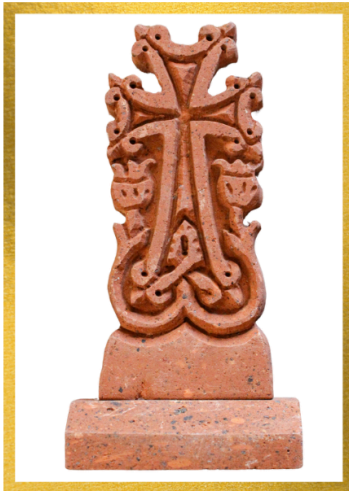




The Genocide Education Project

The Armenian Genocide: A Brief History and Background Reading



A khatchkar (Armenian cross-stone)

Rationale:

During World War I, the Turkish leadership of the Ottoman Empire implemented a policy of annihilation against their minority Christian population; during this genocide, approximately 1.5 million Armenians—half the Armenian population living in their indigenous 3,000-year homeland—were murdered through deprivation, exposure, and torture. Their communal and personal properties were stolen, and the few survivors were forced to flee to other countries. This 100-minute lesson for Social Studies and English Language Arts classes, grades 8-12, explores how the Armenian Genocide and its subsequent denial continue to impact the geopolitics of the Caucasus today.

Sequence:

Grades 8-12

English Language Arts

Social Studies

50-100 minutes

Student Outcomes:

Students will:

- Gain a foundational understanding of the Armenian Genocide.
- Analyze the historical and ongoing effects of genocide denial.
- Explore how history, geography, and cultural identity shape geopolitical relationships today.

California State Standards:

CCSS:

HSS.10.5.5 – Discuss human rights violations and genocide, including the Ottoman government's actions against Armenian citizens.

HSS.10.10.1 – Understand challenges in the regions, including geopolitical, cultural, military, and economic significance.

RH.6-8.4 – Determine the meaning of words and phrases in historical texts, including domain-specific vocabulary.

RH.6.8-10 – Read and comprehend complex history/social studies texts independently.

RH.9-10.2 – Determine central ideas and summarize key historical developments using primary and secondary sources.

Materials:

[The Caucasus States map labeling activity](#)

[ABC News, The Century: The Forgotten Genocide](#) (5 minutes)

[A Brief History of the Armenian Genocide Vocabulary](#)

[A Brief History of the Armenian Genocide Reading](#)

[A Brief History of the Armenian Genocide Reading Questions](#)

Process (50-100 minutes):

Step One:

Teachers introduce students to Armenia through a "Write into the Day" activity:

1. Ask students about the region/area where they live and what people can expect to see when they come to the students' community.
2. Instruct students to make a map or list of the neighborhoods in their community and identify places that are important to them. Have students share with a table partner or the whole group the places they identified as important to them and explain why.
3. Hand out [The Caucasus States map labeling activity](#) and have students label the features on the map. (They can seek answers on maps they find using the keywords on the internet.)
4. Pose the question: What types of differences or similarities might the people from the Caucasus find if they were to visit your community?

Step Two:

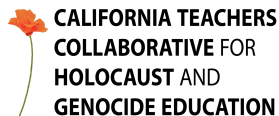
Watch *ABC News: The Century* video together; students should be watching to gain new information. Facilitate a whole group discussion to talk about what they have watched and learned. Teachers may want to use a specific strategy to encourage discussion, such as [Inner and Outer Circle](#) talk, or activities described in *English Language Arts Humanizing Activities to Nurture Community* by Associate Professor of Secondary English Education and GenEd Teacher Fellow, Sarah Donovan, Ph.D.

Step Three:

Instruct students to read [A Brief History of the Armenian Genocide](#) and answer the [questions](#) while reading. Upon completion, lead a full class discussion to check for reading comprehension.

Differentiation:

Students can read independently, in pairs, or as a whole group, and the teacher can use the questions as discussion points to check for student understanding. Instead of using the reading questions, teachers can also use different conversation strategies, such as Circular build or TQE. This video is also a good alternative to the reading: [CLIC - Armenian Genocide - A Brief Overview for High School Students - Revised](#)



This curriculum is a project of the California Teachers Collaborative for Holocaust and Genocide Education, established by the JFCS Holocaust Center, with support from the California Department of Education, Marin County Office of Education, and the State of California. Edited by GenEd Teacher Fellows, Sarah Donovan and Jessica DePamphilis.

The Caucasus States

Student Name: _____

Color each country a different shade and then use the numbers to identify and label the map:

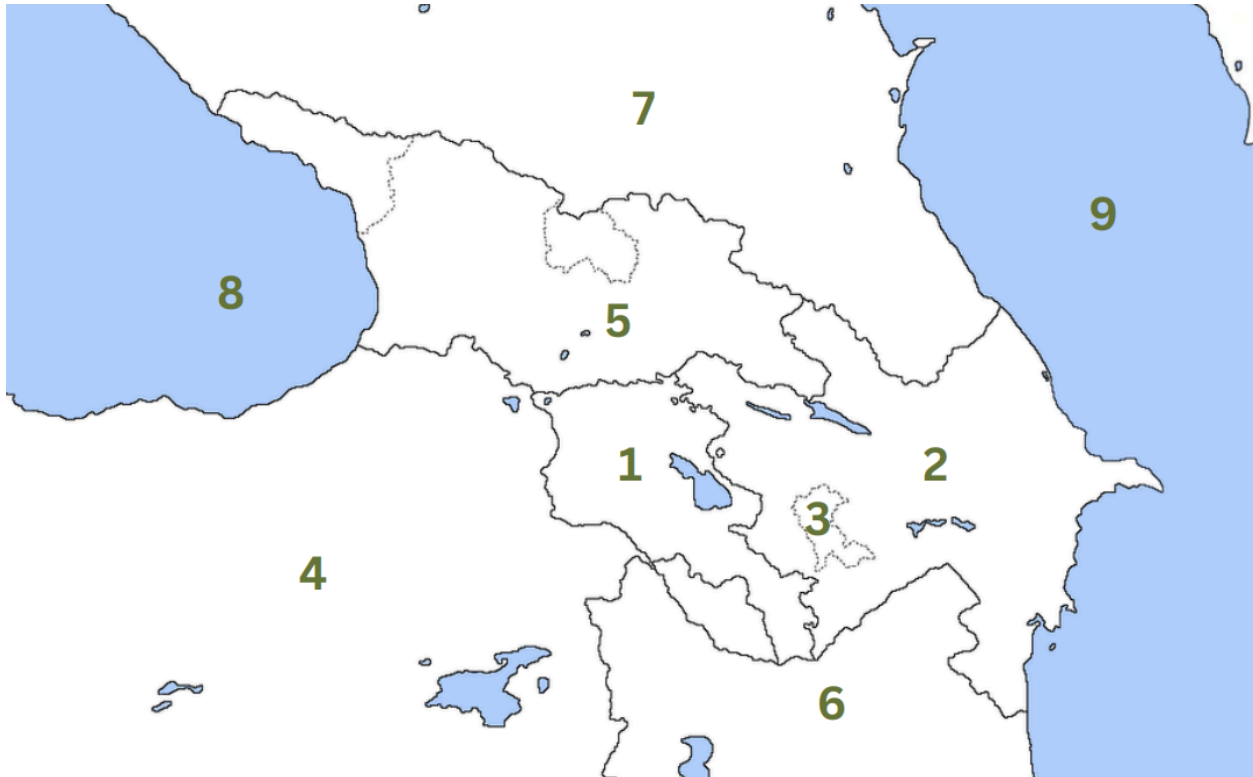
- | | | | | |
|------------|---------------|--------------|----------------|------------|
| 1. Armenia | 2. Azerbaijan | 3. Artsakh | 4. Turkey | 5. Georgia |
| 6. Iran | 7. Russia | 8. Black Sea | 9. Caspian Sea | |



The Caucasus States Answer Key:

Color each country a different shade and then use the numbers to identify and label the map:

- | | | | | |
|------------|---------------|--------------|----------------|------------|
| 1. Armenia | 2. Azerbaijan | 3. Artsakh | 4. Turkey | 5. Georgia |
| 6. Iran | 7. Russia | 8. Black Sea | 9. Caspian Sea | |



Key Terms for *A Brief History of the Armenian Genocide*

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*)

Armenian Apostolic Church: The earliest accounts of the introduction of Christianity into Armenia date from the 1st century C.E., 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.

Armenian Highlands: Also referred to as Historic Armenia, it is a peninsula that forms the western edge of Asia, in an area sometimes called Asia Minor or Anatolia. 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 the Armenian Highlands fall within Turkey.

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: As defined by the United Nations, "Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, such as: 1. Killing members of the group; 2. Causing serious bodily or mental harm to members of the group; 3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; 4. Imposing measures intended to prevent births within the group; 5. Forcibly transferring children of the group to another group.

Nationalism: Loyalty and devotion to a nation (“nation” can be defined various ways, including as a state/country with defined borders or as people who identify with each other based on culture, heritage, history, language or ethnicity.) often used to describe a sense of national consciousness exalting one nation above all others and placing primary emphasis on the promotion of its culture and interests as opposed to those of other nations or supranational groups.

Ottoman Empire: An empire which lasted from 1453-1922 and was ruled by Seljuk Turks in South East Asia. At its height, the Empire stretched from Eastern Europe to North Africa. The Empire ended with the formation of modern Turkey.

Pan-Turkism: An ideology seeking the creation of a new Turkish empire stretching from Anatolia into Central Asia, whose population would be exclusively Turkic.*

Scapegoat: A person who is blamed for the wrongdoings, mistakes, or faults of others, especially for reasons of expediency.

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.

Western Armenia: This refers to the historic Armenian kingdoms that were part of the Armenian Highlands that are located in present-day Turkey; during the Ottoman Empire, this included the six vilayets of Erzerum, Van, Bitlis, Diyarbekir, Kharput, and Sivas

* Source: Israel W. Charney (editor), Encyclopedia of Genocide (ABC-CLIO, Inc., 1999)

A Brief History of the Armenian Genocide

Source: Social Education 69(6), pg 333–337, ©2005 National Council for the Social Studies

By Sara Cohan, Education Director, The Genocide Education Project; Updated in 2025 by Kerri Flynn, Education Director, The Genocide Education Project

“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 those of the present-day Republic of Armenia and through most of modern-day Turkey. The name “Armenia” was 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 among other Indo-European languages, with its 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 (established by apostles Thaddeus and Bartholomew), an orthodox form of Christianity.



King Tigranes II. 95-96 C.E.

Although Armenia was at times a kingdom, in modern times, Armenia has been an independent country for a relatively short period. In 1918, a small part of historic Armenia, which had been within the Russian Empire since the early 1800s, gained independence. But this ended in 1920 when Armenia was invaded by the Red Army and became a Soviet republic. With the dissolution of the Soviet Union in 1991, Armenia declared its independence and remains an independent, democratic republic today, although its borders include a very small portion of the historic Armenian homeland.

Early Massacres

The Seljuk Turks began to inhabit the Armenian Highlands as early as the eleventh century. 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 numerous ethnic groups, including the Armenians. Despite playing a crucial role in Ottoman industry and commerce, Armenians were second-class citizens of the empire, and while they were granted some freedoms, including the ability to practice Christianity, they were faced with extra taxes and discriminatory laws extending to their participation in the justice system, government, and their civil and property rights.



Current Map of Armenia

By the mid-1800s, as the idea of constitutionalism swept through Europe, some Armenians began to demand more rights, such as protection from corrupt government officials and biased taxation.

While most Armenians saw themselves as members of the Ottoman Empire, organized groups of intellectuals protested the discriminatory laws, seeking reform from the government, though not an independent sovereign state.

During the nineteenth century, the Ottoman Empire experienced a period of decline, during which it lost territories to Russia, Great Britain, and new states created by nationalities that had once been part of the Ottoman Empire, such as Greece, Serbia, Bulgaria, and Romania. Early in the century, Russia had gained some

of the eastern Armenian provinces, including Tiflis (now Tbilisi, Georgia), which became a cultural center for Armenians.

The newly created Ottoman Armenian political organizations received some support from Russian Armenians and Russia in their quest to gain equal rights under Ottoman law. The Treaty of Berlin (1878) included a clause that would provide more rights for Ottoman Armenians, including fair taxation practices, protection from tribal attacks, and the right to give evidence in Ottoman courts of law.

Unfortunately, the Sultan never granted these rights to Armenians, and as the Armenians continued to protest discriminatory laws, eventually the Sultan responded with massacres. Massacres of the Armenians began in the late nineteenth century under Abdul-Hamid II, the last of the Ottoman Sultans to rule the empire. The worst massacres during this time occurred from 1894-1896 after a tax protest by Armenians. They are now known as the Hamidian Massacres, and some believe they represented a foreshadowing of the genocide to come.

During the Hamidian Massacres, 100,000 to 300,000 Armenians were killed in towns and villages throughout areas of the Ottoman Empire.

Thousands of Armenians fled and found refuge in Europe and the United States. Some who stayed converted to Islam in order to save their own lives.

The massacres caught the world's attention because of their unique nature. Armenians were unarmed and adhered to the perimeters set forth by the Ottoman government. The massacres were publicized through newspapers throughout the world. The U.S. media paid particular attention to the events. *The New York Times*, as well as other news sources, regularly published articles about the brutal killings, coverage that would continue through the Armenian Genocide.

Many American missionaries and diplomats who worked throughout the Ottoman Empire witnessed the atrocities firsthand and helped mobilize relief efforts. Aid for Armenian victims became the first international mission of the American Red Cross. Later, during the Armenian Genocide, a society known as the Near East Relief would raise more than \$100 million in assistance to Armenians, the equivalent of more than \$2.5 billion today.



A rescued Armenian child survivor of the Armenian Genocide; AGMI Collections, from "Story of Near East Relief" by James L. Barton, New York, 1930, p. 262

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. Known as the "Young Turks," they wanted to create a modern state that represented the inhabitants of the Ottoman Empire more equally and render the Sultan politically powerless. In 1908, one of the groups within the Young Turks, 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 promising equal rights for all of its citizens. Ottoman Armenians hoped that the new constitution would protect them from the violence they endured under the Sultan. However, as time passed, advocates of liberalism in the government lost out to a group promoting authoritarian rule and a radical policy of Turkification.

In April 1909, Armenian hopes were dashed as supporters of the Sultan carried out a massacre of Armenians in the city of Adana, as part of an attempt to reestablish the power of the Sultan. Adana was heavily populated by Armenians and had at one time been part of Armenian territory. Despite attempts at resistance, in the end, almost 30,000 Armenians were killed, and nearly half the city was destroyed.

The Armenian Genocide

The perpetrators 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



"Armenian Genocide survivor children waiting for admission into the Near East Relief orphanage, 'Orphan City'; AGMI Collection, "Story of Near East Relief" by James L. Barton

Ottoman Empire, now known as the “Sick man of Europe,” was weakened by the loss of its lands in southeastern Europe in the Balkan Wars of 1912-13. One of the Ottoman Empire’s greatest enemies was the Russian Empire, as Russia was constantly threatening the security of the Ottoman borders and controlled parts of the eastern edge of the

Ottoman Empire populated by Armenians. The Ottoman government was concerned that it could lose more territories it occupied, even though the Armenians were not seeking independence, but greater civil rights

The Ottoman Empire entered World War I in 1914, fighting against the Russian Empire in campaigns that straddled territory inhabited by Armenians on both sides of the border. Russia badly defeated Turkey in a campaign in the winter of 1914-15, and the Turkish government made the Armenian community a scapegoat for their military losses.

By the spring of 1915, leaders of the ruling party, the Committee of Union and Progress (CUP) seized the opportunity of a world preoccupied by war to erase the Armenian presence from almost all Ottoman lands. The CUP was led by the triumvirate of Mehmet Talaat, Ismail Enver, and Ahmed Jemal.

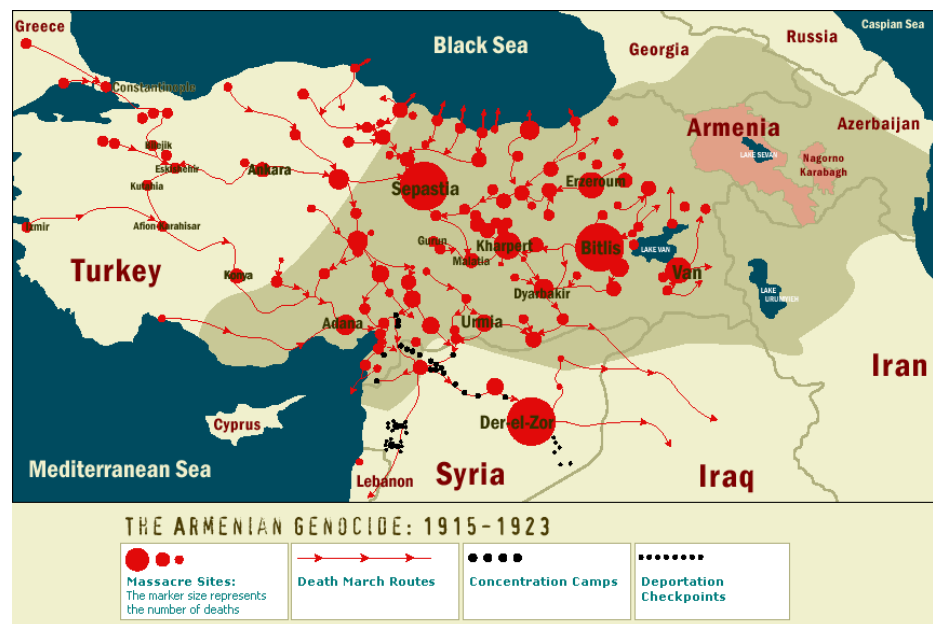
Beginning on April 24, 1915 (now commemorated as the beginning of the Armenian Genocide), Armenian civic leaders, intellectuals, doctors, businessmen, and artists in the capital of Constantinople (today's Istanbul) were rounded up and arrested by the authorities, taken outside of the city, and killed. Once these leaders of the Armenian communities were eliminated, the genocide plan for the rest of the population was put into motion throughout the empire. Many Armenian men were taken from their homes and executed immediately, or were put into labor battalions where they were worked to death or executed.

Using new technologies of the Industrial Revolution, such as the telegraph and the railroads, CUP leaders sent orders to provincial leaders to gather women, children, and the elderly and load them onto trains or onto forced marches into the Syrian desert. Embarking with only the personal belongings they could carry, there was little hope for survival.

The government created special militias to carry out the deportations and murders. On these journeys, Turkish gendarmes regularly subjected Armenian women to sexual violence, 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. Sometimes, sympathetic Turkish families risked their own lives to help their Armenian neighbors escape.

Within months, the Euphrates and Tigris rivers became clogged 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.



At the beginning of the 20th century, there were about 2.5 million Armenians living in the Ottoman Empire. By the end of WWI, more than 90 percent of them were gone. By 1918, most Armenians residing in their historic homeland were dead. Their properties were stolen, including their personal belongings, like farms, businesses, homes, etc, as well as Armenians' extensive community properties, like centuries-old churches, monasteries, schools, hospitals, etc. Turkish authorities often repurposed or gifted the Armenians' properties to Turkish officials as rewards for their help in carrying out the Armenian Genocide. Often, authorities moved Turks from nearby towns to inhabit the homes of the Armenians.

As for the few who escaped the massacres, some found a way out, landing in any country they managed to reach; some hid their identities by converting from Christianity to Islam; and others who remained in western Cilicia (the region of the Ottoman Empire originally inhabited by Armenians), were expelled by Turkey's new leader, Mustafa Kemal (known as "Atatürk," meaning Father of the Turks).

In addition to the Christian Armenians, approximately 250,000-500,000 Assyrian Christians (Syriac, Aramaic, as well as others), and 350,000 Greeks were murdered by the Ottoman Turks from 1915 to 1920, their lands and possessions stolen by the Turkish government.

Aftermath: Denial and the Continuation of Genocide

By 1923, the 3,000-year-old Armenian civilization in these lands had virtually ceased to exist. Centuries of advancement in many professions and trades, including architecture, agriculture, literature, artisanal fields—the skills of which had been passed down from generation to generation—were cut short. After finding refuge in other countries, survivors gradually began to establish new communities in the diaspora to preserve their unique culture—language, religion, music, etc, outside of their homeland. Nevertheless, even with the building of new Armenian schools, churches, community centers, etc., it was impossible to recover from the damage and sustain culture outside of the homeland.

In the meantime, the newly formed Turkish Republic, led by many of the perpetrators of the Armenian Genocide during the previous government of the Ottoman Empire, now embraced a policy denying the genocide. Every Turkish government since then has perpetuated and intensified this denial. Within Turkey, school children are taught the denial story, and discussion of the genocide is a criminal offense. The relatively few Armenians still living in the country experience many forms of discrimination. Beyond its borders, in its relations with other countries, Turkey has intensified its campaign of denial over the decades, with significant emphasis on the United States, which is home to a significant Armenian American community. Turkey has annually spent millions of dollars lobbying and pressuring Congress, the Administration, state governments, education officials, universities, the media, museums, libraries, etc., to thwart attempts to recognize, commemorate, and teach about the Armenian Genocide. These efforts have contributed greatly to the continuing trauma and damage inflicted on Armenian Genocide survivors and their descendants, who have had to continually defend the historical truth while struggling to revive and maintain their national-cultural identity.

Genocide Denied - Genocide Continued: Artsakh

Artsakh (also referred to as Nagorno-Karabagh or Mountainous Karabagh) is a region of the ethnic Armenian homeland that has been at the center of conflict for more than a century. Located in the South Caucasus and predominantly inhabited by ethnic Armenians, Artsakh has been marked by wars, violence, and significant human rights violations, culminating in the 2023 forced displacement of all 120,000 Armenians from the region.



As a result of the Russo-Persian War (1804-1813), Artsakh was handed over from Persia (Iran) to the Russian Empire. When the Russian monarchy was overthrown by the Bolshevik Revolution in 1917, Armenians of Artsakh declared their independence and their intention to unite with Armenia. In 1918, when Armenia and Azerbaijan each declared independence, Azerbaijan declared its authority over Artsakh, triggering a war, including the slaughter of 30,000 Armenians in the city of Shushi. The Bolsheviks took over Azerbaijan in 1920 and Armenia in 1921, and decided to put Artsakh within Armenia's jurisdiction. But, the decision was reversed the next day by Joseph Stalin, then a leader within the Bolsheviks' Caucasus Bureau, who designated Artsakh as part of Azerbaijan, but with a "high degree of regional autonomy."

During the following 70 years of the Soviet Union, Azerbaijan instituted many discriminatory measures aimed at depleting the Armenian population in Artsakh and increasing the Azeri population, making infrastructure changes to make life harder for Armenians and discourage economic and educational advancement, and restricting cultural expression and development through language, media, etc. Artsakh's population went from about 90% Armenian to about 77% by 1989. On numerous occasions during these decades, Armenians protested the discriminatory measures and petitioned the central authorities in Moscow to allow Artsakh to reunite with Soviet Armenia.

The situation escalated in the late 1980s when the Soviet Union weakened. Artsakh again sought to unite with Armenia, leading to a full-scale war between Armenia and Azerbaijan from 1988 to 1994. This conflict resulted in significant loss of life and displacement, with estimates of around 30,000 people killed and hundreds of thousands forced to flee their homes. The war ended with a ceasefire, leaving Artsakh under Armenian control, but the underlying tensions remained unresolved.

Sporadic clashes continued in the years that followed as both sides vied for control. The situation came to a head in 2020, when Azerbaijan launched a major military offensive against Artsakh lasting for 44 days. Turkey, Azerbaijan's strongest political and cultural ally, was directly involved in the attack, providing Azerbaijan with aircraft and pilots, weapons, military commanders, and Islamic jihadi fighters transported from Syria. The result was a significant territorial gain for Azerbaijan. The war ended with a ceasefire brokered by Russia, which left a fragile peace but did not address the fundamental issues of sovereignty and self-determination.

In the aftermath of the 2020 war, many Armenians in Artsakh faced dire circumstances. Reports of war crimes emerged, including allegations of ethnic cleansing and targeted attacks on civilians by Azerbaijani forces. The international community condemned these actions, but accountability remained elusive.

The situation deteriorated further in December 2022 when Azerbaijan began a 9-month blockade of the remaining unseized part of Artsakh, bringing its 120,000 Armenians to the brink of starvation. A final military attack in September 2023 led to the mass flight of the remaining Armenians from Artsakh. Azerbaijan has since destroyed or defaced numerous centuries-old Armenian historic and cultural landmarks, embarked on plans for Azeri settlement in the territory, and has made territorial claims on Armenia.



"We are our mountains" monument in Nagorno-Karabagh

The continued denial of the Armenian Genocide by Turkey and Azerbaijan is one of the foundations of their military and political alliance and has played an important role in enabling the genocide in Artsakh.

The Armenian Genocide and the Genocide in Artsakh reflect a painful history of conflict, resilience, and loss; despite these hardships, Armenians throughout the world continue to survive and thrive through the celebration of their culture and heritage, embodying the resilience of the Armenian people.

A Brief History of the Armenian Genocide Reading Questions

1. Armenia became the first nation to adopt _____ as a state religion in 301 CE.
2. Historic Armenia can be found today in the country of _____.
3. Examining the map, modern Armenia is bordered by four different countries. Identify them here:
4. In _____ CE, the Ottoman Turks captured the city of _____.
5. During and after the _____ Massacres, the _____ Red Cross aided survivors and refugees.
6. The _____ and the Committee on Union and Progress overthrew _____ in 1908 to create a representative _____.
7. Sultan Hamid and his supporters _____ the Armenians of _____ for their support of the new government; _____ Armenians were murdered during this pogrom.
8. “Turkey for the _____” became a _____, Pan-Turkic ideology of the Young Turk government.

9. During World War I, the _____ Empire and the _____ Empire were enemies; The Ottoman Turks lost many battles against the _____ and used the _____ as a scapegoat.
10. Beginning April 24, _____, the _____ government began arresting, murdering, and deporting Ottoman Armenians.
11. The CUP implemented the Armenian Genocide using new technologies like the _____ and railroads.
12. During the deportations, _____ women and children experienced kidnappings, rape, murder, and starvation.
13. By the end of the Armenian Genocide, _____ Armenians were dead; those who survived were forced to leave their ancient homeland.
14. Not only were Armenians targeted for annihilation, but also _____ and _____ were as well.
15. Since the end of WWI, _____ has spent billions of dollars _____ that the Armenian Genocide occurred, creating false narratives of history in the region.
16. Nagorno-Karabagh, also known as _____, is an ancient Armenian homeland.
17. After the collapse of the _____, Artsakh sought to unite with _____ instead of remaining under _____ control.

18. After a nine-month _____ of all goods going into Artsakh, many Artsakhi civilians were facing starvation; when _____ attacked in September 2023, nearly all _____ ethnic Armenians fled their homeland.
19. The government of _____ engages in cultural genocide by destroying ancient Armenian landmarks.
20. The Pan-Turkic ideology of the Young Turks didn't die with them; instead, it is currently an ideology shared by _____ and _____ today, leading to renewed violence against Armenia.

A Brief History of the Armenian Genocide Reading Questions

Answer Key

1. Armenia became the first nation to adopt **Christianity** as a state religion in 301 CE.
2. Historic Armenia can be found today in the country of **Turkey**.
3. **Turkey, Georgia, Azerbaijan, Iran**
4. In **1453 CE**, the Ottoman Turks captured the city of **Constantinople**.
5. During and after the **Hamidian Massacres**, the **American** Red Cross aided survivors and refugees.
6. The **Young Turks** and the Committee on Union and Progress overthrew **Sultan Hamid** in 1908 to create a representative **government**.
7. Sultan Hamid and his supporters **attacked** the Armenians of **Adana** for their support of the new government; **30,000** Armenians were murdered during this pogrom.
8. “Turkey for the **Turks**” became a **nationalistic**, Pan-Turkic ideology of the Young Turk government.
9. During World War I, the **Ottoman** Empire and the **Russian** Empire were enemies; The Ottoman Turks lost many battles against the **Russians** and used the **Armenians** as a scapegoat.
10. Beginning April 24, **1915**, the **Turkish** government began arresting, murdering, and deporting Ottoman Armenians.
11. The CUP implemented the Armenian Genocide using new technologies like the **telegraph** and railroads.
12. During the deportations, **Armenian** women and children experienced kidnappings, rape, murder, and starvation.
13. By the end of the Armenian Genocide, **1.5 million** Armenians were dead; those who survived were forced to leave their ancient homeland.
14. Not only were Armenians targeted for annihilation, but also **Greeks** and **Assyrians** were as well.
15. Since the end of WWI, **Turkey** has spent billions of dollars **denying** that the Armenian Genocide occurred, creating false narratives of history in the region.
16. Nagorno-Karabagh, also known as **Artsakh**, is an ancient Armenian homeland.
17. After the collapse of the **Soviet Union**, Artsakh sought to unite with **Armenia** instead of remaining under **Azerbaijani** control.



18. After a nine-month **blockade** of all goods going into Artsakh, many Armenian civilians were facing starvation; when **Azerbaijan** attacked in September 2023, nearly all **120,000** ethnic Armenians fled their homeland.
19. The government of **Azerbaijan** engages in cultural genocide by destroying ancient Armenian landmarks.
20. The Pan-Turkic ideology of the Young Turks didn't die with them; instead, it is currently an ideology shared by **Turkey** and **Azerbaijan** today, leading to renewed violence against Armenia.

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