

# A Contemporary Research on Reality of Armenian Genocide and the Countermeasures Organization With Management

Hakan Çora

Okan University, Istanbul, Turkey

Today, half the world, almost all of the most developed countries and Western countries, formally recognizes the Armenian Genocide. In certain states of the USA and in some European countries, such as Switzerland, saying that “the genocide isn’t real” or even arguing about it is considered an offence will get you into prison. This is a behavior that does not comply with the moral code of the hypocritical West, which has been applying double standards for centuries. The Turks have faced the one-sided, brutal, and unrealistic accusations and oppression of the West for five centuries, and the same type of irrational impositions by both the USA and the European Union still continue to this day. The Turkish people are unprepared against the Armenian claims. The blind admiration to the West, the lack of foresight on the part of the leaders, and unfortunately the unresponsiveness of the Turkish society have always encouraged the West. This state of affairs should be stopped as soon as possible.

*Keywords:* Armenian Genocide, Genocide, human rights, Turkey, Armenia

## Introduction

The claims of the “Armenian Genocide” date back to the years of the First World War. After the First World War, there were two major revolutions that affected the course of history in the geography where the Armenian problem was experienced. First, in Russia, after the fall of Tsarism, the “socialists” overthrew the government of the masked capitalists, and the Union of Soviet Socialist Republics was established (Shaw, 2000; Cora, 2013; Kaya, Aydin, & Ongun, 2016).

And in Turkey, our age first war of independence took place against the imperialist occupation. The national forces governing the war established a national state, the aim of which was to purify the land they dominated from imperialism as well as its medieval relations and institutions. The Revolutionary Republic Administration made the whole world recognize this victory with the Treaty of Lausanne and ensured its permanence (Aslan, 1914; Lewy, 2005).

The First World War was initiated by the imperialist states to share the Ottoman Empire, China, and Iran, and to redistribute the old colonies in light of the new power balance. The claim of the “Armenian Genocide” was brought forward by the imperialist states, trying to get the biggest share from the Ottoman lands. However, following the revolutions in the Soviet Union and Turkey, political borders in the region were stabilized and the Armenian problem was solved in a revolutionary and a permanent way. There was no genocide against the

---

Hakan Çora, Dr., assistant professor, Faculty of Business and Administrative Sciences, Department of Business Administration, Okan University, Istanbul, Turkey.

Correspondence concerning this article should be addressed to Hakan Çora, Istanbul Okan University Campus, Tuzla, Istanbul, Turkey. Email: corahakan@gmail.com.

Armenians, but the genocide allegations were cleared with guns. In the two countries where the “Armenian problem” was staged, there were now two revolutionary states. Therefore, even if the claims of the “Armenian genocide” were not completely eliminated after 1923, they were shelved until the 1960s and 1970s (Beydilli, 1995; Beydilli, 1995; Gunter, 2011; Uras, 1976; Cora, 2015).

Atatürk’s revolutions entered the recession in the early 1940s in Turkey and were gradually liquidated after the Second World War. The 27 May 1960 Movement created an interruption in this liquidation process, and, in the 1970s, the pro-Western forces reinforced their power (Eroglu, 1999).

The allegations regarding the “Armenian genocide” were reignited in the USA and Western European states during these years. The Republican Era was re-launched after these revolutions were withdrawn (Erickson, 2006; Akcam, 2013).

The claims and political impositions produced by the West by distorting historical facts could only be confronted with a revolutionary will and attitude, just like between 1917 and 1922. This was the first step necessary for the struggle to be carried out both in the field of history and politics. However, in Ankara, which then became the direct target of the claims, there was no will to resist imperialism and the psychological war it waged based on diverting historical facts (Shaw, 2000; Cora, 2015; Kaya et al., 2016).

### **Armenian Genocide Is a Big Lie**

There was no doubt that the real major disaster was taking place in Ankara. From the 1970s to today, as the dependence of those in positions of power in Turkey on the West increased, their ability to resist the pressure and threats from the West got weaker. For this reason, those who govern our country have hidden even the hostile activity in this direction from the people of this country, let alone oppose the “Armenian genocide” campaigns originating from the West. Thus, the claims of “genocide” were renewed in the 1960s and situation was escalated with the support provided to Armenian Secret Army for the Liberation of Armenia (ASALA) terrorism in the 1970s and the allegations are now used as clear tools of threat (Aksakal, 2010; Amin, Fortna, & Frierson, 2001).

It is obvious that these threats are coming from the big states that have been defined as “allies” for 50 years by those in power in Turkey. There is nothing more to discuss about the contradiction between the “ally” narration about the USA and Europe and the hostile practices of these states (Fromkin, 2009; Cora, 2013).

The US and European Union collaborators in Ankara have all the historical documents, information, and evidence at their disposal. Unlimited state facilities, such as the necessary funds, the diplomatic power and the people who can bring that information into the light of day, and present it to the publics of both Turkey and the world, are also available. But all that means nothing, because there is no will to use these opportunities against the “great ally” and other “allies”. How could it be that those in power have common interests with the states they call “allies”? The common interests and complicity lead up to Turkey being placed under control in the guise of having a candidate European Union member status (Gurun, 1983; Fromkin, 2009; Suny, Göçek, & Naimark, 2012; Guclu, 2012).

And now the “Armenian genocide” claims are landing like dagger blows one after the other on Turkey, who is nailed on the cross at Europe’s door. Collaborative forces actually rely on the success of this hostile activity, let alone counteract those blows. Therefore, in addition to not preparing and implementing a total resistance plan on all fronts, such as economic and political, initiatives in this direction are also undermined at every turn (Goyunc, 1985; Marchand, Perrier, & Blythe, 2015).

The institutions, such as the Overseas Promotion Fund that were supposedly established to promote and defend Turkey, are carrying out activities to diminish the values of the revolution and bind Turkey tightly to the West, instead of promoting and defending the Republican Revolution and its culture. Public resources are being spent and scattered for non-national purposes, purposes that are in fact against national interests (Uyar & Erickson, 2009).

The same Western powers instigate the allegations of “Armenian genocide” as well as support and guide racist and Sharia activities in Turkey. It must be clearly stated that Western coconspirators who are in positions of power have intentionally destroyed Turkey’s ability to defend itself in rightful a cause. Just like the trial court Damat Ferid Pasha set up by the order of the British imperialism to judge “genocide”, they wanted to judge and persecute the revolution and patriotism of Turkey (Suny et al., 2011).

### **Conclusion**

Therefore, the responsibility to resist the threat that accuses our country of being guilty of the “Armenian Genocide” rests with revolutionary institutions, progressive intellectuals, and patriotic researchers (Guron, 1983; Cora, 2015).

Turkey’s revolutionary history is our most valuable treasure in this case. Let us not forget, imperialism wants to condemn our revolutionary War of Independence as “genocide”. This is the essence of the matter. It is only possible to resist this attack by embracing revolutionary history. If there is a cause to be presented to the world, it is our right to national liberation, our right to defend our homeland, to live freely and independently. And it is true; we have won all that with our guns. We have frustrated the efforts of imperialism that wanted to strangle and destroy us and the forces it fired up, defeated them and established the Republic of Turkey. This is the event that is called “genocide” by some and “the Asia Minor disaster” by others (Uras, 1934; Gazliray, 1982; Cora, 2015).

Turkey was founded with a revolution and those who cannot accept that are now bombarding the national state with their theory of “genocide”. It is certain that those who put forward the “Armenian Genocide” allegations will attempt to carry out their claims with guns themselves. Therefore, first of all, we should know that we cannot resist this attack with archival documents and historical research alone. Today, everything is for national resistance. So, we must put historiography and research in the service of national resistance as well. This is the approach that will unite us with facts and keep our scientific honor and morality alive (Granville, 1967; McCarthy, 2006; Cora, 2015; Waal, 2015).

### **Countermeasures Organization With Management**

The project that will wake the world up to the truth of Armenian Terror should be addressed immediately. The proposed project should address the issue systematically. The project should consist of complementary subsystems. It will therefore be different from the individual studies conducted until now. In order to answer the question of why the project should be carried out, we should take a brief look at international influencing tools and how they are utilized (Guclu, 2012; Oke, 2012; Cora, 2015; Tacar, 2012).

The enforcement tools chosen by states play an important role in controlling actions. According to their influence, these tools of enforcement can be listed as follows:

1. Tools of diplomatic influence;
2. Tools of economic influence;

3. Propaganda;

4. Tools of military influence.

Propaganda is trying to shape human thought by direct methods without requiring use of force. Since the aim of foreign policy is to change the competitor's mind and to follow the country's respective interests, it is clear that propaganda will have an important place in this struggle for the acquisition of mindsets and therefore the public. In order for the propaganda to be successful (Yavuz, 2011; Pulat, 2012; Cora, 2015),

- (a) Its purpose should be determined;
- (b) The addressee, the target group, and audience must be determined objectively and correctly;
- (c) Propaganda organization should be established;
- (d) The message, words, or behavior should be supported with impressive symbols;
- (f) Tools of communication should be readily available.

The masses that could be targeted with propaganda activities in such a study are:

- (a) our own people;
- (b) people of friendly states;
- (c) people of impartial states;
- (d) people of hostile states.

The purposes of this documentary, which aims to demonstrate in an objective way that the Armenian claims are baseless and unwarranted, are listed below with their justifications (Saray, 1985; Suslu, 1995; Tacar, 2012).

(a) The Turkish State has every right to respond to the false allegations of Armenians on international platforms. The Turkish State and Nation must demonstrate with real evidence that it is in fact being slandered. The Republic of Turkey is obliged to show the truth to the states giving recognition such artificial agendas with Armenian lobbies seized with an inferiority complex and most importantly to the Republic of Armenia, which aims to benefit from all this. Polluted Western brains should be illuminated and guided. The strategies of Armenian propaganda centers should be disrupted. At least, three information campaigns should be organized against every hostile Armenian activity. The campaigns should give weight to visual and audio materials (Kaya, Aydin, & Ayhan, 2016).

(b) The Turkish people are unprepared against the Armenian allegations. This issue is either left out of the curricula or taught to our children very little and in a superficial fashion. And a group of people who know truth of Armenian slanders in all clarity have difficulties in transferring this information to younger generations. Therefore, the primary concern should be informed the Turkish people and raised their awareness (McCarthy, 2006; Parmaksizoglu, 1981).

It is particularly necessary to support millions of Turks living abroad, so they can be more resilient against the Armenian allegations, and to use this potential more effectively from time to time and use it as an element of pressure on the political institutions in their countries of residence. For this reason, Turkish people who live abroad and can establish lobbies must be informed thoroughly.

(c) It is inevitable for the Armenian allegations that are always kept popular on agendas to set the people of the friendly states against Turkey. Even basic sympathy for these allegations antagonizes Turkey. So, a propaganda study aimed at the peoples of friendly states means that they will learn the facts objectively and without prejudice. Having the support of the people of the friendly nations, as we do in other issues, will make us stronger in the international arena. Therefore, one of the primary goals is to find ways to broadcast the project to be prepared on TVs in friendly nations (Saray, 1985).

(d) Anatolia is a difficult geography due to its location and conditions. Due to its geopolitical location, foreign powers have been trying to keep Anatolia under their thumbs in every period of history. Foreign States try to persecute the Republic of Turkey, under the pretext of the Armenian allegations that their people have no actual interest in, as well as use it as a domestic policy material. A propaganda project targeting the peoples of the nations that we believe to be neutral or that at least exhibit a neutral attitude with regards to Armenian allegations will prevent the Republic of Turkey from standing alone in the face of this baseless slander. Neutral countries and communities should be guided in favor of the Republic of Turkey. The massacres that the occupying armies committed during the First World War should be laid out for the whole world to see. The means of nationalization (allegations of genocide) and the means of identity formation should be taken from the Armenians. It should be explained to the whole world that Armenians live in peace and safety under Turkish rule, as they always have been (Yildirim, 2001; Saral, 1970).

(e) As can be seen recently, the parliaments of some countries bring this issue to the forefront with an approach that is far from good intentions, as they are under the influence of Armenian lobbies. In fact, as in the case of the Vatican, even religious leaders began to get involved giving the issue a far more dangerous dimension.

(f) As can be seen recently, the parliaments of some countries bring this issue to the forefront with an approach that is far from good intentions, as they are under the influence of Armenian lobbies. In fact, as in the case of the Vatican, even religious leaders began to get involved giving the issue a far more dangerous dimension. Although the diplomatic initiatives of the Republic of Turkey are effective, the issue remains on agendas for long periods of time and essentially harms Turkey. In order to put an end to such developments, there is a need for propaganda initiative that can have an impact at least on the peoples of the nations that are considered to be hostile. Only in this way will we be able to explain the Turkish thesis and historical facts to the people of the aforementioned nations. Awareness of other nations will put pressure on the parliaments of these countries (Akcem, 2013; Cora, 2015).

## References

- Akcem, T. (2013). *The young Turks' crime against humanity: The Armenian Genocide and ethnic cleansing in the Ottoman Empire*. Princeton: Princeton University Press.
- Akdes, N. K. (1990). *Turkiyeye Rusya*. Ankara: Kultur Bakanligi.
- Aksakal, M. (2010). *The Ottoman road to war in 1914: The Ottoman Empire and the First World War (Cambridge Military Histories)*. Cambridge: Cambridge University Press.
- Amin, M. A., Fortna, B. C., & Frierson, E. B. (2001). *The modern Middle East: A source book for history*. Oxford: Oxford University Press.
- Aslan, K. (1914). *Ermenistanve Ermeniler*. Istanbul: Resimli Ay Basimevi.
- Balakian, P. (2004). *The burning Tigris: The Armenian Genocide and America's response*. New York: Harper Perennial.
- Beydilli, K. (1995). *Recognition of the Armenian Catholic Community and the church in the Reign of Mahmud II. (1830)*. Cambridge, MA: Harvard University
- Bogosian, E. (2017). *Operation nemesis: The Assassination plot that avenged the Armenian Genocide*. New York: Back Bay Books.
- Boynukara, H. (1990). Excavations of the Zeve Martyr Cemetery. *International Symposium on the Recent History*, April 2-5, Ankara, Turkey.
- Bruce, F. (2009). Lies, damn lies, and death of Armenians. *The Huff Post*. Retrieved from [https://www.huffpost.com/entry/lies-damn-lies-and-armeni\\_b\\_211408](https://www.huffpost.com/entry/lies-damn-lies-and-armeni_b_211408)
- Cemal, B. (1977). *Cemal Pasa, Hatiralari (Ittihatve Terakki, Birinci Dunya Savasi Anilari)*. Istanbul: Cagdas Yayinevi.
- Cora, A. N. (2013). *Yalan Ermeni Soykirimii Iddiasi*. California: CreateSpace Independent Publishing Platform.

- Cora, A. N. (2015). *Armenian Genocide: A big lie*. USA: Amazon Press.
- Erickson, E. J. (2006). Armenian massacres: New records undercut old blame (reexamining history). *Middle East Quarterly*, 8(3), 67-75.
- Erickson, E. J. (2013). *Ottomans and Armenians: A study in counterinsurgency*. London: Palgrave Macmillan.
- Eroglu, M. (1999). *Armenian issue*. Ankara: Pub. Kok Series of Social and Strategical Researchers.
- Esat, U. (1934). Berlin Kongresine Kadar Ermenilerin Vaziyeti. *Türk Tarihinin Ana Hatları Eserinin Müsveddeleri Seri: II, No. 29*, İstanbul.
- Fromkin, D. (2009). *A peace to end all peace: The fall of the Ottoman Empire and the creation of the modern Middle East*. USA: Holt Paperbacks Publisher.
- Gazliray, A. (1982). *Osmanlılardan Günümüze Kadar Vesikalarla Ermeni Terorunun Kaynakları*. İstanbul: Hayali Kitapevi.
- Gocek, F. M. (2014). *Denial of violence: Ottoman past, Turkish present, and collective violence against the Armenians, 1789-2009*. Oxford: Oxford University Press.
- Goren, E., & Cora, A. N. (2015). Ermeni Mezalimi ve Omer Necati Goren' in Anlattıkları. California: CreateSpace Independent Publishing Platform.
- Goyunc, N. (1985). *Osmanlı idaresinde Ermeniler*. İstanbul: Gultepe Yayinlari.
- Granville, E. (1967). *Carlík Dunyasinin Turkiyedekl Oyunlari (The games of Czarist World in Turkey): Translation to Turkish Orhan Arıman*. Ankara: Yarin Yayinlari.
- Guclu, Y. (2012). *The Holocaust and the Armenian case in comparative perspective*. Lanham, Maryland: University Press of America.
- Gunter, M. (1986). *Pursuing the just cause of their people: A study of contemporary Armenian terrorism*. Westport: Praeger Publishers.
- Gunter, M. (2011). *Armenian history and the question of genocide*. London: Palgrave Macmillan.
- Guron, K. (1983). *Ermeni Dosyasi*. Ankara: Turk Tarih Kurumu.
- Hocaoglu, M. (1976). *Arsiv Vesikalariyla Tarihte Ermeni Mezalimive Ermeniler*. İstanbul: Anda Dagitim.
- Hovannlsian, R. (1974). The ebb and flow of the Armenian Minority the Arab Middle East. *Middle East Journal*, 28(1), 19-32.
- Karpat, K. (1985). *H. Ottoman population 1830-1914, demographic and social characteristic*. London: The University of Wisconsin Press.
- Kaya, N., Aydin, S., & Ayhan, O. (2016). The effects of organizational politics on perceived organizational justice and intention to leave. *American Journal of Industrial and Business Management*, 6, 249-258.
- Kaya, N., Aydin, S., & Ongun, G. (2016). The impacts of servant leadership and organizational politics on burnout: A research among mid-level managers. *International Journal of Business Administration*, 7(2), 26-323.
- Kocas, S. (1967). *Tarih Boyunca Ermenilerve Turk Ermenl İlliskileri*. Ankara: Altinok Matbaasi.
- Konukcu, E. (1990). *Ermenilerin Yeşilyayla'daki Türk soykırımı: 11-12 Mart 1918* (Turkish edition). Turkey: Atatürk Üniversitesi Rektörlüğü.
- Lewis, B. (1997). *The Middle East: A brief history of the last 2,000 years*. New York: Scribner Books.
- Lewis, B. (2002). Distinguishing Armenian Case from Holocaust. Retrieved from <https://www.tc-america.org/files/news/pdf/lewis.pdf>
- Lewy, G. (2005). *The Armenian massacres in Ottoman Turkey: A disputed genocide (Utah Series in Turkish and Islamic Stud)*. Utah: University of Utah Press.
- Mango, A. (2004). *The Turks today*. New York: Abrams Press.
- Mango, A. (2010). *From the Sultan to Atatürk: Turkey (Makers of the Modern World)*. London: Haus Publishing.
- Marchand, L., Perrier, G., & Blythe, D. (2015). *Turkey and the Armenian ghost: On the trail of the genocide*. Montreal: McGill-Queen's University Press.
- Matossian, B. D. (2014). "Ottoman Armenian Kesaria in the Nineteenth Century," in Richard G. Hovannisian, ed. *The Armenian Communities of Ceasarea* (California: Mazda Publishers).
- Mazici, N (1987). Belgelerle Uluslararası Rekabette Ermeni Sorunu. *Hazine-I Evrak/Document Treasury, Carton 178*, İstanbul.
- Mccarthy, J. (1984). *The Anatolian Armenians 1912-1922: Armenians in the Ottoman Empire and Modern Turkey (1912-1926)*. İstanbul: Bogazici University Publications.
- Mccarthy, J. (2006). *The Armenian Rebellion at Van: Utah Series in Turkish and Islamic Studies*. Utah: University of Utah Press.
- McCarthy, J., Simsir, B. N., Lowry, H. W., & Öke, M. K. (1984). *Armenians in the Ottoman Empire and Modern Turkey (1912-1926)*. İstanbul: Bogazici University Publications.

- Metin, H. (1992). *Türkiye'nin Siyasi Tarihinde Ermeniler ve Ermeni Olayları*. İstanbul: Milli Eğitim Yayınları 2437.
- Necdet, E. (1999). *Ermeni Tehcir ve Boğazlıyan Kaymakamı Mehmed Kemal Bey'in Yargılanması*. Ankara: KOKSAV.
- New York Times. (2013). Ruling on Katyn killings highlights Russia-Poland rift. Retrieved from <http://www.nytimes.com/2013/10/22/world/europe/rights-court-assails-russia-over-inquiry-of-1940-massacre.html>
- Oke, M. K. (2012). *Yuzylın Kan davası Ermeni Sorunu*. İstanbul: İrfan Yayınevi.
- Orel, S., & Yuca, S. (1983). *Ermenilerce Talat Paşa'ya Atfedilen Telgrafların Gerçek Yüzü*. Ankara: Türk Tarih Kurumu Yayını.
- Ozkan, Z. (2001). *The Armenian question from terror to policy*. İstanbul: Erofset.
- Parmaksızoğlu, İ. (1981). *Ermeni Komitelerinin İhtilal Harekatlerine Besledikleri Emeller*. Ankara: DSI Basım Foto-Film İşletme Müdürlüğü.
- Pope, S., Wheal, E., & Robbins, K. (1995). *The MacMillan dictionary of the First World War*. London: MacMillan Reference Books,
- Pulat, T. (2012). *Avrupa İnsan Hakları Mahkemesi'nde Doğu Perincek-İsviçre Davası Bir Düşünceyi İfade Özgürlüğü Sorunu ve Adil Bellek Talebi*. İstanbul: Kaynak Yayınları.
- Razdel, A. (1924). Turtsii Po Sekretnim Dokumentom Bivsego Ministerstva Inostrannih Del Sostovitel (E. A. Adamov, Ed.). *Document No. CXL*, Moskva.
- Refik, A. (1992). *Kafkas Yollarında*. Ankara: Oncu Kitap.
- Saral, A. H. (1970). *Ermeni Meselesi*. Ankara: Genelkurmay Basımevi.
- Saray, M. (1985). *Türk, Sovyet Müdahalelerine Ermeni Meselesi*. Ankara: Tarih Boyunca Türklerin Ermeni Toplumu ile İlişkileri Sempozyumu.
- Shaw, S. J. (2000). *Studies in Ottoman and Turkish history: Life with the Ottomans (Analecta Isisiana)*. Piscataway Township: Gorgias Press.
- Shaw, S. J., & Shaw, E. K. (1977). *History of the Ottoman Empire and modern Turkey: Volume 2, reform, revolution, and republic: The rise of modern Turkey 1808-1975*. Cambridge: Cambridge University Press.
- Sir, A. Y. (2012). Diaspora Armenians and their restitution attempts. *Ermeni Araştırmaları, No. 41*, Ankara.
- Suny, R. G., Göçek, F. M., & Naimark, N. M. (2011). *A question of genocide: Armenians and Turks at the end of the Ottoman Empire*. London: Oxford University Press.
- Suslu, A. (1990). *Ermeniler ve 1915 Tehcir Olayı*. Ankara: 100ncü Yıl Üniversitesi.
- Suslu, A. (1995). *Türk Tarihinde Ermeniler*. Ankara: Kars Kafkas Üniversitesi.
- Tacar, P. (2012). *Perincek case examines the decisions of the Swiss courts in light of international law and international case law and shows that both during the hearings and at their decisions, the Swiss courts violated the basic legal principle of neutrality in several occasions*. İstanbul: Kaynak Yayınları.
- Uras, E. (1976). *Tarihte Ermeniler ve Ermeni Meselesi*. İstanbul: Belge Yayınları.
- Uyar, M., & Erickson, E. J. (2009). *A military history of the Ottomans: From Osman to Atatürk (Praeger Security International)*. Westport: Praeger Publishers.
- Waal, D. T. (2015). *Great catastrophe: Armenians and Turks in the shadow of genocide*. USA: Audible Studios.
- Yalçın, A. (1975). *Belgelerin Işığında Türk-Ermeni Meselesinin İçyüzü*. İstanbul: Unsal Yayınevi.
- Yaman, A. (1984). *Ermeni Meselesi ve Türkiye*. İstanbul: Otag Yayınevi.
- Yasarbas, E. (1984). *Ermeni Terörünün Tarihi*. İstanbul: Petek Yayınevi.
- Yavuz, H. (2011). Contours of scholarship on Armenian-Turkish relations. *Middle East Critique, 20*(3), 231-251.
- Yıldırım, H. (2001). *Armenian claims and realities*. Ankara: Sistem Ofset.
- Yurtsever, C. (1999). The 311 legacies of the Zeitoun Armenians. *Koksav Canlı Tarih Serisi, No. 5*, Ankara.

View rare photos of scenes from the Armenian Genocide taken secretly by Armin T. Wegner, a German officer stationed in the Ottoman empire in 1915-1916. Photos by John Elder. View the photo collection of John Elder, an American relief worker who documented the hardships facing genocide survivors in Armenia in 1917-1919. Genocide Chronology. Review a day-by-day chronology summarizing the key events of the genocide. Use the search functionality to focus on specific geographic locations, prominent individuals, etc. Sample Documents. Examine documents from the U.S. and British archives relating to ...<sup>Â</sup> Study the United Nations documents that have defined international norms on the prevention of genocide and the protection of human rights. The research in which I proved my thesis on how the Denial of the Armenian Genocide disturbs the mourning process in its survivors and descendants, might explain psychologically the origin of certain transformational phenomena in the Armenian society. Armenian Psychological Trauma. Armenian people have lived a lifetime of psychological anguish and endurance to all types of sufferings because of their history of persecution and discrimination. Armenian psychological trauma can be applied to different periods, but my psychoanalytical investigation is centralized in the consequences of the Denial For decades, Armenians and the Armenian diaspora have pressed for the US government to officially recognize the genocide, as Russia has since at least 1995. Dozens of other nations, including Germany and France, also have done so. The US House and Senate passed resolutions acknowledging the genocide in 2019. Armenian-Americans have welcomed President Joe Biden<sup>â€™</sup>s historic declaration that the killing and deportation of up to 1.5 million Armenians during World War I constituted genocide as a long overdue yet positive step in reckoning with history. <sup>â€™</sup>We affirm the history,<sup>â€™</sup> Biden said on April 24. <sup>â€™</sup>We do this not to cast blame but to ensure that what happened is never repeated.<sup>â€™</sup><sup>Â</sup> For 20 years, her work has involved composing music that integrates documentary and interviews with survivors of war and genocide. She said she can<sup>â€™</sup>t find a way to separate herself from the people telling their stories. <sup>â€™</sup>A lot of these interviews become a form of processing my own family history,<sup>â€™</sup> she says. Cultural Destruction, and the Armenian Genocide. Holocaust and Genocide Studies, 2013, Vol. 27, N1 (Spring), pp. 57<sup>â€™</sup>89.<sup>Â</sup> Armenian ethnic and national identity is based on common spiritual values of Armenian ethnic nation, formed by Armenian language and implemented within these channels.