

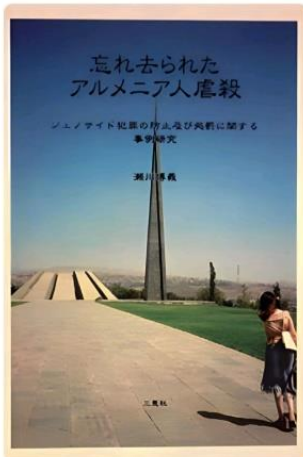


ON THE WORK "THE FORGOTTEN ARMENIAN GENOCIDE" BY HIROYOSHI SEGAWA *

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HIROYOSHI SEGAWA, *The Forgotten Armenian Genocide: A Case Study on the Prevention and Punishment of Genocide Crime*, Sankeisha, 2004, 138 pages.

The history of Armenia is not so well-known to the world, genocide is a tragedy that gives the key to understanding Armenian history.
Hiroyoshi Segawa



Professor Hiroyoshi Segawa, a lawyer with expertise in international law, dedicated a considerable amount of time to focusing on the subject of "Genocide prerequisites" after completing his doctoral degree. About forty years ago, in the 1980s, while researching materials on genocides in the archives of the United Nations (UN), the author found a material entitled "The Armenian Genocide

of 1915".

When Professor Hiroyoshi Segawa started his professional studies, he had no prior knowledge of Armenia or its history. At the time, there were few publications in Japan on Armenia, and little to no information on the Armenian Genocide. However, around the same time, Segawa, who was teaching at the University of Kansas, led a group of students to Hawaii.

The author took advantage of the opportunity to spend some of his free time in the nearby university's library, where he discovered an extensive collection of English-language resources on the Armenian Genocide. In this regard, Segawa states: "The more I read, the more I understood the importance of the topic, and although I was filled with horror while reading some of the material, the desire to research gradually grew stronger." (Segawa, 128) After returning to Japan, Segawa focused on conducting extensive research on the topic. Segawa had various questions, such as why the Armenian Genocide is completely ignored in Japanese high school history lectures (for students ages 16 to 18), but the Jewish Genocide is discussed in detail (Nor or, 8).

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According to him, neither the number of Armenian Genocide martyrs nor the age of the crime can justify the current condition.

In any case, fortunately, or unfortunately, after learning the true story, driven by a sense of responsibility towards humanity, Segawa decides to take upon himself the responsibility of enlightening the Japanese who were unaware of the tragedy that Armenians experienced.

The researcher faced a long and challenging journey during the two decades that were dedicated to studying the Armenian Genocide. In Japan, he was criticized by his colleagues, and some of them claimed that the research was pointless. Nevertheless, Segawa was deeply convinced that his research was important, he was persistently writing articles, publishing them in scientific journals and presenting them at conferences. For a long time, his works had not received the attention of Japanese scientists, but the book "The Forgotten Armenian Genocide: Research on the Prevention and Punishment of Genocide", published in 2004, became widely popular not only in Japan but also in Armenia (Hovhannisyan, 157).

The primary aim of this book review is to bring attention to the significant work of the Japanese scholar on the Armenian Genocide, especially since 18 years have passed since the book was translated and printed in Armenian. This review highlights the need to reevaluate the book's content and importance for the professional audience. The book expresses views that are important in terms of preventing and condemning genocides.

The book is considered a professional work, and the author aimed to present the events of the Armenian Genocide to the Japanese reader in a clear and understandable language. The book's cover features a photo of the Tsitsernakaberd Armenian Genocide Memorial Complex, which was personally taken by Segawa. On the other side of the cover, there is a photo of a "khachkar" (cross-stone) from Etchmiadzin.

We consider it necessary to point out that Hiroyoshi Segawa is the first Japanese who deeply studied and presented his research in Japanese on the subject of the Armenian Genocide. It is praiseworthy that the author conducted the study impartially and named the facts as they are, that is, defined them as genocide, and analyzed the topic from a jurisprudential point of view. Segawa even visited Armenia in 2002 in order to his research.

The Armenian side responded to Segawa's study at the state level. In 2004, at the National Academy of Sciences of the Republic of Armenia (NAS RA), Segawa's book was presented for the first time in the Japanese language, as the first work in Japan on the Armenian Genocide. Many genocide experts, historians, and journalists were invited to the book presentation. In the same year, the professor was awarded a commemorative medal of the Prime Minister by Andranik Margaryan. It is important to note that the author was awarded the commemorative medal of the Armenian Genocide by the President of the Republic of Armenia for his great contribution to the field of genocide studies.

The mentioned work was translated into Armenian in 2005 (The book was translated by K. Karamyan & A. Hovhannisyan) (Segawa, 128). Then in 2008, prior to the Armenian Genocide Remembrance Day, on April 23, Hranush Hakobyan, the head of the RA NA Standing Committee on Science, Education, Culture, Youth and Sports welcomed Professor of Aichi Sangyo University in Japan, Hiroyoshi Segawa. In her speech, Ms Hakobyan expressed her hope that the efforts of devotees like Segawa will contribute to Japan's recognition of the Armenian Genocide. Professor Segawa, in his turn, noted that the history of Armenia is not so well-known to the world, the genocide is a tragedy that gives the key to understanding Armenian history. According to Segawa's wife, Miyako Segawa, they visited Armenia on April 2-24, 2008 (Ararat, #49).

The author's interpretation of the main reasons and motives of the Armenian Genocide coincides with the opinions of many other scholars. Being a specialist in

international law, Segawa addressed the Armenian Genocide from a jurisprudential point of view. Let's remember that the term "genocide" was introduced by jurist Raphael Lemkin, who was a Polish Jew. During World War II, when Nazi Germany occupied Poland and Poles fled to America, he published a paper in 1944 at the suggestion of the US Army, Department of Land Forces. In that work, the term "genocide" was used for the first time, which he generated by combining the first part of the Greek "genos" ("nation", "tribe") with the "cide" verb form of the Latin word "cidium" ("to kill") (Nor or, 8).

On August 8, 1945, the main allied countries of the Second World War, the United States, England, France and the Soviet Union, signed the document "Agreement for the Prosecution and Punishment of the Major War Criminals of the European Axis" and chose the International Military Tribunal with it. On the basis of those two agreements, for the first time in history, the Nuremberg trials were carried out by the International Military Tribunal, which began on November 20, 1945. During that trials, the crime of genocide was defined for the first time at the international court. But the legal document condemning the crime of genocide was adopted by the UN only in 1948 - the "Convention on the Prevention and Punishment of the Crime of Genocide" ("Genocide Convention"). The above-mentioned convention entered into force on January 12, 1951, which defines genocide as "acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group". an explanation of the concept of genocide was given, defining it as "the intent to destroy an entire group, to eliminate portions of the population based on racial and religious characteristics". That is, the group does not have to be completely destroyed. However, if the group was partially destroyed, then it is considered genocide if "a significant section of a group such as its leadership was found in the destroyed part" or "a reasonably significant number of people were destroyed". Thus, as we can see, the circumstances for being considered genocide can be divided into three main groups mentioned above (Nor or, 8).

Based on these circumstances, genocide, according to international law, is considered a crime, regardless of whether it was committed in peaceful or wartime conditions. According to the author, the massacre of Armenians committed by the government of the Young Turks in the Ottoman Empire in 1915 should be classified as a crime of genocide, which is subject to punishment, based on the above-mentioned grounds defined by the second article of the "Genocide Convention" adopted on the prevention and punishment of genocide. Segawa also draws the reader's attention to the fourth article, which states that regardless of whether the criminal, in accordance with the constitution of the given country, is an accountable political figure, an official servant or an individual, he is subject to punishment. Therefore, the leaders of the Young Turks party, the official servants, and the individuals who planned the Armenian Genocide must be punished for what happened.

During the First World War, the massacres of Christian Armenians carried out by the Young Turk government in the Ottoman Empire were accompanied by the creation of intolerable living conditions, forced deportations of Armenians, acts of forced religious conversion, and acts of mass murders. The great powers of Europe, being well aware of the massacres of Armenians, in order to pursue their own interests, not only did not undertake humanitarian intervention to prevent the crime of the Young Turk government but also silently agreed.

To the question "Why is it important to talk about the Armenian Genocide?", Segawa responds as follows.

a) Since all the materials related to the Armenian Genocide were hidden by the Young Turk government of those days and the governments of the great powers of Europe who were aware of it, it gives reason to assume that the number of victims was higher and many circumstances were fully disclosed.

b) If the great powers of Europe seriously intervened in the treatment of Armenians in Turkey, if they considered this issue as a primary problem of the state policy of their countries, they would at least be able to stop the tragedy of the Armenians.

c) The Armenian Genocide of the early 20th century led to the genocide of the Jews. If the great powers had at least shown the will to condemn the perpetrators of the Armenian Genocide, Nazi Germany would not have dared to carry out the genocide of the Jews (Segawa, 11).

By researching and presenting data from numerous documents, Segawa clearly proved that the Armenian Genocide was organized, carefully planned, and realized. Through these operations, the Turkish army massacred Armenian officers, soldiers, leaders and men older than 15 years of age. Therefore, only women, children, elder people and the sick among the Armenians were left in the territory of Turkey, who did not pose a great danger.

The fact that this genocide of the early 20th century was silenced in the world, that the superpowers turned a deaf ear to the voices of humanists, led to the execution of the genocide of the Jews during the Second World War (Holocaust), which is considered one of the greatest tragedies of the 20th century. The ideologist of the Holocaust, Adolf Hitler, wrote in his telegram to his subordinates with the order to start the massacre of the Jews: *"Who, after all, speaks today of the annihilation of the Armenians?"* Undoubtedly, Hitler himself remembered the Armenian Genocide very well.

In his book, Segawa draws parallels between the Armenian Genocide and the Holocaust, highlighting the similarities between these two genocides.

1) Preconditions for starting both genocides: In Turkey, as well as in Germany, the state created a dangerous environment for living.

2) Although the targets of ethnic cleansing were ordinary people, their social and economic position is indicating the fact that they belonged to national and religious groups.

3) Despite the fact that the two crimes were committed in different periods, both represent ethnic cleansing carried out in the middle of World Wars, the success of which was promoted by the lack of international sanctions and impunity.

4) Existence of ideology. In order to standardize the language, religion, and culture in both Turkey and Germany and to further strengthen the centripetal forces of the state, the perpetrators adopted the corresponding ideology: Pan-Turkism in Turkey and Nazism in Germany to carry out ethnic cleansing.

5) The leaders and members of the Young Turks party, as well as the Nazis and Hitler, although not completely identical, were desperate supporters of the biased ideology, and this fact proves their sameness, that they were similar morbid fanatics (Segawa, 91).

Segawa states: *"Our generation, living in the 21st century, for not preventing the Armenian Genocide, for not cutting its diseased roots from the very beginning, bearing the responsibility of the international community, should directly appeal to the current Turkish government with the demand to accept the fact of the crime of genocide, and indirectly appeal to the UN with a proposal to plan a project to raise the level of knowledge about human rights at inter-state and intra-state platforms, so that a clear conviction emerges at those platforms that when seeing the signs of ethnic cleansing, humanitarian intervention should be initiated, and it cannot be refused. After those preconditions, perhaps it will be possible to atone for the sins before the Armenians, Jews and many other peoples who have gone through the tragedy."*

In his work, Professor Segawa subtly notes: *"It would not be an exaggeration to say that the history of Armenians was a series of tragedies. Especially since the day when Armenians accepted Christianity as the state religion 1700 years ago. Because of*

their faith, they became the target of frequent attacks by various invaders and foreign rulers.” (Segawa, 7, 24.)

According to Hiroyoshi Segawa, the current government of the Republic of Türkiye should accept its responsibility for the consistent violation of the rights of Armenians and take necessary steps to prevent such tragedies in the future.

Segawa considers it necessary to take the following steps that were taken after the Guatemalan genocide.

- There is much evidence about the places where the Genocide and the displacements took place, but it is necessary to publish the data and information related to these places,

- Armenians should be informed about the preserved information known to the Turkish government about the events,

- In order to transmit the true information about the events to the generations, it is necessary to review the educational program and include the genocide in history textbooks,

- Effectively using state resources, to organize events to spread knowledge about the rights of people and groups of people,

- In order to recover the dignity of Armenians, it is necessary to build memorial monuments, as well as organize events remembering the murderers and victims, together with the solidarity of the international community.

According to the author's observation, every state should adopt the UN Convention on the Prevention and Punishment of the Crime of Genocide as an important document, as well as discuss and immediately correct possible shortcomings in order to effectively implement the convention. It should be assumed that the creation of the International Criminal Court in the international community and in each country will increase the reputation of organizations protecting groups and their members, as well as become a certain psychological barrier in terms of immediately identifying ethnic cleansing.

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