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EDWARD G. DANIELYAN

# THE ARMENIAN GENOCIDE OF 1894-1922 AND THE ACCOUNTABILITY OF THE TURKISH STATE



Babylonian Map of the World  
(VI century B.C.)

YEREVAN 2005



**NOYAN TAPAN**  
**YEREVAN 2005**

Edward G. Danielyan

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OF 1894-1922 AND THE  
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Էդվարդ Գ. Դանիելյան

**ՆԱՅՈՑ ՑԵՂԱՍՊԱՆՈՒԹՅՈՒՆԸ  
1894-1922 ԹՎԱԿԱՆՆԵՐԻՆ ԵՎ  
ԹՈՒՐՔԱԿԱՆ ՊԵՏՈՒԹՅԱՆ  
ՊԱՏԱՍԽԱՆԱՏՎՈՒԹՅՈՒՆԸ**

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**E. Danielyan**

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For the first time the author is examining the major issues of the Armenian Genocide from a new perspective and demonstrates, using factually rich materials, that the Genocide was implemented from 1894-1922. The author sheds light upon the causes of the Genocide, its various stages, and the accountability of the three Turkish regimes, as well as upon the lessons and consequences of the Genocide.

This book is intended for use by Armenologists, historians, students, and by a wide international readership.

Հեղինակն առաջին անգամ նոր տեսանկյունից է քննում հայոց ցեղասպանության հիմնահարցը և փաստական հարուստ նյութով ցույց է տալիս, որ այն իրագործվել է 1894-1922թթ: Լուսաբանվում են ցեղասպանության պատճառները, փուլերը, թուրքական երեք վարչակարգերի պատասխանատվությունը և ցեղասպանության դասերն ու հետևանքները:

Նախատեսվում է հայագետ-պատմաբանների, ուսանողության և օտարալեզու ընթերցողների լայն շրջանների համար:

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# INTRODUCTION

After the Congress of Berlin the Ottoman Empire proclaimed the Genocide of the Armenians to be state policy, as the Turkish means of "solving" the Armenian Question. The practical application of the Genocide began in the 1890s and continued in several stages until 1922. It is the Turkish state that is accountable for the Genocide, because it was implemented by all of its regimes; that of the Sultan, the Young Turks, and the Kemalists. However, that which took place during the years of the First World War was unprecedented in its scale and in the wicked manner in which it was executed. It was during these years that the Turkish government, which cultivated the massacres with the greatest attention to detail, carried out the universal Genocide of the Armenians. The Ottoman government destroyed and forcibly deported not only the Armenians of Western Armenia, but those living in other parts of the Empire as well. Over 1,500,000 Western Armenians perished during the Genocide, and Western Armenia was drained of its Armenian population.

Turkey, however, was not satisfied with the Genocide of the Western Armenians alone. The Bolshevik coup in Russia and the abandonment of the Caucasian front by Russian soldiers provided the perfect moment for the Turks for fulfilling their pan-Turkish program. They intended to completely destroy the Armenian wedge separating Turkey from other Turkish-speaking peoples by occupying Eastern Armenia and annihilating the eastern portion of the Armenian people. The Turkish campaigns of 1918 and 1920 were launched with this goal in mind. It is easy to imagine what fate the Armenian people would have had, had it not been for the heroic battles of May (from Sardarabad to Baku) and the reestablishment of Armenian statehood in 1918.



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The Armenian Genocide is an unfinished chapter in world history, for the guilty party has yet to receive the punishment it deserves, and the Armenians have yet to be compensated. If, in the case of the Jews, the victim receives material compensation, which Germany is paying to this day, then in the case of the Armenians it is to be the return of the captured homeland which was emptied of its Armenian population, as well.

Multiple works, memoirs, and articles about this unprecedented crime in the history of man have been written in many different languages, compilations of documents have been published in which the process of the wide spread massacre and deportations of the Armenians are described in great detail. The general conclusion is that the methodic extermination of the Armenians was implemented according to a highly detailed, pre-cultivated program.

The academic study of the consequences of the massacres of the Armenians does not have merely academic significance, but political significance as well, as it demonstrates the tragic results that may occur when a state authority adopts an ideology of race-worship.

The lessons of history show that different peoples pay dearly when crimes against humanity are forgotten. The size of a people has no significance when the theory of race-worship is raised to the level of an official state policy. One recalls German fascism, which proclaimed that the destruction of the numerically superior Slavic peoples was a necessity for the Germans. It was the lack of punishment for the Armenian Genocide that encouraged Hitler during the implementation of the physical destruction of the Slavs, Jews, and Gypsies. In Oberzaltsberg, on August 22, 1939, during a consultation with the High Command of the Third Reich, Hitler cynically announced that, "our strength is in our blitzkrieg and in our brutality...who today remembers the massacre of the Armenians?"

This was a challenge to the memory of humanity, and testifies to that truth, that forgetting the lessons of history always commands a high price from man.

# **1. THE ARMENIAN GENOCIDE AS THE BASIS FOR THE UN CONVENTION ON GENOCIDE**

If the 20<sup>th</sup> century, on the one hand, was a period of unprecedented progress in the history of mankind, it was also, on the other hand, an era of great ethno-political tremors, and the continual genocides of peoples. It is no accident that a new field of historical study has been formed, the field of genocide studies. Centers of genocide studies have been founded in many countries; the United States, Germany, France, England, Austria, Sweden, Russia, Armenia, Israel, and elsewhere.

The Polish-Jewish lawyer, Raphael Lemkin, had a massive role in the birth of the above mentioned field of scholarship. He created the term “genocide” (from the Greek “genos”, clan, tribe, nation, and from the Latin “cide”, to kill). Lemkin also had a significant role in the formulation of the UN Convention on the Prevention and Punishment of the Crime of Genocide of December 9, 1948. We can say without exaggeration that through his works of the 1930s, Lemkin was the father of an ideology in the sphere of historical-law, genocide studies. In October of 1933, appearing in a conference dedicated to the unification of international criminal law, Lemkin gave a presentation on the specific elements of crimes against humanity. According to Lemkin such elements are:

- a) The forcible handing over of children from one group of people to another;
- b) The sytematic and compulsory destruction of specific elements of the culture of a certain group;
- c) The prohibition of the use of a national language, even in personal communication;