



GENOCIDE

MEMORY RECOGNITION PREVENTION

DECEMBER
8–9, 2025

INTERNATIONAL CONFERENCE



ARMENIA



«GENOCIDE: MEMORY, RECOGNITION, PREVENTION» INTERNATIONAL CONFERENCE IN YEREVAN



**8-9 DECEMBER 2025
YEREVAN. ARMENIA**

ORGANIZERS



YSU Institute of Armenian Studies



**Center for Human Rights and Genocide Studies
NGO**

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Conference Organizing Committee

1. **Hovhannes Hovhannisyan**-YSU Rector, Doctor of History, Armenia
2. **Rafayel Barkhudaryan**-YSU Vice-rector for Scientific Affairs, Armenia
3. **Mikayel Hovhannisyan**-YSU Vice-rector for Development and Innovations, Armenia
4. **Dr. Vahram Petrosyan**- Director of YSU Institute for Armenian Studies, PhD in History, Associate Professor, Armenia
5. **Lilit Martirosyan**- President of the “Centre for Human Rights and Genocide Studies” NGO, Armenia
6. **Prof. Ashot Hayruni**-YSU Head of the Department of Genocide Studies at the Institute of Armenology, Armenia
7. **Dr. Ellen J. Kennedy**-Executive Director “World Without Genocide”, USA
8. **Dr. Nkurunziza Joseph Ryarasa**- Executive Director, “Never Again Rwanda”, Rwanda
9. **Dr. Jeanine Ntahirageza**-Director, Center for Genocide and Human Rights Research in Africa and the Diaspora at Northeastern Illinois University, Burundi, USA
10. **Prof. Dr. Bernd Braun**- Executive director of the Foundation for the Friedrich Ebert House Museum in Heidelberg, Germany
11. **Prof. Dr. Hans Lukas-Kieser**-Historian, Switzerland
12. **Moritz Florin**- Max Weber-Stiftung, MWS Georgia Branch Office, Head of Office
13. **Hemn Mamrash**-Assistant Director of Media in the Ministry of Martyrs and Anfal Affairs in Kurdistan Regional Government, Iraq



INTERNATIONAL CONFERENCE



08-09 DECEMBER, 2025

"GENOCIDE: MEMORY, RECOGNITION, PREVENTION"

AGENDA

Monday, December 08	
Conference Opening	
09:40	Registration (YSU Central building 1st floor foyer)
09:40-12:00	Opening Ceremony (YSU Central building 1st floor foyer) • Opening of the Genocide Memory Tree • Opening of an Exhibition Dedicated to the History of Genocides, • Book Presentation • Presentation of Genocide Research Organizations
Opening speech	
Hovhannes Hovhannisyan-YSU Rector, Doctor of History, Armenia	
Greeting speech	
• Dr. Vahram Petrosyan- Director of YSU Institute for Armenian Studies, PhD in History, Associate Professor, Armenia • Lilit Martirosyan- President of the Centre for Human Rights and Genocide Studies NGO, Armenia • Prof. Arman Yeghiazaryan- Director of the All Armenian Foundation Financing Armenological Studies, Armenia	
• Awarding of certificates/medals	
12:00-13:00	Lunch (YSU Academic Council Hall, Central building, 5th floor)

Panel 1 13:00–15:20	Prevention, recognition and condemnation of genocide in the context of international law (YSU Academic Council Hall, Central building, 5th floor)
	Chair: Prof. Dr. Otto Luchterhandt, Dr.Vahram Petrosyan
13:00	Prof. Dr. Hans Lukas-Kieser (Historian, Switzerland)– Public Truth – Core Of Historical Justice: The Challenge Of Remembering The Armenian Genocide Since The Conference Of Lausanne / Switzerland
13:15	Prof. Gevorg Danielyan – (Doctor of Law, Professor, Head of the Department of Theory and History of State and Law, Faculty of Law, Yerevan State University) Legal Basis for Condemning and Reparations for the Armenian Genocide , Armenia
13:30	Dr. Eran Gündüz (Sociologist, board member of the Association of Genocide Opponents in Frankfurt am Main, Germany) The Armenian Genocide: What Role Does The Time Factor Play In Recognition? / Germany
13:45	Larisa Alaverdyan– The First Human Rights Defender of the Republic of Armenia, Executive Director " Against the Violation of Law" Foundation, The unpunished crime committed by Azerbaijan in Artsakh , Armenia
14:00	Prof. Dr. Otto Luchterhandt– Legal Possibilities And Ways For Armenians To Obtain Compensation For Their Property Left In Nagorno-Karabakh / Germany
14:15	Prof. Artur Ghambaryan (Chairman of the Department of Theory of Law and Constitutional Law of Russian-Armenian University, Full Professor of the State Administration Academy of the Republic of Armenia, Doctor of Law, Full Professor, Honored lawyer of the RA, Refutation of the constitutional demand for recognition of the Armenian Genocide under the guise of recognition: the paradox of the actions of the Armenian authorities / Armenia
14:30	Mari Hovhannisyan (Executive Director of the Zoryan Institute Armenia International Foundation for Research and Development) Theoretical Perspectives on Genocide Denial: From Reaction to Structural Mechanism / Armenia
14:45	Dr. Svante Lundgren (Theologian, Lund University) The Scandinavian Countries And The Armenian Genocide: A Humanitarian Legacy Betrayed / Sweden
15:00	Dr Jakob Zollmann (Specialist in the History of Law): International Law During Genocide. Armenia 1918–1920 / Germany / Zoom
15:15	Discussion

Panel 2 15:30-18:45	Genocide in the context of memory studies, identity, and psychology (YSU Academic Council Hall, Central building, 5th floor)
Chair: Dr. Jeanine Ntahirageza, Lilit Martirosyan	
15:30	Erik Hellsborn- (Member of the Swedish parliament) Following in the foot-steps of Alma Johansson/ Sweden
15:45	Dr. Nkurunziza Joseph Ryarasa- Executive Director, Never Again Rwanda "Memory and Memorialization. Commemorative Practices in Healing Communities & Combating Denialism/ Rwanda
16:00	Dr. Jürgen Gispertis (German ethnographer, Armenologist and journalist). "If you have one identity, I have three!" Remembering, recognizing and preventing genocide with Hrnt Dink/ Germany
16:15	Krikor A. Alozian (Director Of Armenian Genocide Orphans Aram Bezikian Museum, Lebanon) Birds' Nest - Maria Jacobsen " Where Echoes Of Trauma Transformed Into Songs Of Survival" Lebanon Zoom
16:30	Naira Poghosyan- YSU Department of Genocide Studies at the Institute of Armenology, The memory of the Armenian Genocide in Armenian-letter Turkish songs based on the memoirs of Manuk Perperyan, Armenia
16:45- 17:15	Coffee break
17:15	Dr. Jeanine Ntahirageza-Director, Center for Genocide and Human Rights Research in Africa and the Diaspora at Northeastern Illinois University, Memory and Identity Paradox in Burundi and Rwanda Pre-, During, and Post-1972 and 1994 Genocides, Burundi
17:30	Viktor Gerasimovski, Photographer of "Echoes of Silence" From Silence to Social Change: The Transformative Relationship in "Echoes of Silence" USA
17:45	Dr. Meline Anumyan (Research Center on Western Armenian Studies, Turkologist, Lecturer at the Brusov State Universit) Manifestations Of Armenian Identity and Daily Life Of The Forcibly Islamized Armenians/ Armenia
18:00	Prof. Levon Chugaszyan, Professor, Department of History and Theory of Armenian Art, Faculty of History, Yerevan State University, The Reflection of the Armenian Genocide in Armenian Painters / Armenia
18:15	Colette Ruscheinsky-(The Digital Oral History archivist at GHRAD (The Genocide and Human Rights Research Center in Africa and the Diaspora) Breaking Silence: Storytelling and Portraiture as Pathways to Healing and Genocide Prevention, USA
18:30	Youk Chhang Executive Director Documentation Center Of Cambodia Memory And Justice 'Although Two Million Were Killed, Five Million Survived To Tell Their Story.' Cambodia/ Zoom
18:45	Discussion
19:00	Dinner

Tuesday, December 09	
Panel 3 10:00–12:50	Genocide in the context of source studies, history and political science (YSU Academic Council Hall, Central building, 5th floor)
Chair: Moritz Florin, Ashot Hayruni	
	"To honor the memory of the victims of genocides with a minute of silence."
10:10	Dr. Ellen J. Kennedy, Executive Director, World Without Genocide, Margery Amundson, Researcher, World Without Genocide, Starvation And Ecocide: Nagorno-Karabakh/Artsakh And Ukraine- USA
10:25	Prof. Dr. Ruben Safrastyan (Counselor of the Director, Institute of Oriental Studies, Armenian National Academy of Sciences Member of Public Council of Armenia) Theorizing Genocide Prevention: The Concept of Pre-Genocide/ Armenia
10:40	Dr. Roy Knocke- (Director of the Lepsiushaus Potsdam) Documentarist and Agitator: New Insights On Johannes Lepsius' Writings On The Armenian Question- Germany / Zoom
10:55	Ara Ketibian (Scientific researcher, genocide scholar) Coverage of the Armenian, Greek and Assyrians Genocides in the American press/ Australia
11:10	Lusine Sahakyan- Head of the Section of Armenian-Ottoman Relations, the Institute of Armenological Studies, YSU, Bulletins of the Fact-Finding Branch of the Information Divan as Evidence of the Reality of the Armenian Genocide, Armenia
11:25	Ani Voskanyan- Department Armenian-Ottoman relations Junior Researcher, Conscription and Extermination Orders: Armenian Soldiers During the Years of the Armenian Genocide, Armenia
11:40– 12:10	Coffee break
12:10	Prof. Dr. phil. Tessa Hofmann- Independent scholar of Armenian and genocide studies; formerly Freie Universität Berlin, Armenia: A Case Of Repetitive Genocide, Germany / Zoom
12:25	Dr. h.c. Michael Hesemann-(German historian, Vatican journalist and author) Was it really a genocide? What documents from the Vatican Archives reveal. Germany
12:40	Dr. Ivan Gastañaga (Political Scientist, Spain) Documenting Atrocity: Traces Of The Armenian Genocide In Spanish Diplomatic Correspondence. Spain , Zoom
12:55	Manushak Markosyan- Hamburg University, Armin T. Wegner. Witness of the Armenian Genocide and Defender of the Armenian Cause, Germany
13:10	Prof. Ashot Hayruni- YSU Head of the Department of Genocide Studies at the Institute of Armenology, The imposition of silence on the Armenian Genocide during World War I, German policy and Johannes Lepsius; Armenia
13:25	Discussion
13:35– 14:00	Lunch

Panel 4 13:50 -15:05	Genocide in the context of information science and information warfare (YSU Academic Council Hall, Central building, 5th floor)
Chair: Dr. Eran Gündüz, Dr. Ellen J. Kennedy	
14:00	Prof. Dr. Bernd Braun (Historian and political scientist, executive director of the Foundation for the Friedrich Ebert House Museum in Heidelberg, Germany) Anti-Armenian Lobbying In Germany/Germany
14:15	Dr. Raffi Kantian (President of the German-Armenian Society, Germany) The Armenian Genocide And The Republic Of Turkey: Approaches To A Taboo Chapter Of Turkish History/ Germany Zoom
14:30	Hemn Mamrash (Assistant Director of Media in the Ministry of martyrs and Anfal Affairs in Kurdistan Regional Government) The Genocide of the Kurdish people in Kurdistan Region by Iraqi regims/ Iraq
14:45	Discussion
15:00	Closing Session
15:30	Cultural Program and Farewell



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MESSAGE FROM THE ORGANIZERS



**Dr. Vahram Samuel
Petrosyan,**

**Director of the Institute for
Armenian Studies, Yerevan
State University (YSU)**

Your Excellency Rector of the Yerevan State University, distinguished guests, esteemed colleagues, members of the diplomatic corps, and most importantly, survivors and descendants who honor us with your presence today:

Good morning.

It is a profound honor to welcome you to the 2025 International Conference on Genocide: Recognition, Prevention, and Memory. We gather here not to celebrate, but to commemorate; not merely to look back, but to rigorously examine the present and the future.

We gather here today on hallowed ground not necessarily because of where we stand geographically, but because of where we stand morally. We are here to confront the most devastating capacity of human nature, and yet, by our very assembly, we also represent its most resilient hope.

We are not merely attendees at a conference; we are custodians of a fragile trust. The title of our gathering is not a random list

of words; it is a chronological imperative, a roadmap for our collective conscience.

Hence, we are assembled under a heavy mandate. The subject that brings us together is the darkest chapter of the human experience. Genocide (Holocaust, Shoah) is not an accident of history; it is the calculated attempt to erase a people, their culture, their lineage, and their future. It is the ultimate crime, born of silence, fueled by indifference, and executed with bureaucratic precision. However, the three pillars of our conference title **Recognition, Prevention, and Memory** constitute our collective act of resistance against that erasure.

Elie Wiesel once famously said, *“To forget the dead would be akin to killing them a second time.”* But before we can remember, we must first be willing to see.

In the aftermath of an atrocity, perpetrators often count on two things: the world’s amnesia and the world’s denial. They count on history being rewritten to sanitize the violence.

By being here today, we are collectively stating: **We will see, we will act, and we will not forget.**

Over the next 2 days, we will hear from historians, legal scholars, psychologists, and activists. We will analyze the mechanics of mass violence the warning signs, the propaganda, and the geopolitical failures that allow such horrors to unfold.

Our task here is crucial and threefold:

1. **Recognition:** We must have the courage to name the crime. We must confront denialism in all its forms, whether it is state-sponsored revisionism or the quiet erasure of historical records. Without truth, there can be no justice.
2. **Prevention:** “Never Again” has, too often, become an empty slogan. We must transform this sentiment

into a concrete mechanism. We must identify the early warning signs—discrimination, dehumanization, and polarization and ask ourselves how international bodies can intervene *before* violence becomes systematic.

3. **Memory:** We must rigorously examine the intersection of memory and trauma. How do societies heal? How do we memorialize without sanitizing? We must ensure that the stories of the victims are not lost to the passage of time, serving as a permanent shield for the vulnerable today.

I would like to extend my deepest gratitude to Rector of the Yerevan State University (Dr. Hovhannes Hovhannisyan), and our partners who have worked tirelessly to make this gathering possible.

To the survivors and descendants present: We are humbled by your courage. Your existence is the greatest victory against those who sought to destroy you.

As we begin our proceedings, let us commit to an open, respectful, and unflinching dialogue. Let us use this time to build bridges between the past and the present, between scholarship and activism, and between grief and justice.

Thank you for being here. Thank you for standing for truth.

Welcome to Armenia!

Lilit Martirosyan
President of the “Centre for
Human Rights and Genocide
Studies” NGO



Your Excellency, Rector of Yerevan State University,

Dear Honorary Doctors,

Honored Guests, Distinguished Colleagues,

Dear Students, Ladies and Gentlemen,

It is a great honor and, at the same time, a profound responsibility for me to welcome you to the opening of the international conference titled “*Genocide: Memory, Recognition, Prevention.*” We have gathered today under the roof of Yerevan State University not only to examine the past, but with a commitment to protecting the future.

Allow me to express my deepest gratitude to YSU Rector Mr. Hovhannes Hovhannisyan and the university leadership for making it possible to host this important event at the university. The university has always been not only a center of science and education, but also a bastion of humanistic values and the protection of human dignity. Today, as we discuss the prevention of genocide, we continue that noble mission.

I would also like to express my deepest gratitude to all of our partners, supporters, and sponsors, without whom the organization of this conference would not have been possible.

As a YSU alumna, organizing this conference holds personal significance for me as well. It is my expression of gratitude for the values, knowledge, and sense of civic responsibility I received at Yerevan State University.

77 years ago, on December 9th, the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide, which clearly enshrined the international community's commitment to **NEVER AGAIN** allowing the repetition of this crime. Armenia is determined to contribute to the international community's collective efforts to develop measures aimed at preventing future genocides.

On September 11, 2015, the UN General Assembly, at its 69th session, adopted a resolution by consensus at the 103rd plenary session, submitted by Armenia, entitled “**International Day in Commemoration and Dignity of the Victims of the Crime of Genocide and in the Prevention of this Crime**”. The resolution proclaims December 9, the day of the adoption of the 1948 UN Convention on the Prevention and Punishment of the Crime of Genocide, as an international day.

Armenia stands on the international stage as a champion in the fight against the crime of genocide, and has consistently worked and continues to work to raise awareness about the Convention on the Prevention and Punishment of the Crime of Genocide and the ongoing dangers and challenges related to hate crimes.

The Armenian people, as a nation that has survived genocide, have for many years been at the forefront of the international struggle against this crime. We are proud that the Armenian people have been able to transform their tragic historical experience into an initiative of universal significance.

Our collective memory compels us not only to remember, but to act. Genocide does not begin with genocide. It begins with stereotypes, prejudices, discrimination, and hate speech. It begins when people are divided into “us” and “them,” when the humanity of others is denied, when indifference overshadows solidarity.

Among the tools for genocide prevention, education remains the most powerful and singular instrument. That is what makes this conference so important. The dissemination of knowledge, analysis, the exchange of experience, and the education of new generations in the field of genocide studies can save lives in the future.

I am particularly pleased to note that this September, the Master’s Program in Genocide Studies was reopened at Yerevan State University. This is not only an academic achievement, but a testament to our country’s commitment to training a new generation of specialists who will support the research, documentation, and prevention of these darkest chapters of human history. This is a great occasion to mark the development of genocide studies in Armenia and our country’s contribution to the universal cause of human rights protection.

Here, in the vicinity of the **Tree of Memory of Genocides** and the exhibition on the history of genocides, we stand as witnesses to the past and as guardians of the future. This symbolic space reminds us of the victims of all genocides Armenians, Jews, Tutsis, Bosnia, and other peoples who have suffered from mass violence. It reminds us that every life has value, and every people deserves respect and protection.

In the coming days, we look forward to profound discussions with the participation of international experts, researchers, lawyers, and human rights defenders. We will examine early warning mechanisms, prevention strategies, questions of

justice, and the role of memory. May this conference become a platform for education, solidarity, and action.

The promise of “***Never Again***” cannot remain merely a phrase. It must become the guiding principle of our everyday action. Every indifferent bystander, every political leader, every teacher, every citizen has a role to play in keeping this promise alive.

We are here because we believe change is possible. We are here because every life deserves protection.

May this conference become not only a forum for the exchange of knowledge, but a platform for solidarity and action. May our voices unite in declaring: “*Never Again.*”

Thank you for your presence, your contributions, and your faith.

May this conference be the beginning of inspiration and action.

Thank you for your attention.

By its resolution 69/323 of 29 September 2015, the United Nations General Assembly established **9 December as the International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of this Crime.**

REMEMBER THE VICTIMS
PREVENT GENOCIDE

International Day of Commemoration and Dignity of the Victims
of the Crime of Genocide and of the Prevention of This Crime

Tuesday, 9 December 2025 * 10:00 AM * United Nations General Assembly

UN General Assembly Resolution on International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of This Crime, 2015

Resolution adopted by the General Assembly on 11 September 2015

69/323. International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of This Crime

The General Assembly,

Guided by the Charter of the United Nations, the Universal Declaration of Human Rights and the Convention on the Prevention and Punishment of the Crime of Genocide and other relevant international instruments,

Recalling its resolutions 96 (I) of 11 December 1946, 260 A (III) of 9 December 1948 and 53/43 of 2 December 1998 and other relevant resolutions within the United Nations system that have contributed to the establishment and development of the process of prevention and punishment of the crime of genocide,

Recalling also Human Rights Council resolutions 7/25 of 28 March 2008, 22/22 of 22 March 2013 and 28/34 of 27 March 2015 on the prevention of genocide,

Reaffirming the significance of the Convention, adopted on 9 December 1948, as an effective international instrument for the prevention and punishment of the crime of genocide,

Acknowledging that victims of and others affected by the crime of genocide as defined in the Convention call for a form of memorialization, which plays an important role in the prevention of genocide,

Reiterating the responsibility of each individual State to protect its populations from genocide, which entails the prevention of such a crime, including incitement to it, through appropriate and necessary means, and that fighting impunity for the crime of genocide is an important factor in its prevention,

Reaffirming its resolutions 53/199 of 15 December 1998 and 61/185 of 20 December 2006 on the proclamation of international years, and Economic and Social Council resolution 1980/67 of 25 July 1980 on international years and anniversaries, particularly paragraphs 1 to 10 of the annex thereto on the agreed criteria for their proclamation, and paragraphs 13 and 14, stating that an international day or year should not be proclaimed before the basic arrangements for its organization and financing have been made,

1. *Decides* to proclaim 9 December as the International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of This Crime;
2. *Encourages* all Member and observer States, all organizations of the United Nations system and other international and regional organizations, and civil society, including non-governmental organizations and individuals, to observe the International Day in order to raise awareness of the Convention on the Prevention and Punishment of the Crime of Genocide² and its role in combating and preventing the crime of genocide, as defined in the Convention, and to commemorate and honour its victims;

3. *Stresses* that the cost of all activities that may arise from the implementation of the present resolution shall be met from voluntary contributions;

4. *Requests* the Secretary-General to bring the present resolution to the attention of all Member States, organizations of the United Nations system and civil society organizations for appropriate observance.

103rd plenary meeting

11 September 2015



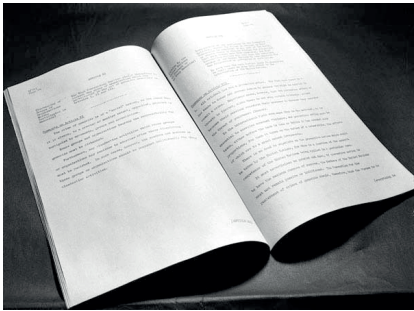
"States bear the primary obligation for preventing and punishing genocide [...] I also urge all governments to fully implement the Convention and hold perpetrators to account."

António Guterres, United Nations Secretary-General

**ON DECEMBER 9, 1948 THE UN ADOPTED
THE CONVENTION ON THE PREVENTION
AND PUNISHMENT OF THE CRIME OF
GENOCIDE**



CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE



*26 June 1947 - United Nations, New York:
The Convention on the Prevention and
Punishment of the Crime of Genocide,
which was adopted on 9 December 1948*

Approved and proposed for signature and ratification or accession by General Assembly resolution 260 A (III) of 9 December 1948

Entry into force: 12 January 1951, in accordance with article XIII

The Contracting Parties,

Having considered the declaration made by the General Assembly of the United Nations in its resolution 96 (I) dated 11 December 1946 that genocide is a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world,

Recognizing that at all periods of history, genocide has inflicted great losses on humanity, and

Being convinced that, in order to liberate mankind from such an odious scourge, international co-operation is required,

Hereby agree as hereinafter provided:

Article I

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article II

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Article III

The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

Article IV

Persons committing genocide or any of the other acts enumerated in article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article V

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention, and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in article III.

Article VI

Persons charged with genocide or any of the other acts enumerated in article III shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Article VII

Genocide and the other acts enumerated in article III shall not be considered as political crimes for the purpose of extradition.

The Contracting Parties pledge themselves in such cases to grant extradition in accordance with their laws and treaties in force.

Article VIII

Any Contracting Party may call upon the competent organs of the United Nations to take such action under the Charter of the United Nations as they consider appropriate for the prevention and suppression of acts of genocide or any of the other acts enumerated in article III.

Article IX

Disputes between the Contracting Parties relating to the interpretation, application or fulfilment of the present Convention, including those relating to the responsibility of a State for genocide or for any of the other acts enumerated in article III, shall be submitted to the International Court of Justice at the request of any of the parties to the dispute.

Article X

The present Convention, of which the Chinese, English, French, Russian and Spanish texts are equally authentic, shall bear the date of 9 December 1948.

Article XI

The present Convention shall be open until 31 December 1949 for signature on behalf of any Member of the United Nations and of any non-member State to which an invitation to sign has been addressed by the General Assembly.

The present Convention shall be ratified, and the instruments of ratification shall be deposited with the Secretary-General of the United Nations.

After 1 January 1950, the present Convention may be acceded to on behalf of any Member of the United Nations and of any non-member State which has received an invitation as aforesaid.

Instruments of accession shall be deposited with the Secretary-General of the United Nations.

Article XII

Any Contracting Party may at any time, by notification addressed to the Secretary-General of the United Nations, extend the application of the present Convention to all or any of the territories for the conduct of whose foreign relations that Contracting Party is responsible.

Article XIII

On the day when the first twenty instruments of ratification or accession have been deposited, the Secretary-General shall draw up a procès-verbal and transmit a copy thereof to each Member of the United Nations and to each of the non-member States contemplated in article XI.

The present Convention shall come into force on the ninetieth day following the date of deposit of the twentieth instrument of ratification or accession.

Any ratification or accession effected subsequent to the latter date shall become effective on the ninetieth day following the deposit of the instrument of ratification or accession.

Article XIV

The present Convention shall remain in effect for a period of ten years as from the date of its coming into force.

It shall thereafter remain in force for successive periods of five years for such Contracting Parties as have not denounced it at least six months before the expiration of the current period.

Denunciation shall be effected by a written notification addressed to the Secretary-General of the United Nations.

Article XV

If, as a result of denunciations, the number of Parties to the present Convention should become less than sixteen, the Convention shall cease to be in force as from the date on which the last of these denunciations shall become effective.

Article XVI

A request for the revision of the present Convention may be made at any time by any Contracting Party by means of a notification in writing addressed to the Secretary-General.

The General Assembly shall decide upon the steps, if any, to be taken in respect of such request.

Article XVII

The Secretary-General of the United Nations shall notify all Members of the United Nations and the non-member States contemplated in article XI of the following:

- (a) Signatures, ratifications and accessions received in accordance with article XI;
- (b) Notifications received in accordance with article XII;
- (c) The date upon which the present Convention comes into force in accordance with article XIII;
- (d) Denunciations received in accordance with article XIV;
- (e) The abrogation of the Convention in accordance with article XV;
- (f) Notifications received in accordance with article XVI.

Article XVIII

The original of the present Convention shall be deposited in the archives of the United Nations.

A certified copy of the Convention shall be transmitted to each Member of the United Nations and to each of the non-member States contemplated in article XI.

Article XIX

The Secretary-General of the United Nations shall register the present Convention on the date of its coming into force.



Genocide Watch

The Alliance Against Genocide

THE TEN STAGES OF GENOCIDE BY DR. GREGORY H. STANTON FOUNDING PRESIDENT, GENOCIDE WATCH

Genocide is a process that develops in ten stages that are predictable but not inexorable. At each stage, preventive measures can stop it. **The process is not linear. Stages may occur simultaneously. Each stage is itself a process.** Logically, later stages are preceded by earlier stages. But all stages continue to operate throughout the genocidal process.

1. **CLASSIFICATION:** All cultures have categories to distinguish people into “us and them” by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide. The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been riven by the same ethnic cleavages as Rwandan

society. Promotion of a common language in countries like Tanzania has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

2. **SYMBOLIZATION:** We give names or other symbols to the classifications. We name people “Jews” or “Gypsies,” or distinguish them by colors or dress; and apply the symbols to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to dehumanization. When combined with hatred, symbols may be forced upon unwilling members of pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia. To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed. The problem is that legal limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980’s, code words replaced them. If widely supported, however, denial of symbolization can be powerful, as it was in Bulgaria, where the government refused to supply enough yellow badges and eighty percent of Jews did not wear them, depriving the yellow star of its significance as a symbol for Jews.

3. **DISCRIMINATION:** A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be accorded full civil rights or even citizenship. Examples include the Nuremberg Laws of 1935 in Nazi Germany, which stripped Jews of their German citizenship,

and prohibited their employment by the government and by universities. Denial of citizenship to the Rohingya Muslim minority in Burma is another example. Prevention against discrimination means full political empowerment and citizenship rights for all groups in a society. Discrimination on the basis of nationality, ethnicity, race or religion should be outlawed. Individuals should have the right to sue the state, corporations, and other individuals if their rights are violated.

4. **DEHUMANIZATION:** One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder. Hate propaganda in print, on hate radios, or on social media is used to vilify the victim group. In combating dehumanization, incitement to genocide should not be confused with protected speech. Genocidal societies lack constitutional protection for countervailing speech, and they should be treated differently than democracies. Local and international leaders should condemn the use of hate speech and make it culturally unacceptable. Leaders who incite genocide should be banned from international travel and have their foreign finances frozen. Hate radio stations should be jammed or shut down, and hate propaganda and its sources should be banned from social media and the internet. Hate crimes and atrocities should be promptly punished.

5. **ORGANIZATION:** Genocide is always organized, usually by the state, often using militias to provide deniability of state responsibility (the Janjaweed in Darfur.) Sometimes organization is informal (Hindu mobs led by local RSS

militants) or decentralized (terrorist groups.) Special army units or militias are often trained and armed. Plans are made for genocidal killings. To combat this stage, membership in these militias should be outlawed. Their leaders should be denied visas for foreign travel. The U.N. should impose arms embargoes on governments and citizens of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post- genocide Rwanda.

6. **POLARIZATION:** Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center. Moderates from the perpetrators' own group are most able to stop genocide, so are the first to be arrested and killed. Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets of extremists should be seized, and visas for international travel denied to them. Coups d'état by extremists should be opposed by international sanctions.

7. **PREPARATION:** National or perpetrator group leaders plan the "Final Solution" to the Jewish, Armenian, Tutsi or other targeted group "question." They often use euphemisms to cloak their intentions, such as referring to their goals as "ethnic cleansing," "purification," or "counter-terrorism." They build armies, buy weapons and train their troops and militias. They indoctrinate the populace with fear of the victim group. Leaders often claim that "if we don't kill them, they will kill us." Prevention of preparation may include arms embargos and

commissions to enforce them. It should include prosecution of incitement and conspiracy to commit genocide, both crimes under Article 3 of the Genocide Convention.

8. **PERSECUTION:** Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups may be forced to wear identifying symbols. Their property is often expropriated. Sometimes they are segregated into ghettos, confined in concentration camps, or deported to a famine-struck region and starved. Genocidal massacres begin. These are acts of genocide because they intentionally destroy part of a group. But lawyers, diplomats, and others opposed to any forceful response will still refuse to call these crimes “genocide.” They instead use euphemisms like “ethnic cleansing” that have no legal consequences. The U.N. will pass resolutions. It may send “commissions of inquiry” or even “peacekeeping forces” with weak mandates. Perpetrators see if there is any effective response. If there is not, the killers know they can commit genocide with impunity. At this stage, a Genocide Emergency must be declared. If the political will of the great powers, regional alliances, the U.N. Security Council or the U.N. General Assembly can be mobilized, armed international intervention should be prepared. Diplomatic and material support for armed resistance should be provided to the victim group to prepare for its self-defense. Humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees to come.

9. **EXTERMINATION** begins, and quickly becomes the mass killing legally called “genocide.” It is “extermination” to the killers because they do not believe their victims to be fully human. When it is sponsored by the state, national armed forces often work with militias to do the killing. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of bilateral genocide (as in Burundi). At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. (An unsafe “safe” area is worse than none at all.) Regional forces should intervene and be authorized by the U.N. Security Council. For large interventions, a multilateral force authorized by the U.N. should intervene. If the

U.N. Security Council is paralyzed, authorization may be given by the U.N. General Assembly under the Uniting for Peace Resolution (UNGA Res. 377 1950). Regional alliances may act before U.N. authorization under Chapter VIII of the U.N. Charter. It is time to recognize that the international responsibility to protect transcends the narrow interests of individual nation states. If strong nations will not provide troops to intervene directly, they should provide the airlift, equipment, and financial means necessary for regional states to intervene.

10. **DENIAL** is the final stage that lasts throughout and always follows genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence

and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and they continue to govern until driven from power by force, when they flee into exile. There they remain with impunity, like Pol Pot or Idi Amin, unless they are captured and a tribunal is established to try them. The best response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals like the Yugoslav, Rwanda or Sierra Leone Tribunals, the tribunal to try the Khmer Rouge in Cambodia, or the International Criminal Court may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some may be brought to justice. Local justice like the Rwandan traditional (*gaçaça*) trials, truth commissions, or religious and secondary school education are also ways to counter denial and lay foundations for reconciliation.

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THE LOGIC OF THE TEN STAGES OF GENOCIDE

By Dr. Gregory Stanton

Founding President, Genocide Watch



In my studies of genocide, I discovered that the process of every genocide has predictable “stages” or processes. After studying the history of the Holocaust, the Armenian Genocide, the Cambodian Genocide, and other genocides, in 1987 I developed a model known as the Ten Stages of Genocide. I regret using the term “stages” because the word “stages” implies linearity. The processes of genocide aren’t linear because they usually operate simultaneously. I should have simply called the “stages” processes. But there is a logical order to them. The processes are logically related to each other. Discrimination cannot occur without Classification, for example.

The relationship between the processes is like the figures in a Russian Matryoshka “nesting doll” in which an original leader’s figure is at the center, and later leaders’ figures nest outwards until we reach the figure of the current leader on the outside. The processes are also like the rods that are inserted into a nuclear reactor. As they are pushed in deeper along with other rods, a nuclear reaction results.

This theory of fundamental processes is based on the structuralist theories of Jean Piaget. By observing the development of his own and other children, Piaget noted fundamental cognitive and moral processes that are transformed in a predictable order in each child's development. Piaget showed how cognitive processes are directly related to moral processes. At Harvard I studied the work of Lawrence Kohlberg, a follower of Piaget's theories who used moral dilemmas to reveal the fundamental processes of moral reasoning. His work has proved powerful in analyzing people's explanations for their decisions. I also studied with Prof. James Fowler, who showed how Piaget's cognitive stages inform stages of faith.

Anthropologists look for the fundamental structures in human societies and cultures. When I studied anthropology at Chicago, I saw that socio-cultural processes are also structured. Van Gennep showed that the structure of rites of passage is similar in many cultures. Marcel Mauss did the same for sacrifice. Professor Victor Turner taught me that rituals and symbols are keys to understanding social, political, psychological, and religious structures. These rituals often use the same symbols in many cultures- fire, water, blood, crosses, meals.

I wrote my master's thesis on the movie, "The Graduate." In it I showed that the film uses the structure and symbols discovered by Van Gennep for rites of passage. I wrote a grammar for the film using Noam Chomsky's theories of transformational grammars.

When I began my work in genocide studies in Cambodia, I realized there are also fundamental operations - processes

- that occur in genocides. I looked for transformational processes that re-order and change societies. I first identified the “stages of genocide” in 1987 by comparing the Cambodian genocide with the Holocaust and the Armenian genocide. I looked for fundamental processes that led to those genocides. They are the socio-cultural processes that interact to transform a society into one that developed into genocide. In 1994, the same processes drove the Rwandan Genocide.

Many people now know “The Ten Stages of Genocide” model I developed. I never expected it to be so widely used. But the Ten Stages were not brought down from Mount Sinai on a stone tablet. When I first wrote the model, it had eight stages. Colleagues suggested two more, which I added in 2012. There are undoubtedly other processes that I haven’t thought of. It’s only a model.

The model has proven useful to look for these processes because they help us see when genocide is coming and what governments can do to prevent it.

For those unfamiliar with the model, here it is, briefly: [Note that most of the names for the processes end in “-ation”, the English ending for words describing processes.]

- The first process is Classification, when we classify the world into us versus them.
- The second is Symbolization, when we give names to those classifications like Jew and Aryan, Hutu and Tutsi, Turk and Armenian, Bengali and Pashtun. Sometimes the symbols are physical, like the Nazi yellow star.

- The third is Discrimination, when laws and customs prevent groups of people from exercising their full rights as citizens or as human beings.
- The fourth is Dehumanization, when perpetrators call their victims rats, or cockroaches, cancer, or disease. Portraying them as non-human makes eliminating them a “cleansing” of the society, rather than murder.

These first four processes taken together result in what James Waller calls “Othering.”

- The fifth process is Organization, when hate groups, armies, and militias organize.
- The sixth is Polarization, when moderates are targeted who could stop the process of division, especially moderates from the perpetrators’ group.
- The seventh process is Preparation, when plans for killing and deportation are made by leaders, and perpetrators are trained and armed.
- The eighth process is Persecution, when victims are identified, arrested, transported, and concentrated into prisons, ghettos, or concentration camps, where they are tortured and murdered.
- The ninth process is Extermination, what lawyers define as genocide, the intentional destruction, in whole or in part, of a national, ethnic, racial, or religious group.

When I outlined “the stages of genocide” in a memo I wrote in the State Department in 1996, I realized there is another process in every genocide:

- Denial. Denial is a continuation of a genocide, because it is a continuing attempt to destroy the victim group psychologically and culturally, to deny its members even

the memory of the murders of their relatives.

This processual model demonstrates that there is a logic to the genocidal process, though the relationships between the processes are not linear. The “stages” are processes that occur simultaneously.

By helping us understand the logic of genocide, people can see the early warning signs of genocide and know when it is coming. Leaders can design policies to counteract the forces that drive each of the stages.

This stage model of the genocidal process was first set forth in 1987 in the Faulds Lecture at Warren Wilson College, “Blue Scarves and Yellow Stars: Classification and Symbolization in the Cambodian Genocide.” The model was presented as a briefing paper, “The Eight Stages of Genocide” at the US State Department in 1996. Discrimination and Persecution have been added to the 1996 model.

I am grateful to many people for improvements in my original eight stage model, especially to Prof. Alan Whitehorn of the Royal Military College of Canada, and Prof. Elisa von Jöeden-Forgey for noting the gendered aspects of genocides.

No model is ever perfect. All are merely ideal-typical representations of reality that are meant to help us think more clearly about social and cultural processes. It is important not to confuse any stage with a status. Each stage is a process. It is like a fluctuating point on a thermometer that rises and falls as the social temperature in a potential area of conflict rises

and falls. It is crucial not to confuse this model with a linear one. In all genocides, many stages occur simultaneously.

The purpose of this model is to place the risk factors in Barbara Harff's pioneering analysis of country risks of genocide and politicide into a processual structure. Risks of political instability are characteristic of what Kuper called "divided societies," with deep rifts in Classification. Targeted groups of state-led discrimination are victims of Discrimination. An exclusionary ideology is central to Discrimination and Dehumanization. Autocratic regimes foster the Organization of hate groups. An ethnically polarized elite is characteristic of Polarization. Lack of openness to trade and other influences from outside a state's borders is characteristic of Preparation for genocide or politicide. Massive violation of human rights is evidence of Persecution. Impunity after previous genocides or politicides is evidence of Denial.

Statistical risk models that are used to predict genocide are different from this model because they use abstract variables constructed with indicators that can be counted or estimated. They are accurate only if the variables used are correlated with likelihood of genocide. The best risk models are those constructed by the Minority Rights Group and the Australian Targeted Mass Killing Data Set for the Study and Forecasting of Mass Atrocities. They result in annual ranked estimates of the probability of genocide in countries studied.

The Ten Stages of Genocide model is event driven and continuous. It does not produce statistical rankings. It only estimates whether countries should be subjects of Genocide

Watches, Warnings, or Emergencies. The model describes the processes that could lead to genocide in a country and actions that should be taken to oppose and slow those processes.

It goes beyond annual statistical risk estimates to describe events that signal warnings of genocidal processes. It is a model to guide policy makers to take actions to prevent and stop genocide. It has been successfully applied by policy makers to prevent or stop genocides in Mozambique, East Timor, Kosovo, Macedonia, Liberia, Cote d'Ivoire, Burundi, Ethiopia, and Kenya. However, when national or world leaders lack the political will to prevent genocide, thousands of people still die.

Ultimately the best antidote to genocide is popular education and the development of social and cultural tolerance for diversity. That is why Genocide Watch and the Alliance Against Genocide hope to educate people around the world to resist genocidal forces whenever they see them. We strongly favor nonviolent resistance to tyranny. We strongly favor the liberation of women. We oppose all war.

Finally the movement that will end genocide must come not from international armed interventions, but rather from popular resistance to every form of discrimination; dehumanization, hate speech, and formation of hate groups; rise of political parties that preach hatred, racism or xenophobia; rule by polarizing elites that advocate exclusionary ideologies; police states that massively violate human rights; closure of borders to international trade or communications; and denial of past

genocides or crimes against humanity against victim groups.

The movement that will end genocide in this century must arise from each of us who have the courage to challenge discrimination, hatred, and tyranny. We must never let the wreckage of humanity's barbaric past keep us from envisioning a peaceful future when law and democratic freedom will rule the earth.

For those who doubt there is any direction in history, our common humanity is enough to give meaning to our cause. To those of us who know that history is not some directionless accident, this is our calling and our destiny. As John F. Kennedy said, "On earth, God's work must truly be our own."

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MODERN APPROACHES TO GENOCIDE PREVENTION IN THE INTERNATIONAL CONTEXT: CONFERENCE HELD AT YSU

An international conference titled “Genocide: Memory, Recognition, Prevention” was held at YSU, aimed at developing innovative strategies to counter genocide and mass atrocities. The scientific event was organized at the initiative of the YSU Institute for Armenian Studies (IAS) and the “Center for Human Rights and Genocide Studies” NGO. The conference opened in the university foyer with a “memory tree” dedicated to genocide victims and an exhibition on the history of genocides, presenting the background, causes, course and consequences of the Armenian, Jewish and other genocides. A photo exhibition titled “Echoes of Silence” by photographer Viktor Gerasimovski showcased the stories, reflections and photographs of survivors of the 1972 Burundian genocide, underscoring the powerful role of education in preventing future atrocities.

YSU Rector Hovhannes Hovhannisyan, emphasizing the participation of professors, experts and researchers from more than 20 countries, noted, “Genocide studies and genocide prevention do not concern only the Republic of Armenia. Representatives of various countries spoke during the conference about how memory is shared by all. Events of this kind are aimed primarily at preventing genocides in different parts of the world. Unfortunately, after the genocide of 1915, we have witnessed other genocides in the 21st century.”



He added that although it may sometimes seem that the efforts of the academic community have little impact on political decision-making, this does not mean that scholars should remain silent or refrain from responding to the causes and consequences of genocides. In this context, he stressed, “Prevention is possible when countries around the world recognize the genocides of others. The Armenian Genocide has already been recognized by hundreds of states, which gives us hope that future genocides will not occur or at least there will be fewer of them.”

Vahram Petrosyan, Director of the YSU Institute for Armenian Studies, noted that genocide is not a historical accident but a calculated act aimed at erasing a people, its culture, its lineage and its future.

“Genocide is a horrifying crime born of silence, fueled by indifference and carried out with bureaucratic precision,” Vahram Petrosyan said, quoting Jewish writer and genocide scholar Elie Wiesel: “To forget the dead would be akin to killing them a second time.” Reflecting on what genocide perpetrators



expect from the world, he pointed out, “After mass atrocities, perpetrators often place their hope in two things the world’s amnesia and global denial. They hope to rewrite history to cleanse the violence and erase its traces. Today we collectively declare: we will witness, we will act, and we will not forget.”

Lilit Martirosyan, President of the “Center for Human Rights and Genocide Studies” NGO, added that the Armenian people having themselves survived genocide have long been at the forefront of the global fight against this crime. “We are proud that the Armenian people have managed to transform their tragic historical experience into an initiative of universal significance. Our collective memory obliges us not only to remember but also to act. Genocide begins with stereotypes, prejudice, discrimination and hate speech. It begins when people are divided into ‘us’ and ‘them’, when the humanity of others is denied, when indifference overshadows solidarity,” she said. Lilit Martirosyan emphasized that among the tools of genocide prevention, education remains the most



powerful and irreplaceable. “Passing knowledge, developing analytical thinking, exchanging experience and educating new generations in the field of genocide studies can save lives in the future,” she noted, stressing the importance of holding such a conference with the participation of foreign experts, researchers, lawyers and human rights defenders. During the conference, participants discussed early-warning mechanisms, prevention strategies, issues of justice and the role of memory.

At the event, YSU Rector Hovhannes Hovhannisyan awarded medals and certificates to individuals who have contributed to the study and prevention of genocides and to promoting awareness of the issue on international platforms, as well as to supporters of the international conference “Genocide: Memory, Recognition, Prevention”.

The YSU Gold Medal was awarded to Dr. Otto Luchterhandt, Professor at the University of Hamburg; Dr. Tessa Hofmann-Savvidis of the Free University of Berlin; and Professor Hans-Lukas Kieser of the University of Zurich, President of Research Foundation Switzerland-Turkey. The Charles Aznavour



commemorative medal, the Glory of Musa Dagh medal and certificates of appreciation were also presented.

The conference brought together more than 50 leading experts, scholars and specialists from countries including Germany, France, Rwanda, Burundi, the United States, Israel, Russia, Sweden, the United Kingdom, Australia and Argentina.

PANEL 1

Chair: Prof. Dr. Otto Luchterhandt, Dr. Vahram Petrosyan

PREVENTION, RECOGNITION AND CONDEMNATION OF GENOCIDE IN THE CONTEXT OF INTERNATIONAL LAW



1. Prof. Dr. Hans Lukas-Kieser-Historia, Switzerland
PUBLIC TRUTH: CORE OF HISTORICAL JUSTICE.
THE CHALLENGE OF REMEMBERING THE ARMENIAN
GENOCIDE SINCE THE CONFERENCE OF LAUSANNE

Public truth constitutes both the core and the minimum of historical justice. It is a defining feature of a democratic polity that refuses to manipulate the past for ideological or dictatorial purposes. Yet public truth, understood here as the most basic form of historical justice, cannot be taken for granted. The decades-long obstruction of public commemoration of the genocides at the end of the Ottoman Empire, not only in Turkey but also in many Western countries, demonstrates this clearly. A major reason for this suppression lies in the diplomatic framing and the politics of public history established at the Lausanne Conference of 1922-1923. The logic of that conference was codified and perpetuated in the Treaty of Lausanne, which left little room for democratic development in the post-Ottoman Middle East. At a moment when democracy is once again under serious threat globally in the 2020s and when Europe is called upon not only to return to its post-1945 democratic basics but to deepen and consolidate them, the steadfast remembrance of the Armenian Genocide acquires crucial significance. It stands as a critical counterpart, indeed a necessary precondition, for any historically adequate remembrance of the Shoah in both Europe and the post-Ottoman world.

**2. Prof. Gevorg Danielyan-Doctor of Law, Professor,
Head of the Department of Theory and History of State
and Law, Faculty of Law, Yerevan State University,
Armenia**

**LEGAL BASIS FOR CONDEMNING AND REPARATIONS
FOR THE ARMENIAN GENOCIDE**

In the context of the constituent elements of the *corpus delicti* of genocide, this report addresses those elements of the *mens rea* of genocide that, in the rapporteur's submission, are insufficiently reflected in the relevant instruments of international law and in domestic legislation. Accordingly, the author advances proposals to improve the aforementioned legal frameworks, which would not only substantially enhance the preventive efficacy of those instruments but also make it possible, in relation to each established instance of genocide, to identify the true, underlying purposes and motives. The article substantiates the thesis that purposes and motives are not, in every case, identical, and that they are not always fully manifested at the outset, but rather emerge at a later stage. Furthermore, the perpetrators and organizers of genocide frequently attempt, on one hand, to deny the commission of the crime on various pretextual grounds, while on the other hand, they proceed to implement their long-standing designs with impunity. This conclusion has been examined with particular reference to the Armenian Genocide in Turkey, as well as to the complete ethnic cleansing of Nagorno-Karabakh carried out by Azerbaijan in 2023, with factual evidence adduced to demonstrate that the authorities of those states are exploiting the *fait accompli* of demographic elimination for the purpose

of appropriating the historic territories and cultural heritage of the Armenian people criminal acts in furtherance of which continue to be committed long after the cessation of the primary genocidal operations. In other words, genocide constitutes, in its essential character, a continuing offence (*delictum continuatum*), and the question of retroactive application of law (*lex retro non agit*) must therefore be considered within that framework.

**3. Dr. Eran Gündüz-Sociologist, board member of the
Association of Genocide Opponents in Frankfurt am
Main, Germany**
**THE ARMENIAN GENOCIDE: WHAT ROLE DOES THE
TIME FACTOR PLAY IN RECOGNITION?**

This lecture will explore the question of what role the increase in the time gap between the genocide and the current chances of recognition of the genocide in Turkey could play. The genocides against the Christian peoples of the Ottoman Empire took place around 1915.

Although the events took place 110 years ago, there has still been no free social discourse about this past in Turkey, nor have state authorities recognized the historical facts as genocide. On the contrary, the genocides, which have been actively denied by state policy, could be further “erased” from the collective memory due to the increasing time gap. The moral and political pressure for recognition by the state and society could also continue to decrease. In any case, dealing with a history of genocide dating back 110 years does not seem to be a priority for the Turkish state and society, at least not

at present, as the crisis-ridden nature of Turkish society and state does not allow any room for dealing with history. At best, the official state discourse has always supported the narrative of Armenian and other Christian victims who died during the First World War as part of - among other things - evacuation measures.

At no time did the state authorities even want to discuss the possibility of a systematic genocide. In this context, the lecture aims to examine the following questions, in particular, about the “time” factor: What role does the time factor play in the chances of a reappraisal by the Turkish state and society? What does this time gap mean for Armenian society, and what impact does it have on the international discussion?

**4. Larisa Alaverdyan- The First Human Rights Defender
of the Republic of Armenia, Executive Director “ Against
the Violation of Law” Foundation, Armenia
THE UNPUNISHED CRIME COMMITTED BY AZERBAIJAN
IN ARTSAKH**

This report examines the legal character of the criminal acts perpetrated by Azerbaijan against the Armenian population of Artsakh, set within their historical, evidentiary, and international legal context. The author presents a chronology of the systematic policy of destruction, demographic elimination, and cultural erasure pursued against the Armenian population of Artsakh from the very founding of the Azerbaijani state in 1918 through to 2023. The report substantiates the thesis that Azerbaijan has, from its inception, consistently pursued a policy aimed at the annihilation of the indigenous Armenian

population of Artsakh and the unlawful appropriation of territories to which it had no legitimate claim a policy that culminated in the forcible displacement of the entire population in 2023. Particular emphasis is placed on the elements of Azerbaijan's conduct bearing the characteristics not only of genocide, but also of crimes against humanity, war crimes, and the crime of aggression within the framework of the Rome Statute of the International Criminal Court. The author concludes that securing international accountability for Azerbaijan's internationally wrongful acts constitutes not merely an imperative of historical justice, but a prerequisite for the maintenance of contemporary peace and security.

**5. Prof. Dr. Otto Luchterhandt- Professor at the
University of Hamburg, Germany**
**LEGAL POSSIBILITIES AND WAYS FOR ARMENIANS TO
OBTAIN COMPENSATION FOR THEIR PROPERTY LEFT
IN NAGORNO-KARABAKH**

The short fourth war of Azerbaijan against Nagorno-Karabakh on September 19/20, 2023, following the wars of 1992-1994, 2016, and 2020, not only destroyed the Republic of Artsakh. The flight of the entire population of Artsakh within just a few days (September 24-30) to the Republic of Armenia was a catastrophe for the Karabakh Armenians in both personal and material terms, as they left behind almost all their possessions and property, keeping only a few belongings to save their freedom and lives. But they have not lost their rights to the assets due to their flight. In the article, the author examines which public international, constitutional, and civil

law norms and procedures the Karabakh Armenians can use to assert their property and ownership rights and possibly also seek compensation for their property losses.

6. Prof. Artur Ghambaryan (Chairman of the Department of Theory of Law and Constitutional Law of Russian-Armenian University, Full Professor of the State Administration Academy of the Republic of Armenia, Doctor of Law, Full Professor, Honored lawyer of the RA, Armenia

REFUTATION OF THE CONSTITUTIONAL DEMAND FOR RECOGNITION OF THE ARMENIAN GENOCIDE UNDER THE GUISE OF RECOGNITION: THE PARADOX OF THE ACTIONS OF THE ARMENIAN AUTHORITIES/ ARMENIA

This report analyses the legal reasoning underlying Decision No. SCC-1749 of the Constitutional Court of the Republic of Armenia, dated September 26, 2024, with particular focus on the depoliticization of the constitutional obligation to recognize the Armenian Genocide.

The report is grounded in two foundational instruments: the Declaration of Independence of 1990, Article 11 of which obliges the State to support the process of international recognition of the Armenian Genocide; and Constitutional Court Decision No. SCC-1749 of 2024, by which an attempt was made to divest the Declaration of its constitutional normative force. By this measure, the Constitutional Court of the Republic of Armenia effectively sought to repudiate the position articulated in Constitutional Court Decision No. SCC-850 of 2010, which had expressly accorded to Article 11 of

the Declaration the status of a binding and restrictive norm of foreign policy.

The principal legal critiques outlined in the report are as follows:

1. **Semantic distortion of the reference to the Declaration of Independence in the Preamble.** The Constitutional Court of the Republic of Armenia misconstrues the original purpose of the Preamble's recital "taking as a basis the fundamental principles of Armenian statehood enshrined in the Declaration of Independence..." Instead, the Declaration is interpreted as an exclusively historical archival instrument, rather than as a living source of constitutional tradition and foundational principles of statehood.
2. **Depoliticisation of genocide recognition.** The Constitutional Court of the Republic of Armenia effectuates the depoliticisation of genocide recognition by stripping it of its legally binding force. In particular, within Decision No. SCC-1749, the obligation to pursue recognition of the Genocide is construed as the discharge of "a civilizational commitment" contained in the Preamble — interpreted as a moral and declaratory posture rather than as a legal obligation *stricto sensu*.
3. **Erosion of the official legal position.** A paradoxical situation prevails in the conduct of the political authorities on the question of genocide recognition, engendered by the contradictory public statements of the leadership of the political power in office.

**7. Mari Hovhannisyan-Executive Director of the Zoryan
Institute Armenia International Foundation for Research
and Development, Armenia**

**THEORETICAL PERSPECTIVES ON THE DENIAL OF
GENOCIDE**

This report examines the multifaceted nature of genocide denial through various theoretical lenses, focusing on the structural and political mechanisms used to sustain denialist narratives. By analyzing the evolution of Turkish denialism, the author explores how state-sponsored rhetoric integrates with modern political discourse to obstruct recognition and justice. The work aims to provide a comprehensive theoretical framework for understanding denial not merely as the “final stage of genocide,” but as a continuous, evolving political strategy.

8. Dr. Svante Lundgren-Theologian, Finland
**THE SCANDINAVIAN COUNTRIES AND THE ARMENIAN
GENOCIDE: A HUMANITARIAN LEGACY BETRAYED**

Denmark, Norway and Sweden are countries with a strong humanitarian self-conception. Denmark is proud of having saved its Jews during the Nazi occupation, Norway has acted as a mediator in several international crises, and Sweden sees itself as a “humanitarian superpower”.

Before, during, and after the Armenian Genocide many Scandinavians showed much solidarity and courage in working with and for the Armenians. Fridtjof Nansen is a hero for Armenians, and at the Memory Wall of Tsitsernakaberd, a

substantial number of the plaques honouring non-Armenians are in the memory of Scandinavians.

Today, however, official Denmark, Norway and Sweden have a complicated approach to the Armenian Genocide, where ministers refuse to use the g-word.

In this paper I am going to describe the Scandinavian solidarity with Armenians and discuss what made it different from, e.g., the German and the American. I also intend to analyse how and why politicians in these countries today are reluctant to act in the spirit of this great humanitarian legacy.

**9. Dr. Jakob Zollmann -Specialist in the history of law,
Germany
INTERNATIONAL LAW DURING GENOCIDE.
ARMENIA 1918–1920**

By 1918, the reading public in Allied and Central Powers capitals was in no doubt about the ongoing mass killings of Armenian civilians across the Ottoman Empire. In February 1919, when Allied governments were preparing their claims and the details of how to determine damages to be paid by the Central Power governments, one official from the German Foreign Office referred anxiously to a surge of assertions that German officers were culpable for advising the Turks with respect to the atrocities against the Armenians and the plunder of their property. “This is”, he stated, “a grave incrimination from which we must free ourselves for reasons that are also financial. Otherwise, we [Germany] will be held liable for damages.”

As this episode illustrates, considerations of the legal

repercussions of the genocide were debated at the very moment Armenian statehood was about to be reestablished. My presentation will analyse that this was true not only with respect to Turkish and German fears for having to indemnify the victims of genocide. The Armenian delegation at the Peace conference in Paris was eager to employ the language and concepts of international law not only to address the massacres but also to receive state-to-state reparations and state-to-individual indemnifications. The Armenian delegation thus presented in Paris a bill for the losses suffered by the Armenian people. Resultantly, the Treaty of Sèvres (1920) stipulated that Turkey had to return to the affected individuals their so-called “abandoned properties” and required Turkey to recognise that it “has caused to the latter [Allied Powers, including the Republic of Armenia] losses ... for which she ought to make complete reparation” but the Allies recognized that Turkey’s resources were “not sufficient”. Therefore, “only” a limited number of claims could be raised and were to be determined by an “arbitral commission”. Furthermore, the future border between Turkey and Armenia was to be determined through arbitration by the US president.

PANEL 2

Chair: Dr. Jeanine Ntihirageza, Lilit Martirosyan
**GENOCIDE IN THE CONTEXT OF MEMORY
STUDIES, IDENTITY, AND PSYCHOLOGY**



**1. Dr. Nkurunziza Joseph Ryarasa -Executive Director,
Never Again Rwanda, Rwanda**

**MEMORY AND MEMORIALIZATION. COMMEMORATIVE
PRACTICES IN HEALING COMMUNITIES & COMBATING
DENIALISM**

This presentation, “Memory and Memorialization,”explores commemorative practices as essential tools for healing, truth-telling, and resilient communities in the face of collective trauma.

It defines core concepts of memory as collective remembrance and memorialization as deliberate acts (monuments, ceremonies, rituals, and digital memorials) and explains their significance in shaping identity, preventing repetition of violence, and restoring dignity to victims and survivors.

Key themes include:

The role of memory in connecting communities to a shared history, aiding trauma processing, and creating continuity across generations.

Memorialization is a healing mechanism that provides spaces for mourning, validates suffering, and fosters dialogue and reconciliation.

The duty to preserve truth for future generations, promote critical reflection on violence’s causes, and transform painful lessons into a peace-building foundation.

Denialism and denial are harmful tactics that memory-based practices help resist; memorials safeguard evidence and counter revisionism.

Diverse forms of commemorative practices, physical

(monuments, museums, plaques, cemeteries), symbolic/ritual (commemorative days, storytelling, performances), and digital (online archives, digital memorials).

Case studies from Rwanda (Kigali Genocide Memorial), Germany (Holocaust memorials), and South Africa (Apartheid Museum) to illustrate remembrance that educates and confronts injustice.

Challenges such as political manipulation of memory, marginalized narratives, retraumatization risks, and the need to balance remembrance with forward movement.

Best practices emphasizing inclusive processes, survivor and community involvement, education linked to commemoration, and ongoing youth engagement.

**2. Dr. Jürgen Gispertis -German ethnographer,
Armenologist and journalist, Germany
IF YOU HAVE ONE IDENTITY, I HAVE THREE!”
REMEMBERING, RECOGNISING, AND PREVENTING
GENOCIDE WITH HRANT DINK**

This report deals with the current transformation processes in the Republic of Armenia. The main focus is on memory politics in a temporal and spatial dimension. First, the book “From the Seeds of Words” by Armenian-Turkish journalist Hrant Dink is analyzed. Dink wants to resolve the problems between Turks and Armenians through processes of understanding, the symbolic culmination of which is to be the opening of the border between Armenia and Turkey and Azerbaijan, respectively, which is primarily advocated by his colleague and follower, Garo Paylan. The description reveals the tripolar nature of the Armenian

nation, with a particular focus on the Armenian Apostolic Church, which plays a special role due to its prominent position in the transformation of the state.

The conditions of the peace talks between Armenia and Turkey/Azerbaijan link, among other things, the opening of the border between the countries to radical changes in the Armenian constitution and its practice, which also affects the systemically existential status of the Armenian Apostolic Church. In a second part, the changes to the constitution (Gharibyan 2025) and their potential practical consequences are therefore presented by way of example.

The analysis aims to discuss current problems of memory politics in reference to the stability of the Armenian nation as a historical entity.

**3. Krikor A. Alozian-Director Of Armenian Genocide
Orphans Aram Bezikian Museum, Lebanon
BIRDS' NEST - MARIA JACOBSEN
WHERE ECHOES OF TRAUMA TRANSFORMED INTO
SONGS OF SURVIVAL**

During the Ottoman period, humanitarian work developed in response to wars, famines, epidemics, and mass displacement, especially affecting vulnerable minorities such as Armenians, Assyrians, and Greeks who endured persecution and tragic losses during the empire's final decades. Humanitarian intervention came as growing international involvement as missionaries, diplomats, and aid organizations stepped in to provide relief during times of crisis. Relief efforts included distributing food, offering shelter, founding

orphanages, and introducing modern medical care and education to war-torn regions. This period also marked the emergence of modern humanitarian practices as Western organizational models and medical knowledge merged with local philanthropic traditions, creating a multifaceted humanitarian landscape shaped by both internal needs and external influences. Among the international actors were Danish missionaries, whose mission work in the Ottoman Empire began in the late nineteenth century with spiritual aims but soon expanded to large-scale humanitarian relief as waves of Armenian orphans, widows, and refugees sought safety amid massacres and forced deportations. Witness accounts describe the tireless efforts of these missionaries, particularly during the Armenian Genocide, where they established orphanages, schools, and clinics, offering not only food and shelter but also hope and dignity to children who had lost everything. Within the broader Ottoman context, their work served as a bridge between cultures, blending Christian compassion with practical care and leaving a lasting legacy of service that influenced humanitarian ideals well into the twentieth century. This journey began in Emmaus, Turkey, where missionaries worked amid war and displacement, bringing people from darkness to light and sorrow to hope. It then moved to the Birds' Nest orphanage in Sidon, Lebanon, which became a sanctuary for Armenian orphans and symbolised care, continuity, and new life for an entire generation. At the heart of this mission was Maria Jacobsen, affectionately called "Mama" by the orphans, who embodied humanitarian solidarity, compassion, and resilience as she devoted her life to caring for Armenian children through wars, exile, and personal sacrifice. The Birds'

Nest, located in southern Lebanon, marked the official birth of Danish humanitarian work after World War I, combining European organizational methods with local understanding to create a home where education, discipline, and love offered war orphans not just survival but the chance for a dignified and hopeful future, ensuring that the memory of tragedy was met with the promise of renewal.

**4. Naira Poghosyan- YSU Department of Genocide
Studies at the Institute of Armenology, Armenia
THE MEMORY OF THE ARMENIAN GENOCIDE IN
ARMENO-TURKISH SONGS. CASE STUDY OF THE
MEMOIRS BY MANUK BERBERIAN**

The convergence of diverse nations, religions, and languages within the borders of an empire often fosters the emergence of unique, hybrid cultural forms. Armeno-Turkish (Turkish written using the Armenian script) exemplifies this cultural synthesis within the Ottoman Empire. While Armeno-Turkish has generally been regarded as a “tool” for literary translations, theatrical plays, and the press, evidence from largely unexplored ego documents, kept in various personal and institutional archives, suggests that Armeno-Turkish functioned not only as a literary medium but also as a language of vernacular and everyday practice. This paper examines a memoir written in Armeno-Turkish by Manoog Berberian, a survivor of the Armenian Genocide from Ayntap (nowadays the city of Gaziantep, administrative center of the Gaziantep Region, Turkey). In the memoir entitled “The Salvation of Manuk Berberian from Der Zor”, the author recounts their departure from

Aintab in 1915 and the subsequent decade-long wanderings that eventually culminated in the residence in the city of Aleppo, Syria. Through the eyes of a mere seven-year-old child, he presents the realities, interspersing them with songs of his own composition. Through these songs, Berberian's memoir provides a rich, personal account of the socio-political dynamics, cultural identity, and enduring legacy of a community deeply affected by displacement and change. It unveils the details of the "unnoticed lives" of ordinary Armenians, shedding light on their experiences, emotions, and aspirations as they navigated drastic political and social upheavals. The memoir addresses crucial questions such as "What did people feel?", "What did they think?", and "What did they want?" in the face of these transformations. By doing so, it offers invaluable insights into the human dimension of historical events, illustrating how ordinary lives were shaped and reshaped by the forces of history.

**5. Dr. Jeanine Ntahirageza-Director Center for
Genocide and Human Rights Research in Africa and
the Diaspora at Northeastern Illinois University, USA.,
Burundi**

**MIXED-IDENTITY FAMILIES AS MODELS FOR HEALING,
RECONCILIATION, AND PREVENTION**

This paper examines how mixed Hutu-Tutsi families have emerged as unexpected agents of reconciliation fifty years after the 1972 Burundi genocide, which claimed 150,000-300,000 lives. Drawing on 25 life history testimonies collected through three field research trips, this research

reveals how families crossing ethnic boundaries developed sustainable reconciliation models that transcend rigid colonial categories fueling cyclical violence. The analysis identifies four distinct forms of mixed-identity experience: biologically mixed survivors, half-sibling households, blended extended networks, and kinship web mixing. Despite systematic targeting during genocidal violence, these families demonstrated remarkable resilience, with mixing patterns intensifying among subsequent generations as conscious resistance to ethnic polarization. Employing theoretical frameworks from Stoler's "intimate politics of the state" and Das's violence ethnography, the study shows how intimate spaces become sites of both trauma and healing. Mixed families developed practical strategies, including deliberate cross-ethnic marriages, protective interventions during crises, and pedagogical resistance against ethnic hatred transmission. Their success suggests sustainable reconciliation emerges more reliably from accumulated choices within intimate spaces than from formal institutional initiatives. The research advocates for policy reorientation that recognizes mixed families as reconciliation experts rather than vulnerable victims, proposing targeted economic empowerment programs, educational curricula celebrating mixed heritage, and community kinship networks. These findings offer tested alternatives to cycles of exclusion, demonstrating that foundations for peace already exist within affected communities.

**6. Viktor Gerasimovski- Photographer of
“Echoes of Silence” USA
FROM SILENCE TO SOCIAL CHANGE: THE
TRANSFORMATIVE RELATIONSHIP IN “ECHOES OF
SILENCE”**

This paper examines *Echoes of Silence*, a documentary photography project exploring the largely unacknowledged Burundian genocide of 1972 through the lens of Human Resource Development (HRD). Drawing on fieldwork conducted at mass graves, human remains sites, and survivor communities across Burundi, the project employs photography as both an archival and pedagogical instrument one designed not merely to document atrocity, but to amplify silenced voices and foster critical engagement across generations.

Grounded in four core HRD principles learning, healing, empowerment, and social change the project challenges conventional representations of African suffering by presenting survivor portraits in full colour, restoring vibrancy, dignity, and agency to those whose histories have been systematically suppressed. Survivor testimonies, collected through in-depth interviews, are made accessible to exhibition audiences via QR codes, transforming a visual display into an interactive educational platform.

The paper further reflects on the ethical dimensions of cross-cultural witnessing, drawing on the author’s own experience of historical erasure in the post-war Balkans to interrogate the responsibilities of the documentarian in contexts of unresolved collective trauma. It argues that art and education, when practiced with humility and accountability, constitute

powerful mechanisms for breaking cycles of silence, restoring collective memory, and enabling communities to confront and transcend their buried histories.

**7. Dr. Meline Anumyan - Research Center on Western
Armenian Studies, Turkologist, Armenia**
**MANIFESTATIONS OF ARMENIAN IDENTITY IN THE
CULTURE AND DAILY LIFE OF THE FORCIBLY ISLAMIZED
ARMENIANS**

During the Armenian Genocide, a very small portion of Armenians who were forcibly converted to another religion remained in the settlements of Western Armenia and other regions of Turkey. However, they were compelled to continue their lives in their native land while hiding their Armenian identity. Over the decades, the state's negative attitude toward Armenianness and Christianity, along with local oppression, led in some cases to the partial or almost complete loss of Armenian identity. Nevertheless, Armenianness has not entirely disappeared even in the culture and lifestyle of some Western Armenians who have nearly lost their Armenian identity.

In the daily lives of both those who have preserved their Armenian self-consciousness and those who have lost it, elements of Armenianness and the Christian faith continue to manifest in various ways. For example, forcibly converted Armenians still draw a cross on dough when baking lavash, or some continue to paint eggs or make chyorek (Easter kulich, which was traditionally baked by Western Armenians).

This report addresses the various manifestations of Armenian and Christian identity in the culture, lifestyle, and faith of forcibly Islamized Armenians.

**8. Colette Ruscheinsky-The Digital Oral History archivist
at GHRAD (The Genocide and Human Rights Research
Center in Africa and the Diaspora, USA
BREAKING SILENCE: STORYTELLING AND PORTRAITURE
AS PATHWAYS TO HEALING AND GENOCIDE
PREVENTION**

Genocide survivors carry profound memories that are frequently silenced, marginalized, or reduced to narratives of victimhood and loss. This presentation examines how survivor-centered approaches combining oral testimony and collaborative portrait photography create transformative spaces for healing, recognition, and prevention of future atrocities. Through an analysis of a collaborative project pairing oral histories with dignified portraiture, this research demonstrates how survivors reclaim agency and identity when given opportunities to share their testimonies on their own terms. The dual process of storytelling and photographic representation serves multiple functions: survivors honor those who were lost while affirming their own continued presence, resilience, and humanity. Participants in this study reflected on how the acts of bearing witness to their own narratives and seeing themselves portrayed with dignity provided profound validation after decades of enforced silence. The presentation will examine the physical and psychological impact on survivors who, after more than fifty years of silence often maintained under threat of death finally experience being truly heard and seen. Beyond individual healing, this work reveals how such testimonies create ripple effects in broader communities. Audiences encountering these narratives move

beyond an abstract understanding of genocide toward genuine empathy, recognizing survivors as complex individuals rather than symbols of victimization. The findings illuminate how survivor-centred memory practices serve dual purposes: they facilitate personal healing while contributing to genocide prevention through education, challenging historical denial, and actively resisting erasure. This session will demonstrate how integrating storytelling, collaborative photography, and compassionate witnessing creates a model for preserving memory that empowers survivors and cultivates the shared responsibility necessary to prevent future genocidal violence.

**9. Youk Chhang-Executive Director Documentation
Center Of Cambodia Memory And Justice, Cambodia
ALTHOUGH TWO MILLION WERE KILLED, FIVE MILLION
SURVIVED TO TELL THEIR STORY**

This report draws on the archival and documentary work of the Documentation Center of Cambodia (DC-Cam) to examine the scale and legacy of the Khmer Rouge genocide (1975–1979), during which more than two million people perished under the Democratic Kampuchea regime. According to Cambodia’s Ministry of Planning Census (2016–2017), an estimated 5,143,386 survivors representing 33.16% of the national population remain distributed across 196 districts, constituting a critical population for historical testimony and transitional justice processes.

DC-Cam’s ongoing mission centers on the systematic collection, preservation, and dissemination of survivor testimonies, recognizing that a significant portion of individual

accounts remains undocumented. The Center further acknowledges that perpetrators of atrocity crimes also survived, raising complex questions regarding accountability, reconciliation, and intergenerational trauma.

This work situates itself within broader debates on atrocity prevention, arguing that post-1948 international mechanisms have remained largely reactive rather than preventative in nature. No criminal tribunal has succeeded in deterring subsequent genocides, and punitive measures alone cannot adequately address the multigenerational trauma inflicted upon affected communities. DC-Cam's documentation effort thus serves not only the immediate survivor generation but also functions as a foundational resource for future generations and genocide prevention scholarship.

PANEL 3

Chair: Moritz Florin, Ashot Hayruni

GENOCIDE IN THE CONTEXT OF SOURCE STUDIES, HISTORY AND POLITICAL SCIENCE



**1. Dr. Ellen J. Kennedy, Executive Director, World
Without Genocide,
Randi Markusen, Associate Director, World Without
Genocide
Margery Amundson, Researcher, World Without
Genocide
USA**

***STARVATION AND ECOCIDE:
NAGORNO-KARABAKH/ARTSAKH AND UKRAINE***

Azerbaijan weaponised starvation and used authoritarian ‘sharp power’ manipulation of eco-activism against Armenians during the Lachin Corridor blockade in Nagorno-Karabakh/Artsakh. Similarly, Russia uses ecocide, wanton and widespread environmental destruction, as a tool of war to cause mass starvation among civilians throughout Ukraine.

Starvation has not always been a crime. This paper considers situations in which enforced mass starvation is illegal: as a war crime, as a crime against humanity, and as a crime of genocide, with definitions in International Humanitarian Law, in the Rome Statute of the International Criminal Court, and in other legal instruments.

The global movement to criminalise ecocide is quite recent. Proposals for criminalisation have been introduced at the International Criminal Court, the International Court of Justice, the European Parliament and other regional courts, and in domestic statutes of more than a dozen countries around the world.

Cases dealing with conflicts between Armenia/Azerbaijan and Ukraine/Russia are in process at world, regional, and

national courts for alleged violations of international treaties on genocide, war crimes, crimes against humanity, and the environment. This paper compares the juridical processes addressing starvation and environmental destruction in these two situations.

2. Dr. Roy Knocke-Director of the Lepsiushaus

Potsdam, Germany

DOCUMENTARIST AND AGITATOR: NEW INSIGHTS ON JOHANNES LEPSIUS' WRITINGS ON THE ARMENIAN QUESTION

The Protestant theologian Johannes Lepsius (1858-1926) is one of the prominent German figures of humanitarianism in the late 19th and early 20th centuries. His writings on the Armenian Christian minority in the Ottoman Empire impressively document his engagement with moral-political issues and contemporary ecclesiastical developments in the context of movements toward the homogenization of population groups in multi-ethnic states. This presentation focuses on his two main writings on the Armenian Question, "Armenien und Europa" (1896) as well as "Bericht über die Lage des Armenischen Volkes in der Türkei" (1916), and will share some new insights on the history of origin and impact of these two publications.

3. Ara Ketibian -Scientific researcher, genocide scholar, Australia

**COVERAGE OF THE ARMENIAN, GREEK AND ASSYRIANS
GENOCIDES IN THE AMERICAN PRESS**

This report presents a long-term documentary research project comprising fourteen published volumes of American newspaper material relating to the Armenian, Greek, and Assyrian Genocides (1890–1930). Sourced from thousands of English and foreign-language newspapers circulating across the United States, the collection draws upon diplomatic dispatches, missionary eyewitness accounts, and relief worker testimonies, the evidentiary value of which is corroborated by U.S. Department of State archival records and the national archives of multiple countries. The paper argues that historical newspapers constitute an underutilized yet highly reliable primary source in genocide scholarship, capable of resolving contested questions including victim numbers and the chronological boundaries of the Assyrian Genocide and of strengthening the historical record in the face of ongoing denial.

4. Ani Voskanyan- Department Armenian-Ottoman relations Junior Researcher, Armenia
**CONSCRIPTION AND EXTERMINATION ORDERS:
ARMENIAN SOLDIERS DURING THE ARMENIAN
GENOCIDE**

After the restoration of the Ottoman constitution in 1908, non-Muslim citizens petitioned for the right to serve in the military. Following extensive parliamentary debates, this right

was granted. Armenian men were subsequently conscripted, and Armenian officers, having received military education, served in nearly all military units. During the general mobilization declared in August 1914, Armenian men in the Ottoman Empire were also conscripted. The mobilization proceeded in three stages. After a brief training period, Armenian soldiers were assigned to various units. By September and October 1914, the partial disarmament of Armenian soldiers had commenced. In January 1915, Enver Pasha's army, comprising 120,000 troops, was defeated at the Battle of Sarikamish. Turkish officers avoided captivity due to the resistance of Armenian soldiers, and Enver Pasha's life was saved by Armenian officer Hovhannes Akinyan of Sebastia. However, on 28 February 1915, Enver Pasha ordered the disarmament and destruction of all Armenian soldiers serving in the Ottoman Army, as well as the arrest of Armenian officers. Following disarmament, authorities transferred Armenian soldiers to labour battalions. This article, drawing on memoirs, diaries, archival and diplomatic documents, missionary reports, and newspapers and periodicals' reports, presents details on the granting of military service rights to Armenians, their service, and their subsequent destruction during World War I.

**5. Prof. Dr. phil. Tessa Hofmann-Independent scholar,
formerly research assistant at Freie Universität Berlin,
Institute for Eastern European Studies, Germany
ARMENIA: A CASE OF REPETITIVE GENOCIDE**

Armenians have suffered genocide several times. How often is a question of definition. In current genocide research, the massacres under Sultan Abdülhamit II in 1894-1896 are

already considered genocide (Benny Morris, Dror Ze'evi) or part of a “genocidal process” defined by Taner Akçam as a continuum of massacres and death marches between 1878 (Congress of Berlin) and 1923/4 (forcible Turkish-Greek population exchange).

Far less attention has been paid in genocide research to the crimes committed since then against Armenian genocide survivors in the Republic of Türkiye and in Artsakh (Nagorno-Karabakh). In Turkey, survivors were deported again in the course of the fight against alleged and genuine Kurdish uprisings in the regions of Sasun and Dersim and subjected to linguistic and cultural Turkification during their nine years of exile in Western Anatolia. Numerous Armenians in and from Dersim fled as early as 1915/16 under the guise of the supposed protection of the Kurdish-Alevi tribal system, at the price of their Islamization or Alevization and their enslavement as serfs of the respective tribal lord (Agha). The Raa Haqi religious community was preferred by Armenians because its ideology was closest to Armenian Christianity; numerous natural sanctuaries of the Raa Haqi religious community were and still are revered by Armenians. The fate of the Alevitized Armenians from Dersim illustrates Raphael Lemkin's interpretation of genocide, in which certain individuals may survive, but no longer as members of their community of origin and under conditions of absolute self-denial.

Similar to Turkey, the fate of the indigenous Armenians in Artsakh was determined by the formation of a nation-state, in this case, Azerbaijan. After a massive military build-up, post-Soviet Azerbaijan succeeded in annexing the territory of historic Artsakh, including the former autonomous region

of Nagorno-Karabakh at its centre, within three years, from 1920 to 1923. In doing so, Azerbaijan repeatedly tested the reactions and indifference of the international community, including its supposed “protector” Russia, with smaller attacks. By blocking the only road connection to Artsakh for nine months, Azerbaijan committed genocide under Section IIc of the UN Genocide Convention, according to international human rights organizations and experts in international law, starting in December 2022. The associated hunger blockade ended in September 2023 with the mass expulsion of the indigenous population.

For genocide research in Armenia and beyond, important questions arise from the Armenians’ repeated experiences of genocide in the period 1878-2023: What impact do these experiences have on the collective and individual consciousness? What is the status of the documentary and legal processing of genocidal crimes, especially in the Republic of Türkiye and in Artsakh and in Azerbaijan? My contribution is intended as a stimulus for answering these questions.

**6. Dr. h.c. Michael Hesemann-German historian,
Vatican journalist and author, Germany**
**WAS IT REALLY A GENOCIDE? WHAT DOCUMENTS FROM
THE VATICAN ARCHIVES REVEAL.**

110 years after the events of 1915/16, there are still two versions of what happened back then. Almost all independent historians agree with the resolution passed in 1997 by the International Association of Genocide Scholars, according to which the massacres of Armenians in the Ottoman Empire and

the forced death marches into the Syrian desert constituted genocide. As early as August 29, 1985, the United Nations Commission on Human Rights had spoken of “genocide” in an official report, expressly under protest from “some members of the subcommittee.” 22 states including the Vatican and even the European Parliament officially recognized the Turks’ actions against the Armenians as “genocide”, the latter in its resolutions of 1987 and 2001.

According to the Turkish interpretation, however, what took place in 1915/16 was, at most, a war-necessary resettlement of the Armenians, prompted by revolutionary unrest and collaboration with Russia, Turkey’s enemy in the war. Although every effort was made to bring them safely to their destination under the circumstances, around 300,000 of them died as a result of attacks by marauding Kurds, hunger, and epidemics; a regrettable collateral damage for which President Erdogan even expressed his condolences to the Armenians in April 2014.

Over the past two years, I have located and evaluated over 3,000 pages of previously unpublished documents on the events of 1915/16, which are listed there under the title “Persecution of the Armenians,” in the Vatican’s secret archives. This previously unnoticed treasure trove of sources not only provides us with additional information, but also a completely new perspective that may shed light on the true nature of these terrible events. The four crucial questions that interest us must be:

1. Is there any evidence that the deportation of the Armenians was planned before the alleged “uprisings” in the spring of 1915?

2. Were there actions by the Armenians that could justify state intervention?

3. Does the actual action taken by the Turks make sense as a resettlement measure to prevent a domestic front?

4. To what extent does the Young Turks' policy toward the Armenians meet the criteria for genocide?

7. Dr. Ivan Gastañaga-Political Scientist, Spain

DOCUMENTING ATROCITY: TRACES OF THE ARMENIAN GENOCIDE IN SPANISH DIPLOMATIC CORRESPONDENCE

This research focuses on the analysis of the Armenian Genocide through the study of Spanish diplomatic and consular correspondence, 1914 - 1925. These documents contain direct references to the systematic extermination of the Armenian population in Ottoman Anatolia. Despite the growing body of international academic research on the genocide since the 1970s from disciplines such as History, Political Science, Historiography, and International Law, studies conducted in Spain remain scarce. Spain did not recognise the Armenian Genocide.

Key figures such as Rafael Lemkin, who coined the term “genocide,” and Hannah Arendt, among others, have significantly contributed to the theoretical and legal reflection on these crimes against humanity. In several countries, the analysis of diplomatic archives has provided documentary foundations for the recognition of the Armenian Genocide, as well as for its legal conceptualisation. However, in the Spanish context, the content of diplomatic and consular communications reporting the massacres and extermination of Armenians has

been scarcely explored in academic literature.

This study aims to identify and analyse these primary sources within Spanish archives to assess their value as historical and legal evidence. It also seeks to reflect on the role of diplomacy as either a neutral or complicit witness in the context of mass atrocities, and on the recurrent inaction of the international community in the face of genocide. Ultimately, the research aims to contribute to the historical clarification of the Armenian Genocide and its recognition and understanding from both legal and political perspectives.

8. Manushak Markosyan- Hamburg University, Germany
ARMIN T. WEGNER. WITNESS OF THE ARMENIAN
GENOCIDE AND DEFENDER OF THE ARMENIAN CAUSE

Ever since Armin T. Wegner witnessed the extermination of the Armenian people and their expulsion from their homeland, his life was forever changed. The tragic fate of the Armenians never ceased to haunt him, and it had a profound impact on both his creative work and his personal life. The poet Wegner's encounter with the reality of the Armenian Genocide transformed his literary path into a political one. Personal anguish and emotional turmoil compelled him to move from being a mere witness to becoming a political advocate for the rights of the Armenian people. As a German military medical officer, operating under the censorship of Imperial Germany and amidst Turkish repression, he dedicated all his efforts to preventing this monstrous plan. He demanded security guarantees to ensure stable conditions and concrete steps for the Armenians to establish their own state. Wegner believed that this was the only reliable

way to save the Armenian people from total annihilation. Moreover, he saw the resolution of the Armenian Question as the sole guarantee for peace throughout the world.

**9. Prof. Ashot Hayruni- YSU Head of the Department
of Genocide Studies at the Institute of Armenology,
Armenia**

**THE IMPOSITION OF SILENCE ON THE ARMENIAN
GENOCIDE DURING WORLD WAR I, GERMAN POLICY
AND JOHANNES LEPSIUS**

This paper examines Germany's policy of enforced silence regarding the Armenian Genocide during World War I and the pivotal role of Dr. Johannes Lepsius in resisting it. Following his visit to Constantinople in July 1915, Lepsius returned to Berlin with extensive documentation of the mass deportations and killings of the Armenian people, only to be informed by Deputy Foreign Secretary Zimmermann that the German government, fully aware of the atrocities, had chosen to remain silent so as not to jeopardise its military alliance with the Ottoman Empire. Official instructions issued to the German press explicitly ordered the suppression of any reporting on the Armenian situation and directed that Turkish actions be characterized as a mere response to enemy provocation.

Against this backdrop of state-imposed censorship, Lepsius undertook a sustained campaign of public advocacy. He addressed Swiss humanitarian circles, convened German Evangelical missionary societies, and mobilized Catholic organizations to petition the Imperial Chancellor. In 1916, he clandestinely published and distributed 20,500 copies

of his *Report on the Condition of the Armenian People in Turkey*, enlisting even his own children to circumvent police confiscation. Despite the eventual banning of the work and the withdrawal of institutional support from the organization he himself had founded, Lepsius refused to capitulate, ultimately emigrating to the Netherlands to continue his humanitarian work. The paper argues that Lepsius stands as a singular figure of moral conscience in wartime Germany one whose example demonstrates that neither military censorship nor governmental authority can compel an individual to betray his principles. His case offers an important lens through which to examine the complicity of states in genocide, the mechanisms of information suppression, and the possibilities of individual resistance.

PANEL 4

Chair: Dr. Eran Gündüz, Dr. Ellen J. Kennedy

GENOCIDE IN THE CONTEXT OF INFORMATION SCIENCE AND INFORMATION WARFARE



1. Prof. Dr. Bernd Braun (Historian and political scientist, executive director of the Foundation for the Friedrich Ebert House Museum in Heidelberg, Germany)
ANTI-ARMENIAN LOBBYING IN GERMANY

Germany is home to a Muslim minority comprising between 5.3 and 5.6 million people. Turks make up the largest share, at around 45 percent. They are predominantly on Erdogan's side and are organized in numerous associations that, together with the small but financially powerful Azerbaijani community, engage in anti-Armenian lobbying. These activities range from anti-Armenian propaganda disseminated in the media and online (also via Turkey's international television channel TRT World), to attempts to disrupt pro-Armenian events, to manipulation of the online encyclopedia Wikipedia, to bribery of members of the Bundestag and members of the Council of Europe, and threats against pro-Armenian journalists and politicians. At its core is the denial of the Armenian Genocide. These activities became particularly evident in connection with the German Bundestag's recognition of the Armenian Genocide in 2016 and the wars waged by Azerbaijan against Nagorno-Karabakh. Instruments include the Azerbaijani Cultural Institute in Berlin and the corresponding Turkish institutions. This history-distorting lobbying represents a serious burden on the culture of remembrance of the Armenian genocide. Using selected examples, the lecture will examine the means, strategies, and prospects for success of this lobbying.

**2. Dr. Raffi Kantian (President of the German-
Armenian Society, Germany)**
**THE ARMENIAN GENOCIDE AND THE REPUBLIC OF
TURKEY: APPROACHES TO A TABOO CHAPTER OF
TURKISH HISTORY**

The Republic of Turkey's attitude towards the Armenian genocide is the topic of the lecture. References are also made during both the First World War and the "War of Liberation" under the leadership of Mustafa Kemal, later Atatürk, as well as in the early years of the Republic. The film adaptation of Werfel's "The 40 Days of Musa Dagh" was the occasion for the then-young Turkish Republic to openly present its position on the Armenian genocide both nationally and internationally. The conscription of 20 cohorts of Armenian, Greek and Jewish men and their assignment to unarmed pioneer units during the Second World War led to fears among all those affected that, as in 1915, their annihilation was imminent. Three subsequent developments contributed to a massive demonstration of the official Turkish position: The worldwide protests on the occasion of the 50th anniversary of the genocide in April 1965, the erection of the genocide memorial in Yerevan and, in the 1970s, the assassinations of Turkish diplomats by ASALA. The state's denial was questioned/challenged from the 1990s onwards by young academics, such as Taner Akçam, and through publications by Belge Verlag, the Armenian-Turkish newspaper Agos, and its editor, Hrant Dink, among others. However, the murder of Hrant Dink showed the limits of the state's tolerance for such challenges, as Dink had publicized the assimilation of the survivors using the example of Sabiha

Gökçen, the adopted daughter of the state founder Atatürk, and had thus become a target of the deep state. Whether and how to deal with the story was discussed in the context of the Zurich Protocols in the fall of 2009. No solution was found. In President Erdogan's "letter of condolence" of April 23, 2014, all victims of the Ottoman Empire, including the Armenians, during the First World War were acknowledged. But how their deaths came about was deliberately concealed. The perpetrators were therefore also concealed. The history textbooks that were also published in 2014 cemented the dogmatic denial of the Armenian genocide. The Turkish state did something special in the run-up to the centenary commemoration: April 24, 1915 was declared a high Turkish holiday to prevent as many foreign guests of honor as possible from attending the actual commemoration of the Republic of Armenia, which was successful. Today, a few courageous individuals and committed organizations such as the Human Rights Association IHD are openly confronting 1915 in Turkey. The fact that civil society is no longer allowed to celebrate April 24 in public is one of the most recent state restrictions. And most Turkish academics who have contributed to the Armenian genocide are abroad.

**3. Hemn Mamrash - Assistant Director of Media in
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**THE GENOCIDE OF THE KURDISH PEOPLE IN
KURDISTAN REGION BY IRAQI REGIMS**

Over the past 100 years, the Kurds in Iraq have been subjected to a series of brutal massacres and exterminations by the Iraqi regimes, resulting in the deaths of hundreds of thousands of people. In these campaigns, a variety of brutal and inhumane methods have been used to erase the national identity of the Kurds, While all historical sources prove the fact that Kurds have lived on their own land for tens of thousands of years and have struggled to preserve the history, culture, identity and land of their ancestors. After World War I and the geographical division of the Middle East, according to the Sykes-Picot Agreement, Kurdish land (Kurdistan) was divided into four countries in the region (Turkey, Iran, Iraq and Syria). In each of these countries, Kurds faced violence and violations of their rights by the authorities of those countries, not even the right to their mother tongue, national identity, clothing and cultural activities. In Iraqi Kurdistan, at the beginning of the partition in 1921, the Kurds began a political and civil struggle. After their demands were ignored, they were forced to resort to armed struggle and revolution, which continued for many years. In 1968, when the Ba'athist Arab Socialist Party came to power in Iraq through a coup, it confronted the Kurds in the most severe way with a comprehensive plan to eradicate the Kurdish ethnicity. In 1970, more than 70,000 Feyli were deported to Iran and stripped of their Iraqi nationality, and

many cases of disappearance and execution were reported between 1970 and 1973 and 40,000 Feyli Kurds who had lived for several generations near Baghdad and Khanaqin in Iraq were expelled under the pretext that they were Iranian citizens. From 1971 to 1980, more than 300,000 Feyli Kurds were exiled to Iran by the Iraqi government and also arrested 8,000 Kurdish citizens belonging to the Barzani clan, in 1983 executed in the desert of southern Iraq. From 1987 to 1990 more than 182,000 Kurds were killed in the biggest campaign of genocide which is named Anfal by the regime of Iraq. They arrested all the peoples in the 5000 villages in different places and collected them in the big jails in the mid of the deserts of the southern of Iraq then they put together in the mass graves and covered in their life, the victims were man and womwn (young and old) and children from the Kurdish people. On March 16th 1988, Iraqi air forces attacked Halabja city which is Kurdish city in Iraq by chemical gas bombs and killed more than 5000 Kurdish civil people in different ages most of them was children, and injured more than 10000 others. Iraqi regimes in their authority period destroyed more than 5,000 villages and concentrated its people in forced communities' also implemented execution against thousands of Kurdish political activities, kurdish fighters as an opposition of them. The new Genocide against Kurdish people in Iraq was Yezidian Genocide by Islamic State in Iraq and Syria – ISIS in August 2014, ISIS killed more than 5,000 yezizi civil and 3,576 Yazidi women and children kidnapped by ISIS.



































- Issues of RA national security research
- Issues of RA foreign policy and diplomacy
- Strategic studies of relations with foreign countries adjacent to Armenia and close to Armenia
- Armenian-Russian relations
- RA-PRC, RA-India relations
- RA-Arab states, RA-Israel relations
- Armenian-Kurdish relations
- Armenian-Ottoman relations
- Diaspora studies
- Civil and cultural studies
- Genocide studies
- Historical geography and cartography
- Research of propaganda discourse, linguistic and cultural problems
- Strategy games and scenario modelling
- Cyber security and data analytics

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Center for Human Rights and Genocide Studies NGO

Founded on September 11, 2018, the “Center for Human Rights and Genocide Studies” is the only non-governmental organization operating in Armenia dedicated to studying both the Armenian Genocide and the global history of genocides.

Our mission is to advance human rights protection, as well as the recognition and prevention of mass atrocities, through research-driven and educational initiatives. We firmly believe that the comparative study of global genocide history and the expansion of public awareness are the most powerful tools for preventing future crimes against humanity.

Our activities are dedicated to establishing and developing an international academic and educational foundation for human rights and genocide studies in Armenia. The Center for Human Rights and Genocide Studies (HRGS) achieves its objectives through academic research, legislative advocacy, and both formal and non-formal educational programs.

Collaborating with local and international organizations is essential to advance human security and protect the rights of vulnerable groups, including refugees, border communities, women, and children. Our core work focuses on providing informational and consulting services, alongside raising public awareness through academic publications and visual media.

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