a tremendous amount of territory throughout its long and turbulent history. Boundaries of the past have extended from that of the present-day Republic of Armenia and through most of modern day Turkey. The name “Armenia” was actually given to the country by its neighbors; inhabitants of Armenia refer to it as “Hayastan” derived from the name Haik, a descendent of Noah (from the Bible), and “stan” which means “land” in Persian. The Armenian language is unique from other Indo-European languages, with its own distinct letters and grammar.

Christianity is a deeply rooted aspect of Armenian history and culture. Armenia was the first nation to adopt Christianity as a state religion, in 301 C.E. This early Christian identity has greatly influenced Armenian culture, setting it apart from most of its neighboring peoples. The majority of Armenians belong to the Eastern or Western dioceses of the Armenian Apostolic Church, an orthodox form of Christianity.



King Tigranes II. 95-96 C.E.

Although Armenia was at times a kingdom, in modern times, Armenia has been an independent country for only a few years. It first gained independence in 1918, after the defeat of the Ottoman Empire in World War I, but this ended when Armenia was invaded by the Red Army and became a Soviet state in 1920. With the dissolution of the Soviet Union in 1991, Armenia was the first state to declare its independence, and remains an independent republic today. Armenia is a democracy and its borders only include a very small portion of the land that was historic Armenia.

Early Massacres

The Seljuk Turks began to inhabit Anatolia as early as the eleventh century and by 1453 their descendants, the Ottoman Turks, had captured Constantinople (now Istanbul), firmly establishing the Ottoman Empire. The Ottoman Empire was a multinational state that incorporated several ethnic groups including the Armenians. The Armenians were second-class citizens of the Ottoman Empire and while they were granted some freedoms, including the ability to practice Christianity, they were faced with extra taxes and discriminatory laws extending to their participation in the justice system, government, and their civil and property rights.



Current Map of Armenia

By the mid-1800s, as the idea of constitutionalism swept through Europe, some Armenians began to demand more rights, such as protection from corrupt government officials and biased taxation.

While most Armenians saw themselves as members of the Ottoman Empire, organized groups of intellectuals protested the discriminatory laws, seeking reform from the government, though not an independent sovereign state.

During the nineteenth century, the Ottoman Empire experienced a period of decline, during which it lost territories to Russia, Great Britain, and new states created by nationalities that had once been part of the Ottoman Empire, such as Greece, Serbia, Bulgaria and Romania.

Early in the century, Russia had gained some of the eastern Armenian provinces, including Tiflis, which became a cultural center for Russian Armenians. Russian Armenians became increasingly interested in supporting Armenians within the Ottoman Empire in their quest for human rights.

The newly created Ottoman Armenian political organizations received some support from Russian Armenians and Russia in their quest to gain equal rights under Ottoman law. The Treaty of Berlin (1878) included a clause that would provide more rights for Ottoman Armenians, including fair taxation practices, protections from tribal attacks, and the right to give evidence in Ottoman courts of law.

Unfortunately these rights were never granted as the Sultan was empowered by the treaty to serve as the protector of the Armenians. This was in contrast to the terms of the earlier Treaty of San Stefano, which the Treaty of Berlin replaced, and which had assigned the Russians the responsibility of ensuring that the Armenians in Ottoman territory would gain more rights. The reason for the change was that the presence of Russian troops in the region was of concern to Great Britain and the other “Great Powers” of Europe who wanted to deter the expansion of Russia.

After the Treaty of Berlin, Ottoman Armenians continued to protest discriminatory laws and eventually the Sultan responded to these protests with massacres. Massacres of the Armenians began in the late nineteenth century under Abdul-Hamid II, the last of the Ottoman Sultans actually to rule

the empire. The worst massacres during this time occurred from 1894-1896 after a tax protest by Armenians. They are now known as the Hamidian Massacres and some believe represented a foreshadowing of the Genocide to come.

During the Hamidian Massacres, 100,000 to 300,000 Armenians were killed in towns and villages throughout areas of the Ottoman Empire.

Thousands of Armenians fled and found refuge in Europe and the United States. Some who stayed converted to Islam in order to save their own lives.

The massacres caught the world's attention because of their unique nature. Armenians were unarmed and adhered to the perimeters set forth by the Ottoman government. The massacres were publicized in newspapers throughout the world. The U.S. media paid particular attention to the events. *The New York Times* as well as other news sources regularly published articles about the brutal killings, coverage that would continue through the Armenian Genocide.

Many American missionaries and diplomats who worked throughout the Ottoman Empire witnessed the atrocities firsthand and helped mobilize relief efforts. Aid for Armenian victims became the first international mission of the American Red Cross.

Later during the Genocide, a society known as the Near East Relief would raise more than \$100 million in assistance to Armenians; the funds collected saved countless Armenian lives in the 1890s and during the Genocide, which at the time represented more money than all the aid raised to help tsunami victims in 2005. While the funds collected saved countless victims' lives, it was the only aid Armenians would see.

Hope to Despair

In 1908, Armenians and other minorities of the Ottoman Empire began to rejoice in what promised to be a new era of tolerance and the establishment of a participatory government in the Ottoman Empire.

Armenians, Arabs, Greeks, Jews, and Kurds had begun working with a group of Turks to challenge the authority of the Sultan. This group was known as the Ottoman Liberals and the Turkish coalition of the group adopted the name "Young Turks." They wanted to create a modern state that represented inhabitants of the Ottoman Empire more equally and render the Sultan politically powerless. In 1908, one of the Young Turk groups, the Committee of Union and Progress (CUP), marched on Constantinople, and overthrew Sultan Abdul-Hamid.

Over the next year, the Ottoman Empire developed a constitutional government providing equal rights for all of its citizens. Ottoman Armenians hoped that the new constitution would protect them from the violence they endured under the Sultan. However, as time passed, advocates of liberalism in the government lost out to a group promoting authoritarian rule and a radical policy of Turkification.

In April 1909, Armenian hopes were dashed as Hamidian supporters in the city of Adana carried out

a massacre of Armenians as part of an attempt to reestablish the power of the Sultan. Adana was heavily populated by Armenians and had at one time been part of Armenian territory. Despite attempts at resistance, in the end almost 30,000 Armenians were killed and nearly half the city destroyed.

The Armenian Genocide



The culprits of the Adana Massacre were never punished and after 1909, an extreme nationalist political movement promoting a policy of Pan-Turkism (“Turkey for the Turks”) gained backing from Turkish populations throughout the Ottoman Empire. In addition, the Ottoman Empire, now known as the “sick man of Europe,” was weakened by the loss of its lands in southeastern Europe in the Balkan Wars of 1912-13. One of the Ottoman Empire’s greatest enemies was Russia, as Russia was constantly threatening the security of the Ottoman borders and controlled parts of the eastern edge of the Ottoman Empire that was populated by Armenians. Since the Russians had advocated for Armenian reforms in the past and because the Russian army did have Armenians serving as soldiers, the Ottoman government was concerned that Ottoman Armenians might commit traitorous acts. This fear helped to fuel Turkish public sentiment against Armenians.

The Ottoman Empire entered World War I in 1914, fighting against Russia in campaigns that straddled territory inhabited by Armenians on both sides of the border. The Ottoman Empire was badly defeated by Russia in a campaign in the winter of 1914-15, and the government then made the Armenian community a scapegoat for the military losses that had occurred at the hands of the Russians.

By the spring of 1915, leaders of the ruling party, the CUP, seized the opportunity of a world preoccupied by war to erase the Armenian presence from almost all Ottoman lands. The CUP was a triumvirate led by Mehmet Talaat, Ismail Enver, and Ahmed Jemal.

Beginning on April 24, 1915 (now commemorated as the beginning of the Armenian Genocide), Armenian civil leaders, intellectuals, doctors, businessmen, and artists were rounded up and killed. Once these leaders of the Armenian communities were killed, the Genocide plan was put into motion throughout the empire. Many Armenian men were quickly executed.

Using new technologies, such as the telegraph and the railroads, CUP leaders sent orders to province leaders to gather women and children and either load them onto trains headed for the Syrian Desert or lead them on forced marches into the desert. Embarking with little food and few supplies, women and children had little hope of survival.

On these journeys, Turkish gendarmes regularly subjected Armenian women to sexual violence. Special militias were created by the government to carry out the deportations and murders; and Turkish and Kurdish convicts who had been set free from jails brutalized and plundered the deportation caravans winding through the severe terrain.

Some women and children were abducted and sold, or children were raised as Turks by Turkish families. Some Armenians were rescued by Bedouins and other Arabs who sympathized with the Armenian situation. Sympathetic Turkish families also risked their own lives to help their Armenian neighbors escape.

Within months, the Euphrates and Tigris rivers became clogged with the bodies of Armenian women and children, polluting the water supply for those who had not yet perished. Dysentery and other diseases were rampant and those who managed to survive the march found themselves in concentration camps.

By 1918, most of the Armenians who had resided in this historic land were dead or in the Diaspora. Under the orders of Turkey's new leader, Mustafa Kemal (Ataturk), the remaining Armenians in western Cilicia (the region of the Ottoman Empire originally inhabited by Armenians) were expelled, as were the Greek and Assyrian populations.

By 1923, a 3,000-year-old civilization virtually ceased to exist. One and a half million Armenians, more than half of the Armenian population on its historic homeland, were dead, and the Armenian community and personal properties were lost, appropriated by the government, stolen by others or deliberately destroyed. Only a small number of Armenians remained in the former Ottoman capital of Constantinople.

The Denial

The term "genocide" was not created until 1944. It was devised by a legal scholar, Raphael Lemkin, who had been strongly influenced by his study of the Armenian case and the persecution of Jews under Nazi rule. In 1946, the United Nations adopted the language and two years later the Convention on the Prevention and Punishment of the Crime of Genocide was passed. Despite the

affirmation of the Armenian Genocide by the overwhelming majority of historians, academic institutions on Holocaust and Genocide Studies, and governments around the world, the Turkish government still actively denies the Armenian Genocide.

Among a series of actions enacted to counter Armenian Genocide recognition and education, the Turkish government even passed a law in 2004 known as Article 305 which makes it a criminal offense, punishable by up to 10 years in prison, to discuss the Armenian Genocide.

Most of the survivors of the Armenian Genocide have now passed away. Their families still continue to demand recognition for the suffering inflicted upon their beloved ancestors more than 90 years ago.

Assignment:

Focusing on the Armenians, write two paragraphs describing what you think the next chapter will be.

Key Terms for A Brief History of the Armenian Genocide

Anatolia: It is a peninsula that forms the western edge of Asia. It falls between the Black Sea to the north, the Mediterranean Sea to the south, the Aegean Sea to the west and the Taurus Mountains to the east. Today, most of Anatolia falls within Turkey.

Armenian Apostolic Church: The earliest accounts of the introduction of Christianity into Armenia date from the 1st century A.D. when it was first preached by two Apostles of Jesus, St. Bartholomew and St. Thaddeus. Armenia was the first country to adopt Christianity as its official religion, in 301.

Diaspora: The dispersion or “breaking up” of a group of people, causing them to settle far from their ancestral home or lands they have inhabited for a period of time.

Genocide: The deliberate and systematic destruction of a racial, political, or cultural group.*

Ottoman Empire: An empire which lasted from 1453-1922 ruled by Seljuk Turks in South East Asia. At its height, the Empire stretched from Eastern Europe to North Africa. The Empire ended with the formation of modern Turkey.

Pan-Turkism: An ideology seeking the creation of a new Turkish empire stretching from Anatolia into Central Asia whose population would be exclusively Turkic.*

Scapegoat: One that bears the blame for others.*

Ambassador Henry Morgenthau: (1856-1946) The U.S. Ambassador to the Ottoman Empire during the Armenian Genocide. Morgenthau sent reports to Washington, DC that “a carefully planned scheme to thoroughly extinguish the Armenian race... a campaign of race extermination is in progress.” (p. 419*)

Nationalism: Loyalty and devotion to a nation, especially a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups.*

Sultan: The title of a ruler or king of a Muslim state. It was the title used for the leaders of the Ottoman Empire.

Talaat Pasha: (1847- 1921) The principal architect of the Armenian Genocide. In 1909 he was appointed Minister of the Interior, and then by 1913, Secretary General. After the Genocide, Talaat fled to Germany and in 1921 was gunned down by an Armenian who had lost his family to the genocide. (p. 531*)

Turkification: The process of destroying cultures of non-Turkic origin within the Ottoman Empire during the final years of the Ottoman Empire and the early years of modern Turkey.

* Source: Israel W. Charney (editor) *Encyclopedia of Genocide* (ABC-CLIO, Inc., 1999)

An Exhibit By The Genocide Project
Oral and Visual Documentation of Survivors of the Armenian Genocide
PHOTOGRAPHS BY ARA OSHAGAN AND LEVON PARIAN

EDWARD RACOUBIAN

born 1906, Sepasdia (Sivas)



We walked for many days, occasionally running across small lakes and rivers. After awhile we saw corpses on the shores of these lakes. Then we began seeing them along the path: twisted corpses, blackened by the sun and bloated. Their stench was horrible. Vultures circled the skies above us, waiting for their evening meal.

At one point, we came upon a small hole in the ground. It was a little deeper than average height and 25-30 people could easily fit in it. We lowered ourselves down into it. There was no water in it but the bottom was muddy. We began sucking on the mud. Some of the women made teats with their shirts filled with mud and suckled on them like children. We were there for about a half hour. If we hadn't been forced out, that would have been our best grave.

Many days later we reached the Euphrates River and despite the hundreds of bodies floating in it, we drank from it like there was no tomorrow. We quenched our thirst for the first time since our departure. They put us on small boats and we crossed to the other side. From there we walked all the way to Ras-ul-Ain.

Of a caravan of nearly 10,000 people, there were now only some of us 300 left. My aunt, my sisters, my brothers had all died or disappeared. Only my mother and I were left. We decided to hide and take refuge with some Arab nomads. My mother died there under their tents. They did not treat me well—they kept me hungry and beat me often and they branded me as their own.

KRISTINE HAGOPIAN

born 1906, Smyrna (Izmir)



We had already been deported once, in 1915, sent towards Der-Zor. But, my uncle's friend had connections in the government and he had us ordered back to Izmir.

Orders came again that everyone must gather in front of the Armenian church to be deported. My father refused to go and told us not to worry. He didn't think the Turkish government would do anything to him, since he was a government employee himself.

Twelve Turkish soldiers and an official came very early the next morning. We were still asleep. They dragged us out in our nightgowns and lined us up against the living room wall. Then the official ordered my father to lie down on the ground... they are dirty the Turks... very dirty... I can't say what they did to him. They raped him! Raped! Just like that. Right in front of us. And that official made us watch. He whipped us if we turned away. My mother lost consciousness and fell to the floor.

Afterwards, we couldn't find our father. My mother looked for him frantically. He was in the attic, trying to hang himself. Fortunately, my mother found him before it was too late.

My father did eventually kill himself—later, after we escaped.

SAM KADORIAN

*born 1907, Hüsenig, Kharpert
(Harpoot)*



They took us from Hüsenig, to Mezre, to Kharpert to Malatia and then, after a couple of days walk, to the shores of the Euphrates River. It was around noon when we got there and we camped. For a while, we were left alone. Sometime later, Turkish gendarmes came over and grabbed all the boys from 5 to 10 years old. I was about 7 or 8. They grabbed me too. They threw us all into a pile on the sandy beach and started jabbing us with their swords and bayonets. I must've been in the center because only one sword got me... nipped my cheek... here, my cheek. But, I couldn't cry. I was covered with blood from the other bodies on top of me, but I couldn't cry. If had, I would not be here today.

When it was getting dark, my grandmother found me. She picked me up and consoled me. It hurt so much. I was crying and she put me on her shoulder and walked around.

Then, some of the other parents came looking for their children. They mostly found dead bodies. The river bank there was very sandy. Some of them dug graves with their bare hands—shallow graves—and tried to bury their children in them. Others, just pushed them into the river, they pushed them into the Euphrates. Their little bodies floated away.

**OVERHEAD
TRANSPARENCIES**

The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations' Definition of Genocide)

General Assembly Resolution 260A (III) Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group

“Our strength consists in our speed and in our brutality. Genghis Khan led millions of women and children to slaughter - with premeditation and a happy heart. History sees in him solely the founder of a state. It’s a matter of indifference to me what a weak western European civilization will say about me.

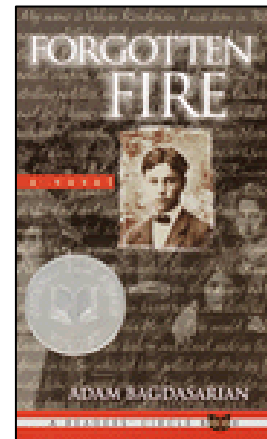
I have issued the command - and I’ll have anybody who utters but one word of criticism executed by a firing squad - that our war aim does not consist in reaching certain lines, but in the physical destruction of the enemy. Accordingly I have placed my death-head formations in readiness - for the present only in the East - with orders to them to send to death mercilessly and without compassion, men, women, and children of Polish derivation and language. Only thus shall we gain the living space (Lebensraum) which we need. **Who, after all, speaks today of the annihilation of the Armenians?”**

Adolf Hitler August 22, 1939

Quoted from a speech delivered by Hitler to the Supreme Commanders and Commanding Generals, as the Nazis marched into Poland in 1939.



Reader's Guide



FORGOTTEN FIRE

by Adam Bagdasarian

Juvenile Fiction - Historical - Military & Wars, Laurel Leaf, Paperback,
April 2002, \$6.50 – 0-440-22917-0

ABOUT THIS BOOK

In 1915, Vahan Kenderian is living a life of privilege when his world is shattered by the Turkish-Armenian War.

“The reader is swept inescapably into the once beautiful, now shattered world of the Turkish Armenians. Adam Bagdasarian’s remarkable accomplishment is to seamlessly join history, autobiography, and art in a singular story that seizes the imagination and refuses to let go.”— National Book Awards Judges’ Citation

FOR DISCUSSION

1. Why do you think the author included the quote from Hitler as the epigraph? Did your ideas change after reading *Forgotten Fire*?
2. Vahan Kenderian has never known fear until the Turks come to take his father away. He says, “I wished I could go to [my mother’s] room and tell her I was afraid. But somehow I knew that I couldn’t.” (p. 22) Discuss why Vahan doesn’t feel that he can share his fear with his mother.
3. How did the attitude of the Armenian community change once the Turks took possession of the town and began the genocide?
4. Describe the Kenderian family before the Turks shatter their lives. Cite evidence from the novel that Vahan greatly admires his father. Why is Vahan considered the “black sheep” of the family? How does the memory of his father give him the courage he needs to survive?
5. Were you aware of the Armenian genocide before reading this book? What other ethnic wars have occurred since World War II?
6. How does Vahan react when he witnesses the murders of his brothers by the Turkish soldiers?

7. Vahan has several violent experiences during his journey to Constantinople. Discuss his behavior afterward. Did the graphic descriptions disturb your reading?
8. Vahan says that loneliness “transforms the heartiest of souls into a living ash of spiritual doubt and despair.” (p. 130) How does Vahan reveal his “spiritual doubt”?
9. What is Vahan’s first impression of Selim Bey? How does Vahan discover Selim Bey’s true nature?
10. Discuss what Vahan means when he says, “I knew that I was free, and that I would never be free.” (p. 270) Are there other countries today that deny freedom to certain citizens based on their ethnicity?
11. How do Dr. and Mrs. Tashian help Vahan on his journey toward a new life?
12. Think about all of the people in Vahan’s past. How does each of them contribute to his “freedom”? How does each give him courage, even in the smallest way?
13. What is the meaning of the title *Forgotten Fire*?
14. How does the quote from Hitler relate to the Armenian genocide?

Resources

This list was compiled by the Armenian Genocide Resource Center (AGRC) and is only a partial list of the various materials available on the Armenian Genocide. For a more comprehensive list of resource material or to order a specific resource contact the AGRC or The Genocide Education Project. (Contact Information in Section 8)

VIDEOS



The Century: The Forgotten Genocide

ABC News with Peter Jennings - 5 min.

www.teachgenocide.org



Armenia: The Betrayed

BBC: Correspondent - 45 min.

Fergal Keane investigates how a terrible slaughter, three quarters of a century ago, has returned to haunt the relationship between Turkey and its western allies.

news.bbc.co.uk/1/hi/programmes/correspondent/2562999.stm#

From The Armenian Film Foundation

Below is a partial list of videos available through the Armenian Film Foundation (www.armenianfilm.org).



The Armenian Genocide

A film originally commissioned by the State of California after a nationwide competition (designed for classroom use). 24 min.



Cilicia... Rebirth in Aleppo

An inspiring view of how the Armenian survivors of the Genocide established a new life for themselves in Syria. 30 min.



The Forgotten Genocide This is a classic documentary of the first modern genocide of the Twentieth Century. Narrated by Mike Connors, television and motion picture star. 28 min.

WEB SITES

TeachGenocide.org

A “cyber” resource library on the Armenian Genocide published by The Genocide Education Project for secondary school teachers

www.teachgenocide.org

Site provides a synopsis of Armenian history up to the Armenian Genocide, U.S. Ambassador to Turkey (1913-1916), Henry Morgenthau's first hand accounts of the Armenian Genocide, accounts of denial, links to sites on the Armenian Genocide, and many other resources for teachers and students on the Armenian Genocide.

The Forgotten (Dedicated to the 1915 Armenian Genocide.)

www.theforgotten.org

A remarkable multimedia site with sound, a Timeline, Images, and Survivor Accounts. Sections include the 5-minute ABC Evening News Special Report by Peter Jennings on the Armenian Genocide aired nationwide on April 1999 on ABC's “The Century” with interviews and photographs. The Survivors section includes online video testimonies by more than 25 people including Armin T. Wegner, Henry Morgenthau III and many others. The Images section includes a slide show of 17 photographs and the Time Line presents an interactive timeline for the events from 1893 to 1930 with sound and pictures.

Facing History and Ourselves

www.facinghistory.org

FHAO not only provides wonderful print resources on the Armenian genocide but also offers 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".)

Prevent Genocide International

www.preventgenocide.org

Prevent Genocide International has a tremendous amount of information about genocides and the concept of genocide. It is a trove of assorted documents that are more geared for adults than for students in terms of reading level.

The Committee on Conscience at the United States Holocaust Memorial Museum

www.ushmm.org/conscience/home/

The Committee on Conscience (COC) provides information on current genocides and on possible genocidal activities today. It contains a wealth of resources on the history and definition of genocide. More recently, the Web site has added resources specifically for educators and students.

Genocide Watch

www.genocidewatch.org

The Genocide Watch “exists to predict, prevent, stop, and punish genocide and other forms of mass murder.” It is a laudable organization led by the most noted scholars in the field of Genocide Studies. The Web site has great resources that can be easily modified for educational use including a “pledge” and a description of the eight stages of genocide (both used in the lesson plans).

Zoryan Institute

www.zoryan.org

The Zoryan Institute for Contemporary Armenian Research and Documentation is based in both Canada and the U.S. The mission is to provide a “scholarly center devoted to the documentation, study, and dissemination of material related to the life of the Armenian people in the recent past and the present, and within the context of larger world affairs.” The Web site has documents and books available that would be of interest to teachers pursuing in depth units on the Armenian Genocide.

Project Save

www.projectsave.org

Project Save is an archive for Armenian related photographs whose mission is “is to collect, document, preserve, and present the historic and modern photographic record of Armenians and Armenian heritage.” Their Web site includes some historic photographs of interest and contains a “virtual museum” about Armenian history.

Center for Holocaust and Genocide Studies, University of Minnesota

www.chgs.umn.edu

The director, Stephen Feinstein, a noted genocide scholar, has constructed an amazing Web site about genocide. The site includes a tremendous amount of “student friendly” documents about the Armenian Genocide as well as the Holocaust and other genocides of the Twentieth Century.

Armenian National Institute

www.armenian-genocide.org

Dedicated to the study, research and Affirmation of the 1915 Armenian Genocide.

The Institute offers an excellent and easily navigable site for teachers, educators, students, and the general public that includes a comprehensive list of resources. Included are a chronology of the Genocide, archival documents, a list of international responses to the Genocide, press coverage of the Genocide, photographs, bibliographies, and much more.

The Legacy Project

www.legacy-project.org

The Legacy Project provides a collection of visual and literary art created by the descendents 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.

Armenia & The Armenians

Site of the survivors and descendants of the resistance fighters on Musa Dagh, featuring a concise history of the Armenian people from ancient times to the present, with sections on the Genocide.

www.mousaler.com/armenia

PUBLICATIONS

FICTION

The Road From Home: The Story of an Armenian Girl

By David Kherdian

Grade Level: Eighth to Tenth Grade

David Kherdian re-creates his mother's voice in telling the true story of a childhood interrupted by one of the most devastating holocausts of our century. Vernon Dumehjian Kherdian was born into a loving and prosperous family. Then, in the year 1915, the Turkish government began the systematic destruction of its Armenian population.

Forgotten Fire

By Adam Bagdasarian

Grade Level: Ninth to Twelfth Grade

From Amazon.com:

Forced to watch his father escorted out of their lives by Turkish police, his brothers shot to death in their backyard, his grandmother murdered by a rock-wielding guard, and his sister take poison rather than be raped by soldiers, 12-year-old Vahan Kendarian abruptly begins to learn what his father meant when he used to say, "This is how steel is made. Steel is made strong by fire." Up until 1915, Vahan has lived a cosseted life as the son of a wealthy and respected Armenian man. But overnight his world is destroyed when the triumvirate of Turkish leaders, Enver Pasha, Talaat Bey, and Djemal Pasha, begins the systematic massacre of nearly three-quarters of the Armenian population of Turkey, 1.5 million men, women, and children. Soon Vahan is an orphan on the run, surviving by begging, pretending to be deaf and mute, dressing as a girl, hiding out in basements and outhouses, and even living for a time with the Horseshoer of Baskale, a Turkish governor known for nailing horseshoes to the feet of his Armenian victims. Time and again, the terrified and desperate boy grows close to someone--and loses him or her to an appalling, violent death. Through three years of unspeakable horror, Vahan is made stronger by this fire, and by perseverance, fate, or sheer luck, he survives long enough to escape to the safe haven of Constantinople.

Brutally vivid, Adam Bagdasarian's *Forgotten Fire* is based on the experiences of his great-uncle during the Armenian Holocaust. The absolutely relentless series of vile events is almost unbearable, but the quiet elegance of Bagdasarian's writing makes this a novel of truth and beauty. Parental guidance is strongly suggested for younger readers of this extraordinary, heartbreaking account. (Ages 14 and older) --Emilie Coulter

Three Apples Fell From Heaven
By Micheline Aharonian Marcom
Grade Level: Eleventh Grade to Adult

From Publishers Weekly:

Reading this heartbreaking, beautiful, painful first novel is a bit like reliving an extraordinarily long dream. The leaps in time, the abundance of plot lines, the casual occurrence of unspeakable events and the persistent flashbacks all give the text a distinctly dreamlike quality. But the book is based in fact: it is set in Turkey between 1915 and 1917, when the government organized the systematic massacre of the Armenian population (Hitler was later to imitate some of the Turkish techniques). Marcom's form emphasizes the nature of her subject the many stories within stories, intertwined lives, murders and madness reflect the intricate interdependencies of a nation. A few of the many protagonists are Anaguil, an Armenian girl sheltering with a Muslim family, trying to hold on to her culture; Sargis, a student hiding from the Turkish police in his mother's attic, writing poetry as he loses his mind; Lucine, a servant at the American embassy, and the consul's mistress; Rachel, who has known all of them and who speaks after her death from the bottom of a well; Maritsa, a Muslim woman who wishes she were a boy these characters and others tell their stories in interconnected chapters. This is a novel in which chronology stretches and loops, the tale returning again and again to the central reality of brutality, cruelty and loss. The highly mannered style manifests a debt to the postmodern novel and the fairy tale, resulting in something between a cry and reminiscence. This book is not for the faint of heart, but its readers will be well rewarded.

Zabelle
By Nancy Kricorian
Grade Level: Eleventh Grade to Adult

From Library Journal:

Zabelle Chahasbanian, the seventy something matriarch of an Armenian-American family, is dead. Her children gather to plan her funeral. What was special about Ma, they wonder. It is clear that at least they know nothing of the extraordinary life of this "ordinary" woman, her struggles and her dreams. They do not know much of the annihilation of her family in her homeland during her childhood or of her survival and emigration to the United States as the bride of a man she had only seen in a photograph. They know only the barest facts about her friendship with Arsinee, a spunky, irreverent woman who was Zabelle's lifelong mainstay. They know nothing of her poignant romance with a man named Moses. This first novel is a tender portrait of family, friendship, and love. Kay Hogan, Univ. of Alabama Lib., Birmingham

The Hunger
By Marsha Skrypuch
Grade Level: Seventh to Ninth Grade

Marsha's interest in untold chapters of ethnic history compelled her to write her newly completed young adult novel, *The Hunger*. The story tells of Paula, a contemporary teen who tries to solve her problems by dieting to perfection. Instead of attaining the perfect body, she ends up near death. While unconscious, her spirit slips back into her own great-grandmother's time and Paula finds herself disgorged onto the banks of the Euphrates River. Paula must deal with the stark contrast between her own self-imposed hunger and the chillingly real physical deprivation that her great-grandmother endured as a result of ethnic cleansing in Turkish Armenia. This 40,000

word manuscript is the first in a proposed series of four novels, all dealing with real concerns of contemporary youth and parallel issues from the past.

Nobody's Child

By Marsha Skrypuch

Grade Level: Seventh to Ninth Grade

Orphaned by the Adana massacre in 1909, Mariam and her siblings, together with their friend Kevork and his aunt, travel home to Marash hoping to find their remaining family still alive. Six years later, when the teens face deportation from Turkey, they are torn apart despite their best efforts to stay together. One thing sustains them throughout their horrifying ordeals -- the hope that they might one day be reunited.

A sequel to the highly successful *The Hunger*, *Nobody's Child* is a stirring and engaging story set during the Armenian Genocide, one of the twentieth century's most significant events.

SURVIVOR ACCOUNTS

Survivors: An Oral History of the Armenian Genocide

By Lorna Touryan Miller, Donald Eugene

Grade Level: Eleventh Grade to Adult

Between 1915 and 1923, over one million Armenians died victims of a genocidal campaign that is still denied by the Turkish government. Thousands of other Armenians suffered torture, brutality, deportation--yet their story has received scant attention. Through interviews with a hundred elderly Armenians, Donald and Lorna Miller give the "forgotten genocide" the hearing it deserves. Survivors raise important issues about genocide and about how people cope with traumatic experience. Much here is wrenchingly painful, yet it also speaks to the strength of the human spirit.

To the Desert: Pages from My Diary

By Vahram Dadrian

Grade Level: Eleventh Grade to Adult

Vahram Dadrian (1900–1948) started writing his diaries on 24 May 1915 because of the calamitous events facing Armenians on the horizon. This was the period when Ottoman authorities began the vilification of Armenians, as a precursor to mass deportations and massacres. The Armenians of Chorum, where the Dadrians lived, fared no differently than other communities. They were deported to Aleppo, and then on to Jeresh (Jordan), where they remained until the end of World War I. Surviving members of the family returned to Constantinople (Istanbul) in 1919, where Vahram composed his diary-notes for publication.

Vergeen: A Survivor of the Armenian Genocide

By Mae Derdarian

Grade Level: Eleventh Grade to Adult

This is the heart-rending, true story of a girl's indomitable will to survive the 20th century's first genocide. Through her recollections, the brutalities endured by two million Armenians during World War I come to life and are mirrored a generation later by Hitler's attack on the Jews.

Destined for slaughter in the blistering Syrian Desert, Vergeen and her widowed mother are deported from their home by the Ottoman Turks and forced into "death caravans" like all Armenians living in Turkey. Miraculously, during the long journey on mules and on foot, they withstand the barbaric atrocities until Vergeen is sold to an Arabic nomad. A bright and courageous teen-ager, Vergeen escapes after a year-long, intolerable existence as a Bedouin slave, eventually finding sanctuary and love in a German-Turkish railway camp. Years later, after the war, she comes to America where she is finally able to mend her young life.

HISTORY

The Burning Tigris: The Armenian Genocide and America's Response

By Peter Balakian

Grade Level: Eleventh Grade to Adult

Educator's Notes:

From Publishers Weekly: Now faded from memory in the shadow of the Holocaust, the Turkish slaughter of more than a million Armenians in 1915-1916 was a virtual template for the 20th-century horrors that followed, and much of what Balakian describes so powerfully is now chillingly familiar: inhuman brutality; mass deportations of helpless civilians (often in overcrowded railroad boxcars); headlines screaming of "systematic race extermination"; activists and intellectuals calling for intervention; and, most devastatingly, the lack of political will in the West to intervene to stop the slaughter. Balakian exposes the roots of the genocide in the "total war" atmosphere of WWI, which combusted with the pan-Turkish nationalism of the Young Turk government, inflamed Muslim rage against "infidel" Armenian Christians, and a long-simmering Ottoman hatred of the Armenians dating to Sultan Abdul Hamid II and his slaughters in the 1890s. Balakian, who wrote so movingly of the impact of the genocide on his own family in *Black Dog of Fate*, also underscores how well known the Armenian destruction was in America through detailed reports by U.S. consuls throughout Turkey and steady newspaper reporting, and how great the response was in providing humanitarian assistance to refugees and survivors. In a horrifying account, city by city, region by region, Balakian quotes firsthand testimony about the decimation of the Armenian population and their towns and culture. Yet he retains the measured tone of a historian throughout; if anything, he lets Woodrow Wilson off too easily for not declaring war on Turkey. But readers will come away sadly convinced that Armenians' brave but doomed stand in Van should be as celebrated as the Warsaw ghetto uprising, and the corpse-strewn Lake Gaeljak as well known as Babi Yar.

The Case of Soghomon Tehlirian

Armenian Political Trials

Translated by Vartkes Yeghiayan

Grade Level: Eleventh Grade to Adult

Soghomon Tehlirian, a survivor of the Armenian Genocide, assassinated Talaat Pasha in Berlin in 1921. Talaat, Minister of the Interior and mastermind of the Genocide, had fled Turkey to seek refuge in Germany where he continued to labor for Pan-Turkism. He had been tried in absentia by the Turkish authorities and sentenced to death for the atrocities he planned and carried out, but no official effort had been made to apprehend him and bring him to justice.

After Talaat's assassination in Berlin, Soghomon Tehlirian, who admitted committing the murder, was given a jury trial. During the two-day trial, expert witnesses and eye-witnesses testified not only about the murder itself, but about the details of the Armenian Genocide and Tehlirian's physical and mental condition as the only survivor in his family. The jury acquitted Tehlirian of the crime. He eventually moved to the United States and lived out his years in San Francisco.

The Armenian Genocide: News Accounts from the American Press, 1915-1922

Richard D. Kloian, Editor

Grade Level: Ninth Grade to Adult

The Armenian massacres 1915-1916 were the single most riveting human rights issue in the United States in 1915-1917 that shocked the conscience of an entire nation and became the subject of national discussion, angst - and outrage. This compilation of 200 full length articles from The New York Times and over 60 full-length articles from 14 American journals of the time reprises the day to day reporting of the genocide. Included are photographs, maps, and official documents including the Turkish Military Tribunal of 1918 that found Turkey's former leaders guilty of ordering the Armenian massacres. Arranged in chronological order, the news articles are a historic chronicle of the genocide as reported daily by America's most prestigious newspaper.

This book reproduces those news accounts and calls attention to their importance as sources of first-hand evidence. The probative value of these accounts are supported by the subsequent disclosures that many of the stories reported by The Times were from official dispatches sent to the U.S. State Department in Washington by the American Ambassador and other American Consular officials in Turkey. Their statements, as well as the coincident testimony of teachers and missionaries, and the victims themselves, comprise an important pool of information and facts that aid in the teaching of this event as well as becoming a primary source of direct evidence.

United States Official Documents on the Armenian Genocide (Archival Collections of the Armenian Genocide)

By Ara Sarafian (Editor/Compiler)

Grade Level: Eleventh Grade to Adult

Volume I: The Lower Euphrates

Volume II: The Peripheries

Volume III: The Central Lands

Volume IV: Non-Consular Reports

Volume V: Ambassador Morgenthau's Reports

Encyclopedia of Genocide

Israel W. Charny, Editor

Grade Level: Reference

This encyclopedia is the first reference work to document the full extent of the past and present of this awful subject with authority and objectivity, while also looking to the future and showing

how education about the subject can perhaps lead to a world where genocide is better anticipated and prevented.

Detailed coverage is provided of many of the known and documented instances of genocide. The best-known instance of all, the Nazi Holocaust, is thoroughly dealt with and set within the context of other genocide such as that of the Armenians in the First World War, the killing in Cambodia under the Khmer Rouge, the treatment of many indigenous peoples by colonizers in the New World, Australia and elsewhere, and the worst aspects of 'ethnic cleansing' in the Former Yugoslavia.

Attention is paid to the perpetrators and victims of these genocides, the psychology and ideology underlying genocidal acts, the art, literature and film which have been produced in the course of or as the result of genocide, and the treatment of survivors.

Source: Institute for the Study of Academic Racism Web Site,
www.ferris.edu/isar/arcade/genopedia/homepage.htm

Revolution and Genocide: On the Origins of the Armenian Genocide and the Holocaust

By Robert Melson

Grade Level: Adult

In a study that compares the major attempts at genocide in world history, Robert Melson creates a sophisticated framework that links genocide to revolution and war. He focuses on the plights of Jews after the fall of Imperial Germany and of Armenians after the fall of the Ottoman as well as attempted genocides in the Soviet Union and Cambodia. He argues that genocide often is the end result of a complex process that starts when revolutionaries smash an old regime and, in its wake, tries to construct a society that is pure according to ideological standards.

The History of the Armenian Genocide: Ethnic Conflict from the Balkans to Anatolia to the Caucasus (Paperback)

By Vahakn N. Dadrian

Grade Level: Adult

The Armenian Reporter:

"...Dadrians extensive research in European archives demonstrates persuasively that the anti-Armenian measures were not only genocidal in character but that they were premeditated. Finally, the reviewer commends Prof. Dadrian for choosing to examine and analyze the Armenian genocide in a historical perspective, calling the published volume an exceptional book."

Looking Backward, Moving Forward: Confronting the Armenian Genocide

By Richard G. Hovannisian (Editor)

Grade Level: Adult

The decades separating our new century from the Armenian Genocide, the prototype of modern-day nation-killings, have fundamentally changed the political composition of the region. Virtually no Armenians remain on their historic territories in what is today eastern Turkey. The Armenian people have been scattered about the world. And a small independent republic has

come to replace the Armenian Soviet Socialist Republic, which was all that was left of the homeland as the result of Turkish invasion and Bolshevik collusion in 1920. One element has remained constant. Notwithstanding the eloquent, compelling evidence housed in the United States National Archives and repositories around the world, successive Turkish governments have denied that the predecessor Young Turk regime committed genocide, and like the Nazis who followed their example - sought aggressively to deflect blame by accusing the victims themselves. This volume argues that the time has come for Turkey to reassess the propriety of its approach, and to begin the process that will allow it move into a post-genocide era.

A Century of Genocide: Critical Essays and Eyewitness Accounts (Paperback)
By Samuel Totten (Editor), William S. Parsons (Editor), Israel W. Charny (Editor)

Grade Level: Eleventh Grade to Adult

Book Description

...Through scholarly analyses and historical data, and eyewitness accounts, the contributors to this volume delineate the antecedents to and the causes and results of genocide in the twentieth century. In doing so, they provide compelling evidence that rebuts the convoluted and fallacious notions often created by cynics, deniers and "interpreters" who try to shape historical events to fit their own purposes.

The second edition contains new chapters on the genocide in the former Yugoslavia and the mass killing of the Kurds in Iraq, and the intervention and prevention of genocide, as well as updated information on the majority of the genocides.

AUTOBIOGRAPHIES

Black Dog of Fate: An American Son Uncovers His Armenian Past

By Peter Balakian

Grade Level: Eleventh Grade to Adult

From Amazon.com:

The author of four volumes of verse, Peter Balakian writes with the precision of a poet and the lyricism of a privileged suburban child in 1950s New Jersey. He is shadowed by his relatives' carefully guarded memories of past trauma: the brutal Turkish extermination in 1915 of more than a million Armenians, including most of his maternal grandmother's family. Balakian seamlessly interweaves personal and historical material to depict one young man's reclamation of his heritage and to scathingly indict the political forces that conspired to sweep under the rug the 20th century's first genocide.

Passage to Ararat

By Michael J. Arlen, Clark Blaise (Introduction)

Grade Level: Ninth Grade to Adult

Educator's Notes:

Passage to Ararat echoes current headlines as Arlen examines the 1915 "ethnic cleansing" [genocide] of the Armenian race by the Turks. In Armenia, Arlen comes to understand his father's detachment from his past when he sees what it means when a people are "hated to death". It includes a deeply felt, personal memoir with a new introduction by Clark Blaise.

EYE-WITNESS ACCOUNTS

Ambassador Morgenthau's Story

By Henry Morgenthau, Peter Balakian (Editor)

Grade Level: Eleventh Grade to Adult

Originally published in 1918, *Ambassador Morgenthau's Story* is one of the most insightful and compelling accounts of what became a recurring horror during the 20th century: ethnic cleansing and genocide. While he served as the U.S. ambassador to the Ottoman Empire under Woodrow Wilson from 1913 to 1916, Henry Morgenthau witnessed the rise of a new nationalism in Turkey, one that declared "Turkey for the Turks." He grew alarmed as he received reports from missionaries and consuls in the interior of Turkey that described deportation and massacre of the Armenians. The ambassador beseeched the U.S. government to intervene, but it refrained, leaving Morgenthau without official leverage. His recourse was to appeal personally to the consciences of Ottoman rulers and their German allies; when that failed, he drew international media attention to the genocide and spearheaded private relief efforts.

The Slaughterhouse Province: An American Diplomat's Report on the Armenian Genocide, 1915-1917

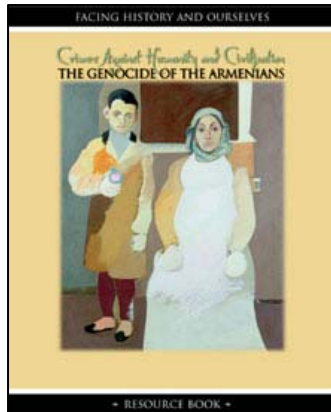
By Leslie A. Davis. Edited, with an introduction and notes by Susan K. Blair

Grade Level: Adult

A searing indictment of the Ottoman Turkish government for its brutal massacre and deportation of its Armenian population in 1915-1923 by Leslie Davis who as U. S. consul in Harput from 1915 to 1917 was an eyewitness to the atrocities committed upon Armenians. Much of what he saw could scarcely be told in ways that would be palatable to western sensibilities, for as he wrote: " It is hard for one living in a civilized country to believe that such things are possible; yet, as Lord Bryce has said, `Things which we find scarcely credible excite little surprise in Turkey.'" Nevertheless, his report survived to comprise "The Slaughterhouse Province".

Davis, who realized the need for a detailed record of the atrocities, had brought along a doctor with him in his forays who determined and described the causes of death of the victims. Davis photographed many of the victims and his pictures are included in the appendix. So damning was Davis' report that the editor who embarked on compiling the book in 1985 was threatened repeatedly by sources unknown to her and her family and eventually was forced to move to an undisclosed location for safety. On June 16, 1991 *The Washington Post*, in an article "An Author Living in Hiding" reported these threats in detail while examining the importance of Davis' report that was sent to the U.S. State Department in 1918, where it was classified and lay hidden for seven decades until it was published in 1991.

TEACHING GUIDES



Crimes Against Humanity and Civilization: The Genocide of the Armenians

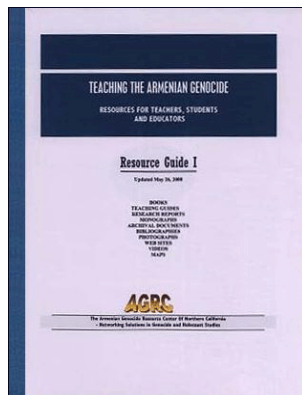
Published by Facing History and Ourselves

Grade Level: Eighth to Twelfth Grade

Facing History's new resource book, "Crimes Against Humanity and Civilization: The Genocide of the Armenians," combines the latest scholarship on the Armenian Genocide with an interdisciplinary approach to history, enabling students and teachers to make the essential connections between history and their own lives. By concentrating on the choices that individuals, groups, and nations made before, during, and after the genocide, readers have the opportunity to consider the dilemmas faced by the international

community in the face of massive human rights violations.

While focusing on the Armenian Genocide during World War I, the book considers the many legacies of the Armenian Genocide including Turkish denial and the struggle for the recognition of genocide as a "crime against humanity." The book can be integrated into courses dealing with multiple genocides, human rights, as well as history courses covering the late 19th century and World War I as well as U.S.



Teaching the Armenian Genocide

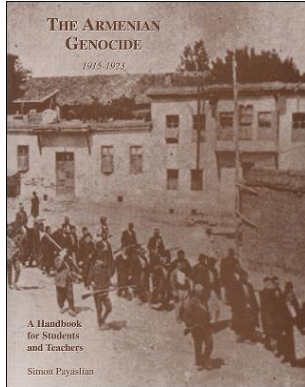
Resources for Teachers, Students and Educators

Resource Guide I

Published by the Armenian Genocide Resource Center (AGRC) of Northern California

Networking Solutions in Genocide and Holocaust Studies

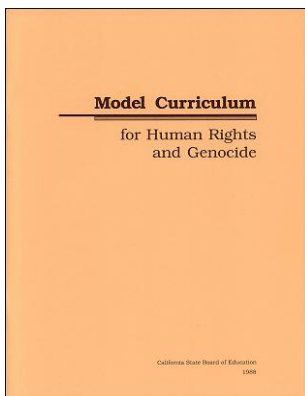
This resource guide lists various books, teaching guides, research reports, monographs, archival documents, bibliographies, photographs, Web sites, videos, and maps available on the Armenian Genocide.



The Armenian Genocide, 1915 – 1923
A Handbook for Students and Teachers
Prepared by the Armenian Cultural Foundation

About the Author: Simon Payaslian holds a Ph.D. in political science (Wayne State University, 1992) and is a Teaching Fellow and Ph.D. Candidate in the Department of History at University of California, Los Angeles (UCLA).

This handbook provides both a historical perspective of the Genocide and an overview of international and national constraints in preventing the genocides that followed, highlighting the world's inability to deal appropriately with the perpetrators of the Armenian Tragedy. This book also provides teachers with maps, graphs, and eyewitness accounts as well as valuable teaching aids such as the worksheets, discussion and essay topics to maximize the student's understanding of how the unspeakable can occur and recur even in contemporary times.



Model Curriculum For Human Rights and Genocide
Published for the California State Board of Education
by the California Department of Education

This *Model Curriculum for Human Rights and Genocide*, which serves as a guide for classroom teachers, supports the curriculum and instruction described in the framework. Pages 1-5 of this document contain a model that can be used by developers of curriculum. This section provides the philosophical bases for including studies on human rights and genocide in the curriculum, identifies places in the history-social science courses where learnings can be included, and poses questions that will engage students in critical thinking on this topic. Through the thoughtful interweaving of ideas, events, historical documents, and literature within the planned history lessons, we should help prepare students to be rational, humane decision makers and participating citizens in our democracy, citizens who understand what can go wrong if democratic principles are missing, and citizens who are dedicated to the protection of human rights now and in the future.

Contact Information

THE GENOCIDE EDUCATION PROJECT

51 Commonwealth Avenue
San Francisco, CA 94118
Tel: (415) 264-4203
info@GenocideEducation.org
www.GenocideEducation.org
www.TeachGenocide.org

ARMENIAN GENOCIDE RESOURCE CENTER (AGRC)

Director: Richard Kloian
5400 McBryde Avenue
Richmond, CA 94805
Tel: (510) 965-0152
Fax: (510) 215-0444
rdk66@sbcglobal.net

FACING HISTORY AND OURSELVES

National Office
16 Hurd Road
Brookline, MA 02445
Tel: (617) 232-1595
Fax: (617) 232-0281
www.facinghistory.org

ARMENIAN FILM FOUNDATION

Director: J. Michael Hagopian
2219 East Thousand Oaks Boulevard, Suite 292
Thousand Oaks, CA 91362
Tel: (805) 495-0717
Fax: (805) 379-0667
jmhagopian@aol.com
www.armenianfilm.org

Teacher Feedback

To help us improve these lesson plans, we would appreciate your taking the time to provide the following information and any additional feedback you think would be useful.

Please make a copy of this 2-page form, complete and mail it to **The Genocide Education Project, 51 Commonwealth Avenue, San Francisco, CA 94118**. Feel free to use additional paper, if necessary.

If you'd prefer, you can also provide your feedback online at www.TeachGenocide.org/feedback.htm

1. How much class time per year do you devote to teaching about the Armenian Genocide? _____ days

2. Which section(s) of these lesson plans have you used?

1-Day Plan

10-Day Plan

I used various exercises located in these lesson plans to create my own

2-Day Plan

None, I've only reviewed it

If you only used certain exercises from these plans, which ones did you use?

3. Which parts of these lesson plans were most effective? Why?

4. Were there specific sections you did not feel comfortable teaching? Why?

5. How did your students respond?

6. Was there sufficient amount of material to cover in the allotted time?

Just right Not enough Too much

Please explain:

7. What is your overall impression of these lesson plans?

8. How/Where did you obtain these lesson plans?

9. What subject and grade level do you teach?

10. Do you teach in a public or private school? Public Private

11. Name and location (city and state) of the school where you teach:

12. Can we contact you for further clarification on your points? Yes No

Your Contact Information:

Name: _____

Full Address: _____

Tel. #: (____) _____ - _____ Ext.: _____ Best time to reach you: _____

Other Tel. #: (____) _____ - _____ E-mail: _____

Thank you very much for your assistance. In our efforts to continuously improve these lesson plans, we consider teacher feedback invaluable. Please feel free to contact us with any questions, additional comments, or if you are interested in feedback we have received from other teachers.

The Genocide Education Project
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www.GenocideEducation.org, www.TeachGenocide.org