



Genocide In History



Holocaust & Intolerance Museum of New Mexico

COMBATING HATE AND INTOLERANCE AND PROMOTING UNDERSTANDING THROUGH EDUCATION

616 Central Avenue SW · Albuquerque, NM 87102 · 505.247.0606 · www.nmholocaustmuseum.org

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Hutu Manifesto

JUNE 2011

In honor of Rudi Florian who, for 10 of his retirement years, dedicated countless hours to the Holocaust and Intolerance Museum of New Mexico as an outstanding docent and trusted adviser.

He best exemplified the museum's mission to combat hate and intolerance and promote understanding through education.

His teaching and counsel will be missed as he moves on to the next phase of his life.



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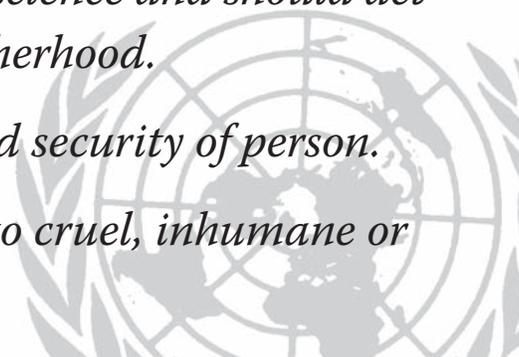
Genocide Defined

From the Universal Declaration of Human Rights

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in the spirit of brotherhood.

Everyone has the right to life, liberty and security of person.

No one shall be subjected to torture or to cruel, inhumane or degrading treatment or punishment.



Genocide as defined by Resolution 260 (III) adopted by the United Nations General Assembly December 9, 1948, at the Convention on the Prevention and Punishment of the Crime of Genocide.

“...genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, 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.”

NOTE: Other common terms used for certain genocides are Holocaust, Shoah, ethnic cleansing.

Genocide in History

Throughout history, people have been victimized because of race, color, religion, gender, ethnicity, social status, political ideology, national origin and sexual orientation. While prejudice and discrimination do not always lead to genocide, they invariably precede it. In the 20th century alone, genocides claimed many millions of victims. One of the most horrible examples was the slaughter of about 6 million Jews simply because they were Jews. The Nazis also murdered 5 million others for various reasons. Countless Native Americans and African slaves were victimized throughout the Americas. Other areas afflicted by the phenomenon of genocide during the past hundred years include Turkey, the former Soviet Union, China, Tibet, Biafra, Cambodia, Rwanda, Darfur, East Timor, and Bosnia. Furthermore, the aims and activities of hate and terrorist groups around the world are dangerous and insane, spreading fear and mistrust everywhere and providing fertile ground for still more potential genocides. One example of such hideous and insane action and its dire and far-reaching consequences was the terrorist attack in the United States on September 11, 2001, and the resulting backlash worldwide against Muslims.

continued



Hate Defined

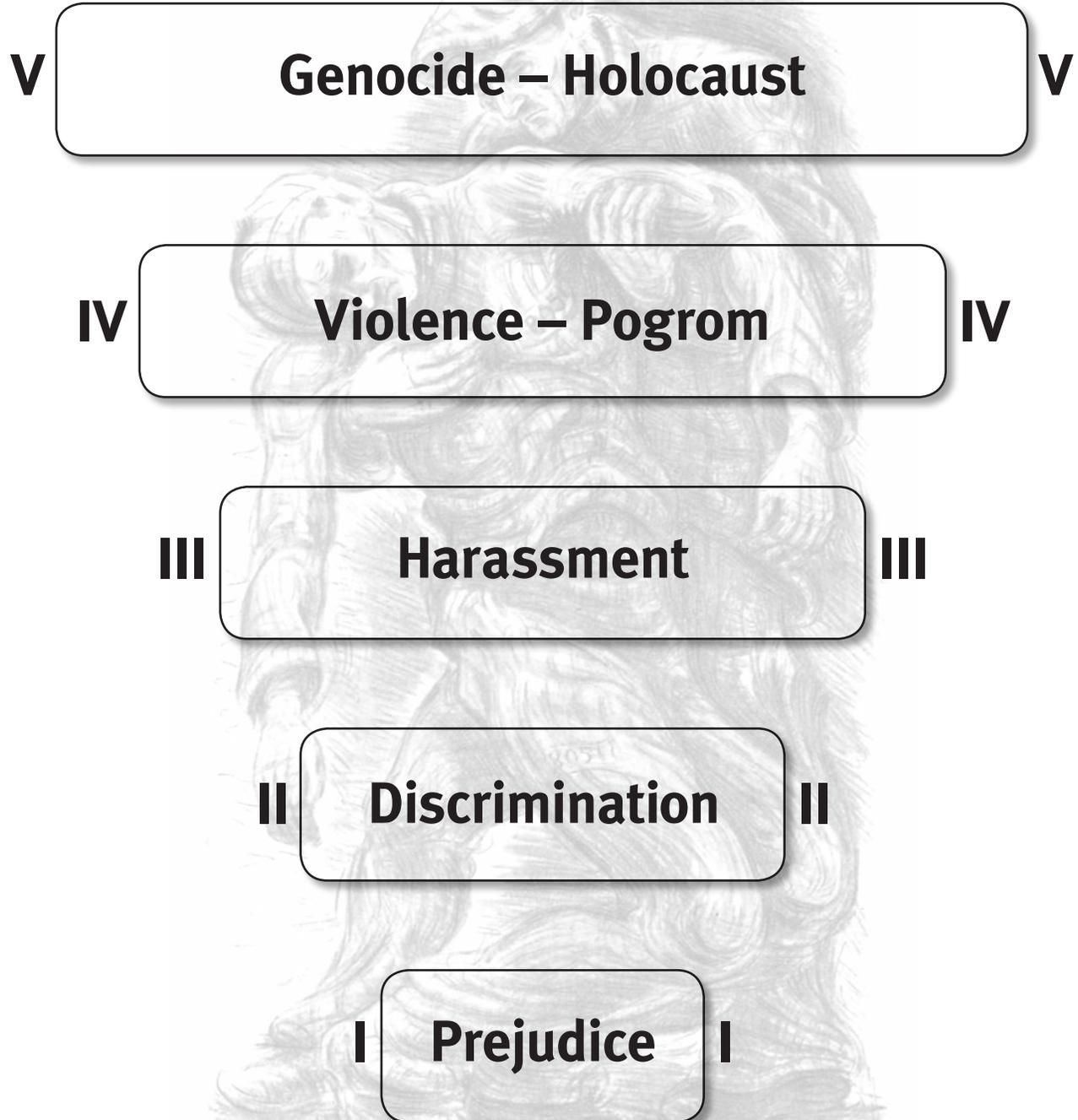
Hate is an intense hostility and aversion usually derived from fear, anger, or a sense of injury. It is extreme dislike of antipathy. Synonyms include loathing, abhorrence, and abomination.

Intolerant Defined

Intolerant individuals are unwilling to grant equal freedom of expression especially in religious matters, and often in matters of social, political or professional rights. These individuals are bigoted.



Ladder of Hate and Intolerance



Simple acts of hate and intolerance are easily traced back to the individual on the bottom rung of the ladder. As we move up, hate and intolerance intensify and expand, affecting more and more people ultimately leading to the top rung of the ladder—genocide. Each rung is not always clearly distinguishable from the one next. They blend into each other; it's not always easy to tell where one ends and the next begins.

The bottom rung—prejudice: We are all prejudiced, but most of us are not even aware of it. How do we relate to others? Do we put them down, tell jokes about them and ridicule them? Do we accept stereotypes and engage in scapegoating? Bigotry is alive and well among us. We can become part of the problem or we can change our ways of relating to others and become part of the solution. If we choose not to address our prejudices, we will find ourselves moving quickly up to the second rung.

The second rung—discrimination: People are discriminated against in the areas of housing, employment, education, recreation or health care because of color, race, belief, sexual orientation, nationality, ability, age, gender, etc. Some are not welcomed at social events, professional organizations or religious gatherings. Profiling individuals for any reason is a form of discrimination which makes the climb to the next rung an easy one.

The third rung—harassment: Some of the people who are being discriminated against are now singled out for “special treatment” or harassment. Rumors and lies are spread about them, their businesses are boycotted and they are forced to leave govern-

ment jobs and teaching positions. Laws are passed that deny them basic civil rights. They are threatened with bodily harm and the confiscation of their properties among other actions. Bullying is a common form of harassment, and from there it's just a small step to violence.

The fourth rung—violence: People are now feeling empowered to abuse and assault others. Crosses are burned, people are lynched or murdered, women are raped, businesses, residences and houses of worship are looted or set on fire, and grave stones and monuments are vandalized. Also kidnapping, torture, suicide bombing and other acts of terrorism are common occurrences. A pogrom is a planned and well-coordinated act of violence against a minority anywhere. It comes from the Russian word pogromit, which means *to wreak havoc*, and it can lead to genocide.

The top rung—genocide: The leader or leadership of a country, tribe or any other organized group of people directs his followers to engage in a deliberate and systematic extermination of an entire group of people. The followers and collaborators willingly participate in this cold-blooded crime against humanity. In recent history, the term ethnic cleansing has come into use for some genocides. The Holocaust is by far the most well-known, best organized and most horrible example of genocide anywhere.

Individuals not unlike us were at the very beginning of the process that led to the unimaginable crime of the Holocaust. We must learn to defend the rights and dignity of everyone. In reflecting on the Holocaust, it is important to repeat this message.



The Ladder of Hate & Intolerance as It Applies to Native Americans

Prejudice: Many still see Native Americans through the eyes of old Hollywood Westerns where they often were portrayed in a negative light.

Discrimination: Native Americans were, and in some cases still are, denied decent housing, employment, education, health care, and equal treatment under the law. They were denied citizenship in their own country until the *Indian Citizenship Act of 1924* was passed.

Harassment: The U.S. government repeatedly broke treaties with Native Americans, confiscated their land and restricted their lives to reservations. Native Americans were denied the freedom to practice their traditional religious ceremonies, to use sacred objects and substance, and to have access to all of their sacred sites until the *American Indian Religious Freedom Act of 1978* was passed. The ceremonial use of the peyote cactus by Native Americans did not have adequate and clear legal protection in all the states until the *American Indian Religious Freedom Act Amendments of 1994* became law.

Violence: In the 19th century, the U.S. government forced many Native American tribes to relocate to Indian Territory west of the Mississippi River. Cherokees, Seminoles, Creeks and others walked the *Trail of Tears*, while the Navajos and the Mescalero Apaches went to Bosque Redondo on the *Long Walk*. These relocations resulted in substantial casualties. The government

also was involved in a prolonged war against Native Americans, killing many innocent women and children; the massacres of Cheyenne and Arapahos at Sand Creek and Washita, and the massacre of Sioux at Wounded Knee are examples. In addition, the systematic large-scale slaughter of the bison devastated the Plains Indians' way of life. From 1875 to about 1930, young Native Americans were forced to attend boarding schools where they were prohibited from using their native customs and language.

Genocide: There was not one specific action by the U.S. government taken against the Native Americans that qualifies as a genocide; however, the devastating toll all these measures had on the Native American culture can be called "genocide" in a broader sense. The prevailing attitude of people toward Native Americans in the past who allowed these actions can be summed the infamous saying: "The only good Indian is a dead Indian."

Though great strides have been made to improve the relationship between the U.S. government and Native Americans, issues such as sovereignty, compensation for past wrongs, and territorial boundaries and water rights remain open and are only partly resolved.

Activity/discussion: Give some serious thought as to how you can expand the Ladder of Hate & Intolerance to African Americans and other minorities.



Dynamics of Hate and Intolerance



Reflections on the Dynamics of Hate & Intolerance

Victims & perpetrators are in a mutually dependent relationship. One does not exist without the other. At different times or in different situations, victims and perpetrators may trade places. The various parties involved in the conflicts of the Middle East are perfect examples.

The action of the perpetrator causes the suffering of the victim. The perpetrator is the cause; the victim is the effect.

Rescuers & collaborators are actively involved with the victim. One opposes and the other supports the perpetrator. Collaborator and rescuer may trade places as well. For example, Oskar Schindler changed from collaborator to rescuer over time.

The action of the rescuer diminishes or ends the suffering of the victim, while the action of the collaborator prolongs or increases the suffering of the victim.

Bystanders, though not directly involved with the victim, are passively supporting the perpetrator through inaction because of fear, ignorance, apathy, or a lack of compassion or concern. The bystander's role is quite fluid; it can go from bystander to collaborator or rescuer or, in rare cases, even to perpetrator or victim.

The victim's suffering is prolonged by the bystander's inaction.

Here is a famous quote by a well-known “bystander” who in turn became a victim himself:

*“First they came for the Socialists,
and I did not speak out —
because I was not a Socialist.*

*“Then they came for the Trade-Unionists,
and I did not speak out—
because I was not a Trade-Unionist.*

*“Then they came for the Jews,
and I did not speak out—
because I was not a Jew.*

*“Then they came for me—
and there was no one left
to speak for me.”*

—Rev. Martin Niemöller (1892 – 1984)

Discussion: Where would you fit in?

The Schoolyard

Bill is the bully in his class. Everybody is afraid of him because he is the meanest kid in class.

– **He is a perpetrator.**

Johnny is at the top of the class. He loves to study and to read books. He is rather small and slightly built. As a consequence, he is a frequent target of bullying by Bill.

– **He is a victim.**

Ron, Sally and Tom are Bill's buddies. Whenever Bill decides to pick on Johnny or someone else, he can count on his gang for support. Bill wouldn't dare to pick on anyone, including Johnny, without the full backing of his buddies.

– **They are collaborators.**

Mary sees Bill and his buddies corner Johnny in the schoolyard and Bill is about to beat him up. Mary runs to her teacher to report the incident. The teacher steps in and prevents the assault on Johnny, thanks to Mary.

– **She is a rescuer.**

This incident takes place in the schoolyard where many students are present. They all see what is happening but they are afraid to do anything about it, or they don't care and just pretend not to notice it.

– **They are bystanders.**

Discussion: Where would you fit in? Remember, every single one of us can make a difference.



Ten Ways to Fight Hate

from the Southern Poverty Law Center

Every hour in America someone commits a hate crime. Every day at least eight blacks, three whites, three gays, three Jews and one Latino become hate crime victims. Every week a cross is burned.

Hate in America is a dreadful, daily constant. The dragging death of a black man in Jasper, Texas, the crucifixion of a gay man in Laramie, Wyoming, and post-9-11 hate crimes against hundreds of Arab Americans, Muslim Americans and Sikhs are not isolated incidents. They are eruptions of a nation's intolerance.

Bias is a human condition, and American history is rife with prejudice against groups and individuals because of their race, religion, disability, sexual orientation or other differences. The 20th century saw major progress in outlawing discrimination, and most Americans today support integrated schools and neighborhoods. However stereotypes and unequal treatment persist, an atmosphere often exploited by hate groups.

When bias motivates an unlawful act, it is considered a hate crime. Race and religion inspire most hate crimes, but hate today wears many faces. Bias incidents (eruptions of hate where no crime is

committed) also tear communities apart — and threaten to escalate into actual crimes.

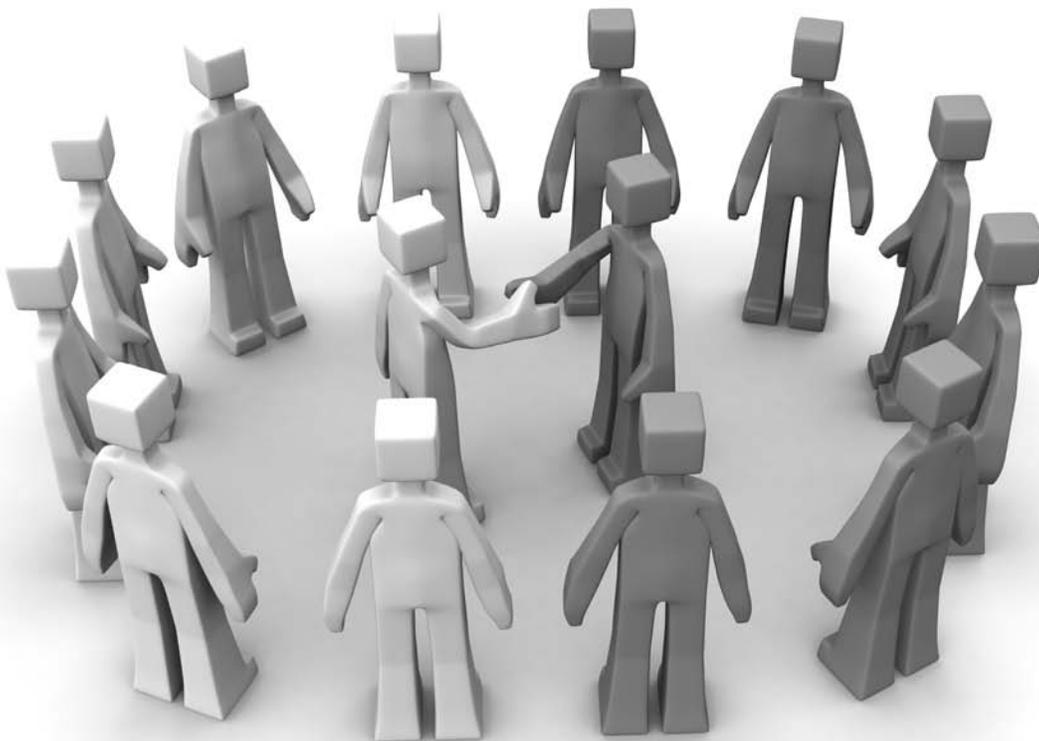
According to FBI statistics, the greatest growth in hate crimes in recent years is against Asian Americans and the gay and lesbian community. Once considered a Southern phenomenon, today most hate crimes are reported in the North and West.

And these numbers are just the tip of the iceberg. Law enforcement officials acknowledge that hate crimes—similar to rape and family violence crimes—go under-reported, with many victims reluctant to go to the police, and some police agencies not fully trained in recognizing or investigating hate crimes.

The good news is that around the country, people are fighting hate, standing up to promote tolerance and inclusion. More often than not, when hate flares up, good people rise up against it, often in greater numbers and with stronger voices.

Our experience shows that one person, acting from conscience and love, can neutralize bigotry. Imagine then what an entire community working together might do.

continued



Ten Ways to Fight Hate

Act—Do something. In the face of hatred, apathy will be interpreted as acceptance—by the perpetrators, the public and, worse, the victims. Decent people must take action; if we don't, hate persists.

Unite—Call a friend or co-worker. Organize allies from churches, schools, clubs and other civic groups. Create a diverse coalition. Include children, police and the media. Gather ideas from everyone, and get everyone involved.

Support the Victims—Hate-crime victims are especially vulnerable, fearful and alone. If you're a victim, report every incident in detail and ask for help. If you learn about a hate crime victim in your community, show support. Let victims know you care. Surround them with comfort and protection.

Do Your Homework—An informed campaign improves its effectiveness. Determine if a hate group is involved, and research its symbols and agenda. Understand the difference between a hate crime and a bias incident.

Create an Alternative—Do not attend a hate rally. Find another outlet for anger and frustration and for people's desire to do something. Hold a unity rally or parade to draw media attention away from hate.

Speak Up—Hate must be exposed and denounced. Help news organizations achieve balance and depth. Do not debate hate-group members in conflict-driven forums. Instead, speak up in ways that draw attention away from hate, toward unity.

Lobby Leaders—Elected officials and other community leaders can be important allies in the fight against hate. But some must overcome reluctance—and others, their own biases—before they're able to take a stand.

Look Long Range—Promote tolerance and address bias before another hate crime can occur. Expand your community's comfort zones so you can learn and live together.

Teach Tolerance—Bias is learned early, usually at home. Schools can offer lessons of tolerance and acceptance. Sponsor an "I Have a Dream" contest. Reach out to young people who may be susceptible to hate-group propaganda and prejudice.

Dig Deeper—Look inside yourself for prejudices and stereotypes. Build your own cultural competency, and then keep working to expose discrimination wherever it happens in housing, employment, education and more.



African American Experience

Slavery in America



abolition

antebellum

anti-black legislation

antislavery legislation

Cato's Conspiracy

Civil Rights Act of 1866

Confederate and Union states

Emancipation Proclamation

Fugitive Slave Act

Harriet Tubman

Nathan Bedford Forrest

Nat Turner

Negro Soldier Law

paddyrollers

slave revolts

Sojourner Truth

Stamp Act

W.E.B. Du Bois

This timeline is intended to encourage research and discussion.

TIMELINE

- 1637: The *Desire*, the first American slave ship, sails from Marblehead, Massachusetts.
- 1663: Slaves and white indentured servants rebel and are executed in Gloucester County, Virginia.
- 1691: Virginia passes a law banishing white men or women who intermarry with Negroes or Indians.
- 1700: 6,000 slaves in Virginia make up about one-twelfth of the population.
- 1705: The Virginia Code allows punishment of resistant slaves even if it results in death.
- 1712: First large-scale revolt takes place among the slaves in New York where they are 10 percent of the population.
- 1723: Maryland legislature allows dismemberment of blacks who strike whites.
- 1739: About 20 slaves rebel in Stono, South Carolina, killing two warehouse guards, stealing guns, and killing people and burning buildings on their escape south. More join them until there are about 80. The militia attacks and in the ensuing battle about 50 slaves and 20 whites are killed before the rebellion is stopped.
- 1750: One-third of the population of Maryland are slaves.
- 1763: 170,000 slaves live in Virginia, about one-half of the population.
- 1767: Riots against the Stamp Act sweep through Boston.
- 1780: Seven blacks in Dartmouth, Massachusetts, petition the legislature for the right to vote, linking taxation to representation.
- 1783: Massachusetts outlaws slavery within its borders.



- 1790: With a slave population of 500,000 in the South, 1,000 tons of cotton are produced.
- 1800: By now, 10 to 15 million blacks have been brought as slaves to the Americas.
- 1808: Slave trade is banned but continues illegally.
- 1810: 30,000 blacks, one-fourth of the black population of the North, are still slaves.
- 1811: Quite likely the largest slave revolt in the United States takes place near New Orleans. Anywhere from 400 to 500 slaves march from plantation to plantation in ever-growing numbers. Attacked eventually by the U.S. Army and militia forces, 66 are killed immediately, while 16 are tried and executed by firing squad.

continued

SLAVERY IN AMERICA

- 1833: Oberlin College refuses to ban blacks.
- 1849: As a Congressman, Abraham Lincoln proposes a resolution to abolish slavery in the District of Columbia but all fugitive slaves coming into D.C. are to be arrested and returned to their owners.
- 1850: The Fugitive Slave Act passes; in return for the admission of the Mexican war territories especially California into the Union as non-slave states, the act is a concession to the southern states, making it easier for slave owners to pick up ex-slaves or blacks that they just claimed belonged to them. Northern blacks are against the Fugitive Slave Act and form resistance organizations.
- July 4, 1852: Frederick Douglass calls Independence Day “nothing but a sham honoring a country with a barbaric level of violence going on daily.”
- 1857: Because the U.S. Supreme Court declares the slave Dred Scott is property, not a person, he cannot sue for his freedom.
- 1860: A million tons of cotton are produced every year in the South with a slave population of 4 million.
- Fall 1860: Lincoln, candidate for the new Republican Party, is elected President of the United States; seven southern states secede from the Union. Four more states to secede when he tries to repossess the federal base at Fort Sumter, South Carolina.
- 1861: The Confederacy takes shape; the Civil War begins. The American government fights the slave states to retain the national territory, its markets and resources. Congress passes a resolution stating that the war is not being waged against slavery but simply to “preserve the Union.”
- July 1862: In a letter to Horace Greeley, anti-slavery editor of the New York *Tribune*, Lincoln admits his primary concern is to save the Union adding a personal wish that all men be free.
- September 1862: Lincoln issues preliminary Emancipation Proclamation giving southern states the option to rejoin the North and retain their slaves.
- January 1, 1863: Slaves are declared free in states still fighting the Union.
- April 1864: Confederate troops massacre Union soldiers who have surrendered, along with women and children in an adjoining camp, black and white, in Fort Pillow, Kentucky. The confederates are led by Nathan Bedford Forrest who allegedly became the first Grand Dragon of the Ku Klux Klan.
- June 1864: Congress passes a law granting equal pay to Negro soldiers.
- Summer 1864: By now, 400,000 signatures have been gathered and sent to Congress asking for legislation to end slavery. This is unprecedented in the country’s history.
- Early 1865: President Davis of the Confederacy signs a “Negro Soldier Law” allowing for the enlistment of slaves as soldiers, who can be freed by the consent of both their owners and their state governments.
- April 9, 1865: War is over; Robert E. Lee surrenders to Ulysses S. Grant.
- June 19, 1865: Slaves in Texas learn that technically they had been freed in 1863 by a presidential proclamation. It is celebrated as Juneteenth to the present day.
- 1866: The Ku Klux Klan forms in secrecy.



African American Experience

Segregation



Booker T. Washington
 disfranchisement
 Frances Ellen Watkins Harper
 Jim Crow laws
 Ku Klux Klan/white supremacy

miscegenation
 National Afro-American Council
 National Association for the Advancement of Colored People

National Association of Colored Women
 New Deal reforms
 Niagara Movement
 poll tax

racism
 segregation
 separate but equal
 sharecropping
 white primary

This timeline is intended to encourage research and discussion.

TIMELINE

- 1865: Mississippi makes it illegal for freemen to own or lease land.
- May 1866: In Memphis, Tennessee, whites murder 46 Negroes and two white sympathizers. Five Negro women are raped; 90 homes, 12 schools, and four churches are burned.
- Summer 1866: In New Orleans, a riot against blacks kills 35 Negroes and three whites.
- 1868: Andrew Johnson is impeached, but the two-thirds vote required to remove him from office is missed by one vote.
 With 700,000 Negroes voting, Republican Ulysses Grant is elected president, winning by 300,000 votes.
 Later elected to the Mississippi Senate, Charles Caldwell, a Negro blacksmith born a slave, is shot at by the son of a white judge. Caldwell fires back, killing the man. He argues self-defense, and an all-white jury finds him innocent, the first Negro to kill a white in Mississippi and go free (see 1875).
- 1869: Black voting in the period following this year results in two Negro members of the U.S. Senate, Hiram Revels and Blanch Bruce and 20 Negro Congressmen. By 1901, the last black will leave Congress after a steady decline in their numbers.
 At its convention, the National Labor Union resolves to organize women and Negroes, declaring that it does not recognize sex or color when questioning the rights of labor.
- Late 1860s and early 1870s: Congress passes a number of laws calling for the rights of Negroes. Violence mounts as the Ku Klux Klan organizes raids, lynchings, beatings, and burnings.
- 1875: A Civil Rights Act outlaws the exclusion of Negroes from hotels, theaters, railroads, and other public spheres (see 1883).
 On Christmas Day, Charles Caldwell is shot to death by an all-white gang in Mississippi, a sign that whites are taking back political power in the state.
- 1883: The Civil Rights Act of 1875 is nullified by the Supreme Court.
 Thomas Fortune, a young black editor of the *New York Globe*, testifies before a Senate committee about the Negro's situation in the United States: widespread poverty, desperate attempts at education, and government betrayal.
- 1890: Starting in Mississippi, Southern states create new constitutions to prevent blacks from voting and to maintain segregation in every aspect of life.
- 1890s: Frances Ellen Watkins Harper writes the first novel ever to be published by a black woman: *Iola Leroy: Or, Shadows Uplifted*.
- 1895: Educator Booker T. Washington is invited to speak by the white organizers of the Cotton States & International Exposition in Atlanta.
- 1896: *Plessy v. Ferguson* decision rules that a railroad can segregate blacks and whites as long as facilities for each are equal.

continued

SEGREGATION

- 1900: By now, all of the southern states have laws disfranchising and segregating Negroes.
- 1903: A National Afro-American Council is formed in protest of lynching, discrimination, and disfranchisement and the National Association of Colored Women is formed, condemning segregation and lynchings.
- 1905: W. E. B. Du Bois, teaching in Atlanta, Georgia, sends a letter to Negro leaders throughout the country, inviting them to a conference near Niagara Falls. Du Bois, born in Massachusetts, is the first black to receive a Ph.D. degree from Harvard University (1895).
- 1906: At an equal rights convention, attendees learn that 260 Georgia Negroes have been lynched since 1885.
- 1910: Prompted by a race riot in Springfield, Illinois, the National Association for the Advancement of Colored People is formed with whites dominating the leadership.
- There are 10 million Negroes in the United States; 9 million are in the South.
- 1920s: The Ku Klux Klan is revived and spreads into the North; by 1924, it has 4.5 million members.
- A nationalist movement led by Marcus Garvey focuses on the impossibility of the Negro ever being considered equal in America.
- 1932: Proportionately twice as many people die in Harlem Hospital as die in Bellevue Hospital in the white area downtown New York.



- March 19, 1935: Even though New Deal reforms are passing, Harlem erupts with violence as 10,000 Negroes sweep through the streets, destroying whites' properties. It takes 700 policemen to bring about order. Two blacks are killed.
- 1947: Truman orders the Department of Justice to draw up a list of organizations considered "totalitarian, fascist, communist or subversive ... or as seeking to alter the form of government of the United States by unconstitutional means." The Ku Klux Klan, among hundreds of others, makes the list.



African American Experience

Civil Rights Movement



| | | | |
|------------------------|------------------------------------|------------------------|---|
| Black Panther Party | Civil Rights Movement | Marian Wright Edelman | separate but equal |
| Black Power movement | CORE (Congress of Racial Equality) | Martin Luther King Jr. | Student Nonviolent Coordinating Committee |
| Black Radical Congress | Emmett Till | Medgar Evers | Vernon Johns |
| bus boycott | Freedom Riders | Phil Ochs | Voting Rights Law |
| civil rights acts | Julian Bond | Rosa Parks | |
| | | segregation | |

This timeline is intended to encourage research and discussion.

TIMELINE

| | | | |
|-------------------|--|-------------|---|
| 1948: | Four months before the presidential election, President Truman issues an executive order that the armed forces institute policies of racial equality “as rapidly as possible.” | Spring: | Rate of unemployment for whites is 4.8 percent; for blacks it is 12.1 percent. Civil rights leader Medgar Evers is murdered outside his home in Jackson, Mississippi. He is buried with full military honors in Arlington National Cemetery. |
| 1952: | A million southern blacks (20 percent of those eligible) are registered to vote. | Summer: | Supported by President Kennedy and other national leaders, black civil rights leaders implement a huge march on Washington to protest the nation’s failure to solve the race problem; it is a “friendly” event. Martin Luther King Jr. delivers his “I have a dream” speech to a thrilled audience of 200,000 black and white Americans. A church bombing in Birmingham kills four young black girls. |
| 1954: | Supreme Court declares school segregation unconstitutional. | 1964: | Two million blacks (40 percent of those eligible) register to vote. |
| 1955: | On December 1, Rosa Parks is arrested in Montgomery, Alabama, for “civil disobedience” because she refused to give her seat on the bus to a white man. | Early June: | The civil rights movement rents a theater near the White House and a busload of black Mississippians travels there on the eve of the Mississippi Summer to testify about the violence during this period. The transcript of the testimony is given to President Johnson and Attorney General Kennedy along with a request for protection. As the summer approaches, the SNCC and other civil rights groups in Mississippi call on young people from other parts of the country for help. Three civil rights workers disappear in Mississippi after being stopped for speeding. Their bodies are found buried six weeks later. |
| November 1956: | Supreme Court outlaws segregation on local bus lines in Montgomery, Alabama. | | |
| February 1, 1960: | Four black college students in Greensboro, North Carolina, sit down at a lunch counter where black patrons are not served. | | |
| 1961: | CORE (Congress of Racial Equality) organizes Freedom Rides where blacks and whites travel together on buses going through the South, in an attempt to end segregation. | | |
| 1962: | University of Mississippi admits first black student, James Meredith; President Kennedy sends federal troops to quell riots. Supreme Court rules segregation unconstitutional in all transportation facilities. | | |
| 1963: | The young people of SNCC (Student Nonviolent Coordinating Committee), mostly black with a few white members, organize voter registration and protest racism. The Department of Justice records 1,412 demonstrations in three months. | | |

continued

CIVIL RIGHTS MOVEMENT

- Early June:
1964 Congress passes a civil rights act declaring discrimination based on race illegal.
- 1965: Eighty percent of blacks live in cities and 50 percent live in the North.
A new mood emerges in the SNCC and among many black militants; they no longer believe in peaceful means.
Seventy-two blacks hold office in the 11 Southern states.
Malcolm X is assassinated February 21 while speaking on a public platform; he becomes the martyr of the Black Power movement.
In August, President Johnson sponsors the Voting Rights Law which Congress passes, giving federal protection of the right to register and vote.
Watts, the black ghetto in Los Angeles, erupts in the most violent urban outbreak since World War II.
- Early 1966: The SNCC declares “the United States is pursuing an aggressive policy in violation of international law” and calls for the withdrawal of troops from Vietnam.
- Summer
1966: More violent outbreaks by Chicago blacks and wild shootings by the National Guard take place.
Six members of the SNCC are arrested for invading an induction center in Atlanta. They are convicted and sentenced to several years in prison.
Julian Bond, an SNCC activist recently elected to the Georgia House of Representatives, speaks out against the draft and the war, leading to a House vote to remove his seat because his statements violate the Selective Service Act and “tend to bring discredit to the House.” The Supreme Court overrules, saying Bond has the right to freedom of speech under the First Amendment.
- 1967: Riots in Detroit lead to organization of the League of Revolutionary Black Workers.
- 1968: In response to the riots of 1967, Congress passes a civil rights act to strengthen laws prohibiting violence against blacks; however, it does not apply to law enforcement officers, the National Guard, or the Armed Forces when “engaged in suppressing a riot or civil disturbance.” The act is later used against anti-war demonstrators.
- 1968: Three million blacks (60 percent of those eligible) register to vote.
Martin Luther King Jr. begins speaking out against the war in Vietnam, connecting war and poverty. This makes him a chief target of the FBI. He believes America’s economic system is unjust and needs radical transformation. He also believes capitalism is evil and there is a need for a “...redistribution of economic and political power.”
Dr. King is assassinated April 4.
- December 4,
1969: A squad of Chicago police raids an apartment where four Black Panthers live, killing Fred Hampton, 21, and Mark Clark, 22. Later, it is discovered that the FBI had an informant among the Panthers, which facilitated this raid.
- 1970: A secret FBI report to President Nixon says a recent poll indicates approximately 25 percent of the black population has great respect for the Black Panther Party.
Black singer Eartha Kitt is invited to a luncheon on the White House Lawn where she protests the war in front of the President’s wife.
- 1974: The largest black corporation, Motown Industries, has sales of \$45 million, while Exxon Corporation has sales of \$42 billion.
- 1977: Commenting on the increase of black representatives in government posts, a New York Times reporter points out that even where blacks hold important city offices, “...whites almost always retain economic power.”
More than 2,000 blacks hold office in 11 southern states.
In summer, the Department of Labor reports the rate of unemployment among black youths is 34.8 percent.
- 1978: Six million black people are unemployed.
- Summer
1983: Marian Wright Edelman delivers the commencement speech at the Milton Academy in Massachusetts that focuses on the moral and economic decline of the nation and, more generally, the world.
- Summer
1998: 2,000 African American men meet in Chicago as the new “Black Radical Congress.”



African American Experience

Birmingham Pledge

In November 1997, remembering the historic events during the civil rights movement, Birmingham attorney James E. Rotch composed a personal commitment to recognize the importance of every individual, regardless of race or color. This became The Birmingham Pledge, a grassroots movement to

eliminate prejudice in Birmingham and throughout the world. September 14 through 21 is National Birmingham Pledge Week when all citizens are encouraged to renew their commitment to fight racism and uphold equal justice and opportunity. If you visit the website, you can sign the pledge.

I believe that every person has worth as an individual.

I believe that every person is entitled to dignity and respect, regardless of race or color.

I believe that every thought and every act of racial prejudice is harmful; if it is my thought or act, then it is harmful to me as well as to others.

Therefore, from this day forward I will strive daily to eliminate racial prejudice from my thoughts and actions.

I will discourage racial prejudice by others at every opportunity.

I will treat all people with dignity and respect, and I will strive daily to honor this pledge, knowing that the world will be a better place because of my effort.



Changing Destinies of Native Americans

A Brief History

Many people only know about Native Americans from the images in movies, on television, and the novels they have read. Most of these images and stories paint an exotic picture but do not tell the true story.

Native Americans have been on the North American continent for more than 12,000 years. They do not fit into one cultural category because of the diversity that exists among them. There are many separate Native American nations, each with its own religion, culture, and language. Although a similar thread of symbolism runs through their artwork, each nation has its own distinct style, usually recognized for its uniqueness. Their lives and destinies changed completely when Columbus returned to this continent in 1493 on his second trip to America. He brought large numbers of men, weaponry, horses, and cattle.

Using Hispaniola (now Haiti) and La Isla Española (now the Dominican Republic), Spain's New World was launched in North and South America. The Spaniards did not recognize or respect the civilization and religion of the Native Americans. Their way of life was completely disregarded. In the Southwest, the peaceful pueblo people were forced into slavery and to accept the white man's religion. This process continued across the Americas; many Native Americans were slain and their numbers greatly diminished.

The Spaniards, French, English, and Russians—all newcomers—considered the Native Americans to be heathens and savages who should be kept outside of their society. Many of the Europeans, who themselves, came from lowly backgrounds, felt superior to the Native Americans and refused to acknowledge their rich cultures. The Europeans considered their own cultures to be far more civilized, and tried to force their own ways upon the natives. Europeans also were driven by greed for the land on which the Native Americans lived.

The introduction of the horse to the New World eventually gave more freedom of movement to Native Americans. The horse also



provided the Spaniards and other Europeans greater ability to move their weaponry and conquer the land.

Many bloody wars ensued between the natives and the white man, costing innumerable lives on both sides. Over the centuries, the white man moved farther west, wanting more of the Native Americans' land. The buffalo, one of the major food sources of the Native American, almost became extinct. While the natives killed buffalos and other animals for food, virtually using the entire animal, the white man killed buffalos for their hides, often letting the rest of the animal rot. With the loss of the land and destruction of most of the food sources, the vastly decreased number of Native Americans was driven by desperation to accept pacts offered by the United States government through the Bureau of Indian Affairs. In the period between 1880 and World War I, after militarily defeating the Native Americans, the U.S. government attempted to transform the natives to the way of the white man, giving them plots to farm on tribal land. Much of this land was unsuitable for farming or ranching, creating further hardships.

Changing Destinies of Native Americans

Bosque Redondo

In 1862, fewer than 1,000 Mescalero Apaches were living in scattered bands between the Rio Grande and the Pecos River. The Confederate troops had fled into Texas leaving General James Carleton free to concentrate on the Native Americans and to take possession of the mineral wealth which he suspected lay under their land. Before undertaking battle with the Navajos, who far outnumbered the Mescalero Apaches, Carleton planned to kill or capture all the Mescaleros and to send the survivors to a reservation on worthless land on the Pecos.

Kit Carson intervened and opened communication with five Mescalero chiefs who agreed to negotiate with General Carleton in Santa Fe. Two of the chiefs and their parties were ambushed and killed by Captain James Graydon who pretended to befriend them by gifting them with provisions.

When the remaining three chiefs arrived in Santa Fe, they asked Carleton to allow them to live in peace in the mountains. Carleton refused to negotiate, and ordered them and their people to Bosque Redondo, as he had planned. Once the Mescalero Apaches arrived at the reservation, Kit Carson was ordered by Carleton to round up those Navajos. It took years of bloody fighting until the Navajos who surrendered were forced to walk from the Four Corners area. This terrible march became known as the “Long Walk.”

New Mexicans call the place where Fort Sumner was built Bosque Redondo (or Circle Creek). Although the Navajos had helped build the fort, they could not live there. They were forced to reside on a flat, dry and barren plain outside the fort. Navajo families lived in holes covered with brush or in huts made from sticks, old canvas, and dried cowhides. People had to walk for miles to gather firewood. Their clothing deteriorated and became rags. The children were undernourished and were dressed in filthy flour sacks.

The barren soil, the brackish water from the Pecos River, the food and medicine shortages created extreme hardships for the Mescaleros and Navajos, and they fought each other. The Mescaleros escaped one dark night and were never recaptured.

They were given reservation land in 1870 in an area around Sierra Blanca, their stronghold in the past.

Many Navajos still had some livestock

when they surrendered. The animals starved to death shortly after they reached Fort Sumner. The water from the Pecos made the horses and sheep sick. The Navajos’ attempts to farm were unsuccessful due to the ravages of nature. Many were forced to hunt for rabbits, prairie dogs, and mice to feed their families.

Although General Carleton ordered his men to provide the Navajos with rations, they did not hand out enough, and the people went hungry. They did poorly on the strange foods that were given to them: white flour, salt, and coffee beans. Navajo Chief Barboncito left the reservation to find out how the members of his band who were not apprehended were surviving. He located his people near Navajo Mountain. Although they were poor, they still were free and not imprisoned on a reservation. Barboncito located Manuelito, another Navajo leader, and his band. They were ill and starving. Many were wounded and ill due to numerous attacks from raiders who stole their livestock. But they were alive and free. Carleton had issued a reward for the capture of Manuelito and his band, but Manuelito refused to surrender.

When the livestock was stolen from Manuelito’s band and many wounded by attacking Hopi warriors, he was forced to give up. On September 1, 1866, he and 23 members of his band surrendered at Fort Wingate. They were sent to Fort Sumner, and Carleton thought his battle with the Navajos was over. By October of 1866, Barboncito returned to Fort Sumner. He and other medicine men held ceremonies. They prayed for the holy people to help the Navajos, but they still encountered horrendous problems. There was no rainfall that summer. The Bosque Redondo Pecos dried up. The farms on the reservation died, and the people were hit by small pox. More than 2,000 Navajo men,



continued



women, and children died from the disease. New Mexican and Comanche war parties killed even more Navajos. They invaded the camps, and ran off with livestock. In September of 1867, 200 Comanche warriors attacked the fort. The soldiers, in an effort to drive off the Comanches, were forced to give arms to the Navajos in the bloody battle.

Many Navajos attempted to escape the death and starvation at Camp Sumner. They left in small groups as well as groups of

several hundred. They wanted to go back to their homes and were willing to risk the dangers of slave traders, soldiers, thirst, hunger, and the elements. Many disappeared off the face of the earth while some joined bands of Navajo raiders who still were attacking the New Mexican settlements at Fort Sumner.

In 1868, Barboncito, together with 19 other Navajo leaders signed a new treaty with the United States. The new treaty allowed them to return to their homelands in Arizona and New Mexico.



Changing Destinies of Native Americans

The Battle of Wounded Knee

Many historians refer to the Battle of Wounded Knee as a massacre rather than a battle. The conflict took place on December 29, 1890, in what turned out to be the last battle between the military and the Native Americans.

The U.S. Seventh Cavalry division killed Sioux men, women, and children when the Sioux warriors refused to give up their arms. Events leading up to the Massacre of Wounded Knee were precipitated two years earlier on a reservation in Nevada. A Paiute Indian named Wovoka (also known as Jack Wilson) had begun to preach that an Indian messiah would arrive soon. He claimed that the messiah's arrival would restore the continent to the Indians, reunite them with their deceased relatives, and bury the whites. The cult that grew from Wovoka's teachings centered on a mystical ghost dance that spread to dozens of other reservations within a year. The strength and rapid growth of the new religion among the Sioux caused United States officials to become very uneasy, and they repeatedly tried to suppress the new religion.

On the morning of December 19, 1890, 350 Sioux under the leadership of Chief Big Foot were camped on the banks of Wounded Knee Creek. A force of United States troops surrounded the camp with orders to arrest Big Foot and seize the weapons from his warriors. The trouble leading up to this point had been developing for months, and the air was filled with tension.

The once proud Sioux now with their freedom gone, confined to reservations where they were dependent on Indian agents, and the buffalo almost extinct, were desperate to find a way to return to the days when they were a strong people. Their last vestige of hope was in the message of Wovoka.

The Indians were to perform the Ghost Dance to hasten the arrival of the messiah and bring back their old way of life. Many of the dancers were dressed in brightly colored shirts bearing

images of buffalos and eagles. They believed that the shirts would protect them from the bullets of the military. When the Ghost Dance spread throughout the Sioux villages of the Dakotas, a frightened Indian agent at Pine Ridge sent the following wire to his superiors in Washington, DC: *"The Indians are dancing in the snow and are wild and crazy. ...We need protection and we need it now. The leaders should be confined at some military post until the matter is quieted and this should be done now."*

The order was given to arrest Chief Sitting Bull who was at Standing Rock Reservation. Chief Sitting Bull was killed in the attempt to arrest him on December 15. Next on the list was Chief Big Foot. On hearing of Sitting Bull's death, Big Foot led his people to the Pine Ridge Reservation for protection.

Intercepting the band on December 28, the Army brought Big Foot's band to the edge of Wounded Knee Creek to camp. Big Foot, who was deathly ill with pneumonia, gathered his warriors and pow-wowed with army officers. A shot rang out and the warriors ran for the rifles that they had discarded while the soldiers fired shot after shot into the Sioux camp. The soldiers fired into the teepees as men, women, and children ran for their lives. Many of the people trying to get to the ravine for safety were caught in the crossfire.

When the shooting finally stopped, and the smoke cleared, approximately 300 Sioux, including Big Foot, were dead. Twenty-five soldiers were killed. The surviving soldiers were assigned the job of removing the dead, but were unable to complete their assignment because of a severe blizzard that hit the area. They were able to complete their job several days later.

Although scattered fighting continued, the Ghost Dance movement was over, and the Indian Wars ended.



Changing Destinies of Native Americans

Kill the Indian, Save the Man

George Grant, a Presbyterian minister from Nova Scotia who traveled across the northwest portions of Canada in 1872 observing the Native Americans, wrote on his return: *“As the Indian has no chance of existence except by conforming to civilized ways, the sooner that the government or the Christian people awake to the necessity of establishing schools among every tribe the better. Little can be done with the old, and it may be two, three or more generations before the old habits of a people are changed; but by always taking hold of the young, the work can be done.”*

Grant’s attitude closely resembled that of many clergy and legislators in both the United States and Canada throughout the 19th century and into the 20th. It was an attitude that Captain Richard Pratt epitomized in this motto for the Carlisle Indian School in Pennsylvania: “Kill the Indian, save the Man.”

Pratt and other white men theorized it was necessary to strip away the Native American culture and, under the auspices of the government, removed children from their homes and placed them in boarding schools, often supervised by missionaries of various denominations. The goal of Indian education from the 1880s through the 1920s was to assimilate the children into the melting pot of America by placing them in institutions where those ways sanctioned by the government would replace the traditional ways. The children were prohibited from speaking their own languages and wearing their own style of clothing. Only on rare occasions were they allowed to return to their homes or receive visits from their parents. By immersing the children in the values and practical knowledge of the dominant society, the policy makers felt that the children would be able to function in the white man’s world. History shows that the theory was not successful in all cases.

Initially, the process of education fell to missionaries who opened up schools on native lands, and then eventually boarding schools were opened on the East Coast where native children were to be taught trades and farming skills.

Before the late 19th century, the formal education of natives was left to missionaries, most notably within the Choctaw,



Cherokee, and Chickasaw tribes. The aim of these institutions was to “de-Indianize” the children and begin the road toward assimilation into European-American society. The missionaries worked primarily to inculcate Christian religion and morals in the students, which also was viewed as a necessary step in the assimilation process.

In the late 19th century, Captain Richard Pratt began a trend with opening his *Carlisle Indian Industrial School in Pennsylvania in 1879. Hampton Institute in Virginia was another such school although this was opened primarily for the education of African

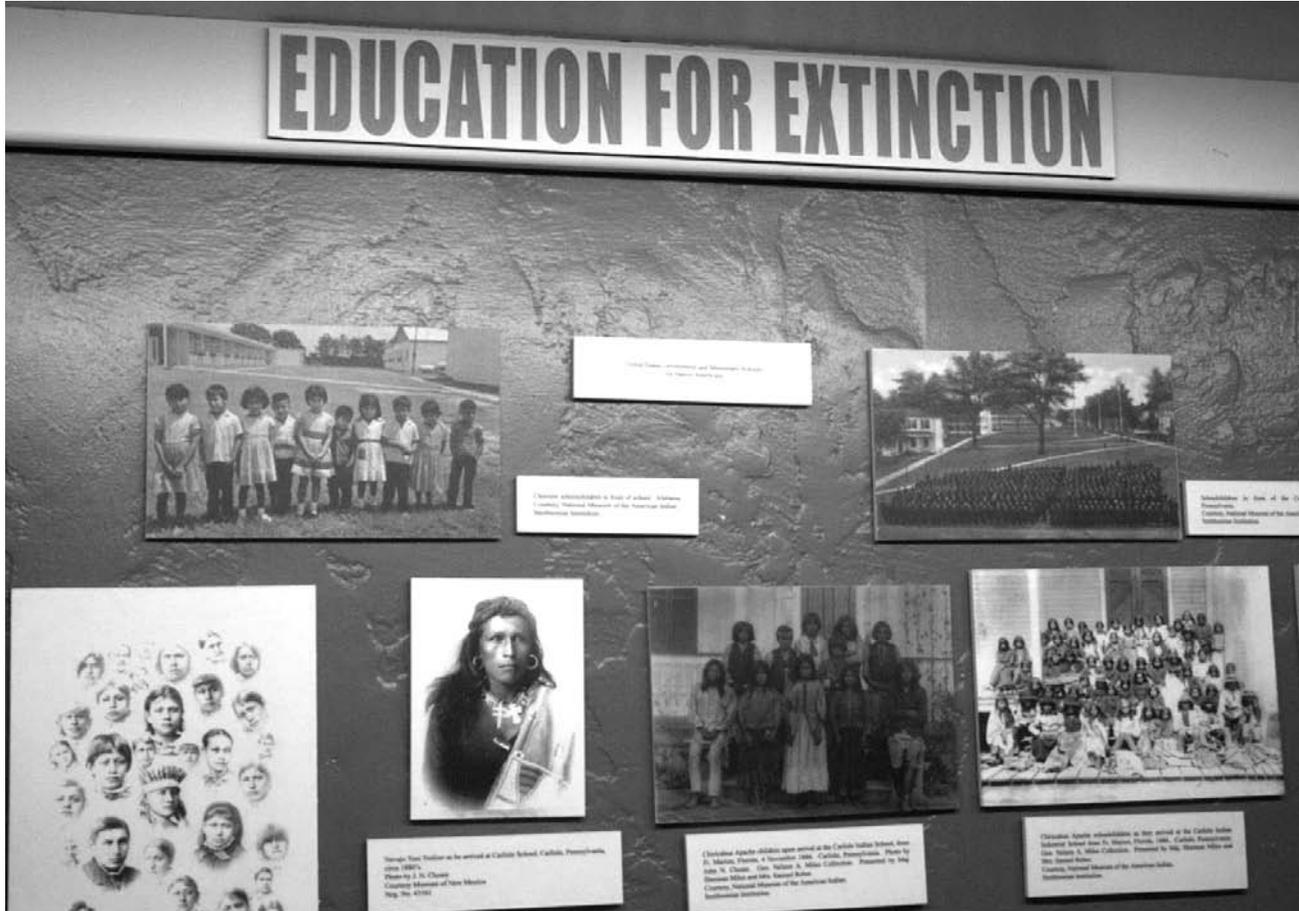
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** In 1904, famous athlete Jim Thorpe started school at Carlisle Industrial Indian School in Pennsylvania where he began his athletic career, both playing football and running track. He was triumphantly selected as a third-team All-American in 1908, and in 1909 and 1910 he made the first team. He set records in the 1912 Olympics, and went on to play baseball and football professionally.*

CHANGING DESTINIES OF NATIVE AMERICANS – KILL THE INDIAN, SAVE THE MAN

Americans. Native American children were sent to schools like Carlisle in order to learn trades that would allow them to become working members of white society, but this education often worked to create children and young adults who did not have a

place in any society. Prejudice would never really allow them to fit comfortably into white communities, and their extensive separation from families and culture often rendered them cultural outsiders back on the reservation.



The Armenian Genocide

All over the world, Assyrians, Armenians and Pontic Greeks remember the victims of the genocide perpetrated during World War I when the Christian population of Asia Minor was annihilated systematically by the Young Turk government. While Assyrians call the genocide Seyfo (sword), Armenians refer to the events as Aghet (catastrophe).

In the first genocide of the 20th century, the Armenian people were effectively eliminated from the homeland they had occupied for nearly 3,000 years. This annihilation was premeditated and planned to be carried out under the cover of war. Dr. Mehmed Nazim, a Turkish political leader, was quoted: “The Armenian element must be severed from the roots. We must not leave a single Armenian alive in our country; we must kill the Armenian name. We are at war. No better opportunity could we hope for.”

*Facing Facts: The Armenian Genocide

“I am confident that the whole history of the human race contains no such horrible episode as this. The great massacres and persecutions of the past seem almost insignificant when compared to the sufferings of the Armenian race in 1915.”

—Henry Morgenthau Sr.
U.S. Ambassador to the Ottoman Empire

Who are the Armenians?

Armenians are an ancient people who trace their roots back to the early part of the First Millennium B.C. For long periods, Armenia was an independent nation located primarily in the eastern regions of present day Turkey. At one time, the realm extended from the Caspian to the Mediterranean. Overcome by the Romans, it became a coveted territory by Persians, Byzantines, Seljuk Turks, Mongols and finally, the Ottomans. Present-day Armenia comprises only 10 percent of the nation’s historic territory where 3.5 million Armenians live. Some 5 million more reside in other parts of the world from Russia to Canada, from Argentina to Australia.

In 301 A.D., the Armenian sovereign Trdat III was converted by his prisoner St. Gregory the Illuminator eventually making Armenians the first people to adopt Christianity as their official religion.

**Reprinted with permission from the Armenian Assembly of America, Inc.*



Remembering the Armenian Genocide

April 24 is a somber national holiday in Armenia when the events of 1915 are commemorated. On that date, more than 200 Armenian religious, political, and intellectual leaders were arrested in Constantinople (Istanbul), taken to the interior of Turkey and systematically murdered. This incident was not isolated but rather was part of a pattern of persecution that began in the latter years of the reign of Ottoman Sultan Abdul Hamid II. Under his order, 300,000 Armenians were massacred between 1894 and 1896.

Sultan Hamid’s brutal reign ended in 1908 when a coalition known as the Young Turks came to power and established a new constitution. Initially there was tremendous support for the new rulers who promised many reforms and appeared to favor fraternity among the various nationalities within the empire. However, by 1914, the triumvirate of Young Turk dictators had adopted pan-Turkism as a nationalist ideology and set out to “Turkify” the country’s minorities beginning with the Armenians.

April 24 symbolizes the beginning of an organized campaign by the Turkish government to eliminate the Armenians in the Ottoman Empire. In the next eight years, from 1915 to 1923, 1.5 million Armenians perished, and more than 500,000 were exiled from their homes. Before 1914, over 2 million Armenians lived in Turkey. By the end of 1923, the entire Armenian population of Anatolia and Western Armenia had been either killed or deported.

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From the Pages of History

The U.S. National Archives contain thousands of pages documenting the premeditated extermination of the Armenian people. American intervention prevented full realization of Ottoman Turkey's genocidal plan, and U.S. humanitarian assistance was extended to those who survived.

Henry Morgenthau, U.S. ambassador to the Ottoman Empire, organized and led protests about the slaughter of the Armenians. Representatives of other nations including France and Great Britain also voiced their concern. An organization known as Near East Relief,



chartered by an act of Congress, contributed some \$113 million between 1915 and 1930 to aid survivors. In addition, 132,000 orphans became foster children of the American people and owe their lives to this effort.

U.S. Holocaust Memorial Museum

The Armenian Genocide is part of the permanent exhibits in the Holocaust museum in Washington, D.C., which opened in April of 1993. This genocide is significant as a precursor to the Jewish Holocaust, evident when Hitler, planning the final solution for the Jews, said to Nazi commanding generals, "Who, after all, speaks today of the annihilation of the Armenians?" That was August 22, 1939.

In November of 1987, the Holocaust Council declared that the fate of the Armenians should be included in any discussion of genocide in the 20th century.



The Greek Genocide

The Great Fire of Smyrna is the name commonly given to the fire that ravaged Izmir/Smyrna from September 13 to 17, 1922. Turkish armed forces systematically burned the city and killed Greek and Armenian inhabitants. This is based on extensive eyewitness evidence from Western troops sent to Smyrna during the evacuation, foreign diplomats/relief workers based at Smyrna, and Turkish sources.

The Greeks

The Greeks are a nation and a people who have populated Greece from the 20th century BC to the present day. Today they are primarily found in the Greek peninsula of southeastern Europe, the Greek islands, and Cyprus. Greek colonies and communities have been historically established in most corners of the Mediterranean Sea, but Greek people have always been centered around the Aegean coasts where the Greek language has been spoken since ancient times.

Until the early 20th century, Greeks were uniformly distributed between the Greek peninsula, the western coast of Asia Minor, Pontus and Constantinople—regions which coincided to a very large extent with the borders of the Byzantine Empire of the late 11th century and the areas of Greek colonization in the ancient world. In the aftermath of the Greco-Turkish War (1919-1922) in 1923, as well as genocides carried out by the Turks, a large-scale population exchange between Greece and Turkey transferred and confined Greeks to a minimized area of the original Greek State.

The Greeks are credited with the establishment of democracy and more important so, entire Western civilization.

“Let us dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world.”

—Robert Kennedy

“The Armenians are not the only subject people in Turkey which have suffered from this policy of making Turkey exclusively the country of the Turks. The story which I have told about the Armenians I could also tell with certain modifications about the Greeks and the

Syrians. Indeed the Greeks were the first victims of this nationalizing idea.”

—Henry Morgenthau – 1918

Between 1916 and 1923, up to 350,000 Greeks were killed in massacres, persecution, and death marches. According to G.K. Valavanis, *“The loss of human life among the Pontian Greeks, since the General War (World War I) until March of 1924, can be estimated at 353,238, as a result of murders, hangings, and from hunger, disease, and other hardships.”* According to a German military attaché, Ismail Enver, the Ottoman Turkish minister of war had declared in October 1915 that he wanted to “solve the Greek problem during the war...in the same way he believed he solved the Armenian problem.”

The survivors and the expelled took refuge mostly in the nearby Russian Empire. The few Pontic Greeks who had remained in Pontus until the end of the Greco-Turkish War (1919-1922) were exchanged in the frame of the Exchange of Greek and Turkish Populations in 1922-1923. One of the alleged methods used in the systematic elimination of the Greek population was the Labor Battalions. In them, mostly young and healthy people were forced to work by the Ottoman Administration during the First World War and the Turkish Government after the creation of the Turkish Republic.

The Greek genocide was carried out by forcing the weaker population, including elderly, handicapped, women and children, to walk for hundreds of kilometers until they died. All indirect ways of inflicting death (food boycott, deportations, deaths by starvation in labor camps, concentration camps etc.) were known as so-called “white massacres.”

Recognizing the Genocide: these incidents which occurred in the Pontus region of Asia Minor in the early 20th century were officially described in 1994 as genocide by the Greek Parliament and May 19 was designated as a day of commemoration. A 1998 decree affirmed the genocide of Greeks in Asia Minor as a whole and designated September 14 a day of commemoration. At this time, the Turkish government said that describing the events as

continued



genocide had no historical basis. “We condemn and protest this resolution,” a Foreign Ministry statement said.

Two renowned historians Colin Tatz and Cohn Jatz argue that Turkey denies those incidents in an attempt to fulfill her national dreams: “Turkey, still struggling to achieve its 95-year-old dream of becoming the beacon of democracy in the Near East, does everything possible to deny its genocide of the Armenians, Assyrians, and Pontian Greeks.”

In the United States, South Carolina, New Jersey, Florida, Massachusetts, Pennsylvania, and Illinois passed resolutions recognizing the events, although since states within the United States do not have foreign-policy authority their statements are not legally binding on a federal level. Armenia has also made gestures towards recognition of the Greek genocide by the Ottoman Turks.

Posted: May 28, 2009 02:22 PM

Turkish Prime Minister Admits Ethnic Cleansing

by Harut Sassounian

In a daring statement, Turkish Prime Minister Rejep Erdogan admitted for the first time that the expulsion from Turkey of tens of thousands of ethnic Greeks in the last century was a “fascist” act, Reuters reported.

Some commentators viewed Erdogan’s remarks as a reference to the expulsion of 1.5 million ethnic Greeks from Turkey to Greece in 1923. The large-scale population exchange between the two countries also included the transfer of more than 500,000 ethnic Turks from Greece to Turkey.

Other observers thought that Erdogan was referring to the pillaging of thousands of Greek shops and houses by Turkish mobs in Istanbul on Sept. 6-7, 1955, following the spread of false reports that Atatürk’s house in Thessaloniki, Greece had been burned down.

Beyond the expulsion of Greeks, Erdogan made an indirect reference to the tragic fate of other ethnic groups, such as Armenians, in Turkey. “For years, those of different identities have been kicked out of our country... This was not done with common sense. This was done with a fascist approach,” Erdogan said on May 23, during the annual congress of the Justice and Development Party, held in the western province of Düzce.

“For many years,” Erdogan continued, “various facts took place in this country to the detriment of ethnic minorities who lived here. They were ethnically cleansed because they had a different ethnic cultural identity. The time has arrived for us to question ourselves about why this happened and what we have learned from all of this. There has been no analysis of this right up until now. In reality, this behavior is the

result of a fascist conception. We have also fallen into this grave error.”

The Turkish Prime Minister’s candid remarks were harshly criticized by opposition parties. Onur Oymen, vice president of the main opposition Republican People’s Party (CHP) said that associating Turkey’s history with terms like fascism based on hearsay was not right. He also said that no Turkish citizen had ever been expelled because of his or her ethnic background. Oktay Vural of the opposition MHP party added: “Erdogan’s words are an insult to the Turkish nation.”

In sharp contrast, liberal Turkish commentators praised Erdogan for his conciliatory remarks: “For the first time you have a prime minister who wants to admit that mistakes were made in the treatment of religious minorities. This is historic,” wrote journalist Sami Kohen in *Milliyet*. “But whether this rhetoric will be followed with deeds, remains to be seen.” *Hürriyet Daily News* added: Erdogan’s speech was historic; it was the first time that a high official accepted there have been unlawful and undemocratic practices against minorities in the past. This sentiment was echoed by Prof. Halil Berktaş in *Vatan* newspaper: “That statement was the most courageous thing ever said by Erdogan.” Baskin Oran, another academic well-known for his liberal views, told *Star* newspaper that he was “proud of a prime minister who denounces ethnic and religious cleansing.”

CNN-Turk News Director Ridvan Akar was more skeptical about Erdogan’s true intentions. He wrote in *Vatan*: “Minority rights as well as those of religious foundations are a structural problem within the Turkish state. Of course, Erdogan has taken a step forward with

this declaration. But the sincerity of his words will depend on facts to back them up, such as the restitution of rights to those who have been expelled, the return of confiscated properties, or compensation.”

The Prime Minister’s statement is encouraging, if it is an indication that Turkey’s leaders have finally decided to face the ugly chapters of their country’s past.

However, it would be wrong to draw overly optimistic conclusions from this single statement. Erdogan has made similar comments about the Kurds in Turkey, only to have their hopes dashed by taking unexpected repressive measures against them.

The fact is that Erdogan is not the master of his political domain. The “fascists” he attacks are not buried in an Ottoman historical grave, but are alive and well in Turkish society and occupy the highest echelons of the military and judiciary.

Yet, Erdogan is politically shrewd enough to realize that his condemnation of fascism would resonate at home and in the West, and win him accolades and support against his powerful domestic opponents.

Erdogan’s battle against the ghosts of the Turkish past is in fact a fight for his political survival against those in today’s Turkey who view him and his Islamic party with deep suspicion, and are determined to counter his every move, ultimately seeking his downfall from power.

Harut Sassounian is the publisher of *The California Courier*, a weekly newspaper based in Glendale, California. His editorials dealing with political analysis on international affairs are reprinted in scores of U.S. and overseas publications.



The Holocaust: A Chronology

1933

- Jan. 30: President Hindenburg appoints Adolf Hitler Reich Chancellor of Germany.
- Feb. 27: German Reichstag building is set ablaze.
- Mar. 22: Dachau, first concentration camp, set up.
- Mar. 23: Enabling Act passed by the Reichstag gives Hitler's government dictatorial power.
- Apr. 1: Nazis proclaim a general boycott of all Jewish owned businesses in state-sponsored campaign to deprive Jews of their livelihood.
- Apr. 7: Jews dismissed from civil service and denied admission to the bar.
- Apr. 26: Nazis form Gestapo to terrorize opponents.
- May 2: Dissolution of free trade unions.
- May 10: Public burning of books by Jews and opponents of Nazism.
- July 14: Nazi Party proclaimed by law sole political party in Germany. / New law permits forced sterilization of Gypsies, mentally and physically disabled.
- July 20: The Vatican signs a concordat with Germany.
- Sept.: German Jews are banned from the fields of journalism, art, literature, music, and theater, and also are forbidden to farm.
- Dec. 1: Hitler declares legal unity of the German State and Nazi Party.

1934

- June 30: Persecution of homosexuals begins in Germany.
- Aug. 2: German President Hindenburg dies; Hitler becomes Head of State (the Führer) and Commander-in-Chief of the armed forces.

1935

- Apr.: Jehovah's Witnesses are banned from all civic service jobs and arrested throughout Germany.
- Aug. 1: Juden Verboten (No Jews) signs appear in public facilities, stores, and restaurants.
- Sept. 15: Reichstag passes Nuremberg Laws; Jews no longer considered German citizens and no longer permitted to marry Aryans.

1936

- July 12: Mass arrests of Gypsies begin in Germany.
- Aug. 1-16: Olympic Games in Berlin; anti-Jewish signs removed until end of games.
- Oct. 25: Rome-Berlin Axis signed by Mussolini and Hitler.

1937

- Spring: Without justification, Jewish merchants in Germany lose their businesses.
- July 15: Buchenwald concentration camp opens.
- Nov. 25: Germany and Japan sign military pact.

1938

- Mar. 12: Germany annexes Austria. Nazis apply anti-Semitic laws there.
- July 6-15: Evian Conference convenes to discuss refugee policies. Most of the countries of Western Europe and the U.S. refuse to let in more Jewish refugees.
- Sept. 29: Munich Agreement: Britain and France appease Hitler by allowing Germany to annex part of Czechoslovakia.
- Oct. 5: Passports and ration cards of Jews are marked with the letter "J."
- Nov. 9: Kristallnacht (Night of Broken Glass). Anti-Semitic riots erupt in Germany and Austria. Synagogues burned, shops damaged and looted. Many Jews arrested and sent to concentration camps.
- Nov. 12: 26,000 Jews arrested and sent to concentration camps.
- Nov. 15: All Jewish children are expelled from German public schools.
- Dec. 3: Decree on Aryanization (compulsory expropriation of Jewish industries, businesses and shops) is enacted.

1939

- Jan. 1: In Germany, Jewish men must adopt middle name "Israel;" Jewish women, "Sara."
- Mar. 15: Czechoslovakia is taken over completely by the Germans.
- Aug. 23: Soviet-German Non-Aggression Pact signed by Molotov and Ribbentrop.
- Sept. 1: German Army invades Poland. World War II begins.
- Sept. 3: Britain and France declare war on Germany.
- Sept. 17: Soviet occupation of Eastern Poland.
- Sept.: Adolf Eichmann is placed in charge of the Central Office of Resettlement of Jews.
- Oct.: Euthanasia program instituted in Germany and Austria. Mentally and physically disabled persons and others "unworthy of life" are gassed.
- Oct. 12: First deportation of Jews from Austria and Moravia to Poland.
- Nov. 23: Wearing of Judenstern (six-pointed Star of David) is compulsory throughout occupied Poland.

continued



THE HOLOCAUST: A CHRONOLOGY

1940

- Spring: Germans occupy Denmark, Norway, Holland, Luxembourg, Belgium and France.
- Apr. 27: Himmler orders creation of Auschwitz Concentration Camp, Poland.
- Apr. 30: Ghetto at Lodz, Poland, is sealed off.
- June 22: France surrenders to the Germans.
- Sept. 27: Berlin-Rome-Tokyo Axis established.
- Oct. 12: Warsaw Ghetto established.
- Nov. 15: Warsaw Ghetto sealed off.

1941

- Mar. 2: German troops enter Bulgaria.
- Apr. 6: Germany invades Yugoslavia and Greece.
- June 22: Germans attack the Soviet Union and begin dispatching Mobile Killing Squads to kill Jews.
- July 8: Wearing of the Jewish star decreed in the German occupied Baltic States.
- July 31: Hermann Goering appoints Reinhard Heydrich to carry out *The Final Solution* (extermination of all Jews in Europe).
- Sept. 15: Wearing of the Jewish star is decreed throughout the Greater Reich.
- Sept. 28-29: Russian and Polish prisoners of war are gassed in tests conducted at Auschwitz.
- Sept. 29-30: Nazis shoot nearly 34,000 of Kiev's Jews and thousands of others at Babi Yar (the *Final Solution* in action).
- Oct.-Dec.: Mobile Killing Squads perform more mass shootings of Jews in Baltic States, Ukraine and former Soviet Union. Among many others, more than 33,000 were killed in Vilna, 6,000 in Odessa, about 17,000 in Rovno, and about 27,000 in Riga.
- Oct. 14: Deportation of German Jews begins.
- Nov. 24: Theresienstadt Ghetto in Czechoslovakia established.
- Dec. 7: Japan attacks U.S. fleet at Pearl Harbor.
- Dec. 8: U.S. declares war on Japan. Chelmno death camp opens in Poland.
- Dec. 11: Germany and Italy declare war on U.S.

1942

- Jan. 20: Nazi leaders meet at a villa in Berlin-Wannsee to better coordinate the *Final Solution*.
- Jan. 21: Unified resistance organization established in Vilna Ghetto. Jewish resistance groups expand in number throughout Eastern Europe.
- Mar. 17: Belzec death camp opens followed by Sobibor and Treblinka as part of "Operation Reinhard" to eliminate all Jews from Nazi-occupied Poland.
- July 22: Germans begin deporting Jews from Warsaw Ghetto to Treblinka.

- July 28: Jewish resistance organization is established in the Warsaw Ghetto.
- Dec. 17: Allied nations pledge to punish Germans for their policy of genocide.

1943

- Jan. 18: Jews in Warsaw Ghetto react to deportation by resisting Nazis; street fighting lasts four days.
- Feb. 2: The German Sixth Army surrenders at Stalingrad, a turning point in the war.
- April 19: Warsaw Ghetto uprising begins; fighting continues for weeks.
- May 16: Liquidation of the Warsaw Ghetto.
- June 11: Himmler orders liquidation of all Polish Jewish ghettos.
- June-Sept.: Hundreds of Jewish partisans leave Vilna Ghetto for the forest to fight the Nazis.
- Aug. 2: Revolt at Treblinka death camp.
- Aug. 16: Revolt in Bialystok Ghetto.
- Sept. 24: Liquidation of Vilna Ghetto completed.
- Oct. 19: "Operation Reinhard" declared complete; Belzec, Sobibor, Treblinka cease operations.
- Oct. 20: United Nations War Crimes Commission established.

1944

- March 19: Germans occupy Hungary.
- May-June: More than 430,000 Hungarian Jews are deported to Auschwitz death camp.
- June 6: D-Day marks the Allied invasion of France.
- July 24: Soviet troops liberate Majdanek death camp.
- Oct. 7: Prisoners at Auschwitz revolt and blow up one crematorium.
- Nov. 24: Heinrich Himmler orders destruction of Auschwitz crematoria to hide evidence of death camps.

1945

- Jan. 27: Soviet troops liberate Auschwitz.
- Apr. 11: American troops liberate Buchenwald.
- Apr. 15: British troops liberate Bergen-Belsen.
- Apr. 29: American troops liberate Dachau.
- Apr. 30: Hitler commits suicide in his underground bunker in Berlin.
- May 8: Germany surrenders; the war ends in Europe.
- Aug. 15: Japan surrenders unconditionally; World War II ends.
- Nov. 20: Nuremberg War Crimes Tribunal starts deliberation. The Nuremberg Trials conclude on October 1, 1946, with 12 defendants sentenced to death, three to life imprisonment, four to various prison terms, and three acquitted.



The Holocaust: The Concentration Camps

Between 1939 and 1945, six million unarmed and innocent Jewish civilians—men, women, children, infants—were murdered in Nazi-controlled Europe as part of a deliberate policy to destroy all traces of Jewish life and culture. As many as 2 million of these were killed in their own towns and villages. Some were confined in ghettos where death by slow starvation was a deliberate Nazi policy. Others were shot at mass murder sites near where they lived. The remaining 4 million Jews were forced from their homes and taken by train to distant concentration camps where they were murdered by being worked to death, starved to death, beaten to death, shot or gassed.

The hundreds of thousands of non-Jews sent to concentration camps included anti-Nazis, Jehovah's Witnesses, homosexuals, mentally ill, and chronically ill. In addition, more than 250,000 Gypsies were murdered in an attempt to eradicate them from Europe.

In the camps, “medical experiments” were carried out without anesthetics solely to satisfy the curiosity and sadism of the doctors. Hundreds of otherwise healthy “patients” were tortured and murdered during these experiments.

 **Auschwitz** More than 2 million people were murdered between 1941 and 1944 including Jews, Gypsies, and Soviet prisoners-of-war.

Some Camps were set up solely for the murder of Jews.

 **In Other Camps**, Jews and non-Jews were put to forced labor, starved, tortured, and murdered in conditions of the worst imaginable cruelty. Most of these camps had satellite labor camps nearby.



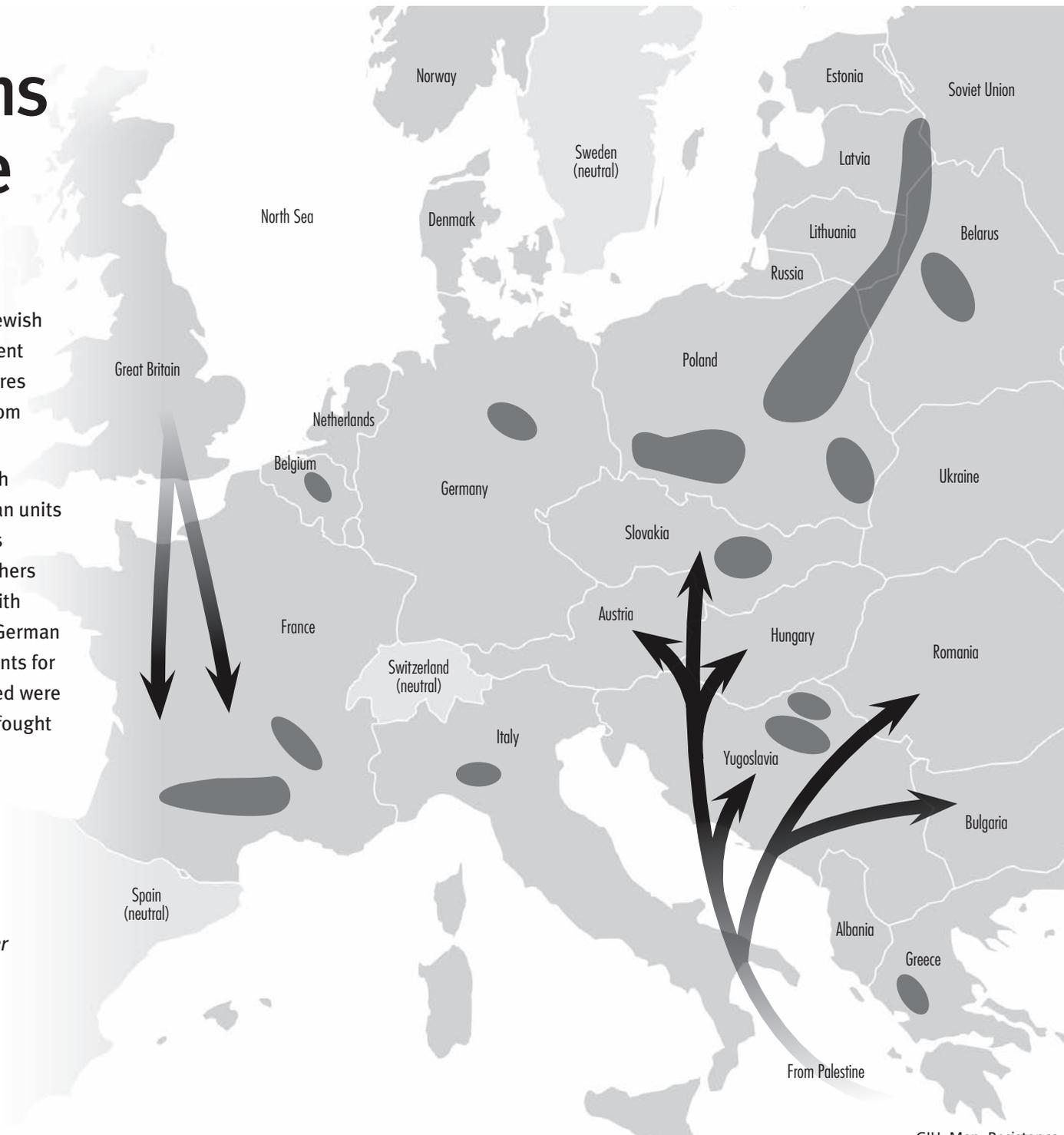
The Holocaust: Jewish Partisans and Resistance Fighters

This map shows some of the areas in which Jewish resistance fighters were particularly prominent and active in destroying German military stores and communications, and seizing whole regions from German control.

In addition to Jewish revolts in ghettos and death camps, many Jews fought in resistance and partisan units throughout Nazi-occupied Europe. Some fought as individuals within local resistance groups while others formed specifically Jewish units working closely with local and national underground groups attacking German troops, cutting railway lines, and forming focal points for local anti-Nazi resistance. Those who were captured were all tortured and shot. Several thousand Jews also fought in Soviet and Polish partisan units.

 Areas in which specifically Jewish partisan groups attacked and harassed the German occupation forces.

 Jewish soldiers from Palestine and Britain were parachuted behind enemy lines in order to link up with resistance groups.



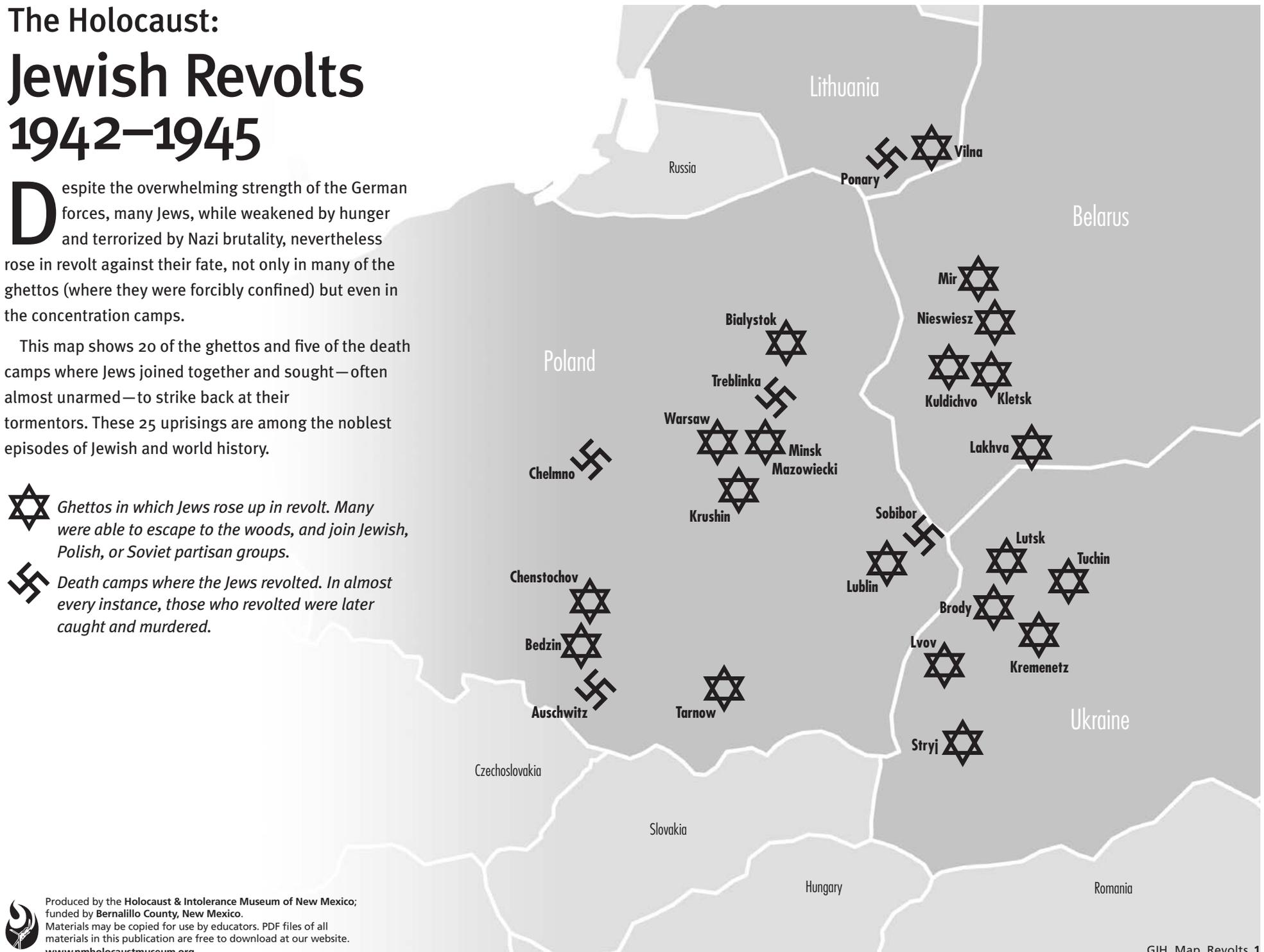
The Holocaust: Jewish Revolts 1942–1945

Despite the overwhelming strength of the German forces, many Jews, while weakened by hunger and terrorized by Nazi brutality, nevertheless rose in revolt against their fate, not only in many of the ghettos (where they were forcibly confined) but even in the concentration camps.

This map shows 20 of the ghettos and five of the death camps where Jews joined together and sought—often almost unarmed—to strike back at their tormentors. These 25 uprisings are among the noblest episodes of Jewish and world history.

 *Ghettos in which Jews rose up in revolt. Many were able to escape to the woods, and join Jewish, Polish, or Soviet partisan groups.*

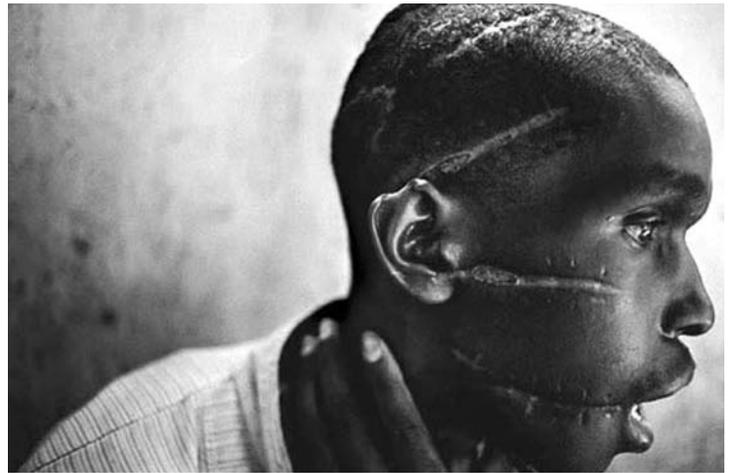
 *Death camps where the Jews revolted. In almost every instance, those who revolted were later caught and murdered.*



Conflict in Rwanda: A Chronology

Between April and June of 1994, an estimated 800,000 Rwandans were killed within 100 days. Most of the dead were Tutsis and most of those who committed the violence were Hutus. Even for a country with such a turbulent history, the scale and speed of the slaughter left people reeling. The genocide was sparked by the death of the Rwandan President Juvénal Habyarimana, a Hutu, when his plane was shot down above Kigali Airport on April 6, 1994. Tutsis were blamed.

Ethnic tension in Rwanda is nothing new. There always have been disagreements between the majority Hutus and minority Tutsis, but the animosity between them has grown substantially since the colonial period.



This timeline is intended to encourage research and discussion.

TIMELINE

- 1894 Germany colonizes Rwanda.
- 1918 The Belgians assume control of Rwanda.
- 1933 The Belgians organize a census and mandate that everyone be issued an identity card classifying them as either Tutsi, Hutu, or Twa.
- Dec. 9, 1948 The United Nations passes a resolution which both defines genocide and declares it a crime under international law.
- 1959 A Hutu rebellion begins against the Tutsis and Belgians.
- Jan. 1961 The Tutsi monarchy is abolished.
- July 1, 1962 Rwanda gains its independence.
- 1973 Juvénal Habyarimana takes control of Rwanda in a bloodless coup.
- 1988 The RPF (Rwandan Patriotic Front) is created in Uganda.
- 1989 World coffee prices plummet. This significantly affects Rwanda's economy because coffee was one of its major cash crops.
- 1990 The RPF invade Rwanda, starting a civil war.
- 1991 A new constitution allows for multiple political parties.
- July 8, 1993 RTLM (Radio Télévision des Mille Collines) begins broadcasting and spreading hate.
- Aug. 3, 1993 The Arusha Accords are agreed upon, opening government positions to both Hutu and Tutsi.

- Apr. 6, 1994 Rwandan President Juvénal Habyarimana is killed when his plane is shot out of the sky. Rwandan Tutsis are blamed and the massacre of Tutsis begins.
- Apr. 7, 1994 Hutu extremists begin killing their political opponents.
- Apr. 9, 1994 Massacre at Gikondo — hundreds of Tutsis are killed in the Pallottine Missionary Catholic Church. Since the killers were clearly targeting only Tutsi, the Gikondo massacre was the first clear sign that a genocide was occurring.
- Apr. 15-16, 1994 Massacre at the Nyarubuye Roman Catholic Church — thousands of Tutsi are killed, first by grenades and guns and then by machetes and clubs.
- Apr. 18, 1994 The Kibuye Massacres. An estimated 12,000 Tutsis are killed after sheltering at the Gatwaro stadium in Gitesi. Another 50,000 are killed in the hills of Bisesero. More are killed in the town's hospital and church.
- Apr. 28-29 Approximately 250,000 people, mostly Tutsi, flee to neighboring Tanzania.
- May 23, 1994 The RPF takes control of the presidential palace.
- July 5, 1994 The French establish a safe zone in the southwest corner of Rwanda.
- July 13, 1994 Approximately one million people, mostly Hutu, begin fleeing to Zaire (now called the Democratic Republic of the Congo).
- Mid-July 1994 The Rwanda Genocide ends when the RPF gains control of the country and declares a unilateral cease-fire.

continued



CONFLICT IN RWANDA: A CHRONOLOGY

As soon as it became apparent that the RPF was victorious, an estimated two million Hutus fled to Zaire (now the Democratic Republic of Congo). These refugees include many who have since been implicated in the massacres. At first, a multi-ethnic government was set up with a Hutu, Pasteur Bizimungu, as president and Mr Kagame as his deputy. But the pair later fell out and Bizimungu was jailed on charges of inciting ethnic violence, while Mr Kagame became president. Although the killing in Rwanda was over, the

presence of Hutu militias in Democratic Republic of Congo has led to years of conflict there, causing up to five million deaths. Rwanda's now Tutsi-led government has twice invaded its much larger neighbor, saying it wants to wipe out the Hutu forces. And a Congolese Tutsi rebel group remains active, refusing to lay down arms, saying otherwise its community would be at risk of genocide. The world's largest peacekeeping force has been unable to end the fighting.



Conflict in Rwanda

The Hutu Manifesto

1. Every Hutu must know that the Tutsi woman, wherever she may be, is working for the Tutsi ethnic cause. In consequence, any Hutu is a traitor who: acquires a Tutsi wife; acquires a Tutsi concubine; acquires a Tutsi secretary or protégée.
2. Every Hutu must know that our Hutu daughters are more worthy and more conscientious as women, as wives and as mothers. Aren't they lovely, excellent secretaries, and more honest!
3. Hutu women, be vigilant and make sure that your husbands, brothers and sons see reason.
4. All Hutus must know that all Tutsis are dishonest in business. Their only goal is ethnic superiority. We have learned this by experience from experience. In consequence, any Hutu is a traitor who: forms a business alliance with a Tutsi; invests his own funds or public funds in a Tutsi enterprise; borrows money from or loans money to a Tutsi; grants favors to Tutsis (import licenses, bank loans, land for construction, public markets...).
5. Strategic positions such as politics, administration, economics, the military and security must be restricted to the Hutu.
6. A Hutu majority must prevail throughout the educational system (pupils, scholars, teachers).
7. The Rwandan Army must be exclusively Hutu. The war of October 1990 has taught us that. No soldier may marry a Tutsi woman.
8. Hutu must stop taking pity on the Tutsi.
9. Hutu wherever they be must stand united, in solidarity, and concerned with the fate of their Hutu brothers. Hutu within and without Rwanda must constantly search for friends and allies to the Hutu Cause, beginning with their Bantu brothers. Hutu must constantly counter Tutsi propaganda. Hutu must stand firm and vigilant against their common enemy: the Tutsi.
10. The Social Revolution of 1959, the Referendum of 1961 and the Hutu Ideology must be taught to Hutu of every age. Every Hutu must spread the word wherever he goes. Any Hutu who persecutes his brother Hutu for spreading and teaching this ideology is a traitor.

