

THE GENOCIDE AS THE MAIN COMPONENT OF THE MODERN ARMENIAN AND GREEK SOCIETY AND HISTORY

Key Words – Raphael Lemkin, Armenia, Greece, Genocide, Armenian Genocide, Greek Genocide, society, history

Introduction

The Holocaust and its connection with the known phrase of Hitler: “Who is still talking about the extermination of the Armenians? (Wer nedet noch heute vor der Vernichtung der Armenien?)”¹.

In other words the impunity of guilty people for the genocide of the Armenians, which opened the doors for the murder of millions of Jewry, created new post-war circumstances. The dispersion of the Armenians (in the USA, France and elsewhere) took place in institutional and political spectrum for the prominence of genocide. To this concerted action came ally the espousal contract on UN for the anticipation and repression of the genocide crime, with Professor Raphael Lemkin being the pioneer, survivor of the Holocaust, who addressed the mass crime against Armenians and Greeks as the first global cross section of genocide. The new international setting had provoked the Armenian dispersion into introducing genocide to political dictations, making the bottom line of the background acknowledgements and in fact the ultimate criminalization of denials. The creation of the monument for genocide in Yerevan (in the late 60^o) had operated “multiplicatively” in symbolic level.

The fact that, from the 2 026 000 Armenians that lived until 1914, in the verge of the Ottoman Empire, the 1 500 000 and more were murdered was then a well-known issue as much in the dispersion, as (even with reservations) it was for the Soviet Armenia. Nowadays, it has been calculated that more than 2 000 000 Armenians live in Armenia, 1 000 000 live dispersed in Former Soviet Union, Georgia, Russia, Ukraine and in Central Asian Republics (about 100 000), and more than 2 000 000 elsewhere (with greater concentration in the USA, France etc.). In Greece the Genocide cost the life of over 1 000 000 Greeks² from the total of 2 500 000, who lived in Asia Minor in 1914³.

In 1928, 1 221 849 refugees were recorded in the population census⁴. However,

¹ **Dadrian V.**, The History of the Armenian Genocide: Ethnic Conflict from the Balkans to Anatolia to the Caucasus, Providence, RI & Oxford, 1995, p. 677.

² **Kitromilidis P., Alexandris A.**, Ethnic Survival, Nationalism and Forced Migration // Δελτίο Κέντρου Μικρασιατικών Σπουδών, v. 6, 1986, p. 350-351.

³ **Tsirkinidis H.**, The Red River... A Historical Tale, Thessaloniki, 1999, p. 128. The information we have is the census conducted by the Ecumenical Patriarchate in 1910-1912 in collaboration with the Greek consulates and the census of the Ottoman state in 1914. Foreign Office File B/50, 1912, Asia Minor Population Statistics.

⁴ Hellenic Statistical Yearbook, 1930, p. 34.

that number does not resemble the real amount of refugees since it does not take into account the deaths in the scarce of 6 years, from 1922 to 1928 (about 75 000) and the 66 000 refugees that were new to Western Europe, the USA, Egypt or the Greeks that resorted to the Soviet Union, and of course those who remained Islamized generally in Pontus. The prominence of the Armenian and Greek Genocide, from association of institutions and researchers led to multiple recognitions, in the devastating majority for the Armenian case, rather than the fact that the Soviet Armenia, until its disintegration, kept cautious attitude.

The data had of course changed after the independence of Armenia, due to Turkey's negative attitude towards Genocide¹. From the other side the Hellenic government had yet to be released from politics and logics, move in the essence of recognition laws for genocide and take initiative in the globalization of the mass crime. Thus, obstacles existed (and still do) in and out of the Greek border in the indication of silent crime. Despite the historical period we are going through advantageous conditions. The genocide constitutes a nodal point in the modern history of Armenians and Greeks, in an international level even in Turkey it is a well-known fact that without knowledge of history and tragedy, on these occasion that happened to both Armenia and Greece, meaning without the prominence of historical reality; nor an approach and friendship between the two nation with truth contentions, that is true knowledge.

The Armenian Genocide

The Armenians appertain to Indo-European race and represent one of the most ancient people and civilizations of Middle East. The monuments of Armenian culture, despite the old and modern disasters, bear witness to the historical past of the nation. The Armenian history is marked by long periods of national stability and independence, development and creation in which quite frequent conflicts were inserted which they had as a result of the occupation, the enslavement and the oppression of this country. The Armenia with the name Great, which contained Western (currently Turkish-held) and Eastern Armenia, and Little Armenia, which was the kingdom of Cilicia, was one of the historical nations of the planet.

Herodotus mentioned the region as Armenia from 600 BC, while an important milestone in the history of the Armenian nation was the proclamation of Christianity as the official religion in 301 AD by king Tiridates the Third. They had previously martyr Thadius and Bartholomew, in their attempt to consolidate the Christian religion. An important point in the history of Armenian people was the alphabet, established by Saint Mesrop Mashtos and his religious students in the V century.

The period from 1045 onwards, when the Armenian kingdom was annexed to the Eastern Roman Empire (some emperors were of Armenian descent), until the XIX century, when the Armenians were divided into Ottoman, Persian and Russian state structures, was painful. While the Armenians under the Russian and Persian yoke lived under relatively good conditions, the Armenians of Ottoman Armenia were

¹ Turkey today honors the perpetrators of the crime against Armenians and Greeks, the leaders of the Young Turks and Mustafa Kemal, and denies the Genocide. It even tries to distort reality and intimidate or even kill people who are working to uncover the genocide and to prove its responsibility. Armenian journalist Hrant Dink's assassination in Istanbul is the most striking example.

competing for basic rights, to achieve reforms so that they could control oppression and injustice that has prevailed, yet to be able to protect their culture and their particularities. “Paligenesia” (rebirth) and the liberation movements of the Balkan peoples, in the first half of the XIX century, with positions of non-Muslim communities of the Ottoman state, was a fact that affected the Greeks and the Armenians¹.

The movements in the Balkans and the competition of the Great Powers as well as a number of other reasons caused the 1877-1878 Russian-Turkish War that ended with the victory of the Russians. The Saint’s Stephan treaty (as an agreement between the Russians and the neighboring Ottoman State) included reforms for Armenia in Article 16, like the next Berlin treaty. The establishment of the Armenian revolutionary organization (Dashnakchoution-Dashnak) in Tbilisi in 1890, was a symbol of resistance and a means of self-defense in the first slaughters (1894-1896), which cost the lives of more than 300 000 Armenians. At the beginning of the XX century the consolidation of the neo-Turkish movement, the “Ittihat ve Teraki Cemiyeti” (Commission “Union and progress”), despite its contrary declarations, initiated the extermination of the Armenian people. Talaat the Minister of the Interior and then a Great vizier, Enver the Minister of the War and Mustafa Kemal the military commander and later the Minister of seafarers were the triad of the neo-Turks, who organized and planned the genocide of the Armenians, the Greeks (and the Assyrians). At the conference of neo-Turks (1911) in Thessaloniki decisions were adopted aimed at Armenians and any non-Muslim minority living within the borders of the Muslim state: “Turkey has to become essentially a country of Muslims. ... Complete as soon as possible the extermination of all Turkish nationals. It is clear, of course, that this can never be achieved with persuasion and that we must resort to armed violence. The character of the empire has to remain Mohammedan, and we must see that Islamic institutions and traditions will be respected. The right of other ethnicities to have their own organizations should be forgotten. ... spreading the Turkish language is one of the guiding principles for ensuring the Islamic dominance and the acculturation of the non-Islamic traits”².

April 24th, 1915 is a symbolic date for the Genocide (the 300 Armenian leaders of Istanbul were arrested). The Armenian nation, which had experienced massacres, child molestation and persecution in previous years, would now undergo with its prime witnesses the political, spiritual, and religious leaders, the working orders and the “White marches” (of which few survived), the murders, the rape. Melvan Zade Rifat reveals that: “...at the beginning of 1915 at a secret meeting chaired by Talaat, attended by Enver, the main reporter, secretary in charge of the Central Committee of the neo-Turkish party, said that “The Armenian nation must be extirpated and not a single Armenian will remain on the territory of the Ottoman Empire”³.

On April 21st, 1915 the president of the special organization Behaaedin Sakir (“Teskilat-i Mahsuse”)⁴ sent the following encrypted telegram to his commander

¹ Rodakis P. (ed.), The Crime of Silence. The Armenian Genocide, Athens, 1988, p. 56.

² Zarevand (Zaven and Nartouhie Nalbandian), United and Independent Turania. Aims and Designs of the Turks, Leaden, 1971, p. 37-38.

³ Melvan Zade Rifat, Turk Inkildbinin Ic Yuizu, Aleppo, 1929, p. 159-160.

⁴ Teskilat-I Mahsuse controlled by Nazim, Atif Riza and Aziz bey. The first two were members of the Central Committee of the County and the third director of security. This organization was a

Mamuret El Sabit Bey (Xarpur area): “Were the Armenians, that were displaced there, exterminated? Sent me information on the issue of slaughter and extermination. Were the dangerous people exterminated or just evicted from my cities, where they lived and were displaced”¹? In an order of Nikos (12/9/1015) it is stated that: “In accordance with and prior to the notification we are aware that the government has decided to completely exterminate the Armenians living in Turkey. Whoever wishes to object to such an order may no longer be a member of the administration. Without discrimination to women, children and the disabled, whatever the tragic means of extermination and once the voice of conscience is strangled, it must be put to an end”².

According to many foreign diplomats and representatives of religious missions, the genocide of the Armenians was a well-designed plan, which served the aims of the neo-Turks. The Consul of Germany in Erzurum (Theodosius) Soimbner Richter (July 28th, 1915) stated that “... the hardliners in the neo-Turks admit unconditionally that the ultimate goal of the action was to get rid the Armenians off of Turkey, even the last one of them. After the war there will be no more Armenians in Turkey literally saying a prestigious personality”³.

British historian Arnold Toynbee states that: “The commander ordered all Armenians who could carry weapons to appear before him on death row, all who were between the ages of fifteen and seventy. They were just dragged out of the city and a little further into the first secluded desert and the <gendarmes> engaged in the most brutal slaughter of these unfortunate people. That is how the first act ended. It deprived the Armenians of the opportunity to put forward any resistance in the second act, the consequences of which were even more tragic. The old men and women were sent into exile to find there an indescribable horror of slow but certain death”⁴.

Women and children hold central position in the Genocide. From the sources that were reused and at the same time constitute crime clues, it is concluded that specific extermination policies were designed and implemented against these “weak” social categories: “Armenian children, boys and girls, were sold into slave markets for ten or maximum 12 shillings...”, according to Brais James, or for 12 cents, as the ambassador of the USA, Henry Morgenthau said. We had violent Islamization, rape and mass pregnancies, rape and slaughter of pregnant women. The property of the Armenians who were killed or displaced was confiscated by the Ottoman Ministry of Finance, which even received detailed reports for their size.

The money was transferred to mainly Austrian and Swiss banks (according to steadfast evidence). British officials said in their statement, “the amount of 5 million Turkish pounds of gold, about 30 thousand pounds of gold deposited by the Turkish government at the Reich bank in Berlin in 1916 and seized by the allies after the truce, was for the most part, perhaps and entirely Armenian money. Following the violent displacement of Armenians in 1915, their government-mandated deposits were

paramilitary and police mechanism with unlimited powers. The county financed the equipment and ammunition had been allocated by the Ottoman army depots.

¹ **Rodakis P.** (ed.), The Crime of Silence. The Armenian Genocide, Athens, 1988, p. 114.

² Hellenic Parliament, PIB Session - April 25, 1996.

³ **Rodakis P.**, op. cit., p. 189.

⁴ **Toynbee A.**, The Treatment of Armenians in the Ottoman Empire, Whitefish, 1916, p. 34.

transferred to the State Treasury in Istanbul¹.

At the same time the leader of the genocide, Talaat Pasha, in 1916 asked Henry Morgenthau to send him lists of Armenians, who had life insurance in US companies. According to Talaat, since all of them were dead, and had left no offspring alive, they had to pass under the relevant law to the possession of the state. So did the leader of neo-Turks with insurance companies of different origins². The day after the Lausanne treaty (6/8/1924), the Kemalist regime would declare that it would retain possession of all the Armenian properties seized throughout this period. In Paris, at the 1919 Peace Conference, with the exception of the number of casualties estimated at more than 1.800.000 lives, and the decision that “because of the historical abuse by the Turks of their enslaved peoples and the horrific massacres of Armenians and other nationals in recent years like Armenia, Syria, Mesopotamia, Palestine and Aradia, must be completely cut off from the Turkish Empire”³, Armenian representatives report material damage suffered the Armenian people: ruins of churches, monasteries, schools and other monuments of Armenian culture. It was obvious that the aim was (despite the physical extermination of the Armenian nation) to eliminate any mark of its historical course and presence in the Ottoman state, and thus countless Armenian historical monuments were destroyed and captured.

When the Armenians raised the issue of the destruction of cultural heritage, in the report (n° 32.1078) on the protection of the rights of minorities (addressed to UNESCO), the following was emphasized: “We would like to see more care for Armenian monuments in Eastern Turkey, through we warn Western governments, that more pressure

¹ **Balakian P.**, The Burning Tigris: the Armenian Genocide and America’s Response, New York, 2003, p. 23.

² Attempt by the leader of the genocide of the Greeks and Armenians Talaat pasha to collect “in favor of the Armenians” the life insurance claims paid by the people he had killed for years, reveals the assassin’s affection, still of course with the attitude official Turkey. Henri Morgenthau said the following: “One day Talaat pasha made me the most surprising plea I had ever heard in my life. The New York Life Insurance Company and Equitable had many Armenian clients for many years. The extent to which these people were insured was yet another proof of their entrepreneurial spirit. I would like, Talaat told me, to persuade American insurance companies to send us a complete list of those Armenians who have had life insurance. They are virtually all dead now and have left no heirs to receive compensation. Of course, all this money must go to the Turkish state now. The government is now the beneficiary. Will you do that? What he was asking for was so absurd that I lost my temper. I said that they were not going to get such a list from me and I immediately got up and left”. **Morgenthau H.**, 1922, I was Sent in Athens, New York, 1922, p. 45.

Armenian lawyer Vartkes Yegyayan, when reading Morgenthau’s text, came up with the idea of seeking compensation from the descendants of the victims of the Armenian genocide. In 1987 he began a lawsuit in the state of California. Following court rulings, access to the archives of the two companies was obtained, where the lists of insured persons were searched, most of them who were Armenian and Greek. The offspring of the victims were subsequently found, and then began filing lawsuits against the two companies in its California courts, in the form of “group cases”. Contrary to predictions, the systematic struggle Yegyayan had justified, and the New York Life and AXA insurance companies, had to pay 53 million dollars to beneficiaries of the genocide. A little later (September 2008) New York Life Insurance Co said it would also compensate Greek beneficiaries who lived in the Ottoman empires, which had about 1.000 contracts. These contracts, as the company said, recovered them in its archives, following a survey of Armenians. This important news from New York Life Insurance Co is an important development since it is an essential justification and a further step towards the recognition of the Armenian and Greek Genocide.

³ La Conférence de Paris pour la paix III, 1920, p. 795.

on Turks on this issue will accelerate the destruction of the remaining monuments”¹. Genocide constitutes “the solution” to Armenian question on Turkish nationalist theory. Exempted the Ottoman State from Armenians, who had played an important role in the economic and social life of the empire, thus starting a “homogeneity policy”, sought by the neo-Turks and continued by the Kemalist movement: “Turkey to the Turks”. As Talaat Pasha said to German diplomats the Armenian question no longer exist².

By the end of World War I (November 11th, 1918) the Armenians considering themselves among the victors (Great Britain, France, USA) had hoped and expected the punishment of the Turkish officials as responsible for the Genocide planning. The reaction of the Great Powers to the Armenian issue was not in line with the collective declaration they had originally in Istanbul. The new regime established in Russia, had been resolved after the Soviet forces had concluded a friendship and cooperation agreement with the Kemalist movement, continuing the policy of the Young-Turks. So it did not take long for the Armenian expectations to be discredited by the allies over the punishment of those who were responsible. Armenian genocide initiators and perpetrators changed their names and most importantly, remaining unpunished fled to Turkey. The verdict for the punishment of those involved in the Armenian genocide was given by the 9th World Council of the Armenian Revolutionary Federation, organized in the autumn of 1919. The executions (the 10th World Council of the Armenian Revolutionary Federation called them a “special enterprise”) were carried out by the leadership of the responsible body, with the help of the Central Councils of the USA in Constantinople, which contributed financially and executively, as well as with the individual participation of members of Armenian Revolutionary Federation. The cycle of executions began with that of Talaat Pasha³.

Followed by Jivansir⁴, Sait Halim Pasha⁵, Beahedin Sakir, Jemal Asmi, Jemal Pasha⁶ and Enver Pasha⁷ were executed between 1921 and 1922. The whole business was named by Simon Vratsian as the “Armenian Nuremberg”. The continuation was political (and as we have mentioned) after World War II in international organizations, governments

¹ **Marshall D. -Walker C.** (ed.), The Armenians // “Minority Rights Report”, n° 32, London, 1976, p. 21.

² **Malkidis T.**, The Greek Genocide, Athens, 2019, p. 89.

³ On March 15, 1921, at 17 Hardendorf Street, Berlin, Talaat was shot dead on the sidewalk with a shotgun from Soghomon’s gun. Tehlirian was acquitted in June 1921.

⁴ Bechbud Khan Jivansir, leader of the Musanat party, was the interior minister of Azerbaijan in 1918 and was responsible for the Armenian massacres in September of that year. On the night of July 28, as Djibansir left Petit Champ for the Pera Palace Hotel, it was executed by Torlakian, who was captured and beaten by the French security of Constantinople. He was then handed over to the British forces but acquitted in November 1921.

⁵ On December 5, 1921, in Rome, Sayd Halim Pasha, Prime Minister of the Ottoman Empire during the days of genocide, was executed while returning home. The executioner was Arsavir Sirakian, who escaped arrest and returned to Istanbul the following month. Shortly afterwards, Hrach Papazian, disguised as a Turkish student, managed to break into Turkish circles and gave Natali and Sirakian information almost daily.

⁶ In Tbilisi, on July 25, 1922, in front of the Soviet Chekka headquarters, Stepan Jayikian, Bedros Ter Boyosian and Ardases Kevorkian executed Jemal Pasha. The eyewitness was Lavrenti Beria, leader of the Georgian Chekka, and later the KGB.

⁷ In August 1922 the former Minister of War Enver Pasha was executed in Soviet Turkestan. Enver escaped execution by the Armenian revolutionary federation after he was assassinated in Soviet Turkestan in August 1922 by an Armenian soldier in the Red Army.

raised the issue of Genocide recognition. Pioneering the Diaspora, and ultimately the democracy of Armenia, the Armenian people show respect for their modern history.

The Greek Genocide

The creation of nation-states in the ruins of the Ottoman Empire created new pressures on the Greeks, who sought to mitigate the reforms of the *Tanzimat* era. The decrees of Gioulahane *Hatti Serif* (1839) and *Hati Humayioun* (1856), created new facts for the Greeks marking their spiritual and economic rebirth.

Entering the foreground of the neo-Turks resulted in the killing of the Ottoman Christies to “cleanse the land of foreign elements to Turkishness”¹ despite their initial declarations of freedom and democracy on the Ottoman territory. The beginning of the Greek genocide took place in Thrace, followed by Central Asia Minor and ended in Smyrna and Pontus. P. Enepekidis asserts that “...what happened then in the Black Sea States was genocide in the spirit and letter of today’s international law and international conventions in the sense of the Greek word, that is the planned physical extermination of a race or ethnic minority in another language, another religion, other customs and traditions....”². Plans to exterminate Greeks in Eastern Thrace were implemented since the autumn of 1913, and at the end of 1914, the year of the Great Conquest, 130 282 people from Thrace became refugees, of which 115 000 in 1914³: “... Since 1914 the persecution of the all-pervasive means of oppression with the ultimate aim of eradicating Hellenism begins unseen”⁴.

World War I gave the neo-Turks the opportunity to carry out their wider plan more readily, as compulsory recruitment of Greeks intensified, and led them as Ottoman soldiers to death in one of their deadliest battles, in Gallipoli. In May 1916 corporal punishment was introduced into the army in order to improve their discipline, but in essence to limit the desertions that came from the Greek population. By the end of 1917 more than 200 000 Greeks, aged 15 to 48, were recruited. Many of them died from deprivation, illness or the weather. Many were deserted to be saved. The Young Turks and the “Special Organization” coordinated the Genocide. In ecclesiastical reports it was emphasized that “From Thrace thereafter, a great deal of brutality and robbery was also transmitted to Asia Minor, the exterminating persecution and the forcing of the Orthodox to expatriate, where there were already Orthodox slaves and the violent expulsion of many have been noted, and voices hopeless to the Church are always already glaring, lacking and there all protection by the principles of life, honor and property of the Orthodox and you complain”⁵.

Metropolitan German Karavangelis of Amisos (Samsounda), as the head of many of them, said that the Greeks tried to react, even with armed resistance, especially in Pontus. Also, the closure of churches and schools in 1914, the creation of the Organization of the Patriarchal Central Committee in 1918 for refugees⁶ “complemented” by

¹ **Aigidis D.**, Greece without Refugees, Athens, 1934, p. 191.

² **Enepekidis P.**, The Genocide in Pontos, Athens, 1994, p. 31-42.

³ History of the Hellenic Nation, vol. 14th, Athens, p. 365.

⁴ **Geragias G.**, Memories from Thrace 1920-1922, Athens, 1925, p. 35.

⁵ **Bravos T.**, Greeks and Young Turks, 1912-1922 // *Μικρασιατικά Χρονικά* 22, 2007, p. 51-82.

⁶ The Patriarchal Central Committee of the displaced Greek populations, consisting of one

similar movements, but also by relevant publications, which made international public aware of the tragedy of Hellenism. Typically, the publication of the Ecumenical Patriarchate “A Beak Paper on the Persecutions and Testimonies of Hellenism in Turkey 1914-1918”, (Istanbul 1921) and the foreign language books “The Black Book of the Sufferings of the Greek people in Turkey from the Armistice to the End of 1920” (Constantinople 1920) and “Les atrocités kemalistes dans les régions du Pont et dans le reste d’Anatolie” (Constantinople 1922) should be mentioned.

These publications were sent to foreign governments and international organizations. Also, the official weekly journal of the Ecumenical Patriarchate “Ecclesiastical Truth” hosted relevant texts although censorship was very severe. Henry Morgenthau stated that: “...the Greeks were the first victims of the Turkism plan... within 3-4 months 400.000 Greeks were uprooted from the Asia Minor coast”¹. The target of mass persecutions (as in the case of Armenians) were political and spiritual leaders, women and children. Under the UN treaty (1948) “Genocide means any of the following: (...) d. Measures aimed at preventing births within the group, e. Forcibly transferring children of the group to another group”². The French writer F. Santiaux stated that “...the Administration divide women and girls into harems, other were forcibly shut down and become the property of the Turks. Others were taken to prison by the gendarmes to rape them... At the gates of the city there is a large clientele of slaves, where women, girls and children abducted by Turkish or Kurdish gangs are sold”³. In 1920, the High Commissioner of Thrace A. Shaktouris wrote in a letter to the Prefects about the murders of women and children: “Before the overthrow of Eastern Thrace and during the wars, Young-Turks tyranny, in addition to other external measures against the present element, put to use the immense, criminality method by transmitting aphrodisiac diseases to virgins. To this end they have at times dispensed with anthropomorphic monsters, organs of the Young-Turks regime, in cities and villages, extorting women and virgins for the purpose of transmitting aphrodisiac diseases from those who were suffering from them, thus, they succeeded in exterminating the Greek population”.

The High Commissioner asked “all the care, secrecy and protection care and diligent treatment, States spending, of course, without unknowingly expanding the reputation of the unfortunate victims”⁴.

On August 13th, 1922, the counterattack of Mustafa Kemal, who had signed a friendship and cooperation pact not only with Soviet Russia, but also with France and Italy, began. The French-Kemal agreement replaced the economic and political domination of the Turkish element in Asia Minor, when the Greek army withdrew. Two weeks later, on August 27th, the Turks entered Smyrna and the burning and destruction of every Greek (and Armenian) began. As the US Consul in Smyrna George Horton pointed out “There was nothing missing about the atrocity, the

metropolitan member of the Holy Synod, as chairman, two members of the DEM Council (5 bankers, 2 legal, 5 traders), an architect and a doctor, with a view to the care and settlement of returning refugees and the return of their assets. Archives of Greek Ministry of Foreign Affairs 1919, A/4th.

¹ **Morgenthau H.**, op. cit., p. 422-425.

² Convention on the Prevention and Punishment of the Crime of Genocide, New York, 1951, p. 228.

³ **Santiaux F.**, The Greek Asia Minor, Athens, 1993, p. 172-174.

⁴ **Bravos T.**, op. cit., p. 69.

enslavement, the cruelty and all the fury of human passion”¹.

After 27 centuries the burning of Smyrna put an end to the Greek presence and the survivors of the Genocide were disembarked (as destitute refugees) to Greece, where a few days before a law had been passed (for “passports”) banning the territories (!).

The Genocide of Armenians and Greeks in the International Environment

The term “Genocide” was first coined in 1944 by Raphael Lemkin², a professor at Yale University, using the Greek word “Genos” and the Latin “Cide”. Lemkin refers to extermination of Greeks and Armenians to support his arguments³. The concept emerged shortly before the Nuremberg Trial against the origins of the Nazi extermination of Jews and European peoples before and during World War II Genocide was the main credential-term in the Nuremberg Trial.

Following the ruling of the Court of Justice, the UN General Assembly dealt with the issue of “preventing and suppressing the crime of genocide” in 1946 by entrusting the Economic and Social Council, the Human Rights Committee and a panel of experts including Lemkin, to undertake studies with a view to preparing a draft Genocide convention. The draft convention was ready in 1948, and the UN voted at the General Assembly⁴ the Treaty on the prevention and punishment of Genocide, consisting of 19 Articles. The preamble to the Treaty mentions the recognition “that genocide has caused great humanitarian casualties in all historical periods...” The main points of the Genocide Treaty are as follows:

“The Contracting Parties confirm that genocide committed either in peacetime or in times of war is a crime under international law and undertake to prevent and punish this” (Article 1). “Genocide means any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial or religious group as such a) homicide of group members, b) causing severe physical or mental harm to group members, c) forcibly transferring group children to another group” (Article 2).

Further articles of the Treaty also state: “The following offenses are punishable: a) genocide, b) genocide conspiracy, c) direct or indirect incitement to genocide, d) attempted genocide, e) involvement in genocide” (Article 3). “Persons conspiring and doing the things referred in Article 3 shall be punished, whether they have acted constitutionally, by public order or by individually” (Article 4). “Persons who committed genocide or any of the other acts listed in Article 3 will be punished regardless of whether they are members of government, government officials or individuals” (Article 5). “Persons responsible for an act of genocide or other offense as referred to Article 3 must be tried in the country where the offense was committed or in an international Criminal Court to be accepted by the parties...” (Article 6)⁵

¹ **Horton G.**, The Blight of Asia, New York, 1926, p. 104.

² **Lemkin R.**, Axis Rule in Europe. Laws of Occupation. Analysis of Government. Proposals for readers, Washington, Carnegie Endowment for International Peace, Division of International Law, 1944.

³ **Lemkin R.**, Le génocide // « Revue internationale de droit pénal », 1, 1946, p. 34-55.

⁴ Decision Number 260/ 9-12-1948 -III-A- entered into force on January 12, 1951. United Nations Convention on the Prevention and Punishment of the Crime of Genocide (GPPCG). General Assembly Resolution 260 a (III) OF 9/12/1948. UNTS, n° 1021, vol. 78, 1951.

⁵ United Nations Convention on the Prevention and Punishment of the Crime of Genocide (GPPCG).

Massacres of Christian peoples of the Ottoman state are often compared to the Holocaust¹. A. Toynbee argued that the XX century had created a new genocidal, cold-blooded process of genocide as a result of the arbitrary decision of prisoners using modern technology and organization. As examples, he cited the genocide of the Armenians and Jews of Europe², a position agreed by Arlen³ and Feyn⁴.

The second included the slaughter of European Armenians, Jews and Gypsies in the category of premeditated massacres.

Also, Melson⁵ described the extermination of the Armenians in 1915 and that of the Jews during World War II as modern methods of genocide. In particular, the genocide of the Armenians is a case similar to the genocide of the Greeks. Researchers such as Aksam proved through documentary the premeditated crime against the Greeks and Armenians, and disguised the argument on which the establishment of the Turkish state was based, the “national liberation, anti-imperialist struggle”⁶.

On May 24, 1915, the Allies issued a joint declaration condemning “the tolerance and often the... support of the Ottoman authorities... In view of Turkey’s new crimes against humanity and culture, the Allied governments announce in public High Portal that will make all members of the Turkish government personally accountable, as well as the civil servants involved in these massacres”⁷.

The issue of mass crime dealt with the Paris Peace Conference after the end of the World War I, where the Great Powers (USA, Britain, France, Italy, and Japan) set up the Commission on the Responsibility of War Prisoners and War Enforcement. The Committee characterized crimes against humanity, and in particular against Greeks and Armenians, as crimes against humanity committed by Turkey against its own citizens within its territory. Clauses on the issue were incorporated into the treaties signed with the countries involved. Among the conditions for peace was the handing over of war criminals and all relevant supporting documents to the winners. Articles 226 to 230 of the Treaty of Sevres with the Ottoman Empire refer to the prosecution of war criminals, in particular Article 228⁸. Part of the indictment against those responsible for the killings of Armenians and Greeks concerned “the alienation of property belonging to Armenians... Armenian properties would be distributed without charge to Muslim settlers... properties for which there is no petition for compensation”.

The absence of compensation, Aksam pointed out, provided a strong argument in favor of the Ottoman government’s intention to genocide⁹. The British proposed the

¹ Davidovich exemplifies the example of the Jews as a people destined for total extermination, observing that the case of the Armenians is closer than any other (in terms of the extent of the atrocities committed) to extermination. What happened to the “Armenian solution” later became the “Final solution”, the code names given by Nazis to the extermination of European Jews. **Davidovich M.**, The Holocaust and the Historians, New York, 1981, p. 20.

² **Toynbee A.**, Experiences, New York, 1969, p. 241-242.

³ **Arlen M.**, Passage to Ararat, New York, 1975, p. 56.

⁴ **Fein H.**, Accounting the Genocide, New York, 1979, p. 7.

⁵ **Melson R.**, A Theoretical Inquiry into the Armenian Genocide, New York, 1983, p. 20.

⁶ **Aksam T.**, A Shameful Act. The Armenian Genocide and the Question of Turkish Responsibility, New York, 2006, p. 348.

⁷ **Carzu J.**, Un génocide exemplaire, Paris, 1975, p. 130.

⁸ **Aksam T.**, op. cit., p. 348.

⁹ *Ibid.*, p. 288-289.

establishment of a committee set up in February 1919 to oversee the rehabilitation and repatriation of displaced Armenians and Greeks. At the same time they created the Armenian – Greek department (housed in the office of the British High Commissioner) in charge of compiling lists of those responsible for the genocide. British High Commissioner Admiral Webb stated in March 1919 that “Armenians and Greeks are determined and insist on the issue of full compensation for what they have lost... the issue has been about the seizure of land, widows and orphans, men and children who had been abused by violence and in many cases, properties that were sold”¹. The issue of victims’ rehabilitation had been dealt with (under pressure from the Forces) and the Ottoman Ministry of the Interior, which in a report issued in 1922 emphasized the need for displaced people to return to their homes². It goes without saying that reparation and compensation for victims, is still the case, while Genocide has been added to its denial, which has been criminalized in some countries.

Conclusions

The parallel crime, the Armenian and the Greek Genocide, was the culmination of the violence initiated by the neo-Turkish movement and ended by the Kemalists. The Young-Turks and the Kemalists designed and implemented the Genocide, which was intended to be a model for the Jewish Holocaust. The Armenian and the Greek Genocide is a fundamental act of recruitment of Armenian and Greek national identity and is of course a highly significant historical event. The mass crime, the genocide of the Armenians and the Greeks, marked the Armenian and Greek culture, the history of the two peoples, and despite the long distance from the event, today it creates an indisputable reality, defining their future, their relations with the common perpetrator³.

The Armenian Genocide and the Greek Genocide is a political issue and its international expansion refers to the obligation of all the institutions of the international community to acknowledge the mass crime⁴ committed and to remedy with this the tragedy of moral damage sustained by them. The crime of genocide sets out the obligations, not only to the state that committed the genocide, that is to say in today’s Turkey, but to the international community as a whole, not to recognize as a genocidal situation legal, not to assist the perpetrators of this International crime

¹ **Jaschke G.**, Kurtulus Savasi ile Ilgili Ingiliz Begleri, Ankara, 1971, p. 38.

² **Avcıoglu D.**, Milli Kurtulus Tarihi: 1838’ den 1995’ e, vol. 3, İstanbul, 1987, p. 1293.

³ During the period of the genocide of the Armenians the first to be supported by the Greeks is the solidarity of the Greek parliament or the letter of King Alexander to Bogos Doubar. The Greek state is the first to recognize Armenian democracy. During the genocide, Venizelos proposes the establishment of a Greek Armenian state in Pontus, and a Greek delegation, under I. Stavrinidis, visits Yerevan for joint action against the Turks. At the same time, Chrysanthos visited Yerevan in 1919 and negotiated a form of confederation with the Armenians. In January 1920, Chrysanthos signed an agreement with Armenian Prime Minister Al. Hatian, and Colonel Katheniotis signed her military message. However, negotiations on the final status were abolished, and so in March 1920 Chrysanthos, accompanied by K. Konstantinidis and S. Economou, submitted to the London Conference of Peace the request for an independent Pontus, whose plan was to do so.

⁴ Today a lot of countries have recognized the Armenian genocide, including Greece in 1996, while the Greek Genocide have only recognized by Cyprus, Sweden, Armenia, some US states and the South Australian parliament. Sweden in 2010 recognized the genocide of the Armenians and the Greeks (and the Assyrians). The 2007 genocide was also recognized by the International Association of Academics for the Study of Genocide. (International Association of Genocide Scholars-IAGS).

maintain the illegal situation and assist States in implementing their obligations¹.

That is to say, the international community is under an obligation not to recognize an unlawful situation as a result of genocide and to take action to remedy, rehabilitate and compensate for and deny punishment. Today, when other peoples suffer the consequences of the genocides, the initiative must be taken to recognize the crime of genocide of the Greeks and Armenians, and the Turkish state must abandon its political denial and take responsibility for it. Recognition is a young, hopeful and meaningful prospect for all of humanity, and especially for the younger generation, through the acceptance of this historical certainty that young children seek knowledge, recover their identity and struggle to avoid other Genocides.

Թեոփանի Մալկիդիս – Յեղասպանությունը որպես հայ և հույն ժամանակակից հասարակության և պատմության հիմնական բաղադրիչ

Հոդվածում քննարկվում են երկու կարևոր պատմական իրադարձություններ՝ հայ և հույն ժողովուրդների ցեղասպանությունները, որոնք հսկայական ազդեցություն են ունեցել թե՝ ժողովուրդների և թե՝ ամբողջ մարդկության վրա: Դրանք եղել են նախկին Օսմանյան կայսրության և ժամանակակից Թուրքիայի տարածքից հայ և հույն բնակչության անհետացման հիմնական պատճառը: Կանխամտածված և ծրագրված գործողությունների արդյունքում երիտրուրքերը և Սուստաֆա Քեմալը սպանեցին 1 500 000 հայերի և 1 000 000 հույների, իսկ միլիոնավոր փրկվածներ դարձան փախստական: Հայ և հույն ժողովուրդների ցեղասպանությունները նրանց ժամանակակից պատմության հիմնական բաղադրիչներն են և դրանց միջազգային ճանաչումը կնպաստի խաղաղությանը և ամբողջ աշխարհի ժողովուրդների փոխադարձ հարգանքին:

Теофанис Малкидис – Геноцид как основной компонент истории и современного общества армянского и греческого народов

В статье рассматриваются два важных исторических события – геноцид армянского и греческого народов, которые имели огромные последствия как для этих двух народов, так и для всего человечества. Геноцид явился основной причиной исчезновения армянского и греческого населения с территории бывшей Османской империи и современной Турции. В результате преднамеренных и запланированных действий младотурки и Мустафа Кемаль организовали истребление 1 500 000 армян и 1 000 000 греков, а миллионы спасшихся вынуждены были стать беженцами. Геноциды армянского и греческого народов являются основным компонентом их современной истории, международное признание которых способствует миру и взаимному уважению среди народов.

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Գրախոսվել է 15.06.2020

Հնդունվել է տպագրության 12.11.2020

¹ Lauterpacht H., Recognition in International Law, Cambridge, 1947, p. 20.