



The Genocide Education Project

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

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. Teacher shows video: *ABC News, The Century: The Forgotten Genocide* (5 minutes)
The video can be viewed on YouTube at <https://youtu.be/8WIN7BQrrYg> and the DVD can be ordered from The Genocide Education Project, info@GenocideEducation.org
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, downloadable here:
https://genocideeducation.org/teaching_guides/iwitness-photo-activity/

<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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3. Teacher displays content from Slide 1 (teacher can use the image or text to create his/her own slides), Hitler's Quote, and asks a student to read it out loud. The quote should prompt discussion. Teacher explains this 1939 quote by Hitler is on display as part of the exhibit at the United States Holocaust Memorial Museum. The students might draw parallels to the

Holocaust or other events in history, and discuss the possibility that the Holocaust may not have happened had the genocide against the Armenians been acknowledged, the perpetrators been held accountable, and reparations been made.

4. At the conclusion of Day 1 students should share their “next chapter” homework assignment 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 Slide 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 Slides 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 in China can be used as an example.

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.net) “exists to predict, prevent, stop, and punish genocide and other forms of mass murder.” It is led by the noted scholars in the field of Genocide Studies. The Web site has resources that can be easily modified for educational use including the “pledge.”

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.

5. 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 clotted 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.

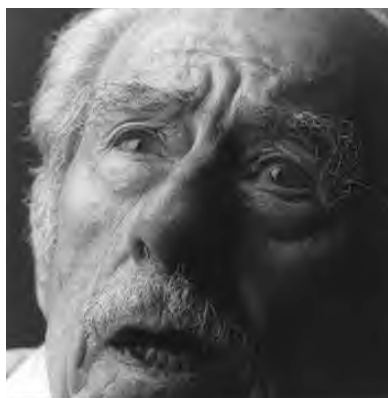
Twelve Turkish soldiers and an official came very early the next morning. We were still asleep. They dragged us out in our nightgowns and lined us up against the living room wall. Then the official ordered my father to lie down on the ground... they are dirty the Turks... very dirty... I can't say what 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
(Harput)*



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)

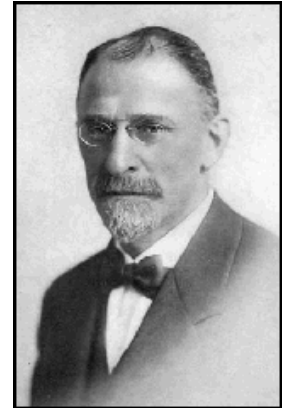
(Reprint: Gomidas Institute, NJ, 2000)

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 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.

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.

SLIDES

The following pages can be used as slides, or teachers may extract the images and sections of the text to create their own slides and/or handouts

“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.

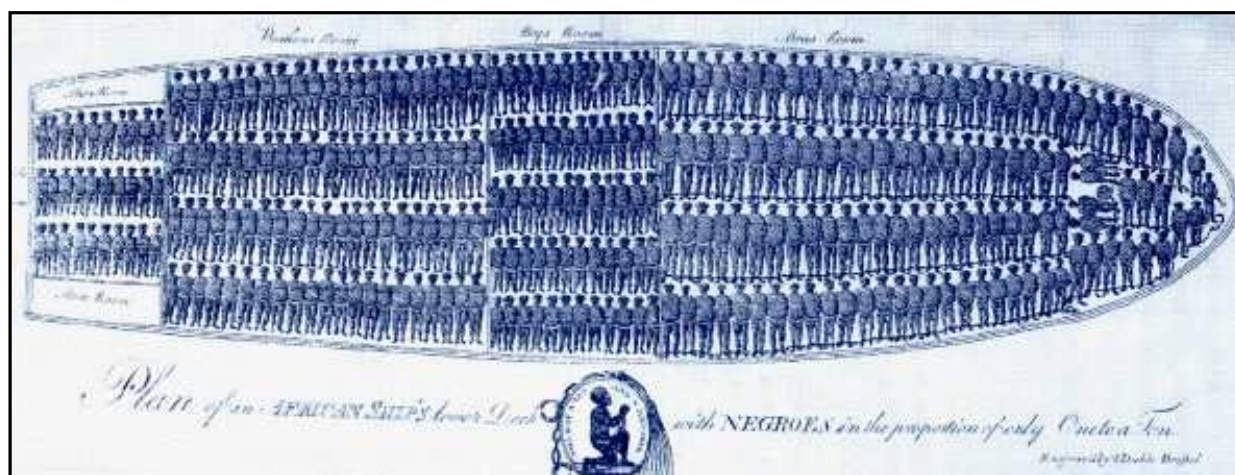
The Convention on the Prevention and Punishment of the Crime of Genocide (the United Nations' Definition of Genocide)

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

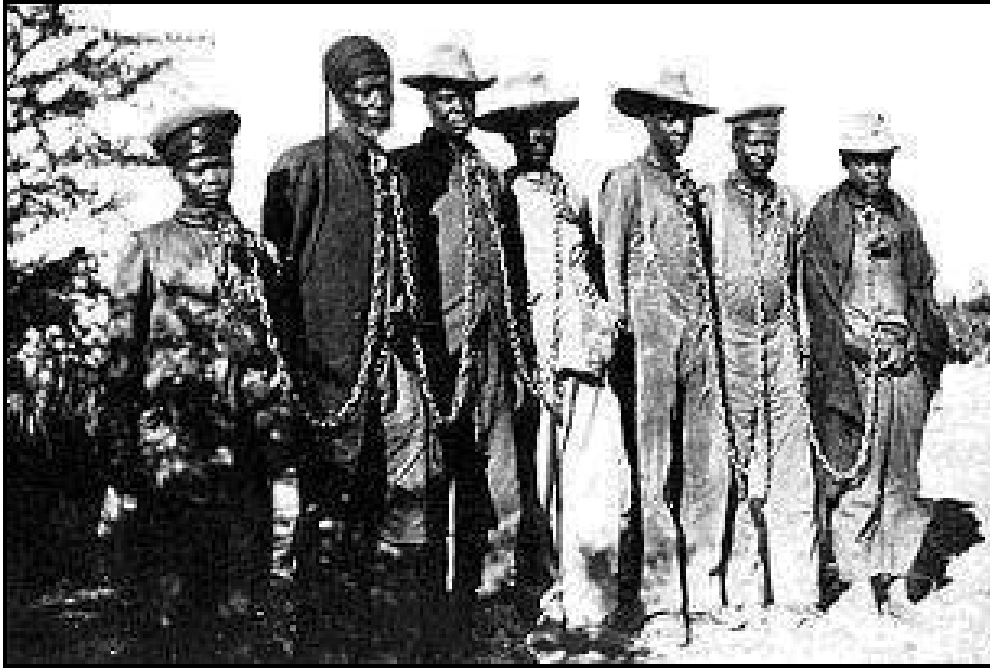


“The Trail of Tears” Painting by Robert Lindneux in the Wolaroc Museum, Bartlesville, Oklahoma

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 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)