

Finding a New Life: The Armenians of Watertown



**A lesson plan and activity for grades 9-12
created by
The Genocide Education Project**

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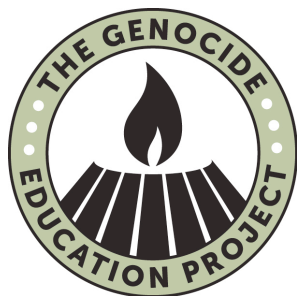


TABLE OF CONTENTS

- **The History of the Armenian Genocide**
- **The Ten Stages of Genocide**
- **Roger Hagopian's Family and the History of Armenians in Watertown**
- **Conclusion**
- **A Pledge against Genocide**
- **Additional Resources**

INTRODUCTION

About The Genocide Education Project

The Genocide Education Project is a nonprofit organization that assists educators in teaching about human rights and genocide, particularly the Armenian Genocide, by developing and distributing instructional materials, providing access to teaching resources and organizing educational workshops.

The History of the Armenian Genocide

The Armenian Genocide (1915-1923) was the first modern genocide of the twentieth century. The perpetrator of this crime against humanity was the government of the Ottoman Empire, led by Turkey. Using different types of mass extermination practices, including forced marches, 1.5 million Armenians were murdered, and their personal and community properties were expropriated. Prior to World War I, two million Armenians were living in Western Armenia (Anatolia), where Armenians had resided for over two thousand years.

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

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

Since the beginning of the 20th century millions of people from all corners of the world have perished in genocides. Despite the continuation of genocide, we, as a global community, have no solutions for stopping this ongoing tragedy whether it was the genocide of the Herero people (which occurred between 1904-1907 in current day Namibia) or those who are victims of genocide today.

Finding a New Life: The Armenians of Watertown is an introductory unit providing a background to the history of the Armenian Genocide, the effects of the genocide on subsequent generations in Watertown, and universalizes the experience for other groups who have found safe haven in Watertown. ***Finding a New Life*** illustrates the continued pain and damage that genocide brings and the fortitude of those searching for truth.

For more lesson plans on the Armenian Genocide, visit www.genocideeducation.org.

INFORMATION FOR EDUCATORS

About this Resource Guide

Each section of this resource guide includes an assignment composed of short answer questions and/or a writing-based assignment. Students can be instructed to complete only certain assignments depending on the length of time they are required to spend working on the unit.

Goals and Objectives

Students will:

- Study the history of the Armenian Genocide
- Examine the causes of the Armenian Genocide
- Assess consequences of the Armenian Genocide and its denial on the individual
- Evaluate primary and secondary source documents
- Understand the impact of world events in Watertown
- Analyze issues facing different immigrant groups in Watertown

Academic Content Standards

Massachusetts supports the teaching of the Armenian Genocide in schools. The Massachusetts History and Social Science Curriculum Framework includes a specific requirement (World History II Learning Standards) for students to learn the major events and consequences of World War I, including the “Armenian Genocide in Turkey.”

CONTENT / STUDENT WORK

The Armenian Genocide was one of the most significant events during World War I. It was the first modern genocide, and by the end, the entire population of Armenians was erased from their historic homeland in Anatolia.

This true story will provide an overview of the events that took place between 1915 and 1918 in the Ottoman Empire. You will also learn about how the Armenian Genocide continues to impact today’s generation of Armenians in Watertown and elsewhere.

You will learn about the history of the Armenian Genocide and about survivors in Watertown through the history of the Hagopian family.

Next, please read the definition of genocide and the article “A Brief History of the Armenian Genocide” and then complete the following two assignments.

WHAT IS GENOCIDE?

Prior to the Holocaust there was no legal language or word that appropriately defined the act of genocide. During the time of the Armenian Genocide, many people referred to the atrocity as a “crime against humanity” and sometimes used the term “holocaust”. These terms did not fully describe what had occurred to the Armenians and there were not sufficient international laws to completely address the situation. Raphael Lemkin, a Polish-Jewish legal scholar, began to study the Armenian case and also witnessed the early signs of the Holocaust as the Nuremberg Laws were enforced in the 1930s. After Lemkin fled Nazi-occupied Poland and arrived in the United States in 1941, he made it his life’s work to create sufficient language to define such killings and petitioned the United Nations to adopt the word “genocide” and his proposed definition. In 1948, the United Nations adopted the *Convention on the Prevention and Punishment of the Crime of Genocide*. The definition reads as follows:

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.

Assignment:

Based on the information from the reading “A Brief History of the Armenian Genocide,” describe how the Armenian case fits the definition of genocide.

A BRIEF HISTORY OF THE ARMENIAN GENOCIDE

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

“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 Armenian Apostolic Church, an orthodox form of Christianity.

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 incorporated into the Soviet Union as a Soviet state in 1920. With the dissolution of the Soviet Union in 1991, Armenia was the first state to



King Tigranes II. 95-96 C.E.

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 (the Armenian plateau) 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. Most Armenians saw themselves as members of the Ottoman Empire, and a few organized groups of intellectuals protested the discriminatory laws, seeking reform from the government, though not an independent sovereign state.

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, but 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 of the Armenians 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, 100,000-300,000 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 for the Armenians. 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 \$100,000,000 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 of 2004. The funds collected saved countless Armenian victims’ lives, but that was the only aid Armenians would see.

Hope to Despair

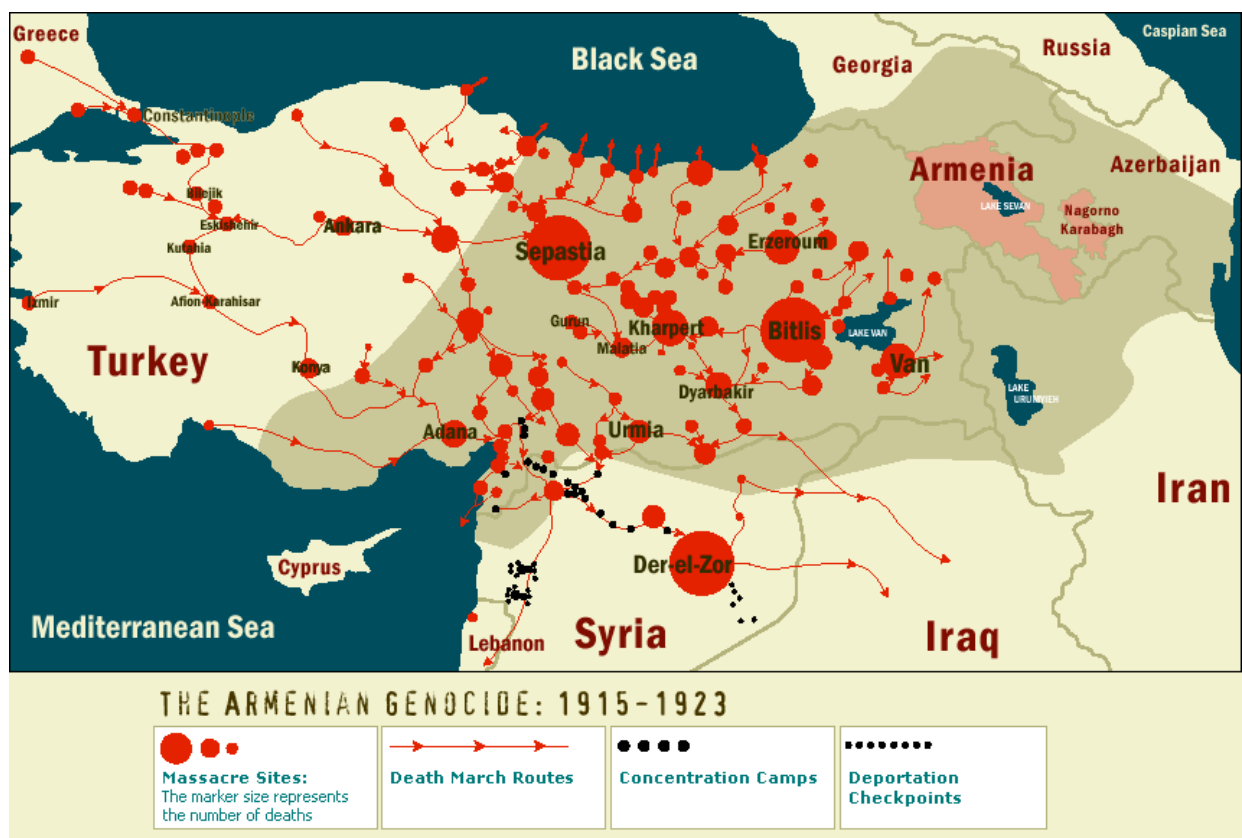
In 1908, Armenians and other minorities of the Ottoman Empire began to rejoice in what promised to be a new era of tolerance and the establishment of a participatory government in the Ottoman Empire.

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.” 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. While there were concerns about this new government, Armenians hoped that the 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. 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.

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 (now Istanbul).

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.

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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 the early fifteenth century to 1922; it was ruled by the descendants of its founder, Osman, who was an Oghuz Turk. 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. Charny, (editor) Encyclopedia of Genocide (ABC-CLIO, Inc., 1999)

Assignment:

Answer the following questions based on the information from “A Brief History of the Armenian Genocide.”

1. The political philosophy that swept through the Ottoman Empire and inspired Ottoman Armenians to demand equal rights was _____.

- a. communism
- b. authoritarianism
- c. constitutionalism
- d. socialism
- e. Maoism

2. Armenians were eventually promised more rights in the 1800s, based on the Treaty of _____.

- a. Versailles
- b. San Stefano
- c. Vienna
- d. Berlin
- e. Istanbul

3. The definition of the word genocide is based on the _____.

- a. Holocaust
- b. Cambodian case
- c. Armenian case
- d. a and b
- e. a and c

4. _____ Armenians perished during the Armenian Genocide.

- a. 1,000

- b. 1,500,000
- c. 150,000
- d. 50,000
- e. 5,000

5. The Committee of Union and Progress was aligned with the _____.

- a. British
- b. Arabs
- c. Young Turks
- d. Sultan
- e. French

6. The Ottoman Empire was referred to as the “Sick Man of Europe” in the beginning of the twentieth century because of _____.

- a. losing a war with Morocco
- b. a breakout of the plague
- c. limited medical care
- d. a famine due to a prolonged drought
- e. a loss of large amounts of territory

7. When the Ottomans entered World War I they were allies with the _____.

- a. French
- b. Germans
- c. United States
- d. a and c
- e. all of the above

8. _____ is now the day used to commemorate the Armenian Genocide.

- a. Armistice Day
- b. Human Rights Day
- c. July 14
- d. D Day
- e. April 24

9. The majority of Armenians died during _____.

- a. the bombing of villages
- b. killings in gas chambers
- c. forced marches
- d. the burning of towns

10. It is evident that Americans knew about the Armenian Genocide because of _____.

- a. the publication of articles about the massacres in the *New York Times*
- b. U.S. media sources covering the events
- c. the amount of money raised by the United States to help the Armenians
- d. all of the above

Assignment:

You are a journalist during World War I. Write an article for your local newspaper about the Armenian Genocide based on the information from the reading “A Brief History of the Armenian Genocide.” The article should be about 400 words long. News articles should include:

1. **Headline:** a title that will capture the reader’s attention.
2. **Byline:** By, your name.
3. **Lead Paragraph:** Begin the article with a strong sentence that will captivate the reader. Include information that answers “who, what, when, where, why, and how.”
4. **Explanation:** Write a few brief paragraphs explaining the details of the event, including any appropriate background information.

TEN STAGES OF GENOCIDE

The Ten Stages of Genocide was developed by Gregory H. Stanton (Originally written in 1996 at the Department of State; presented at the Yale University Center for International and Area Studies in 1998). Dr. Stanton is a professor at Mary Washington University and the Vice President of the International Association of Genocide Scholars (2006). He also runs Genocide Watch, a non-profit organization dedicated to the fight against genocide.

The Ten Stages of Genocide is a formula for how a society can engage in genocide. Remember, a genocide cannot be committed by an individual or a small group; rather, it takes the cooperation of a large number of people and of the State for it to occur. The genocidal process starts with prejudice that continues to grow. By knowing the stages of genocide, you will be better equipped to identify the warning signs and stop the process from continuing.

The ten stages of genocide are: classification, symbolization, dehumanization, organization, polarization, preparation, persecution, extermination, and denial.

Ten Stages of Genocide

By Gregory H. Stanton (Originally written in 1996 at the Department of State; presented at the Yale University Center for International and Area Studies in 1998)

Genocide is a process that develops in ten 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 ten stages of genocide are:

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

1. CLASSIFICATION:

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

The main way of preventing genocide at this early stage is to develop opportunities in a society for people to work and live together who are from different ethnic, social,

national or religious backgrounds. This will allow people to become more tolerant and understanding of each other. In the United States, public schools serve this function as they are places where all young people can go regardless of their ethnic, social, national or religious backgrounds. This search for common ground is vital to early prevention of genocide.

2. SYMBOLIZATION:

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

Sometimes we impose symbols on ourselves like gangs using certain colors. That is the group's right but sometimes backfires when they are discriminated against. To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well.

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

3. DISCRIMINATION:

A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be given full civil rights or even citizenship. Examples include the Nuremberg Laws of 1935 in Nazi Germany, which stripped Jews of their German citizenship, and prohibited their employment by the government and by universities. Prevention against discrimination means full political empowerment and citizenship rights for all groups in a society. Discrimination on the basis of nationality, ethnicity, race or religion should be outlawed. Individuals should have the right to sue the state, corporations, and other individuals if their rights are violated.

4. DEHUMANIZATION:

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

At this stage, hate propaganda in print and on hate radios is used to make the victims seem like villains. In fighting this dehumanization, one must remember that there is no right of "freedom of speech" to tell people to commit murder. Outlawing hate speech can

help save the lives of those targeted. If a country is on the verge of committing genocide it is no longer a democracy (if it was before), and the broad freedom of speech protected in a democracy may need to be limited in such a country. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

5. ORGANIZATION:

Genocide is always organized, usually by the state, though sometimes informally 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 not be allowed to travel outside their country where they may be able to raise funds or get weapons. The U.N. should enforce 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.

6. POLARIZATION:

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

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

7. 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, like the Yellow Stars worn by Jews during the Holocaust. They are often segregated into ghettos (confined living quarters), forced into concentration camps, or restricted to a famine-struck region and starved.

At this stage, a Genocide Alert must be called. If 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 (medical care, food, clothing, etc.) should be organized by the U.N. and private relief groups for the refugees who will try to escape from the genocide.

8. PERSECUTION:

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. In state sponsored genocide, members of victim groups may be forced to wear identifying symbols. Their property is often confiscated. Sometimes they

are even segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved. Genocidal massacres begin. They are acts of genocide because they intentionally destroy part of a group. At this stage, a Genocide Emergency must be declared. If the political will of the

9. EXTERMINATION:

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

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

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

10. DENIAL:

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

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

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

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Assignment:

After reading the handout on the “Ten Stages of Genocide” by Gregory Stanton complete the following activities.

Match the information from Column B into the appropriate box in Column A, which contains the descriptions of the stages from the “Ten Stages of Genocide.”

Column A:**1. CLASSIFICATION:**

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

Classification

Example from the Armenian Genocide:

2. SYMBOLIZATION:

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

Symbolism

Example from the Armenian Genocide:

3. DISCRIMINATION:

A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be given full civil rights or even citizenship. Examples include the Nuremberg Laws of 1935 in Nazi Germany, which stripped Jews of their German citizenship, and prohibited their employment by the government and by universities.

Discrimination

Example from the Armenian Genocide:

4. DEHUMANIZATION:

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

Dehumanization

Example from the Armenian Genocide:

5. ORGANIZATION:

Genocide is always organized, usually by the state, though sometimes informally or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.

Organization

Example from the Armenian Genocide:

6. 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.

Polarization

Example from the Armenian Genocide:

7. 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.

Preparation

Example from the Armenian Genocide:

8. PERSECUTION:

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. In state sponsored genocide, members of victim groups may be forced to wear identifying symbols. Their property is often confiscated. Sometimes they are even segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved. Genocidal massacres begin. They are acts of genocide because they intentionally destroy part of a group.

Persecution

Example from the Armenian Genocide:

9. 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.

Extermination

Example from the Armenian Genocide:

10. DENIAL:

Denial is the last 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.

Denial

Example from the Armenian Genocide:

Column B:

1. “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.”
2. “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.”
3. “... 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.”
4. “[An] early Christian identity has greatly influenced Armenian culture, setting it apart from most of its neighboring peoples.”
5. “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.”
6. “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.”
7. “Armenians were easily identified because they did not wear traditional Turkish clothes, lived in separate ‘neighborhoods,’ and attended church. Their rituals and traditions were obviously different from the Muslim Turks of the Ottoman Empire.”
8. “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.”

ANSWER KEY (not for public distribution/publication)

Classification

“[An] early Christian identity has greatly influenced Armenian culture, setting it apart from most of its neighboring peoples.”

Symbolization

“Armenians were easily identified because they did not wear traditional Turkish clothes, lived in separate ‘neighborhoods,’ and attended church. Their rituals and traditions were obviously different from the Muslim Turks of the Ottoman Empire.”

Dehumanization

“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.”

Organization

“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.”

Polarization

“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.”

Preparation

“... 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.”

Extermination

“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.”

Denial

“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.”

APPLYING THE TEN STAGES OF GENOCIDE TO OTHER CASES

Cambodia

Massachusetts has not only been a safe haven for Armenians who escaped the genocide inflicted upon them by the Ottoman Turks, but it has also been the final destination of other minority groups who have faced persecution, including Cambodians who escaped genocide. They were the victims of the Khmer Rouge, a ruling body of Cambodia that killed those it considered part of the opposition. The genocide occurred from 1975-1979 and approximately 1.7 million Cambodians were killed. Cambodians then became engaged in a civil war that lasted until the early 1990s and took more than 200,000 lives. Cambodia signed the Convention for the Prevention of Genocide in 1950, two years after it was adopted by the United Nations. Sadly, their earlier commitment to honor the prevention of genocide was not honored, as the Khmer Rouge perpetrated one of the worst genocides in human history. As of 2017, the architects of the genocide were still being tried in Cambodia for crimes against humanity.

Assignment:

Review the definition of genocide and write a paragraph explaining why the Cambodian case is genocide. Read the excerpt below to complete this assignment.

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.

(excerpts from <http://www.historyplace.com/worldhistory/genocide/pol-pot.htm>)

Assignment:*

Make a chart using the Ten Stages of Genocide and give examples of how the Cambodian Genocide fits in each stage except the final stage. There have been efforts to deny the Cambodian Genocide, but because such efforts are more recent, they are more difficult to track at this time. Use the websites below to research the history of the Cambodian Genocide and complete your chart.

- <http://www.historyplace.com/worldhistory/genocide/pol-pot.htm>
- <http://www.genocidewatch.org/cambodiaproject.html>

- http://www.genocidewatch.org/images/AboutGen_THE_CAMBODIAN_GENOCIDE_AND_INTERNATIONAL_LAW.pdf
- http://www.pbs.org/pov/enemies/photo_gallery_background.php
- <http://www.preventgenocide.org>
- <http://www.yale.edu/cgp/resources.html>

*This activity is designed for advanced high school students.

Guatemala

Approximately 40,526 Guatemalans live in Massachusetts as of 2015. (www.bostonplans.org/getattachment/368d3b36-b91a-4b20-b17f-164d43788041). Many Guatemalans who reside in Massachusetts have suffered extreme human rights violations and some are the survivors of the Guatemalan Genocide. Between 1981 and 1983 almost 200,000 Guatemalans were killed or disappeared. 1.5 million Guatemalans fled for Mexico and the U.S. The vast majority of the victims were of Mayan descent.

Assignment:

Review the definition of genocide and write a paragraph explaining why the Guatemalan case is genocide. Read the excerpt below to complete this assignment.

The Guatemalan government, using the Guatemalan Army and additional militias began a systematic campaign of repression against the Mayan Indians, claiming the Mayans were working towards a communist takeover. The Mayans were seen as natural allies of the communists who contributed to the human rights violations perpetrated against them. Children, women and the elderly were targeted along with men.

Working methodically across the Mayan region of Guatemala, the army and its paramilitary teams attacked 626 villages. Each community was rounded up or seized when gathered already for a celebration or a market day. The villagers, if they didn't escape to become hunted refugees, were then brutally murdered; others were forced to watch, and sometimes to take part. Buildings were vandalized and demolished, and a 'scorched earth' policy applied: the killers destroyed crops, slaughtered livestock, fouled water supplies, and violated sacred places and cultural symbols.

(excerpts from http://www.ppu.org.uk/genocide/g_guatemala1.html)

Assignment: *

Make a chart using the Ten Stages of Genocide and give examples of how the Guatemalan Genocide fits in each stage except the final stage. There have been efforts to deny the Guatemalan Genocide, but because such efforts are more recent, they are more

difficult to track at this time. Use the websites below to research the history of the Guatemalan Genocide and complete your chart.

- <http://www.genocidewatch.org/guatemala.html>
- http://www.ppu.org.uk/genocide/g_guatemala1.html
- <http://www.preventgenocide.org>
- <http://www.yale.edu/gsp/guatemala/index.html>

*This activity is designed for advanced high school students.

THE HAGOPIAN FAMILY AND THE HISTORY OF THE ARMENIANS OF WATERTOWN

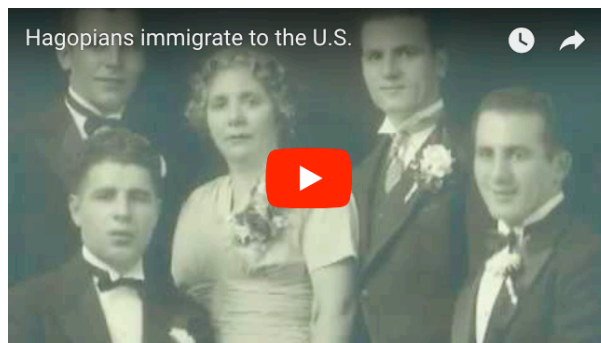
Assignment

Read the information below about the Hagopian family and the Boston College article on Armenians, and watch the video clips listed.

Video Clip 1: Hurire Hagopian is rescued: <https://youtu.be/90YhBUx7-HI>



Video Clip 2: Hagopians leave Armenia for the U.S.: <https://youtu.be/Vmve4RwOO60>



Roger Hagopian is a former resident of Watertown, Massachusetts and is the son of an Armenian Genocide survivor. He is deeply interested in preserving his family history and that of the Armenian people, and he has produced documentary films on these subjects.

"For me, video is a way of telling history that is educational, multidimensional, and compelling," said Hagopian.



Roger Hagopian

Roger's first documentary film on an Armenian subject, *The Journey of an Armenian Family*, is about the survival of his own ancestors in the city of Van (pronounced Vahn) in Ottoman Turkey. In 1915, the Van Armenians, including Roger's grandfather, Nishan, (pronounced Nuh-shahn), bravely held off thousands of attacking Turks and Kurds.

Below is a brief narrative about Roger's grandfather who heroically fought for Armenian survival before and after the Armenian Genocide. He planted the seeds of patriotic resistance in his descendants, like Roger, who strives to preserve the legacies of Armenian Genocide survivors who immigrated to America.

Nishan Hagopian 1889-1921

Nishan Hagopian was born in 1889, in the village of Mashdak, in the Hai Tzor District of Van, which was an important center of Armenian cultural, social, economic, and political life. When Nishan was barely 16 years old, he was sent to teach younger children in different parts of the outlying regions of Van. He did this while continuing his studies on his own, and in a few years, he entered the American High School in Van. Upon graduation, he went back to teaching younger Armenian children in villages outside of Van. Alongside his teaching, Nishan was also involved in political activities to advocate for more civil rights for Armenians, organizing local chapters of his political party in neighboring villages.



Nishan Hagopian in 1913

Family members remembered Nishan as being strong-willed, yet humble and self-sacrificing. He was known as a "round rock," ready to

roll wherever he was needed. From 1911 to 1915, Nishan served as editor of a political publication in Van. He married Hranoush Janigian, a teacher, and they had four sons.

Nishan volunteered to fight during the resistance battle known as the “Defense of Van,” in April-May of 1915. This battle was one of the few instances during the Armenian Genocide when Armenians fought against the Ottoman Empire’s attempt to eliminate them. Nishan was on the front lines, leading a squad of fighters. The Armenians were able to fend off the Turkish armed forces until Russian Army units consisting of Armenian volunteers arrived to their rescue. But, eventually, Armenians were forced to abandon Van. Nishan’s family settled in Yerevan, an Armenian city to the east of Van, just beyond the border of the Ottoman Empire, in territory controlled by Russia. Within a year, Nishan returned to Van with other Armenians to help rebuild the city. But, the Turkish forces advanced on Van again and drove out the Armenians.

Nishan went back to eastern Armenian territory, where Armenians would declare an independent republic in 1918. He worked for the American organization, Near East Relief, which was established to provide food and shelter for the Armenian Genocide survivors. Nishan was given responsibility for the organization’s food supplies in the city of Nor Bayazid. He also served in the new government’s parliament and wrote for the newspaper, *Azk* (“Nation”). Toward the end of 1920, the Turkish army invaded the fledgling Republic of Armenia. The Armenian government called on Nishan to lead its defense forces in Yerevan’s northern suburb of Kanaker.

While Nishan prepared for duty, he was told, “It is better for you to take care of your children.” He replied, “My country is my family, and my people are my children. If I am killed, let my friends in the party take care of my children.”

Armenia was able to defend its small republic against the Turks, but at the end of 1920, the country was taken over by Russian communists and incorporated into the Soviet Union as the smallest of the 15 Soviet republics. Nishan weighed his option to flee. Instead, he joined the ill-fated 1921 “February Revolt”, in which Armenians fought to free the country from the Soviet Union. He was killed during the fighting at Khamarlu (now Artashat) outside of Yerevan.

After Nishan’s death, his wife Hranoush became very concerned that her four boys would be taken into the Soviet Army. Conditions had deteriorated and the family was destitute. Hranoush and the boys lived temporarily at an orphanage run by Dr. Clarence Ussher, an American surgeon who had been a good friend of Nishan. Hranoush's finally decided to accept her brother’s invitation to join him in America, where he had immigrated before the genocide. After a stay of a few months in Constantinople (now Istanbul, Turkey), the family arrived at the immigration station on Ellis Island in November, 1923.



Hurire Hagopian

Hranoush worked as a housekeeper in New Britain, Connecticut. Her two youngest boys (Norair and Dirair) stayed with her, and the two older boys, (Jirair and Hurire) stayed with their uncle Apkarak in Worcester, Massachusetts.

Eventually, they all reunited in Watertown, Massachusetts, where Hranoush found work at Hood Rubber Company, making shoes alongside many other Armenians who had learned of the company through the Armenian “grapevine”. The company even named many of their rubber shoe models after cities their Armenian workers had come from, like Adana, Erzeroum, and Kayseri. Hranoush’s particular job was as an “inner sole cementer.”

Hranoush’s son Hurire, Roger’s father, also worked at Hood Rubber for a short time, and then at Ford Motor Company, until he opened his own rug company in Boston, a common profession for Armenians, who were some of the earliest rug makers and merchants. Hurire

married Bertha Nersesian, in 1941. Then, in 1943, during World War II, he proudly served his adopted country, delivering equipment to Normandy, France during the D-Day invasion, when American, British, and Canadian forces landed to liberate Europe from Nazi Germany. Hurire and Bertha had a son, Ronald, in 1943 and Roger was born in 1949. Another son, Russell, came along in 1956. The family moved to Waltham, MA in the 1960s.



Hranoush Hagopian and her sons in Watertown, MA, 1941

Portions of this chronology of events were adapted from Kantzer Vasbouragani (Treasures of Vasbouragan) 1966, by Yervant Der Mgerditchian.

Courtesy: Boston College, Department of History
globalboston.bc.edu/index.php/home/ethnic-groups/armenians/



Armenians were prominent among the many immigrant workers at the Hood Rubber Company in Watertown, Massachusetts. Courtesy of the Watertown Free Public Library

Armenians

During the nineteenth century, Armenians were scattered across the eastern mountains and plateaus of Anatolia (present-day Turkey). Some had also migrated westward to cities such as Constantinople (Istanbul), Smyrna (Izmir), and Adana. Under Ottoman rulers who regarded them as infidels, Christian Armenians were subject to segregation and oppression that would intensify toward the end of the century.

Contact with the West grew during this period as American Protestant missionaries began opening schools across Anatolia. At the behest of the Americans, a handful of Armenians began arriving in Massachusetts to be trained as clergy at Andover Theological Seminary. Others came as domestic servants for Massachusetts missionaries in the 1860s and 1870s. Before long, they found better-paying work in local industries and began spreading the word

to friends and family back home. The largest number of migrants came from the Kharpert Plain, where missionary activity was intense and agricultural and artisanal industries were failing.



*Kharpert in Western Armenia, the homeland of many Armenians in Massachusetts, ca. 1915
Project SAVE Armenian Photograph Archives, Watertown, MA.*

This migration surged in the 1890s following the widespread massacres of Armenians led by Sultan Abdul Hamid. Hostilities continued in the twentieth century, as the Turks levied steep taxes on agricultural produce and forcibly conscripted Armenians into the Ottoman army. Another round of violence occurred in 1909, when the Turks drove thousands of Armenians from their homes in Adana, killing them or forcing them into exile. But the most horrific violence occurred during World War I when the Ottomans charged the Armenians with treason and slaughtered an estimated 1.5 million people. Most historians agree that the mass violence of 1915-1916 against the Armenian people constituted genocide. It also left tens of thousands of widowed and orphaned refugees who later fled to the United States, the Middle East, and Western Europe.

Armenian immigration to the US dropped off with the restriction measures of the 1920s, but a smaller number of refugees arrived after World War II under the Displaced Persons Act. With the fall of the Soviet Union in 1991, another wave of emigrants left the former Soviet Republic of Armenia, but relatively few have come to the East Coast.

Patterns of Settlement

Following trails blazed by the earlier missionary-led migration, the Boston area became a major center of Armenian settlement. Along with immigrants from Syria, Greece, and China, Armenians initially settled in the South Cove neighborhood then known as “the Orient of Boston” (now Chinatown). During the late 1890s, an Armenian businessman named Moses Gulesian helped to resettle hundreds of refugees from the massacres, housing them in his cornice factory in the South End. Smaller settlements of Armenian workers also sprung up around industries in East Cambridge, Lynn and Chelsea.

The most important destination, however, was Watertown, where the new Hood Rubber factory opened its doors in 1896. Coinciding with the exodus of Armenians from the 1890s massacres, a direct pipeline developed between the Armenian provinces and east Watertown. In the years following the genocide, thousands more arrived. By 1930, there were more than 3500 Armenians living in Watertown—nearly ten percent of the population. In subsequent years, the town would become a major center of Armenian culture and heritage, even as later generations dispersed to surrounding suburbs.



Armenian women workers at M.S. Kondazian Coat Factory, Boston, 1912. Project SAVE Armenian Photograph Archives, Watertown, MA.

Workforce Participation

Prior to 1910, most Armenian immigrants were men who had worked in skilled trades as well as farming and day labor. They had one of the highest literacy rates of any migrant group, with nearly three-quarters able to read in their own language. Nevertheless, in Massachusetts,

they took up mostly unskilled and semi-skilled jobs in the shoemaking, textile, rubber and metal industries. In the wake of the massacres and the mass violence of World War I, more Armenian laborers and peasants arrived as well as a growing number of widows with children. Women would thus become a vital part of the workforce at Hood Rubber and other boot, shoe, and garment manufacturers in the Boston area.

From the beginning, Armenians also became entrepreneurs who ran coffeehouses and boarding houses for their countrymen. By the mid-twentieth century, many had left factory work to open tailor shops, groceries, and shoe repair businesses. In greater Boston, Armenian entrepreneurs have been especially prevalent in the rug business and in studio photography. Since World War II, Armenians arriving from the Middle East, Europe and Soviet Armenia have included both educated professionals as well as blue-collar workers.

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Assignment

After reading about the Hagopian family, the Global Boston article, and after watching the video clips, answer the questions below.

1. Based on what you read in “A Brief History of the Armenian Genocide,” why does the narrator speak at an Armenian church? How is this setting relevant to the preservation of Armenian culture?
2. What are three of the characteristics of genocide that you can list from the materials given? Use the definition of genocide and the Ten Stages of Genocide as your guide.
3. Describe some of Nishan’s experiences before the Armenian Genocide. What was his life like?
4. What made Nishan a hero? Describe three actions that were brave.
5. How did Hurire survive the forced march? How did the Hagopian family eventually come to the U.S.?
6. Consider and discuss what challenges the Hagopians might have faced when finally reaching the United States.
7. When did Armenians first begin to arrive in Boston and Watertown? What group was responsible for their early arrival?
8. At what point would the Hagopians have arrived in Watertown? What were the conditions that forced Armenians to leave their historic lands?
9. What types of work awaited Armenians in Watertown?
10. What were the benefits for them living in the U.S.? What kind of hardships did they face?
11. Roger Hagopian is an avid filmmaker. Discuss the importance of his work.
12. "For me, video is a way of telling history that is educational, multidimensional, and compelling." - Roger Hagopian.
Do you agree or disagree with Hagopian’s statement above. Why? If you disagree, what is the most compelling way to learn history?

Additional Assignments

Option 1:

Create a piece of art that honors someone in your family. Write a paragraph describing the piece and what it means to you. This could be a poem, a painting, video, collage, sculpture, etc. Consider what Roger has done to honor his family and preserve his culture.

Option 2:

Write a poem or descriptive prose describing Nishan's experiences before and during the Armenian Genocide. Also, reflect on how his descendants have honored him.

Option 3:

Research businesses in Watertown and identify an Armenian owned business. Contact the owner and ask to schedule an interview. After the interview, write an article about the owner and his/her family experiences and immigration to Watertown. Be sure to answer the fundamental journalistic questions in your article:

- Who?
- What?
- Where?
- When?
- Why?
- How?

You can use the web addresses below to help identify Armenian businesses.

<http://www.armenianbusinessnetwork.com/partners>

http://www.armnet.org/the_network/armenian_businesses

Option 4 (AP):

In Human Geography, the term “chain migration” is often used. Research the meaning of the phrase and apply it to the Armenians of Watertown. Next, choose another ethnic group that has populated an area in Massachusetts as a result of chain migration and describe that group's experience. Finally, compare your chosen group's experiences to those of the Armenians in Watertown.

CONCLUSION

Although this unit is about Armenian Genocide survivors in Watertown, its lessons are universal. Genocide has impacted hundreds of millions of people around the world and we still have not developed effective strategies to stop it from continuing to happen. In part, genocides have not stopped because, we, as a world community, have yet to demand an end to it.

Israel Charny, one of the leading scholars of genocide, stated, “We have an absolute moral responsibility to recognize the Armenian Genocide. ... Respecting and honoring the memory and history of each and every genocide is the first essential step towards creating new means of preventing genocide to all people in the future.”

You have taken an important first step in stopping genocide. By learning about and affirming genocides of the past you are better prepared to identify the warning signs of future genocides.

If you’d like, take a minute and take another small step towards preventing genocides from happening again, by completing the “Pledge Against Genocide” below.

PLEDGE AGAINST GENOCIDE

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 to 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. I will support the victims with humanitarian relief.
6. I will not stop my protests against a genocide until that genocide is stopped.
7. I will support lawful measures to prevent, suppress and punish the crime of genocide in accordance with the Genocide Convention.

SIGNATURE: _____

NAME: _____

E-MAIL: _____

Mail to: The International Campaign to End Genocide, Post Office Box 809, Washington, D.C. 20044 USA; Or e-mail to: info@genocidewatch.org. The *Pledge Against Genocide* was written by Genocide Watch - the International Campaign to End Genocide, a

worldwide coalition of concerned groups and individuals dedicated to ending genocide in the twenty-first century.

ADDITIONAL RESOURCES

ORGANIZATIONS AND ONLINE RESOURCES

The Genocide Education Project (www.genocideeducation.org)

The Genocide Education Project is a nonprofit organization that assists educators in teaching about human rights and genocide, particularly the Armenian Genocide, by developing and distributing instructional materials, providing access to teaching resources and organizing educational workshops.

51 Commonwealth Avenue
San Francisco, CA 94118
Phone: (415) 264-4203
info@GenocideEducation.org

Facing History and Ourselves (www.facinghistory.org)

Facing History and Ourselves is an international educational and professional development organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote the development of a more humane and informed citizenry. By studying the historical development and lessons of the Holocaust and other examples of genocide, Facing History students make essential connections between history and the moral choices they confront in their own lives.

National Office:
16 Hurd Road
Brookline, MA 02445
Phone: (617) 232-1595
Fax: (617) 232-0281

The Center for Holocaust and Genocide Studies (www.chgs.umn.edu)

The University of Minnesota-sponsored center provides outreach and support for the Twin Cities and for education and human rights organizations worldwide. The center's website provides resources and links for educators, and the center also offers professional development opportunities for educators interested in learning about the Armenian Genocide.

University of Minnesota
100 Nolte Hall West
315 Pillsbury Drive
Minneapolis, MN 55455
Phone: 612-624-0256

chgs@umn.edu

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

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

The Armenian National Institute (ANI) (www.armenian-genocide.org)

ANI is a research institute dedicated to studying the Armenian Genocide. Its website includes historically accurate and well-organized information and includes a section for educators.

ADDITIONAL READING

Century of Genocide: Eyewitness Accounts and Critical Views (For educators and advanced students, Historical Essays)

Totten, Samuel, Parsons, William S., and Charny, Israel W., editors. New York and London: Garland Publishing Inc., 1997, 488 pages.

ISBN 0-8153-2353

Black Dog of Fate: A Memoir: An American Son Uncovers his Armenian Past (grades 11-12, nonfiction)

Balakian, Peter. New York: Basic Books, 1997, 289 pages.

ISBN 0-465-00704-X

First They Killed My Father (grades 11-12, nonfiction)

Ung, Loung. Harper Perennial, 2006, 288 pages.

ISBN-10: 0060856262

Forgotten Fire (grades 7-10, fiction)

Bagdasarian, Adam. New York: Random House Children's Books, 2002, 273 pages.

ISBN 0440229170

The Road from Home: The Story of an Armenian Girl (grades 7-10, fiction)

Kherdian, David. New York: Penguin Books, 1988, 238 pages.

ISBN 0-688-80205-2

A more extensive book list can be found at

<https://genocideeducation.org/resources/books/>