

Annotated Bibliography: Armenian Genocide

Auron, Yair. *The Banality of Indifference: Zionism and the Armenian Genocide*. New Brunswick: Transaction Publisher, 2002.

This work examines cultural identity, 20th-century politics, and the shared struggles between the Armenian diaspora and Jewish communities. Auron, in this piece, attempts to compare the similar experiences between the Armenian Genocide and the Holocaust, however, while comparing the two, they ensure that the two events hold their uniqueness. Auron, in particular, hopes to examine the different responses between the ally powers at the end of each respective war. Auron discusses the complicated political history between the Zionist movement and their support of Turkey following the first world war, particularly after their continuous denial of the Armenian Genocide. Auron provides a quick background of the struggles of the Armenian community before moving on to the position of the Zionist living in Palestine. Stating that the group was neutral during the First World War, however, this did not prevent group members from picking sides during the war. Although living under Ottoman control, the Jews in Palestine could hear of the atrocities occurring to the Armenian community. Further, Auron discusses group members that supported Armenians after the genocide. Explicitly discussing the numerous Jews the helped publish the occurrences, such as testimony and news articles. Auron then investigates the failures and successes of the Jewish-Arab-Armenian alliance established after the war. The goal of this alliance was to help establish Armenian independence through the means of an independent Armenian state. While the goals of this alliance were not successful until many years later, the group was able to support each other and their efforts. Finally, Auron discusses the lack of accountability on Israel's part after the Second World War and the need for Turkish support during the Cold War. Ultimately, Auron successfully creates differences

between the Holocaust and the Armenian genocide and how the response after the genocide makes the two genocides unique.

Bagdasarian, Adam. *Forgotten Fire*. Laurel Leaf Books: New York, 2000.

In a novelized version of Bagdasarian's great uncle's story, Bagdasarian creates a heart-wrenching story for children about the Armenian genocide. Written in first-person perspective, the book transports the reader to the 1915 Ottoman Empire. The novel follows Vahan Kenderian, the youngest son of a wealthy Armenian family living in Turkey. After the Turkish government arrested his father, Vahan witnessed the murder of many of his family members, particularly his two older brothers. He was forced to leave his home with his remaining brother, mother, grandmother, and sisters. Vahan witnessed and experienced the atrocities of the Armenian genocide first-hand. This includes Vahan witnessing his sister kill herself by ingesting poison to prevent being raped. Vahan is separated from his family and is forced to survive on his own. Through determination and hope, Vahan can survive the genocides with the help of a Turkish leader. The graphic details of Vahan's accounts are heartbreaking. This book shows the naivety of childhood broken by genocide and hate. This book can be used to introduce the Armenian genocide, as many students have not learned the details and horrors of the Armenian Genocide.

Balakian, Grigoris. *Armenian Golgotha: A Memoir of the Armenian Genocide*. Trans. Peter

Balakian, Aris Sevag. New York: Random House Publishing, 2009.

This memoir focuses on the life of Grigoris Balakian's experience during the Armenian Genocide. Balakian was first educated in Germany and Austria and later became a priest and then a bishop in the Armenian Apostolic Church. Balakian was deemed a threat by the Ottoman government, and he, along with 250 other cultural leaders in Constantinople, was arrested in 1915, kick-starting the genocide against the Armenian people. Balakian gives an eyewitness

account of the countless atrocities committed against the Armenian people. He was deported by bus to prison in Chankiri, in central Turkey. Balakian was forced on a death march. Balakian states he witnesses slaughter, fields of corpses, starving women, and children through his exile. Balakian collected his first-hand accounts of the atrocities and the accounts of others and gave detailed accounts of the systems of extermination. Balakian divided the work into two sections. First is “Volume 1-The Life of an Exile: July 1914-April 1916,” in this volume, Balakian recounts his life as an exile after being arrested by the Ottoman government. The second is “Volume 2- The life of a Fugitive: April 1916-January 1919,” where he recounts his experience in the second half of the genocide as his time as a fugitive of the Ottoman government. Throughout the work, readers can witness Balakians rage toward the Turkish people and government. In a classic piece of literature about the Armenian Genocide, Balakians recount, and stories are heartbreaking to read.

Balakian, Peter. *The Burning Tigris: The Armenian Genocide and America's Response*. New York: HarperCollins Publishers, 2003.

This historical recounting focuses mainly on the international response toward the plights of the Armenian people. Balakian argues that the American government's response to the Armenian Genocide set the United States government on a multi-decade-long defense of human rights. Separated into four sections, “The Emergence of International Human Rights in America: The Armenian Massacres in the 1890s,” “The Turkish Road to Genocide,” “American Witness,” “The Failed Mission,” argues his thesis on American support of Armenians during the genocide. Notably, in the first part of his work, Balakian points out the influence of the United States after the 1890s massacres of Armenians by Turks. He discusses the support of American citizens and politicians for the Armenians in their struggles. In the second section, Balakian discusses the

genocide of the Armenian people and the countless atrocities that occurred to them. The third section Balakian discusses the Americans that witnessed the genocide. In this section, Balakian discusses the importance of Henry Morgenthau during the Armenian genocide. Morgenthau served as the US ambassador to the Ottoman Empire, sympathetic to the plights of the Armenian people. As a German Jewish immigrant, Morgenthau advocated for the rights of the Armenian people internationally. Balakian points out there is not one other person more important than Henry Morgenthau during the Armenian Genocide. In his final part, Balakian discusses the ultimate failures of the international community to respond to atrocities against the Armenian people. Particularly Balakian points out the failures of US President Woodrow Wilson, who discussed helping the Armenian people, but failed to support them during the peace conference. Arguably the most powerful section of Balakian's work is in his epilogue, where he discusses the failures of the US government in complicity in the perpetual denial of the Armenian genocide. In his epilogue, he argues that the US government supporting Turkey makes the United States complicit in denying the genocide.

Der Sarkissian, Alissa, and Jill D. Sharkey. "Transgenerational Trauma and Mental Health Needs among Armenian Genocide Decedents." From *International Journal of Environmental Research and Public Health* vol. 18, no. 19, (2021): 10554-
. <https://doi.org/10.3390/ijerph181910554>.

This article discusses the modern mental health needs of decedents of the Armenian genocide and how transgenerational trauma affects victims. After many studies of Holocaust and Rwandan genocide survivors, and their children, it became evident that survivors' children faced a series of mental health diagnoses. Notably, there was evidence of children of survivors having systems of PTSD. The authors point out the critical differences between the Armenian genocide

and the aforementioned genocides, Rwanda and the Holocaust. The continuous denial, lack of reparations, modern discrimination, and loss of ancestral lands still play vital factors in the mental health of decedents. Notably, the authors point out that the effects of these factors are most comparable to that of Indigenous Americans. The authors point out a former study that found significant responses in survivors' descendants: "avoidance and repression; outrage and anger; revenge and restitution; reconciliation and forgiveness; resignation and despair; and explanation and rationalization." Particularly these responses helped the pair's efforts to discuss how modern factors, such as the denial of genocide, continue to affect the community members. Furthermore, the authors discuss life post-genocide for survivors as many survivors became refugees in Lebanon, Syria, and Iran, each nation facing modern conflict, forcing much of the diaspora to become refugees once again. However, as refugees in more individualistic societies, such as the United States, Armenian Genocide survivors, and their descendants did not lose culture, religion, and language as quickly as other refugees. However, even with all of the factors, the Armenian community still faces a mental health struggle. With just the tip of research being explored in this work, the authors concluded that further research that is done, the more mental health professionals would be able to help future generations of Armenians and other genocide survivors and descendants.

Erbil, Ayda. "The Armenian Genocide, AKA The Elephant in the Room." In *International Journal of Middle East Studies* vol. 47, no. 4. (2015): 783-790. <http://www.jstor.org/stable/43998041>.

This article discusses the responsibilities of scholars when discussing genocide, particularly the Armenian genocide, as Turkey has not recognized the atrocities. Erbal argues that the constant denial of genocide in the late Ottoman Empire is creating a blind spot in the

history of human rights. The constant intertwining of modern politics with history prevents atrocities such as the Armenian genocide from being recognized by governments to keep an alliance with Turkey. Furthermore, Erbal points out the lack of scholarship surrounding the genocide from Turkish universities and their allies. However, Erbal points out that it is the responsibility of scholars to keep their modern political views when creating scholarship around history. Furthermore, Erbal points out how the government prevents sources written in specific languages, including Armenian and Greek, from being included in studies. This creates a bias in the field if only Turkish sources are being studied. There are rarely Turkish sources presenting ideas and narratives about the Armenian genocide. Furthermore, there has been an erosion in scholarship, where scholars only present op-ed articles and flashy scholarship. However, many news sources block out Armenian Genocide narratives to keep alliances with Turkey. Edal concludes his pieces with the hope that one-day Ottoman-Turkish scholars and North American Ottoman-Turkish will recognize the importance of the Armenian genocide and begin producing narratives that no longer deny the genocide against the Armenians.

Gül Kaya, Duygu. “100 Voices after 100 Years: Remembering the Armenian Genocide in Diaspora.” In *Popular Communication* vol. 16, no. 2 (2018): 128–40.
<https://doi.org/10.1080/15405702.2017.1378889>.

This article focuses on the project known as *100 Voices*, produced by the Corning Centre. The Centre produces testimonies, educational content, and more surrounding the life of the Armenian diaspora after the genocide. This project is so interesting because rather than focusing on the genocide and the persecution that occurred, it focuses on the post-memory of the genocide and how the Armenian community came to remember the genocide. Mainly the project focuses on the ethnic-nationalist ideals of Armenian coupled with modern human rights discourse

creating exciting conversations. Mainly the center puts forth the idea of a new identity for the Armenian diaspora, creating a responsibility among the group duty and responsibility to remember the genocide. Furthermore, they focus on the responsibility of getting the genocide recognized. This article further discusses how the memory of genocide creates a common identity among the diaspora of the Armenian community. The memory of genocide dictates the Armenian community's actions, responses, and beliefs. Notably, this article discusses the responsibility of future Armenians to continue advocating for the Armenian diaspora and the help of the *100 Voice* programs to get the Armenian genocide recognized among the international community.

Hartunian, Abraham. *Neither To Laugh nor To Weep: A Memoir of the Armenian Genocide*.

Trans. Vartan Hartunian. Boston: Beacon Press, 1968.

The translated memoir of Armenian Genocide survivor Abraham Hartunian is a powerful piece about the struggles of Armenian men during the genocide. Beginning with Hartunian birth in 1872 and his family's beliefs in the Armenian Evangelical Movement. Like most Armenians, he was well educated. However, his family was not wealthy, and he aspired to attend college in America. Ultimately when his dreams of academia are crushed due to a debilitating eye condition, Hartunian turns to scripture and his spirituality. He was invited to teach at the First Armenian Evangelical Church of Aintab, his birth city. Upon his return, he discusses an attack by a Muslim mob on an Armenian Gregorian church, vandalizing the church and trying to convince members to convert to Islam. The attack on this church was a part of a string of attacks on Armenian Churches and schools. Further, when the conditions for Armenians began to worsen and imprisoned, Hartunian wrote a letter and sent a letter to a woman named Miss Shattuck. The letter was an appeal to American and English ambassadors for the betterment of

Armenian civilians. Starting in 1915, Hartunian discusses how the Turks began deporting Armenians. He discusses his experiences of being targeted by the Turks as he was the head of the Armenian Evangelical Community in his city. Ultimately Hartunian catalogs the systematic oppression, forced migration, and forced famine, among other atrocities against the Armenians, until his deportation in the summer of 1915. Hartunian discusses his deportation and torment through the desert from the city of Marash. Ultimately the Hartunian family becomes refugees in Greece. This memoir holds a powerful narrative of a survivor of the Armenian genocide, only mainly targeted as a religious leader among the community.

Manoogian, Margaret M., Alexis J. Walker, Leslie N. Richards. "Gender, Genocide, and Ethnicity: The Legacies of Older Armenian American Mothers." In *Journal of Family Issue* vol. 28, n. 4. (2007).

This piece is a feminist approach to studying the importance of women in Armenian communities, particularly mothers, in the role of post-genocide communities and the rehabilitation of culture after a period of persecution. Margaret M. Manoogian, Alexis J. Walker, and Leslie N. Richards examine the importance of Armenian women in spreading culture, ritual, stories, and religion among Armenian families. The author Manoogian starts the piece by sharing a personal story of her unique heritage of having an Armenian father and German mother, limiting her knowledge of her Armenian heritage and culture. The authors argue the importance of older Armenian mothers in spreading Armenian culture, especially after the Armenian genocide. The effects of the genocide, Armenian women outsurvived men, which forcibly placed the burden of re-establishing cultural roots on their children and grandchildren. Sharing "non-monetary" items, such as stories, rituals, practices, and food, allows women across all cultures to prevent their exclusion from history and society. Through research, mainly interviews of

Armenian American women, asking a series of related cultural questions. The authors concluded that Armenian women researched were “family bridges,” taking their cultural knowledge from their mothers and grandmothers and sharing it with their children and grandchildren. Particularly in the study, the authors discovered that even though they were not asking questions about genocide, many participants discussed their mother's survival experience. Notably, the authors discovered that women who lived close to grandmothers were well versed in knowledge about the genocide. The study discovered that women found great importance in sharing their culture with future generations. Ultimately, this study concludes that Armenian women feel mainly responsible for keeping cultural tradition, close families, and a legacy. While some women interviewed disagreed with this conclusion, the authors note that these women often would define themselves simply Americans, not Armenians. Overall, the goal of this study was to highlight the importance of women in post-genocide Armenian communities and the spreading culture across generations.

Kherdian, David. *The Road from Home: The Story of an Armenian Girl*. New York: Greenwillow Books, 2008.

Kherdian retells the story of his mother's experience during the Armenian Genocide. The story follows Veron Dumehjian, the daughter of a prosperous Armenian family. The book follows Veron as she experiences the horrors of the Armenian Genocide and the courage and hope many Armenians had to survive the terrors. Veron's story starts with her parents and their marriage in the Armenian quarter of Azizya, located in modern-day Eastern Turkey. Written in the first person, Veron shares her courage and culture. As this is a story that focuses on the experiences of a young girl, many aspects of Armenian culture, such as food, shine through in the first few chapters of the work, displaying the rich culture and history of the Armenian

people—furthermore, the book focus on family. Veron discusses a great deal about her relationship with her parents and grandparents showing the strength of an Armenian family unit. Written for a middle-grade audience, the novel transports readers into 1915 Turkey. The novel gives details about the terrible atrocities and conditions the Armenians faced. In contrast, the book focuses on one story of the many people affected by the genocide but shares a similar theme of hope and courage in the face of adversity and hate. The story ends with Veron's plans to move to the United States to create a new life with her soon-to-be husband. The story is an excellent introduction to the Armenian Genocide for students.

Miller, Donald E., Lorna Touryan Miller. *Survivors: An Oral History of the Armenian Genocide*. Berkeley: University of California Press, 1999.

This work is a collection of Oral History accounts of the Armenian Genocide. Touryan-Miller is a second-generation survivor of the Armenian Genocide. Their goal was to share the stories of the "Forgotten Genocide" and bring awareness of the atrocities and nuances of the genocide. Through the collection of interviews of genocide survivors, the authors give an account of life before, during, and after the Armenian genocide. The work also provides graphic details of the atrocities committed against the Armenian people. The emotional testimonies focus on hope, sadness, betrayal, sorrow, and forgiveness. The work is divided into three sections, historical context, survivors' accounts, and analysis. The work discusses how the Armenian genocide is often forgotten by many people and often not recognized or taught in schools. The survivors' accounts go through many topics, including life before the genocide, death marches, the experiences of women and children, emigration, and orphanage. The work also includes surviving images from the narrators. The images range from images of the narrators themselves

and life after the genocide. The work is very personal and shows the range of emotions of survivors and the authors.

Suny, Ronald Grigor. *"They Can Live in the Desert but Nowhere Else" A History of the Armenian Genocide*. Princeton: Princeton University Press. 2015

This historical monograph explores the events leading up to the unthinkable, the Armenian Genocide, through the start of the Ottoman Empire through the creation of the Turkish states. Suny begins with establishing the Ottoman Empire, the creation of ethnic groups within the empire, and the strict hierarchal and discriminatory nature. Suny then investigates how the decline of the Ottoman Empire affected the pre-existing tensions between ethnic groups in the empire. Next, Suny investigates the Armenian people and history, examining who they were as a group. Next, Suny discusses the nationalist ideals of the Armenians, the desire to create their independent nation. Examining the Armenian question, Suny discusses the planning by Ottoman politicians to "deal with" the Armenian population. Stressed by the new influence and revolutionary ideas of the Young Turks and other revolutionaries, the Ottoman Empire dealt with the threat of a possible revolution. While few Armenians were a part of some revolutionary ideas, they did not mobilize in mass. Ultimately, the Ottoman Empire used the declining empire and the threat of revolution as a reason to exterminate the Armenians. Suny then discusses the methods of extermination the Ottomans used on the Armenian community, ultimately discussing how the Ottomans thought they were successful in eliminating the Armenian people and limiting the threat of the revolution. Suny then finally discusses the results of the peace conference following the end of the First World War. Mainly how the conference failed to create an independent Armenian state. In their conclusion, Suny discusses the ultimate success of an independent Armenian state following the Second World War, however, he questions at what

cost to the Armenian people. They also discuss how Armenians did not return in mass to this newly formed state, creating a sizeable Armenian diaspora abroad. Suny concludes that through the efforts of the Armenian Genocide, the Turks were able to create a more homogenous state successfully, but at the cost of the minority groups in the region.