



**California State University, Fresno  
Armenian Studies Program  
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## **Armenian Studies Program News Service**

**CSU Fresno Armenian Studies Program activities as reported in local,  
national, and international media.**

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## ARCHIVE

SOURCE: The California Courier, Glendale, CADATE: December 27, 2014

SUBJECT: Armenian Birthright

PAGE: 1 of 1**Fresno State Student Explores Armenian Birthright***By Marine Vardanyan*

FRESNO (Fresno Bee) - Birthright Armenia. Those two words represent a program that is beyond description.

Last summer, I had the amazing opportunity of experiencing Armenia in its entirety -- not as a tourist, but as an Armenian, returning to her roots on a journey of self-discovery and enlightenment.

Birthright Armenia helped make my dream into a reality -- to return to Armenia with a purpose. I wanted to immerse myself into the Armenian life and build connections with young Armenians who share the same love, faith and vision for the country.

Birthright Armenia is a program that empowers young diasporans, ages 20-32, to travel to Armenia as interns and volunteers in their desired fields. Not only does Birthright Armenia connect the participants to internships, but it also provides opportunities to gain unique insight into Armenia through forums, socials, community service projects, language lessons, and excursions.

From meeting with Minister of Defense Seyran Ohanyan, to visiting the 21st century Ayb School, to cleaning up a park in Hrazdan and driving a tractor with a wagon full of Birthrighters through a village in Karabakh, Birthright Armenia truly made my summer an adventure full of bright memories and new lessons.

An incredibly special part of my experience was meeting and connecting with volunteers from all over the world, ranging from Germany, Egypt, Argentina and more. We danced together, sang together and learned together.

I encountered both Armenians and non-Armenians with fascinating stories and backgrounds, each unique, yet sharing the same passion for making a difference in Armenia. My journey with Birthright Armenia gifted me with long-lasting friendships that I will forever cherish.

Birthright Armenia also connected me to CivilNet, an organization that provides online advocacy news and journalism in Armenian and English, covering local, regional, and international stories.

As an intern, I was given the opportunity to work on a variety of assignments alongside journalists such as Maria Titizian and Salpi Ghazarian.

Every morning, I awoke with excitement for what awaited me at my job. I strolled down Tumanian Street towards Northern Avenue, happily aware of the sunlight, of the tall buildings, and active life surrounding me. The assortment of tasks, the spontaneity of each workday and the atmosphere of the office made Civil-

Net an ideal place that I grew to love dearly.

On my first day, I was sent out to cover a protest at the Afrikyans Home, a historic site that the municipality recently demolished.

On my second day, I translated an Armenian video report about the border-village of Chinari, which regularly experiences Azerbaijani gunfire, and recorded the English voice-over. Afterward, a viewer donated \$3,000 to the family featured in the video.

I translated numerous articles and helped with several news stories. Some involved going out of town, for example, to a village in Armavir province for a first-aid class and to the village of Teghut in the province of Lori.

CivilNet welcomed me with open arms and made my internship an eye-opening experience.

My assignments, interactions, and adventures allowed me to uncover the issues in Armenia along with gaining real-life experience in journalism.

To all my Armenian peers, I encourage you to look into this program. Allow yourself to be inspired, expose yourself to the new and unknown, and trust in your ability to make a difference.

Whether it's for a few weeks or a few months -- do yourself a favor by joining Birthright Armenia. I promise that you will not be disappointed.

*Marine Vardanyan is a Fresno State senior majoring in public health and minoring in Armenian studies and mass communications and journalism. She is the president of the Armenian Students Organization, editor for the Hye Sharzhoom student newspaper and radio host for the 90.7 KFSR Hye Oozh Show. She was born in Armenia and was graduated from Duncan Polytechnic High School in Fresno.*





## ARCHIVE

SOURCE: The California Courier, Glendale, CA  
SUBJECT: Civil Wars and Armenians

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## Dec. 2 CSUF Lecture by Dr. Ara Sanjian Features Civil Wars and Armenians

FRESNO - Dr. Ara Sanjian, Director of the Armenian Research Center at the University of Michigan-Dearborn will give a presentation on "Armenians in the Midst of Civil Wars: Lebanon and Syria Compared" at 7:30PM on December 2, in the University Business Center, Alice Peters Auditorium, Room 191, on the Fresno State campus.

The lecture is part of the Fall Lecture Series of the Armenian Studies Program, supported by the Leon S. Peters Foundation.

During the Lebanese Civil War of 1975-1990, Armenians adopted the policy of positive neutrality. Most Armenians in Lebanon and Syria today think that this was a wise choice and that it helped to minimize somewhat the heavy toll of civil war for the Armenian community in Lebanon. Why has it not been possible to adopt a similar attitude during the Syrian crisis since 2011? In what ways are the Lebanese and Syrian civil wars different from one another? How do these differences affect the Armenians suffering in Syria today?

Dr. Sanjian is Associate Professor of Armenian and Middle Eastern History and the Director of the Armenian Research Center

at the University of Michigan-Dearborn. From 1991 to 1994 he did his PhD in modern history of the Middle East at the School of Oriental and African Studies, the University of London.

From 1996 to 2005 he was the Chairman of the Department of Armenian Studies, History and Political Science at Haigazian University in Beirut. In fall 2003, he was the Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at California State University, Fresno. His research interests focus on the post-World War I history of Armenia, Turkey and the Arab states of Western Asia.

Dr. Sanjian is the author of *Turkey and Her Arab Neighbors, 1953-1958: A Study in the Origins and Failure of the Baghdad Pact* (2001), as well as a monograph and a number of scholarly articles. He is currently working on a book-length project on the Armenian quest for Mountainous Karabagh under Soviet rule in 1923-1987.

The lecture is free and open to the public. Free parking is available, with a parking code 273502, after 7:00PM at Fresno State Lots P5 and P6, near the University Business Center.

## ARCHIVE

Armenian Mirror-Spectator, Watertown, MA

SUBJECT: Armenians in the Ottoman Empire Conference

DATE: December 20, 2014PAGE: 1 of 4

# Society for Armenian Studies Washington DC Conference on Armenians in the Ottoman Empire

Part II

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**By Aram Arkun**


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WASHINGTON — Society for Armenian Studies (SAS) Vice President Bedross Der Matossian welcomed guests back on November 22 to the final session of the conference "Armenians in the Ottoman Empire in the 19th-20th Centuries." Like the second panel of the session of the previous day, it was devoted to the Armenian Genocide and its aftermath.

Dr. Carina Karapetian Giorgi, visiting assistant professor of sociology at Pomona College, was the first speaker. Her 2013 dissertation from the University of Manchester is an examination of the lives of Armenian women migrants to the US from 1990 to 2010. She found this migration to be an unexamined growing phenomenon, which she felt, constitutes a disruption in conventional gender relations within Armenia.



All participants in the Society for Armenian Studies Washington Conference

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Her current research project is examining the Armenian matrilineal ritual and tradition of tasseography or coffee grounds reading from a queer theoretical and quantum physics perspective. Her conference paper was called "Critical Reevaluation of the Historiography of the Armenian Women during the Armenian Genocide."

Giorgi reexamined from the feminist gender queer perspective Armenian memoirs of genocide. She felt that a void

existed on the large role gender played in survivor experiences, as in her opinion, the focus of mainstream Armenian scholarship has been refuting denialists. Her presentation combined two future separate articles on visual and written accounts of Armenian women.

Giorgi argued that a myriad of simplistic gender constructs are found within the literature on the Armenian Genocide. In the works of writers like Vahakn

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# Society for Armenian Studies Washington DC

## Conference

### On Armenians in the Ottoman Empire

SAS, from page 1

Dadrian or Taner Akcam, she contended, women often are depicted as helpless as children and objectified as lost possessions, while men are active in resistance.

Survivors faced male control, violence and stigmatization from both Turkish and Armenian men, she stated. On the other hand, Armenian women *fedayi* fighters in military uniforms disrupted the traditional view of femininity, with passive women as victims. Victoria Rowe's work on Zabel Yesayan, a key observer of Armenian massacres, showed how it is necessary to interrogate history once more.

Giorgi has collected and is studying between 50 and 75 accounts of women's lives pertaining to the Armenian Genocide. She also intends to compare experiences of male to female rape, including the aftermath, and who experienced difficulties returning home.

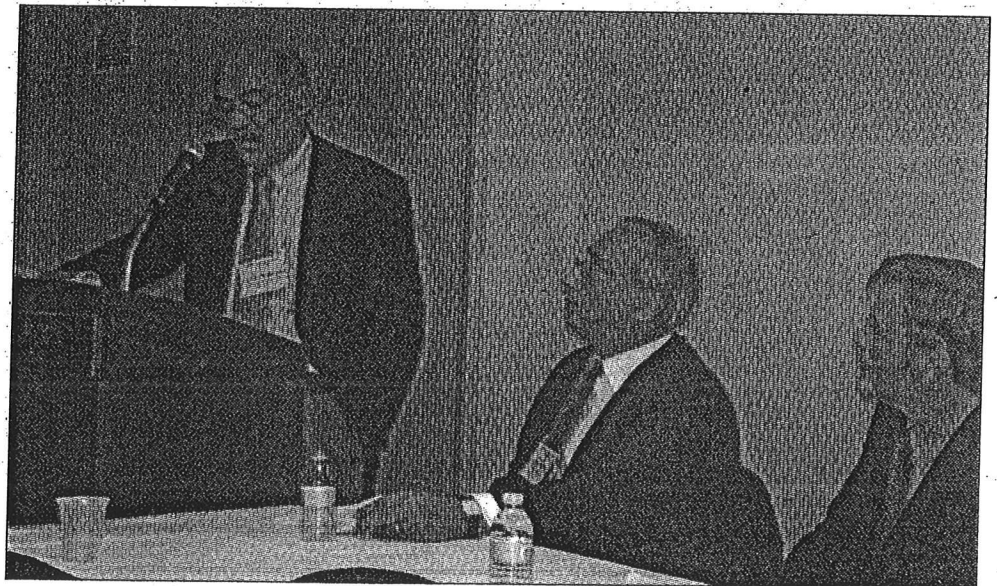
The second speaker, Dr. Richard Hovannisian spoke on "Armenian Genocide Denial 100 Years Later: The New Actors and Their Trade." Professor of Armenian and Near Eastern History and past holder of the Armenian Educational Foundation Chair at the University of California, Los Angeles, Hovannisian is also a Distinguished Chancellors Fellow at Chapman University, adjunct professor of history at USC (to work with the Shoah Foundation), and a Guggenheim Fellow. A consultant for the California State Board of Education, he is author or editor of more than 35 books, including the four-volume *Republic of Armenia*.

Hovannisian expressed skepticism over statements that the recognition of the Armenian Genocide has been achieved, so that it is time to move on to the next phase of reparations. Denial of the Armenian Genocide took place from the very beginning, and then during the Republic of Turkey attempts were made at the suppression of memory. The hope was that any mention of genocide would just pass from the scene, he noted. The best example was the successful Turkish suppression of the film version of the novel *The Forty Days of Musa Dagh*, with the complicity of the US government. In the US, the Cold War alliance with Turkey also aided in the acceptance of Turkish efforts.

Post-1965 Armenian activism and even vio-

lence led to the return of active deniers. After efforts at suppression came a phase of relativization and rationalization. Great suffering and deaths were not dismissed but instead put into context. The arguments in the 1985 book of retired Turkish diplomat Kamrun Gurun 20 years later were almost parroted by American denier Gunter Lewy.

Hovannisian spoke about contemporary deniers like Dr. Hakan Yavuz at the University of Utah, who is funded by the Turkish Coalition of America (TCA), which itself has aggressively pursued legal action (such as its lawsuit against the University of Minnesota) against entities showcasing the Armenian Genocide. Yavuz organizes international conferences, runs a publication series and writes directly on the



SAS Treasurer Barlow Der Mgrdechian, Dr. Gregory Aftandilian, Dr. Keith Watenpaugh





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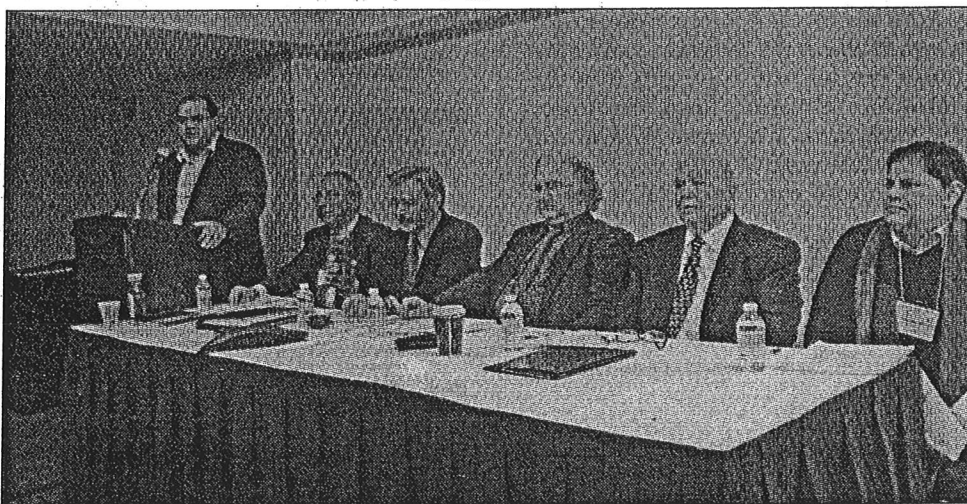
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subject, depicting Turkey as the victim of Western Orientalism. Yavuz even insisted that it was the Soviet Union that was the first to use the term genocide concerning the Armenians due to Cold War propaganda value, and that Raphael Lemkin was untrustworthy because he was an employee of the US government.

Among other contemporary deniers of the Armenian Genocide, Hovannisian finds Edward J. Erickson, relying on Ottoman documents and military despatches, might appear solidly academic to some. Yet he portrays Armenians as dis-



SAS final panel: from left, Drs. Bedross Der Matossian, Gregory Aftandilian, Keith Watenpaugh, Simon Payaslian, Richard Hovannisian, Carina Karapetian Giorgi

tinct from Ottomans, as evidenced in his book title *Ottomans and Armenians: A Study in Counter-Insurgency* (2013). Günter Lewy adopts a similar approach. Both use modern Western methods of scholarship and have extensive citations and bibliography which make their works appear scholarly.

Hovannisian concluded that logical argumentation does not succeed with such deniers. For example, historian and denier Stanford Shaw just corrected the factual errors that Hovannisian pointed out in his work in a second edition, while leaving the approach and conclusions the same. Denial is still enormously dangerous, and little is being done despite

new scholarship by serious scholars, including young Turkish ones. One further problem is that on the Internet, denialist websites often come up first in searches for materials on the Armenian Genocide.

The third panelist, Dr. Keith David Watenpaugh, spoke on "The Practical Failures of the League of Nation's Interwar Humanitarian Project for Armenian Genocide Survivors and the Origins of International Human Rights." Watenpaugh is Associate Professor of Modern Islam, Human Rights and Peace at the University of California (UC), Davis, where he directs the UC Davis Human Rights Initiative. He recently finished a year as an American Council of Learned Societies Fellow. He is the author of the forthcoming



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book *Bread from Stones: The Middle East and the Making of Modern Humanitarianism*, and *Being Modern in the Middle East: Revolution, Nationalism, and Colonialism and the Arab Middle Class* (Princeton 2006), along with many journal articles.

Watenpaugh prefaced his formal presentation with some remarks on his own experience as a target of threatened lawsuits from the Assembly of Turkish-American Associations, and commented on similar high-pressure tactics employed by the TCA. He felt that any time

scholars make substantive claims about groups or individuals engaged spreading denial of the Armenian Genocide, the threat of legal action should be expected as an attempt to suppress criticism. Some scholarly periodicals which privately agreed with Watenpaugh's views rejected his articles out of fear of legal hassles. Watenpaugh suggested that it was important to shelter junior scholars from such threats and attacks, and that funding of scholars should be increased by Armenian organizations and groups to prevent the replacement of Armenian scholarship by denialist literature. Watenpaugh also mentioned the publication of the memoir of Karnig Panian in English translation (*Goodbye, Aintoura: A Memoir of the Armenian Genocide*) by Stanford University Press as an example of a book that, with the ratification by publication of a major university press, can be used in classes on comparative or modern genocide, unlike the prolific denialist literature.

In his official talk, Watenpaugh showed some "iconic" pictures on the post-Genocide period and Armenians as he discussed what the international community did after failing to create a state for the Armenians, who were seen as the most deserving of all the peoples after World War I, and how this contributed to the contemporary humanitarian regime and discussions on human rights. The first decade of the League of Nations saw the abandonment of Armenian national aspirations. Shifting League policies nevertheless affected the status, position and even survival of Armenian refugee communities, and sometimes even individuals. The League formulated a *sui generis* humanitarianism for Armenians, with an emphasis on Armenian communal survival instead of just assimilation.

Armenians and Russians received refugee status not because of individual persecution but because they were part of a group that no longer had national protection. The Nansen passport was developed as a partial solution. It was not an actual passport but an internationally recognizable identification document that would allow obtaining visas and travel. Armenians could thus move on, but these documents made no provision for any civil or political rights, and host countries had no binding obligations toward the Armenians. In essence, Turkey was relieved of responsibility toward its citizens which it had turned into refugees. These documents, Watenpaugh states, constituted an early international juridical notice of the permanence of the exile of the Armenians.

The final speaker was Dr. Gregory Aftandilian, adjunct faculty member at Boston University and Northeastern University, and an associate of the Middle East Center at the University of Massachusetts at Lowell. Aftandilian had been policy advisor for Congressman Chris Van Hollen and Senator Paul Sarbanes, as well as foreign policy fellow to the late Sen. Edward Kennedy. He worked 13 years as a Middle East analyst at the US Department of State. He is the author of several works on Middle East and Armenian politics, including *Egypt's Bid for Arab Leadership: Implications for US Policy, Looking Forward: An Integrated Strategy for Supporting Democracy and Human Rights in Egypt*, and *Armenia, Vision of a Republic: The Independence Lobby in America, 1918-1927*.

The title of Aftandilian's talk was "The Impact of the Armenian Genocide on the Offspring of Ottoman Armenian Survivors." While some work has been done concerning survivors, much less is known about how their offspring, now in their 80s and 90s, have been affected. Aftandilian found that the extensive scholarship on transmission of trauma to children of Holocaust survivors is relevant for Armenians too, though denial in the Armenian case is an additional exacerbatory element.

The survivors themselves in the US formed a highly traumatized community, with even bachelors who came prior to World War I suffering from survivor guilt. Those who did go through the events would often recount stories about them later. The poor socioeconomic status of the US Armenian community in the 1920s and 1930s compounded the ordeal of the survivors, along with local discrimination. Nonetheless, there was an attempt to transmit provincial or local identities to the next generation through the creation of a closed ghettoized world.

The general absence of grandparents, children being named after murdered relatives, and overly protective survivor parents made life more difficult for the new generation. Children even when shielded came to understand the grief or depressive state of mind of many of their parents.

World War II became another great traumatic event for the parents, who had to send off their first sons to the war. Aftandilian interviewed some veterans who broke down in tears not about what they witnessed in combat but about the stress caused to their parents when they left home.

Prof. Simon Payaslian served as the discussant for this final panel. Holder of the Charles K. and Elizabeth M. Kenosian Chair in Modern Armenian History and Literature at Boston University, he is the author of *United States Policy toward the Armenian Question and the Armenian Genocide; Political Economy of Human Rights in Armenia: Authoritarianism and Democracy in a Former Soviet Republic; International Political Economy: Conflict and Cooperation in the Global System* (with Frederic S. Pearson); and *The History of Armenia: From the Origins to the Present*.

Payaslian suggested that more context and use of existing literature would be helpful in Giorgi's work. He agreed with Hovannisian's views on current Armenian Genocide denial. He pointed out for Watenpaugh that the origins of modern international human rights began with slavery and the abolitionist movement, and the post World War I League of Nations efforts were contributions to the development of international human rights. Finally, he wondered whether the disintegration of Armenian communities in places like Worcester, Mass. could be connected to the transfer of trauma resulting from the Armenian Genocide.

The panelists then defended their approaches and answered further questions from the audience, after which Barlow Der Mugrdchian, Treasurer of the SAS, thanked all organizers, participants and audience members and closed the conference. He said that Armenologists did not have the opportunity to interact in this open manner in many other places, so this conference was a useful contribution to the furtherance of Armenian Studies.



## ARCHIVE

TheArmenian Weekly: Watertown, MA

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## Society for Armenian Studies DC Conference on 'Armenians in the Ottoman Empire' (Part I)

BY ARAM ARKUN

*Special for the Society of Armenian Studies*

The Society for Armenian Studies (SAS), a primarily American association of scholars and supporters of Armenology, is celebrating its 40th anniversary this year. It held an international conference in Yerevan in October, and on Nov. 21-22, it convened a conference in Washington, D.C. called, "Armenians in the Ottoman Empire in the 19th-20th Centuries."

Dr. Kevork B. Bardakjian, president of the SAS Executive Council and Marie Manoogian Professor of Armenian Language and Literature at the University of Michigan, Ann Arbor, welcomed participants and guests. The chairman of the conference organizing committee, Dr. Bedross Der Matossian, Assistant Professor of Modern Middle East History in the Department of History at the University of Nebraska, Lincoln, spoke of the attempt to organize three panels, on the following topics: the contribution of Armenians to Ottoman culture, society, art, and architecture; Armenians of the empire from the Balkan Wars to World War I; and the Armenian Genocide and its aftermath. Unfortunately, no submissions were received on the second topic, but speakers for one panel on the first range of topics, and two on the last, were found.

In fact, Der Matossian felt the first panel "should be seen as a microcosm of what type of research needs to be done in order to bring back the Armenians into Ottoman history and reconstruct their history." The focus on the Armenian Genocide for the other two panels, he said, was fitting due to the approaching Centennial of the start of that event. Der Matossian also stated that "From the academic perspective, a lot of work needs to be done in understanding the complexities of the Armenian Genocide beyond the clichés of Muslims vs. Christians or Turks vs. Armenians." He concluded that Armenian Genocide studies can go beyond the analysis of a specific event to provide "new empirical data and thematic approaches to understand mass violence in general."

Der Matossian thanked Prof. Barlow Der Mugrdchian, Berberian Endowed Coordinator of the Armenian Studies Program at California State University, Fresno, for help in organizing the conference and SAS Secretary Ani Kasparian, of the University of Michigan, Dearborn, for preparing registration materials.

The first panel, on Armenian contributions to Ottoman culture, was chaired by Dr. Levon Avdoyan, the Armenian and Georgian Area Specialist at the Library of Congress. Before introducing the speakers, he stated that "as someone who was at the 1976 conference, it is really spectacular that we are at

the 40th year of this organization."

The first speaker on this panel, Murat C. Yildiz, a doctoral student in the Department of History at the University of California, Los Angeles (UCLA), spoke on "Reassessing Cultural Transformation in Early 20th-Century Bolis: Armenian Contributions to a Shared Ottoman Physical Culture." This topic was related to his dissertation, entitled "Strengthening Male Bodies and Building Robust Communities: Physical Culture in the Late Ottoman Empire."

Yildiz depicted Armenian programs to develop exercise and sports as part of a broader shared physical culture in the Ottoman Empire from the mid-to late-19th century. Athletics were associated with modernity, and were thought important for building physical and mental health, discipline, and strength. In Istanbul the Imperial School and Robert College disseminated such ideas, but Armenians wanted to form their own autonomous sports clubs. These clubs shared a developing middle class identity with other Ottomans, but had a distinct ethnoreligious nature. Mistrusted by the regime of Sultan Abdul Hamid II, the clubs mushroomed in number with the liberties of the Young Turk era after 1908.

Armenians looked to their pagan past in naming some of these clubs, such as the Kurushme Ardavazt Athletic Club or the Armenian Dork club. They published their own sports magazines, like "Marmamarz" (established in 1911 by Shavarsh Krisian), which was part of a multilingual Ottoman sports press.

Yildiz's study can be considered part of a new movement to examine social, cultural, and political transformations in the Ottoman Empire through linguistically diverse sources. He demonstrated that shared Ottoman civic values did not prevent exclusive ethnoreligious ties.

Yildiz was followed by Nora Cherishian Lessersohn, a master's student at the Center for Middle Eastern Studies at Harvard University, who graduated from Harvard College in 2009 and has worked at the Metropolitan Museum of Art and at the Manhattan District Attorney's Office. Her talk was entitled, "'Provincial Cosmopolitanism' in Late Ottoman Anatolia: An Armenian Shoemaker's Memoir." Her goal is to add the Ottoman-Armenian voice as a full partner in the conversation on Ottoman provincial history.

She explored her great-grandfather Hovhannes Cherishian's memoirs. Born in Marash in 1886, he was a shoemaker who served in the Ottoman army from 1910-14 in Adana and Mersin. He experienced great suffering and loss due to the Armenian Genocide, and its aftermath. He was deported to Syria, and returned after the war to Marash, yet lost his young bride and brother during the retreat from this city in 1920. Nonetheless, he also enjoyed good relations with various Muslims.

Lessersohn read two excerpts from the memoirs. She called the close relationship between Muslims and Christians provincial cosmopolitanism, which resulted from living in



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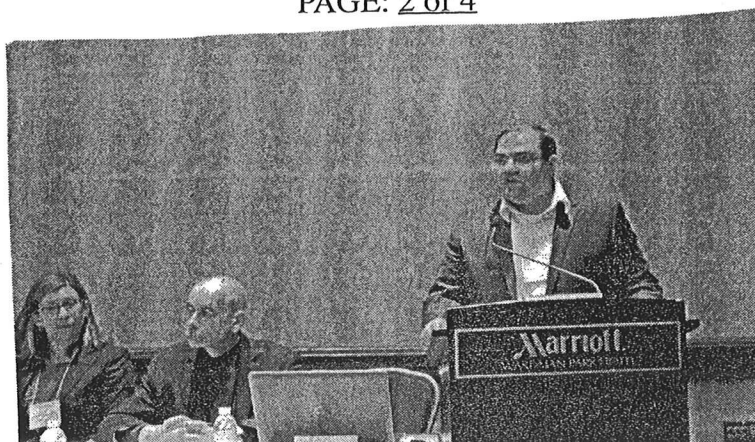
an urban, demographically complex but provincial environment, something different from the interactions in major port cities.

The next speaker was Anahit Kartashyan, a doctoral student working on the Armenian community of Constantinople in the 19th century at the Department of Asian and African Studies at Saint Petersburg State University. With a bachelor's degree in Turkish studies (2008) and a master's degree in Ottoman studies (2010), both from Yerevan State University (2008), Kartashyan taught modern Turkish from 2010-11 at her alma mater before continuing her graduate studies in Russia. Her talk was titled, "The Discourse of First-Wave Ottomanism among the Armenian Intellectuals and Statesmen in the Ottoman Empire," and is part of her dissertation work. She has studied a number of contemporary Armenian newspapers, the records of the Armenian National Assembly, and various other Armenian publications.

Ottomanism during its first stage, from the 1830's to the 1860's, was an ideological justification for strengthening the state. A special role was attributed to the middle class. For the Ottoman Armenians, reforms were primarily cultural rather than political, though in fact they could not be implemented without political change.

Young Armenians saw Ottomanism as an opportunity to reorganize education, culture, and the Armenian millet, or ethnoreligious community structure, and believed it could help in their struggle with Armenian conservatives. They could get state support and privileges if they respected the sultan and the laws of the Ottoman Empire. However, the gap between Muslims and non-Muslims grew when reforms were not implemented, so that excitement about Ottomanism disappeared. Over the next two decades, Armenians realized that equal rights were not sufficient—they also needed access to the state bureaucracy.

The final presenter in the first panel was Dr. Heghnar Zeitlian Watenpaugh, Associate Professor of Art History at the University of California, Davis, and co-chair of the Department of Art and Art History. Her book, *The Image of an Ottoman City: Imperial Architecture and Urban Experience in Aleppo in the Sixteenth and Seventeenth Centuries* (2004), received the Spiro Kostof Book Award from the Society of Architectural Historians. Her next book on Mass Violence and Cultural Heritage in the Modern Middle East is forthcoming from Stanford University Press. Her paper was called, "Reconstructing the Urban and Architectural History of Ottoman Armenian Communities: Zeytun, 1850-1915."



Watenpaugh became interested in Zeytun as a result of the Zeytun Gospels, located now at Yerevan's Mesrop Mashtots Institute of Ancient Manuscripts, except for eight pages at the Getty Museum in Los Angeles. The Western Prelacy of the Armenian Apostolic Church of America's lawsuit to take the eight pages away from the Getty called a great deal of attention to this manuscript illuminated by Toros Roslin.

Zeytun's architecture, religious life, and local history provide the last context for the manuscript before it was taken away. Watenpaugh pointed out how Zeytun was usually studied from the point of view of political history due to its unusual position of local autonomy through most of the Ottoman period. She reviewed the extant sources and provided images of Zeytun's landscape, architecture, and population.

Watenpaugh concluded that as Raphael Lemkin had written, the destruction of things like architecture, relics, agricultural methods, and natural sacred phenomena are examples of the eradication of culture as a part of the genocidal process. In this way, the Armenian layer of life in cities and villages in Turkey today has been largely silenced or ignored. Nonetheless, no art or urban history of the late Ottoman Empire is complete without addressing the history of Zeytun or other Armenian settlements.

Dr. Rachel Goshgarian, Assistant Professor of History at Lafayette College, with a Ph.D. in Middle Eastern studies from Harvard University, served as discussant for the first panel. Formerly director of the Krikor and Clara Zohrab Information Center of the Diocese of the Armenian Church of America (Eastern), she is completing a book manuscript entitled, *A Futuwwa for the Borderlands: Homosexuality, Urban Self Governments and Interfaith Interactions in Late Medieval Anatolia*. Goshgarian was excited to see such a wide range of papers excavating what Armenian life looked like in the Ottoman Empire, and asked a number of questions of the speakers.

Session II began with Barlow Der Mgrdechian, chair, introducing the speakers. First was Asya Darbinyan, a graduate student at Clark University's Strassler Center for Holocaust and Genocide Studies with Professor Taner Akcam, who received her bachelor's and master's degrees in international relations from Yerevan State University. Her master's thesis con-





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cerned American humanitarian assistance and Near East Relief efforts for the Armenians during and after the genocide. She worked at the Armenian Genocide and Museum Research Institute as deputy director. Her presentation for the panel was entitled, "The Armenian Genocide and Russian Response."

Darbinyan explored relief efforts on the Caucasus front during World War I, including the rapid official response of the government of the Russian Empire to the suffering of the Armenians. Aside from political actions and declarations, regulations were issued defining refugees, which created complexities in determining who was eligible for aid, medical assistance, and official refugee identity cards.

A number of organizations provided aid under dire circumstances. According to N. Kishkin, in August 1915 the total number of refugees was 150,000. There was a huge daily death toll.

The Tatianinsky Committee, named after the Grand Duchess Tatiana Nikolaevna, was established in September 1914, and collected donations of money, clothing, and food from companies, individuals, churches, mosques, educational institutions, and other organizations. The All Russian Union of Cities had a Caucasus Department (or Committee), the All Russian Union of Zemstovs, the Russian Red Cross, and various other local and national Russian organizations provided humanitarian aid. When Russian troops advanced and some Armenian refugees were able to return to their homes, aid was still sent to them by the same committees.

The second speaker was Aintab native Umit Kurt. With a bachelor's degree from Middle East Technical University in political science and public administration and a master's degree from Sabanci University from the Department of European Studies, Kurt at present is a doctoral candidate at Clark University's Department of History and an instructor at Sabanci. He is the author of *The Great and Hopeless Race of Turks: The Origins of Turkish Nationalism in 1911-1916* (in Turkish 2012; in English forthcoming from I.B. Tauris), and with Taner Akcam, *Kanunlarin Ruhü*, which will come out in English as *The Spirit of the Laws: The Plunder of Wealth in the Armenian Genocide in 2015*. His talk was called, "The Emergence of the New Wealthy Class between 1915-1911: The Seizure of Armenian Property by the local Elites in Aintab."

Kurt presented the legal framework created for the confiscation of Armenian properties by the Committee of Union and Progress (CUP), which was also linked to various local forms of Armenian hatred. This framework was necessary to legitimize the largely state process of theft and seizure. In Aintab, the careful preparation and rapid seizure was striking. Local notables became a new wealthy strata through this confiscation.

Kurt used a number of Armenian sources, like the Aram Andonian archives, the Sarkis Balabanian diaries, and Avedis Sarafian's history of the Aintab Armenians, to depict the deportation process in Aintab, while also consulting German, Ottoman, and other archival documents.

He showed Aintab to be a microcosm of the unfolding policies of the Young Turks. The wide range of actors indicated how central and coordinated the



Participants in the SAS Conference in Washington, D.C.



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deportation of Armenians and confiscation of their properties was, while the direct and active involvement of provincial Muslim elites was motivated by the desire to enjoy Armenian wealth and properties.

The final speaker of the panel was Khatchig Mouradian, a doctoral candidate in genocide studies at Clark University who teaches at Rutgers as the coordinator of the Armenian Genocide Program. He is a former editor of the Armenian Weekly (2007-14). His talk was entitled, "The Meskene Concentration Camp, 1915-1917: A Case Study of Power, Collaboration, and Humanitarian Resistance during the Armenian Genocide."

As sources, Mouradian primarily used the Aram Andonian archives from the AGBU Nubarian Library in Paris, the reports and minutes of the Armenian Prelacy in Aleppo and its council for deportees, and the accounts, diaries, and memoirs of deportees.

Tens of thousands of Armenians arrived in Meskene between May 1915 and winter 1917, of which many died of diseases and violence. Though intended as a transit camp, Meskene morphed into a concentration camp where many spent months. Mouradian focused on daily life in the camps. Many of the guards were Armenians, who were particularly brutal to prove themselves to the Ottomans. Armenians tried to volunteer for building works in order to escape further deportation and death in Der Zor further down the river. Food and aid were minimal, so most of the camp residents were usually starving. Armenian women tried to help orphans in the camp at great personal cost.

Camp director Huseyin Avni was venal but not murderous and brutal. It was his replacement, Kor Huseyin, who nearly completely emptied the camp. By the end of 1916, 28,834 Armenians had been redeported to other camps, and 80,000 had died at Meskene.

Dr. Rouben Paul Adalian served as discussant for the second panel. With a UCLA history doctorate, he serves as director of the Washington-based Armenian National Institute, and is the author of *Humanism from Rationalism: Armenian Scholarship in the Nineteenth Century* (1992) and the *Historical Dictionary of Armenia* (2010). Adalian found that all three of the speakers from Clark University provided new contributions to the understanding of the Armenian Genocide, with great detail. He directed questions to all of the speakers, and afterwards a lively discussion ensued with audience members.



(L-R) Dr. Hegnar Watenpaugh, Murat Yildiz, Dr. Rachel Goshgarian, and SAS President Dr. Kevork Bardakjian at the opening session of the SAS Conference.



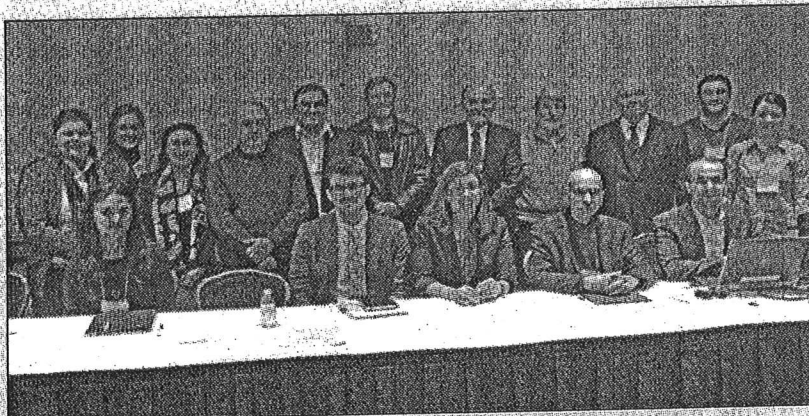
ARCHIVE

Armenian Mirror-Spectator, Watertown, MA

DATE: December 13, 2014

SUBJECT: Armenians in the Ottoman Empire Conference

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Society for Armenian Studies Conference participants, Washington DC

## Society for Armenian Studies Washington DC Conference on Armenians in the Ottoman Empire

### PART I

**By Aram Arkun**

WASHINGTON — The Society for Armenian Studies (SAS), a primarily American association of scholars and supporters of Armenology, is celebrating its 40th anniversary this year. It held an international conference in Yerevan in October, and on November 21-22, it convened a conference in Washington, DC called "Armenians in the Ottoman Empire in the 19th-20th Centuries."

SAS Executive Council President Dr. Kevork B. Bardakjian, Marie

Manoogian Professor of Armenian Language and Literature at the University of Michigan, Ann Arbor, welcomed participants and guests. Chairman of the conference organizing committee Dr. Bedross Der Matossian, assistant professor of Modern Middle East History in the Department of History at the University of Nebraska, Lincoln, spoke of the attempt to organize three panels, on the following topics: the contribution of the Armenians to Ottoman culture, society, art and architecture; Armenians of the Empire from the Balkan Wars to World War I; and the Armenian Genocide and its aftermath. Unfortunately no submissions

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## ARCHIVE

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## Society for Armenian Studies Washington Conference on Armenians in the Ottoman Empire

from previous page

illustrated manuscript illuminated by Toros Roslin.

Zeytun's architecture, religious life and local history provide the last context for the manuscript before it was taken away. Watenpaugh pointed out how Zeytun was usually studied from the point of view of political history due to its unusual position of local autonomy through most of the Ottoman period. She reviewed the extant sources and provided images of Zeytun's landscape, architecture and population.

Watenpaugh concluded that as Raphael Lemkin had written, the destruction of things like architecture, relics, agricultural methods and natural sacred phenomena are examples of the eradication of culture as a part of the genocidal process. In this way, the Armenian layer of life in cities and villages in Turkey today has been largely silenced or ignored. Nonetheless, no art or urban history of the late Ottoman Empire is complete without addressing the history of Zeytun or other Armenian settlements.

Dr. Rachel Goshgarian, assistant professor of history at Lafayette College, with a PhD in Middle Eastern Studies from Harvard University, served as discussant for the first panel. Formerly Director of the Krikor and Clara Zohrab Information Center of the Diocese of the Armenian Church of America (Eastern), she is completing a book manuscript entitled "A Futuwwa for the Borderlands; Homosociality, Urban Self Governments and Interfaith Interactions in Late Medieval Anatolia." Goshgarian was excited to see such a wide range of papers excavating what Armenian life looked like in the Ottoman Empire, and asked a number of questions of the speakers.

Session II began with chair Der Mugrdchian introducing the speakers. First was Asya Darbinyan, a graduate student at Clark University's Strassler Center for Holocaust and Genocide Studies with Prof. Taner Akcam, who had received her bachelor's and master's degrees

in international relations from Yerevan State University. Her master's thesis concerned American humanitarian assistance and Near East Relief efforts for the Armenians during and after the Armenian Genocide. She worked at the Armenian Genocide and Museum Research Institute as deputy director. Her presentation for the panel was titled "The Armenian Genocide and the Russian Response."

Darbinyan explored relief efforts on the Caucasus front during World War I, including the rapid official response of the government of the Russian Empire to the suffering of the Armenians. Aside from political actions and declarations, regulations were issued defining refugees which created complexities in determining who was eligible for aid, medical assistance and official refugee identity cards.

A number of organizations provided aid under dire circumstances. According to N. Kishkin, in August 1915 the total number of refugees was 150,000. There was a huge daily death toll.

The Tatianinsky Committee, named after the Grand Duchess Tatiana Nikolaevna, was established in September 1914, and collected donations of money, clothing and food from companies, individuals, churches, mosques, educational institutions and other organizations. The All Russian Union of Cities had a Caucasus Department (or Committee), the All Russian Union of Zemstovs, the Russian Red Cross, and various other local and national Russian organizations provided humanitarian aid. When Russian troops advanced and some Armenian refugees were able to return to their homes, aid was still sent to them by the same committees.

The second speaker was Aintab native Ümit Kurt. With a bachelor's degree from Middle East Technical University in political science and public administration and a master's degree from Sabanci University from the Department of European Studies, Kurt at present is a doctoral candidate at Clark University's Department of History and an instructor at

Sabanci. He is the author of *The Great and Hopeless Race of Turks: The Origins of Turkish Nationalism in 1911-1916* (in Turkish 2012; in English forthcoming from I. B. Tauris), and with Akcam, *Kanunların Ruhü*, which will come out in English as the *Spirit of the Laws: The Plunder of Wealth in the Armenian Genocide in 2015*. His talk was called "The Emergence of the New Wealthy Class between 1915-1911: The Seizure of Armenian Property by the local Elites in Aintab."

Kürt presented the legal framework created for the confiscation of Armenian properties by the Committee of Union and Progress (CUP), which was also linked to various local forms of Armenian hatred. This framework was necessary to legitimize the largely state process of theft and seizure. In Aintab, the careful preparation and rapid seizure was striking. Local notables became a new wealthy strata through this confiscation.

Kürt used a number of Armenian sources, like the Aram Andonian archives, the Sarkis Balabanian diaries, and Avedis Sarafian's history of the Aintab Armenians, to depict the deportation process in Aintab, while also consulting German, Ottoman and other archival documents.

He showed Aintab to be a microcosm of the unfolding policies of the Young Turks. The wide range of actors indicated how central and coordinated the deportation of Armenians and confiscation of their properties was, while the direct and active involvement of provincial Muslim elites was motivated by the desire to enjoy Armenian wealth and properties.

The final speaker of the panel was Khatchig Mouradian, a doctoral candidate in Genocide Studies at Clark University who teaches at Rutgers as coordinator of the Armenian Genocide program. He is a former editor of the *Armenian Weekly* (2007-2014). His talk was titled "The Meskene Concentration Camp, 1915-1917: A Case Study of Power, Collaboration and Humanitarian Resistance



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SUBJECT: Armenians in the Ottoman Empire Conference

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during the Armenian Genocide.”

As sources, Mouradian primarily used the Aram Andonian archives from the AGBU Nubarian Library in Paris, the reports and minutes of the Armenian Prelacy in Aleppo and its council for deportees, and the accounts, diaries and memoirs of deportees.

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Many of the guards were Armenians, who were particularly brutal in order to prove themselves to the Ottomans. Armenians tried to volunteer for building works in order to escape further deportation and death in Der Zor further down the river. Food and aid were minimal so most of the camp residents were usually starving. Armenian women tried to help orphans in the camp at great personal cost.

Camp director Hüseyin Avni was venal but not murderous and brutal. It was his replacement Kör Hüseyin who nearly completely emptied the camp. By the end of 1916, 28834 Armenians had been redeported to other camps and 80,000 died at Meskene.

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*Part II will appear in next week's issue.*

SAS, from page 1

were received on the second topic, but speakers for one panel on the first range of topics, and two on the last, were found.

In fact, Der Matossian felt the first panel “should be seen as a microcosm of what type of research needs to be done in order to bring back the Armenians into Ottoman history and reconstruct their history.” The focus on the Armenian Genocide for the other two panels, he said, was fitting due to the approaching centennial of the start of that event. Der Matossian also stated that “From the academic perspective, a lot of work needs to be done in understanding the complexities of the Armenian Genocide beyond the clichés of Muslims vs. Christians or Turks vs. Armenians.” He concluded that Armenian Genocide studies can go beyond the analysis of a specific event to provide “new empirical data and thematic approaches to understand mass violence in general.”

Der Matossian thanked Prof. Barlow Der Muğrdechian, Berberian Endowed Director of the Armenian Studies Program at California State University, Fresno, for help in organizing the conference and SAS Secretary Ani Kasparian, of University of Michigan, Dearborn, for preparing registration materials.

The first panel, on Armenian contributions to Ottoman culture, was chaired by Dr. Levon Avdoyan, the Armenian and Georgian area specialist at the Library of Congress. Before introducing the speakers, he exclaimed that “as someone who was at the 1976 conference, it is really spectacular that we are at the 40th year of this organization.”

The first speaker on this panel, Murat C. Yildiz, a doctoral student in the Department of History at the University of California, Los Angeles (UCLA), spoke on “Reassessing Cultural Transformation in Early-Twentieth-Century Bolis: Armenian Contributions to a Shared Ottoman Physical Culture.” This topic was related to his dissertation, titled “Strengthening Male Bodies and Building Robust Communities: Physical Culture in the Late Ottoman Empire.”

Yildiz depicted Armenian programs to develop exercise and sports as part of a broader shared physical culture in the Ottoman Empire from the mid- to late-19th century. Athletics were associated with modernity, and were thought important for building physical and mental health, discipline and strength. In

Istanbul, the Imperial School and Robert College disseminated such ideas but Armenians wanted to form their own autonomous sports clubs. These clubs shared a developing middle class identity with other Ottomans but had a distinct ethnoreligious nature. Mistrusted by the regime of Sultan Abdul Hamid II, these clubs mushroomed in number with the liberties of the Young Turk era after 1908.

Armenians looked to their pagan past in naming some of these clubs, such as the Kuruçesme Ardavazt Athletic Club or the Armenian Dork club. They published their own sports magazines like *Marmnamarz* (established in 1911 by Shavarsh Krisian), part of a multilingual Ottoman sports press.

Yildiz's study can be considered part of a new movement to examine social, cultural and political transformations in the Ottoman Empire through linguistically diverse sources. He demonstrated that shared Ottoman civic values did not prevent exclusive ethnoreligious ties.

Yildiz was followed by Nora Cherishian Lessersohn, a master's student at the Center for Middle Eastern Studies at Harvard University, who graduated from Harvard College in 2009 and has worked at the Metropolitan Museum of Art and at the Manhattan District Attorney's Office. Her talk was titled “Provincial Cosmopolitanism in Late Ottoman Anatolia: An Armenian Shoemaker's Memoir.” Her goal is to add the Ottoman Armenian voice as a partner in the conversation on Ottoman provincial history.

She explored her great-grandfather Hovhannes Cherishian's memoirs. Born in Marash in 1886, he was a shoemaker who served in the Ottoman army from 1910 to 1914 in Adana and Mersin. He experienced great suffering and loss due to the Armenian Genocide, and its aftermath. He was deported to Syria, and returned after the war to Marash, yet lost his young bride and brother during the retreat from this city in 1920. Nonetheless, he also enjoyed good relations with various Muslims.

Lessersohn read two excerpts from the memoirs. She called the close relationship between



## ARCHIVE

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Muslims and Christians provincial cosmopolitanism, which resulted from living in an urban demographically complex but provincial environment, something different from the interactions in major port cities.

The next speaker was Anahit Kartashyan, a doctoral student working on the Armenian Community of Constantinople in the 19th century at the Department of Asian and African

struggle with Armenian conservatives. They could get state support and privileges if they respected the sultan and the laws of the Ottoman Empire.

However, the gap between Muslims and non-Muslims grew when reforms were not implemented, so that excitement about Ottomanism disappeared. In the next two decades, Armenians realized that equal rights were not



Society for Armenian Studies Panel I, from left Nora Cherishian Lessersohn, Anahit Kartashyan, Heghnar Watenpaugh, Murat Yildiz, Rachel Goshgarian, Levon Avdoyan, Kevork Bardakjian

Studies at Saint Petersburg State University. With a bachelor's degree in Turkish Studies (2008) and a master's degree in Ottoman Studies (2010), both from Yerevan State University (2008), Kartashyan taught modern Turkish from 2010 to 2011 at her alma mater before continuing her graduate studies in Russia. Her talk was titled, "The Discourse of First-Wave Ottomanism among the Armenian Intellectuals and Statesmen in the Ottoman Empire," and is part of her dissertation work. She has studied a number of contemporary Armenian newspapers, the records of the Armenian National Assembly, and various other Armenian publications.

Ottomanism during its first stage, from the 1830s to the 1860s, was an ideological justification for strengthening the state. A special role was attributed to the middle class. For the Ottoman Armenians, reforms were primarily cultural rather than political, yet in fact they could not be implemented without political change.

Young Armenians saw Ottomanism as an opportunity to reorganize education, culture and the Armenian millet, or ethnoreligious community structure, and it could help in their

sufficient — they also needed access to the state bureaucracy.

The final presenter in the first panel was Dr. Heghnar Zeitlian Watenpaugh, associate professor of art history at the University of California, Davis, co-chair of the Department of Art and Art History. Her book, *The Image of an Ottoman City: Imperial Architecture and Urban Experience in Aleppo in the Sixteenth and Seventeenth Centuries* (2004), received the Spiro Kostof Book Award from the Society of Architectural Historians. Her next book, *Mass Violence and Cultural Heritage in the Modern Middle East*, is forthcoming from Stanford University Press. Her paper was called "Reconstructing the Urban and Architectural History of Ottoman Armenian Communities: Zeytun, 1850-1915."

Watenpaugh became interested in Zeytun as a result of the Zeytun Gospels, located now at Yerevan's Mesrop Mashtots Institute of Ancient Manuscripts, except for eight pages at the Getty Museum in Los Angeles. The Western Prelacy of the Armenian Apostolic Church of America's lawsuit to take the eight pages away from the Getty called a great deal of attention to this

*continued on next page*





## ARCHIVE

SOURCE: The California Courier, Glendale, CADATE: December 4, 2014

SUBJECT: SAS Workshop in Yerevan

PAGE: 1 of 2

## SAS Holds 40th Anniversary Workshop in Yerevan

*by Vartan Matiossian*

On its fortieth anniversary, the Society for Armenian Studies (SAS) organized an unprecedented workshop from October 3-5, at the presidential hall of sessions of the National Academy of Sciences of Armenia, with 42 scholars from Armenia and abroad who delivered papers in English or in Armenian. "Many of the presentations and discussions were indeed fascinating and thought-provoking," noted Nareg Seferian. Most presenters belonged to the young and middle generation, a feature that was very much appreciated.

Travel and lodging expenses for the participants hailing from the US, France, Italy, Germany, Turkey, the Netherlands, and the United Kingdom, were covered through the sponsorship of the Armenian Communities Department of the Calouste Gulbenkian Foundation, as well as the support of the Ajemian Foundation and the George Ignatius Foundation. The workshop opened on October 3 in the morning with the presence of several official guests. After introductory words by SAS President Kevork Bardakjian (University of Michigan, Ann Arbor), congratulatory speeches were delivered by Academician Hrach Martirosyan, President of the National Academy of Sciences; Dr. Hranush Hakobyan, Director Minister; Professor Aram Manukyan, Rector of Yerevan State University; and Academician Yuri Suvaryan, head of the Department of Armenology and Social Studies of the Academy of Sciences.

The first panel, about medieval times, was chaired by Kevork Bardakjian. Andrea Scala (University of Milan) focused on the often neglected role of the Syriac sources in the Armenian Bible. Khachik Harutyunyan (Matenadaran) spoke on the role of phonetic change in the formation of personal names found in the colophons of Armenian manuscripts dating from 5th-15th centuries. Tamar Boyadjian (Michigan State University) discussed the little consideration given to Armenian sources in the study of the Crusades, due to the "European" perspective of many authors. Arshak Balayan (Yerevan State University) discussed Grigor Tatevatsi's polemics with Islam and his list of 16 errors, noting his Bible-based view of the issue, without any reference to an Islamic theologian or the Koran. Hrach Martirosyan (Leiden University) presented a philological study of some enigmatic words and passages found in a poem by the seventeenth-century author Khachgruz.

The first afternoon panel on the Early Modern period was

chaired by Ara Sanjian (University of Michigan, Dearborn). Peter Cowe (UCLA), reviewed four approaches of the Armenian nationalist project during the period and assessed their viability and effectiveness. Gayane Ayvazyan (Matenadaran) presented an overview of the works of Eremia Keomurjian, a prolific author of the seventeenth century, who also wrote in Turkish to reach Turkish-speaking Armenians. Susanna Khachatryan (Yerevan State University) discussed the forma-

tive period of the "amira" class in Constantinople. In the second session, chaired by Kevork Bardakjian, Alyson Wharton (Artuklu University of Mardin, Turkey), presented a reconstruction of Armenian presence in Mardin, hitherto scarcely recognized in Turkish narratives of the city, with a special emphasis on the work of chief architect Serkis Elyas Lole. Beatrice Tolidjian (Washington D.C.) followed with an exploration of several Armenian churches and monuments from Bulgaria in the seventeenth century, and their relation to earlier architectural works in Armenia proper. David Leupold (Humboldt University, Berlin) discussed the case of Armeno-Turkish as part of language plurality, particularly in Cilicia and Aleppo, which opened a channel to the West for 19th century Ottoman elites in Constantinople, Armenian and non-Armenian. Dickran Kouymjian (California State University, Fresno, Emeritus, residing in Paris) spoke about the innovative role of Grigor Marzvanetsi, an Armenian printer of the early eighteenth century, whose book-illustrations were taken from Armenian iconography rather than Dutch or Flemish models. Nareg Seferian (American University of Armenia) made a comparative study of the American Constitution and the texts produced by the Madras group, as the first modern examples in Armenian reality.

The first panel of October 4, chaired by Barlow Der Mugrdachian (Cal State University, Fresno), centered on the Armenian genocide. Rouben Adalian (Armenian National Institute, Washington D.C.) discussed ways to amplify the use of photographs to document the genocide.

Hazel Antaramian-Hofman (Fresno City College) made a visual analysis of the Near East Relief posters for its fundraising efforts, which included the first American illustrations of Armenian survivors. Jennifer Manoukian (Columbia University) discussed the educational dimension of the efforts towards social and cultural revival by Ottoman Armenians during 1918-1922. Ari Shekerian (Bogazici University, Istanbul) focused on the reports in the daily Jamanak of

Constantinople from 1918-1919, depicting the mood of orphans and survivors.

In the second panel (Dickran Kouymjian, chair), Hayk Hambardzumyan (Yerevan State University) outlined an overview of the latest studies of the Armenian epic David of Sassoun, with reference to the use of comparative mythology, structuralism, and semiotics. Simon Payaslian (Boston University) discussed three models of intellectuals (heroic, elitist, and civil enabler) and their manifestations in the Diaspora, from cultural preservation to cultural congruence, as exemplified in the Armenian American community. Sona Mnatsakanyan (State Engineering University of Armenia) analyzed the recent polemics in Istanbul as to whether the local Armenian community formed part of the Diaspora, in the light of three factors: dispersion, ethno-cultural continuity, and relation with the homeland. Mehmet Uslu (Istanbul Sehir University) presented an overview of the recent trend of rediscovery of Armenian literature in Turkey through translations into





## ARCHIVE

SOURCE: The California Courier, Glendale, CADATE: December 4, 2014

SUBJECT: SAS Workshop in Yerevan

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Turkish of various masterpieces and scholarly works in Armenian.

Vartan Matiossian (Armenian National Education Committee, New York) chaired the first afternoon panel, devoted to Diasporan literature. Talar Chahinian (California State University, Long Beach) spoke on the impact of the emergent nation-state on the Western Armenian imaginary, with the second congress of Soviet Armenian writers (1946) as an example of cultural essentialism hindering the development of a Diaspora based on diversity. Hagop Gulludjian (UCLA) analyzed the poetry of Nigoghos Sarafian. Krikor Moskofian (London) focused on the utilitarian approach in Western Armenian literature and its manifestations during the first quarter of the twentieth century. Lilit Keshishyan (UCLA) studied the representations of Armenia in works by four Diasporan authors: Hakob Karapents, Vahe Oshagan, Vahe Berberian, and Khoren Aramuni.

Myrna Douzjian (Temple University) chaired the second panel about literature of Armenia. Alvard Semirjian-Bekmezian (Yerevan State University) spoke on the generic features of contemporary fairy tales and noted their disintegration in contemporary works of the genre. Vahram Danielyan (Yerevan State University) offered a new reading of Khachatur Abovian's *Wounds of Armenia* and distinguished various features, such as the language turnaround from the canonical (Classical Armenian) to the non-canonical (dialectal language)

and the debate on typology of the novel. Mery Khachatryan (National Agrarian University of Armenia) reviewed the theme of genocide in Soviet autobiographical novels of the 1920s-1950s in the works of Guren Mahari and Vahan Totovents and in minor works by several writers in post-WWII period. Hasmik Khechikyan ("Cultural Society" NGO) analyzed the narrative of the independence period and noted that the modernism of the 1980s was followed by the post-modernism of the 1990s, which rejected all values, echoing the social shock that followed the collapse of the Soviet Union. Arqmenik Nikoghosian (Institute of Literature, National Academy of Sciences) spoke about the development of the historical novel in the post-Soviet period and particularly in the mid-nineties, when several historical novels appeared as a reflection of the restoration of independent statehood.

Three panels were featured on Sunday. The first morning panel (chair, Kevork Bardakjian) was devoted to the genocide and cultural manifestations. Myrna Douzjian spoke on its representation in film, with particular reference to Serge Avedikian's "Barking Island" (2010) and its allegorical and metaphorical depiction of the Genocide. Barlow Der Mugrdchian followed with the reflection of the genocide in Armenian American literature, in works by Leon Srabian Herald, Emmanuel Varandyan, William Saroyan, Leon Surmelian, David Kherdian, Peter Najarian, and others. Marine Hovakimyan (Yerevan State University) discussed expressionism in genocide-related works of four Diasporan artists: Gerardo Orakian, Khoren Der Harootian, Arshile Gorky, and Siroom Yeretzian.

Davit Kertmenjian (Institute of Art, National Academy of Sciences) spoke on the main features of genocide memorials in contemporary architecture, both in Armenia and the Diaspora. In the second panel, chaired by Dickran Kouymjian, Sona Haroutyunyan (University of Venice, Italy) charted the process of development in genocide awareness and focused on Antonia Arslan's novel *Skylark Farm* and its cinematographic version. Alina Pogosyan (Institute of Archaeology and Ethnography, National Academy of Sciences) discussed the phenomenon of transculturality with regard to Armenian migrants and the divergence between official discourse and reality.

The afternoon panel, chaired by Harutyun Marutyan (Institute of Archaeology and Ethnography, National Academy of Sciences), included papers about current is-

ssues. Garik Mkrtchyan (Institute of Linguistics, National Academy of Sciences) discussed the impact of the Genocide as cause for disappearance of the territorial foundations of Armenian dialects and the extinction of most Western Armenian dialects. Suren Zolyan (Institute of Philosophy and Law, National Academy of Sciences) presented a study of discursive strategies in genocide recognition with a deconstruction and analysis of President Barack Obama's statements. Matthew Ghazarian (Columbia University) spoke about the need to contextualize the catastrophe of 1915 in terms of comparing the extermination of Armenians and their purported "rebellion" with the cases of other Ottoman peoples. Ara Sanjian analyzed the changing patterns of electoral alliances of Armenian parties in Lebanese politics and their current position in the politi-

cal scene of the country. Hratch Tchilingirian (Oxford University) focused on the process of secularization in the Armenian Church.

Hamazasp Danielyan (Yerevan State University) outlined Armenia-Diaspora relations after the second independence, and characterized their present state as one of weakness, motivated by disillusion in the Diaspora, whose current agenda is focused on its own problems.

Professor Bardakjian closed the workshop and announced that the papers will be published in the near future. In the evening, a closing banquet was held for all presenters and invited guests, which became another opportunity to deepen links and networking, something which is always a need in the burgeoning world of Armenian Studies.

The Society of Armenian Studies is composed of scholars and students (and some non-scholarly patrons) of Armenian Studies). Its membership is international, although the majority of members are based in the United States and Canada.

The aims of the Society for Armenian Studies are to promote the study of Armenian culture and society, including history, language, literature, and social, political, and economic questions; to facilitate the exchange of scholarly information pertaining to Armenian studies around the world; and to sponsor panels and conferences on Armenian studies.

The Secretariat of the Society is located at the Armenian Studies Program, 5245 N. Backer Ave. PB4, Fresno, CA 93740-8001. Email: barlowd@csufresno.edu. The website of the SAS is at [societyforarmenianstudies.com](http://societyforarmenianstudies.com)



## ARCHIVE

SOURCE: Armenian Mirror-Spectator, Watertown, MADATE: November 29, 2014

SUBJECT: SAS Workshop in Yerevan

PAGE: 1 of 3

# 40th Anniversary Workshop of the Society For Armenian Studies in Yerevan

## A Pioneering Effort with a Promising Future

By Vartan Matiossian

YEREVAN — On its 40th anniversary, the Society for Armenian Studies (SAS) organized a workshop from October 3 to 5, at the presidential hall of sessions of the National Academy of Sciences of Armenia, with 42 scholars from Armenia and abroad who delivered papers in English or in Armenian.

"Many of the presentations and discussions were indeed fascinating and thought-provoking," noted Nareg Seferian, while Jennifer Manoukian remarked: "The most positive aspect of the conference was without a doubt getting the chance to mingle with scholars working on similar topics. Hearing about projects in the works and sharing resources to facilitate these projects would have been difficult to do without the face-to-face interaction that the conference provided." Many participants expressed the hope that this workshop will become a regular feature.

One of its purposes was to promote the participation of fresh names in the field; most presenters belonged to the young and middle generation, a feature that was very much appreciated: "The conference was a success no matter how you look at it because of the very high quality of the papers including or especially those given by young scholars from Armenia. The symbiotic relationship that in some cases developed over the three days between scholars from the Diaspora and those living in Armenia was pleasant to watch," observed Dickran Kouymjian, one of the founding members of the SAS.

Travel and lodging expenses for the participants hailing from the United States, France, Italy, Germany, Turkey, the Netherlands, and the United Kingdom, were covered through the sponsorship of the Armenian Communities Department of the Calouste Gulbenkian Foundation, as well as the support of the Ajemian Foundation and the George Ignatius Foundation.

The workshop opened on October 3 in the morning with the presence of several official guests. After introductory words by SAS President Kevork Bardakjian (University of Michigan, Ann Arbor), congratulatory speeches were delivered by Academician Radik Martirosyan, president of the National Academy of Sciences; Dr. Hranush Hakobyan, Diaspora Minister; Prof. Aram Simonyan, rector of Yerevan State University; and Academician Yuri Suvarian, head of the Department of Armenology and Social Studies of the Academy of Sciences.

The first panel, about medieval times, was chaired by Bardakjian. Andrea Scala (University of Milan) focused on the often-neglected role of the Syriac sources in the Armenian Bible, with an analysis of linguistic and philological evidence offering useful clues for a better understanding of textual layers. Khachik Harutyunyan (Matenadaran) spoke on the role of phonetic change in the formation of personal names found in the colophons of Armenian manuscripts dating from 5th-15th centuries. Tamar Boyadjian (Michigan State University) discussed the little consideration given to Armenian sources in the study of the Crusades, due to the "European" perspective of many authors. Arshak Balayan (Yerevan State University) discussed Grigor Tatevatsi's polemics with Islam and his list of 16 errors, noting his Bible-based view of the issue, without any reference to an Islamic theologian or the Koran. Hrach Martirosyan (Leiden University) presented a philological study of some enigmatic words and passages found in a poem by the 17th-century author Khachguz.

The first afternoon panel on the Early Modern period was chaired by Ara Sanjian (University of Michigan, Dearborn). Peter Cowe (University of California, Los Angeles), reviewed four approaches of the Armenian nationalist project during the period (aristocratic initiative, Simeon Erevantsi's

theocracy, Mekhitarist linguistic and cultural project, and the Madras group) and assessed their viability and effectiveness. Gayane Aivazyan (Matenadaran) presented an overview of the works of Eremia Keomurjian, a prolific author of the 17th century, who also wrote in Turkish to reach Turkish-speaking Armenians. Susanna Khachatryan (Yerevan State University) discussed the formative period of the "amira" class in Constantinople.

In the second session, chaired by Bardakjian, Alyson Wharton (Artuklu University of Mardin, Turkey), presented a reconstruction of Armenian presence in Mardin, hitherto scarcely recognized in Turkish narratives of the city, with a special emphasis on the work of chief architect Serkis Elyas Lole. Beatrice Tolidjian (Washington D.C.) followed with an exploration of several Armenian churches and monuments from Bulgaria in the seventeenth century, and their relation to earlier architectural works in Armenia proper. David Leupold (Humboldt University, Berlin) discussed the case of Armeno-Turkish as part of language plurality, particularly in Cilicia and Aleppo, which opened a channel to the West for 19th century Ottoman elites in Constantinople, Armenian and non-Armenian. Dickran Kouymjian (California State University, Fresno, Emeritus, residing in Paris) spoke about the innovative role of Grigor Marzvanetsi, an Armenian printer of the early 18th century, whose book-illustrations were taken from Armenian iconography rather than Dutch or Flemish models. Nareg Seferian (American University of Armenia) made a comparative study of the American Constitution and the texts produced by the Madras group, as the first modern examples in Armenian reality.



## ARCHIVE

SOURCE: Armenian Mirror-Spectator, Watertown, MA

SUBJECT: SAS Workshop in Yerevan

DATE: November 29, 2014PAGE: 2 of 3

The first panel of October 4, chaired by Barlow Der Mugrdechian (California State University, Fresno), centered on the Armenian Genocide. Rouben Adalian (Armenian National Institute, Washington DC) discussed ways to amplify the use of photographs to document the genocide. Hazel Antaramian-Hofman (Fresno City College) made a visual analysis of the Near East Relief posters for its fundraising efforts, which included the first American illustrations of Armenian survivors. Jennifer Manoukian (Columbia University) discussed the educational dimension of the efforts towards social and cultural revival by Ottoman Armenians during 1918-1922. Ari Shekerian (Bogazici University, Istanbul) focused on the reports in the daily Jamanak of Constantinople from 1918-1919, depicting the mood of orphans and survivors.

In the second panel (Kouymjian, chair), Hayk Hambardzumyan (Yerevan State University) outlined an overview of the latest studies of the Armenian epic David of Sassoun, with reference to the use of comparative mythology, structuralism, and semiotics. Simon Payaslian (Boston University) discussed three models of intellectuals (heroic, elitist, and civil enabler) and their manifestations in the Diaspora, from cultural preservation to cultural congruence, as exemplified in the Armenian American community. Sona Mnatsakanyan (State Engineering University of Armenia) analyzed the recent polemics in Istanbul as to whether the local Armenian community formed part of the Diaspora, in the light of three factors: dispersion, ethno-cultural continuity, and relation with the homeland. Mehmet Uslu (Istanbul Sehir University) presented an overview of the recent trend of rediscovery of Armenian literature in Turkey through translations into Turkish of various masterpieces and scholarly works in Armenian.

Vartan Matiossian (Armenian National Education Committee, New York) chaired the first afternoon panel, devoted to Diasporan literature. Talar Chahinian (California State University, Long Beach) spoke on the impact of the emergent nation-state on the Western Armenian imaginary, with the second congress of Soviet Armenian writers (1946) as an example of cultural essentialism hindering the development of a Diaspora based on diversity. Hagop Gulludjian (University of California, Los Angeles) analyzed the poetry of Nigoghos Sarafian as the writer who deconstructed the past and opened a

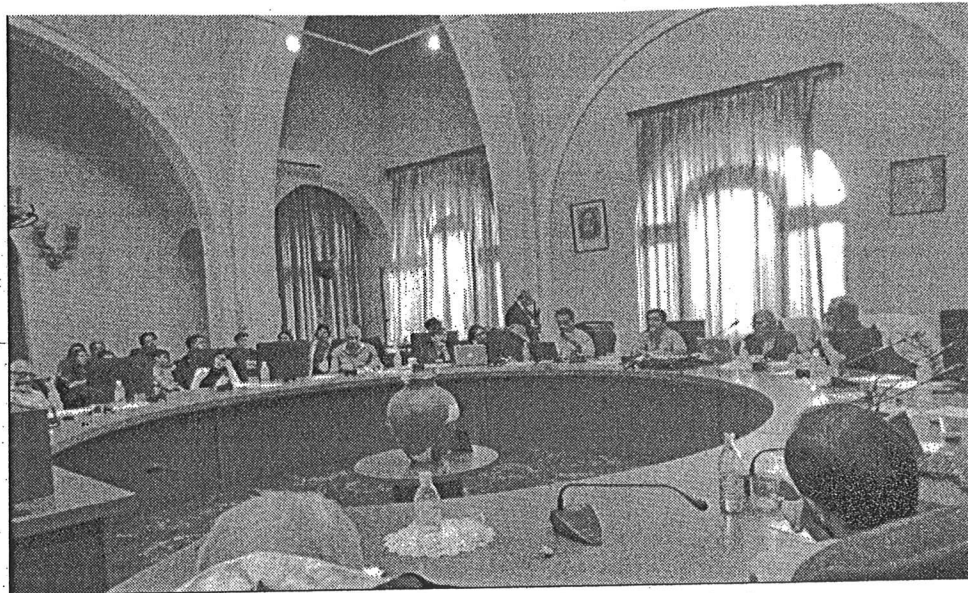
new beginning towards a liminal position that characterizes Diasporan identity. Krikor Moskofian (London) focused on the utilitarian approach in Western Armenian literature and its manifestations during the first quarter of the twentieth century. Lilit Keshishyan (University of California, Los Angeles) studied the representations of Armenia in works by four Diasporan authors: Hakob Karapents, Vahe Oshagan, Vahe Berberian and Khoren Aramuni.

Myrna Douzjian (Temple University) chaired the second panel about literature of Armenia. Alvard Semirjian-Bekmezyan (Yerevan State University) spoke on the generic features of contemporary fairy tales and noted their disintegration in contemporary works of the genre. Vahram Danielyan (Yerevan State University) offered a new reading of Khachatur Abovian's Wounds of Armenia and distinguished various features, such as the language turnaround from the canonical (Classical Armenian) to the non-canonical (dialectal language) and the debate on typology of the novel. Mery Khachatryan (National Agrarian University of Armenia) reviewed the theme of genocide in Soviet auto-

biographical novels of the 1920s-1950s in the works of Gurgen Mahari and Vahan Totoventz and in minor works by several writers in post-WWII period. Hasmik Khechikyan ("Cultural Society" NGO) analyzed the narrative of the independence period and noted that the modernism of the 1980s was followed by the post-modernism of the 1990s, which rejected all values, echoing the social shock that followed the collapse of the Soviet Union. Arqmenik Nikoghosian (Institute of Literature, National Academy of Sciences) spoke about the development of the historical novel in the post-Soviet period and particularly in the mid-nineties, when several historical novels appeared as a reflection of the restoration of independent statehood.

Three panels were featured on Sunday. The first morning panel (chair, Bardakjian) was devoted to the genocide and cultural manifestations. Douzjian spoke on its representation in film, with particular reference to Serge Avedikian's "Barking Island" (2010) and its allegorical and metaphorical depiction of the Genocide. Der Mugrdechian followed with the reflection of the genocide in Armenian American literature, in works by Leon Srabian Herald, Emmanuel Varandyan, William Saroyan, Leon Surmelian, David Kherdian, Peter Najarian and others. Marine Hovakimyan (Yerevan State University) discussed expressionism in genocide-related works of four Diasporan artists: Gerardo Orakian, Khoren Der Harootian, Arshile Gorky and Siroon Yeretizian. Davit Kertmenjian (Institute of Art, National Academy of Sciences) spoke on the main features of Genocide memorials in contemporary architecture, both in Armenia and the Diaspora. In the second panel, chaired by Dickran Kouymjian, Sona Haroutyunyan (University of Venice, Italy) charted the process of development in genocide awareness and focused on Antonia Arslan's novel





One of the seminars in Yerevan

Skylark Farm and its cinematographic version. Alina Pogosyan (Institute of Archaeology and Ethnography, National Academy of Sciences) discussed the phenomenon of transculturality with regard to Armenian migrants and the divergence between official discourse and reality.

The afternoon panel, chaired by Harutyun Marutyan (Institute of Archaeology and Ethnography, National Academy of Sciences), included papers about current issues. Garik Mkrtchyan (Institute of Linguistics, National Academy of Sciences) discussed the impact of the Genocide as cause for disappearance of the territorial foundations of Armenian dialects and the extinction of most Western Armenian dialects. Suren Zolyan (Institute of Philosophy and Law, National Academy of Sciences) presented a study of discursive strategies in genocide recognition with a deconstruction and analysis of President Barack Obama's statements. Matthew Ghazarian (Columbia University) spoke about the need to contextualize the catastrophe of 1915 in terms of comparing the extermination of Armenians and their purported "rebellion" with the cases of other

Ottoman peoples. Ara Sanjian analyzed the changing patterns of electoral alliances of Armenian parties in Lebanese politics and their current position in the political scene of the country. Hratch Tchilingirian (Oxford University) focused on the process of secularization in the Armenian Church, distinguishing three levels in the past 150 years: state-imposed secularization and laicization; societal secularization; and self-secularization. Hamazasp Danielyan (Yerevan State University) outlined Armenia-Diaspora relations after the second independence, and characterized their present state as one of weakness, motivated by disillusion in the Diaspora, whose current agenda is focused on its own problems.

Bardakjian closed the workshop and announced that the papers will be published in the near future. In the evening, a closing banquet was held for all presenters and invited guests, which became another opportunity to deepen links and networking, something which is always a need in the burgeoning world of Armenian Studies.

The Society of Armenian Studies is composed of scholars and students (and some non-scholarly patrons) of Armenian Studies). Its membership is international, although the majority of members are based in the United States and Canada.

The aims of the Society for Armenian Studies are to promote the study of Armenian culture and society, including history, language, literature, and social, political, and economic questions; to facilitate the exchange of scholarly information pertaining to Armenian studies around the world; and to sponsor panels and conferences on Armenian studies.

The Secretariat of the Society is located at the Armenian Studies Program, 5245 N. Backer Ave. PB4, Fresno, CA 93740-8001. Email: barlowd@csufresno.edu. The website of the SAS is at [societyforarmenianstudies.com](http://societyforarmenianstudies.com).

## ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB4 • Fresno, CA 93740-8001

## ARCHIVE

SOURCE: Armenian Mirror-Spectator, Watertown, MA  
 SUBJECT: Sanjian: Armenians in the Midst of Civil Wars

DATE: November 29, 2014  
 PAGE: 1 of 1

## Sanjian to Address Armenians in the Midst of Civil Wars at Fresno Talk

FRESNO — Dr. Ara Sanjian, director of the Armenian Research Center at the University of Michigan-Dearborn will give a presentation on "Armenians in the Midst of Civil Wars: Lebanon and Syria Compared" at 7:30 p.m., December 2, in the University Business Center, Alice Peters Auditorium, on the Fresno State campus.

The lecture is part of the Fall Lecture Series of the Armenian Studies Program, supported by the Leon S. Peters Foundation.

During the Lebanese Civil War of 1975-1990, Armenians adopted the policy of positive neutrality. Most Armenians in Lebanon and Syria today think that this was a wise choice and that it helped to minimize somewhat the heavy toll of civil war for the Armenian community in Lebanon. Why has it not been possible to adopt a similar attitude during the Syrian crisis since 2011? In what ways are the Lebanese and Syrian civil wars different from one another? How do these differences affect the Armenians suffering in Syria today?

Sanjian is associate professor of Armenian and Middle Eastern History and the director of the Armenian Research Center at the University of Michigan-Dearborn. From 1991 to 1994 he did his PhD in modern history of the Middle East at the School of Oriental and African Studies, the University of London.

From 1996 to 2005, he was the chairman of the Department of Armenian Studies, History and Political Science at Haigazian University in Beirut. In fall 2003, he was the Henry S. Khanzadian Kazan Visiting Professor in Armenian Studies at California State University, Fresno. His research interests focus on the post-

World War I history of Armenia, Turkey and the Arab states of Western Asia.

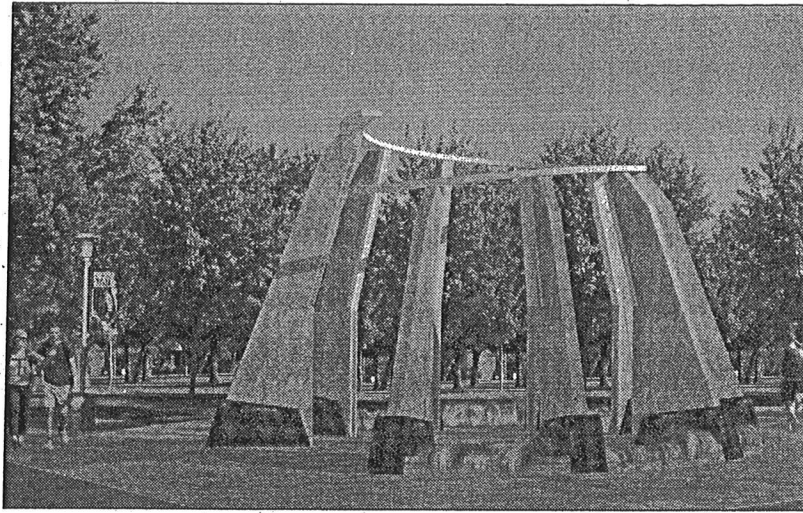
Sanjian is the author of *Turkey and Her Arab Neighbors, 1953-1958: A Study in the Origins and Failure of the Baghdad Pact* (2001), as well as a monograph and a number of scholarly articles. He is currently working on a book-length project on the Armenian quest for Mountainous Karabagh under Soviet rule in 1923-1987.



## ARCHIVE

SOURCE: Armenian Mirror-Spectator, Watertown, MADATE: November 29, 2014

SUBJECT: Sanjian: Genocide Monument Groundbreaking

PAGE: 1 of 2

Architect's rendering of the new monument on the Fresno State campus.

## Central Valley Breaks Ground on Genocide Monument

FRESNO — Central Valley Armenians broke ground on an Armenian Genocide Centennial Monument on Sunday, November 2, at Fresno State's Maple Mall, where the memorial will be completed in time for its dedication on April 24, 2015.

Faten Myaznih-Kassabian and students from the Charlie Keyan Armenian School opened the ceremony with the American and Armenian national anthems, respectively, while the Homenetmen Fresno Sassoon chapter scouts presented the American and Armenian flags. Rev. Gregory Haroutunian of the First Armenian Presbyterian Church gave the invocation.

Prof. Barlow Der Mugrdchian, coordinator of the Fresno State Armenian Studies Program, welcomed the audience by recognizing the historic importance of the day's ceremony as well as the meaning and purpose behind the monument.

"We are witnessing a new period in the history of our community," said Der Mugrdchian. "We are working together to build a visible monument to symbolize our collective spirit, to commemorate, to educate the world, and to inspire future generations."

The groundbreaking ceremony is one in a series of centennial events by the Armenian Genocide Centennial-Fresno Committee, the organization that is raising funds and coordinating construction of the monument. Many of the reasons why Fresno State was chosen as the monument's site were articulated by Fresno State President Dr. Joseph Castro, who acknowledged the Armenian Studies Program as one of the foremost programs in the nation.

"This monument will inform and educate people about the Armenian Genocide and bring awareness to the problem of genocide throughout history and throughout the world as a global issue." Castro concluded his message with the declaration "*Menk pnav chenk mornar*" (We will never forget.)

According to Dr. Cynthia Teniente-Matson, Fresno State Vice-President for Administration, the monument will be positioned along the most popular and heavily-used walkway on the campus, thus making it a focal point of the campus.

see MONUMENT, page 5



## ARCHIVE

SOURCE: Armenian Mirror-Spectator, Watertown, MADATE: November 29, 2014

SUBJECT: Sanjian: Genocide Monument Groundbreaking

PAGE: 2 of 2

## Central Valley Breaks Ground on Genocide Monument

MONUMENT, from page 6

Recognition from the world community and justice from the Republic of Turkey are ongoing pursuits of the Armenian people and very much part of the agenda of the Republic of Armenia, said Levon Minasyan, consul of the Republic of Armenia in Los Angeles.

"We believe that the only way to prevent genocide and crimes against humanity is international recognition and condemnation of these crimes...with all legal consequences," stated Minasyan. "The distortion of historical fact and reality by Turkey cannot continue forever. We believe and hope that healthy conscience will prevail in Turkey, and the Turkish government will reconcile the reality of the Armenian Genocide, a crime against Armenians and humanity."

A central part of the event was a religious service to consecrate the site of the monument. Four plates of soil – brought from the Republic of Armenia, the border between the republic and historic Western Armenia, and various regions of Western Armenia – were presented by community members Sarkis Sahatdjian, Debbie Adishian-Astone, Marine Vardanyan and Areen Yemenjian and combined together in a single platter. Archbishop Hovnan Derderian, Primate of the Western Diocese and Archbishop Moushegh Mardirossian, Prelate of the Western Prelacy of the Armenian Apostolic Church, led local clergy in blessing the sacred ground, held by Zareh Apkarian and Sevana Wassilian, students of the Charlie Keyan Armenian Community School. The religious leaders each took the podium to mark the historic occasion.

"We remember. We demand. This is the motto of the centennial commemoration," said Mardirossian. "We are empowered, because this groundbreaking ceremony today sends a

resounding message to Turkey and to the world that, yes, 100 years have passed, but the Armenian people will never forget...In the end, the truth always prevails... The groundbreaking of this monument drives and inspires us to keep educating, to keep demanding, and to keep hoping."

Emphasizing the historical and current accomplishments and mission of Armenian-Americans, Derderian remarked: "This monument and all monuments will remind us that we as Armenians, each and every one of us, are living monuments to the martyrs of the Armenian Genocide...This monument will be the symbol of the resurrected life of our nation. We will commit ourselves to uphold firm our Christian identity and send a clear message to the people of this great country that we are equally builders of this great land and in doing so, we are dedicated citizens in bringing justice to the memory of the martyrs of the first genocide of the 20th century."

Other speakers included Rep. Jim Costa; Assembly Member Jim Patterson; Varoujan Der Simonian, vice president of the AGC-Fresno Committee; and Berj Apkarian, the recently appointed Honorary Consul of the Republic of Armenia in Fresno and head of the AGC-Fresno Committee Monument subcommittee.

The ceremony concluded with the students placing the blessed soil at what will become the center of monument.

Designed by Fresno architect Paul Halajian, the monument will embody symbols of cultural meaning to the Armenian people. The AGC-Fresno Committee includes representatives from the religious, educational, social, and political organizations of the Central Valley. For more information, visit the AGC-Fresno Committee's website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](http://www.facebook.com/agcfresno).



With hundreds of community members looking on, Archbishops Derderian and Mardirossian bless soil held by Zareh Apkarian and Sevana Wassilian of the Charlie Keyan Armenian Community School. Also participating in the blessing are (left to right) Fr. Zaven Markosayan of the St. Mary Church in Yettam, Fr. Yessai Bedros of the St. Paul Church in Fresno, and Fr. Yeghia Hairabedian of the St. Gregory Church in Fowler and (far right) Fr. Boghos from the Theological Seminary in Antelias.





## ARCHIVE

SOURCE: Armenian Weekly: Watertown, MA  
 SUBJECT: Vahan Tekeyan Books

DATE: November 29, 2014  
 PAGE: 1 of 2

## Two Vahan Tekeyan Books at One Ceremony



A scene from the event

By HAGOP VARTIVARIAN

ENGLEWOOD, N.J.—After Detroit, Toronto, Los Angeles, and Fresno, the Tekeyan Cultural Association (TCA) made New York reverberate with the words of a pair of newly published volumes dedicated to the writings of Vahan Tekeyan—*Vahan Tekeyan: Selected Poems*, translated into English by Gerald Papasian and his uncle John Papasian, and the Armenian-language *Vahan Tekeyan: Panasdeghdzutiunneru hadendir*, edited by Edmond Azadian.

The presentation took place on Friday evening, Oct. 31, at the New Jersey TCA Center, where admirers of Tekeyan the poet and public figure filled the hall completely. The program was at a professional level suited to the audience, which itself appeared to have serious literary interests. The director, actor, and translator Gerard Papasian had come from Paris for the occasion, while literary critic Edmond Azadian and artist Nora Ipekian-Azadian came from Detroit.

After words of welcome from the chairman of the New York TCA executive, the artistic portion of the program began with a performance by one of the best interpreters of classical music, soprano Anahit Zakaryan, accompanied on the piano with composer

Hampartzoum Berberian's music of Tekeyan's poems "G'antzreve, dghas" ("It Is Raining, My Son") and "Ser me kaghdni" ("A Secret Love").

Zarmine Boghosian, educator and writer, served as the master of ceremonies. Boghosian was recently given a medal by the Mother See of Etchmiadzin. Thanks to her efforts, the program went smoothly, and she introduced the participating artists with a seriousness worthy of Tekeyan.

While the program had been initiated and organized by the TCA, the Hamazkayin Armenian Education and Cultural Society and the Essayan-Getronagan Alumni Association also participated as fellow cultural organizations. As Vahan Tekeyan had been a student in, and then principal of, Constantinople's [Armenian] National Central [Getronagan] School, it was particularly appropriate that the chairman of the latter's alumni association, Arto Khrimian, give a heart-felt talk.

The anthology of poems in English translation was presented by the well-known intellectual and translator Dr. Hrant Markarian. He analyzed on video the difficult work conducted by the Papasians, which reappeared at a late date by chance in John Papasian's home in Rome, after the latter had passed away in Cairo in 1989. This initial work was con-

tinued by Gerald.

The book was published by California State University, Fresno, and edited by Edmond Azadian. The cover illustration, a portrait painting of Vahan Tekeyan, is by Nora Azadian, who personally knew the writer while he was living in Cairo. The Prince of Poets would frequently visit the home of Azadian's maternal grandfather, Mihran Damadian, the hero of Sasun and an Armenian Democratic Liberal leader.

The poet Vehanoush Tekian presented in the Armenian language the second book, which was published by Armenia's TCA in Yerevan in 2012. Edmond Azadian both edited this volume and wrote its foreword. The book is comprised of a selection of Tekeyan's poems in separate chapters, "Presenting Oneself," "Love and Impossible Loves," "Armenian Verses," "Something Terrible Thing There," and "Beyond Life and Death," which represent the true measure of the great poet.

Instead of just introducing the book, Tekian also gave information on Tekeyan's biography and work, which she conscientiously prepared (and which could be presented in a separate literary assembly).

Gerald Papasian first expressed his gratitude to the TCA executive for organizing the event

CONTINUED ON PAGE 15



## ARCHIVE

SOURCE: Armenian Weekly: Watertown, MADATE: November 29, 2014

SUBJECT: Vahan Tekeyan Books

PAGE: 1 of 2

## Two Vahan...

CONTINUED FROM PAGE 6

and then reflected on the process of translating the volume. It was laborious and the book was given to the publisher only after a hiatus of many years.

Then the graceful actress Nora Armani and Papasian recited six poems from the English translation of Tekeyan's verses.

The multitalented Nora Azadian, despite her advanced, age recited with deep feeling two well-known Tekeyan poems—"Bidi esenk Asdudzoy" ("We Shall Say to God") and "Bidi iynas" ("You Will Fall"), which at the threshold of the Centennial of the Armenian Genocide display Tekeyan's rage even against God as he wrote:

"Let us all swear that when at last we meet

God in his paradise coming to greet

and comfort and make amends for our pain,

we shall refuse his tardy gift, and say:

'Send us to hell. Send us to hell again.

You made us know it alas, all too well.

Save paradise for the Turks. Send us to hell."

The audience responded with a long-standing ovation to Nora Azadian's interpretation of Tekeyan's words.

Edmond Azadian then spoke, thanking the organizing committee and specifically mentioning each artist in the program. Azadian himself is one of only a few living intellectuals who knows Tekeyan's work and life, and transmits to the new diaspora and Armenian literary generation the legacy of Tekeyan's Armenian national activities and the talent he used for the advancement of Armenian literature.

Azadian has various works dedicated to Tekeyan and other Armenian writers scattered

throughout the pages of our national press, and finally is engaged in assembling them in the form of several volumes.

The talented contemporary singer and songwriter Berge Turabian then performed three songs of Tekeyan's verses that he had set to music. Turabian is one of the best interpreters of Tekeyan, and of Charles Aznavour. He has a compact disc of Tekeyan verses turned to song.

At the conclusion of the event, some in the audience brought copies of the books to be autographed by the authors.



## ARCHIVE

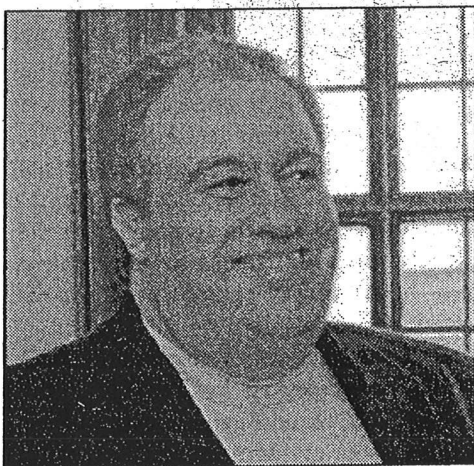
SOURCE: Nor Or Weekly, Fresno, CADATE: November 27, 2014

SUBJECT: Armenia Today: Summer Study Trip

PAGE: 1 of 1

*Armenian Studies Program  
California State University,  
Fresno*

**"Armenians In The  
Midst Of Civil Wars:  
Lebanon And Syria  
Compared"  
By Dr. Ara Sanjian**



Dr. Ara Sanjian, Director of the Armenian Research Center at the University of Michigan-Dearborn will give a presentation on "Armenians in the Midst of Civil Wars: Lebanon and Syria Compared" at 7:30PM on Tuesday, December 2, in the University Business Center, Alice Peters Auditorium, Room 191, on the Fresno State campus.

The lecture is part of the Fall Lecture Series of the Armenian Studies Program, supported by the Leon S. Peters Foundation.

During the Lebanese Civil War of 1975-1990, Armenians adopted the policy of positive neutrality. Most Armenians in Lebanon and Syria today think that this was a wise choice and that it helped to minimize somewhat the heavy toll of civil war for the Armenian community in Lebanon. Why has it not been possible to adopt a similar attitude during the Syrian crisis since 2011? In what ways are the Lebanese and Syrian civil wars different from one another? How do these differences affect the Armenians suffering in Syria today?

Dr. Ara Sanjian is Associate Professor of Armenian and Middle Eastern History and the Director of the Armenian Research Center at the University of Michigan-Dearborn. From 1991 to 1994 he did his PhD in modern history of the Middle East at the School of Oriental and African Studies, the University of London.

From 1996 to 2005 he was the Chairman of the Department of Armenian Studies, History and Political Science at Haigazian University in Beirut. In fall 2003, he was the Henry S. Khazandian Kazan Visiting Professor in Armenian Studies at California State University, Fresno. His research interests focus on the post-World War I history of Armenia, Turkey and the Arab states of Western Asia.

Dr. Sanjian is the author of *Turkey and Her Arab Neighbors, 1953-1958: A Study in the Origins and Failure of the Baghdad Pact* (2001), as well as a monograph and a number of scholarly articles. He is currently working on a book-length project on the Armenian quest for Mountainous Karabagh under Soviet rule in 1923-1987.

The lecture is free and open to the public. Free parking is available, with a parking code 273502, after 7:00PM at Fresno State Lots P5 and P6, near the University Business Center.

For more information about the lecture please contact the Armenian Studies Program at 278-2669, or visit our website at [www.fresnostate.edu/armenianstudies](http://www.fresnostate.edu/armenianstudies).



## ARCHIVE

SOURCE: Armenian Weekly: Watertown, MADATE: November 22, 2014

SUBJECT: SAS Workshop in Yerevan

PAGE: 1 of 3

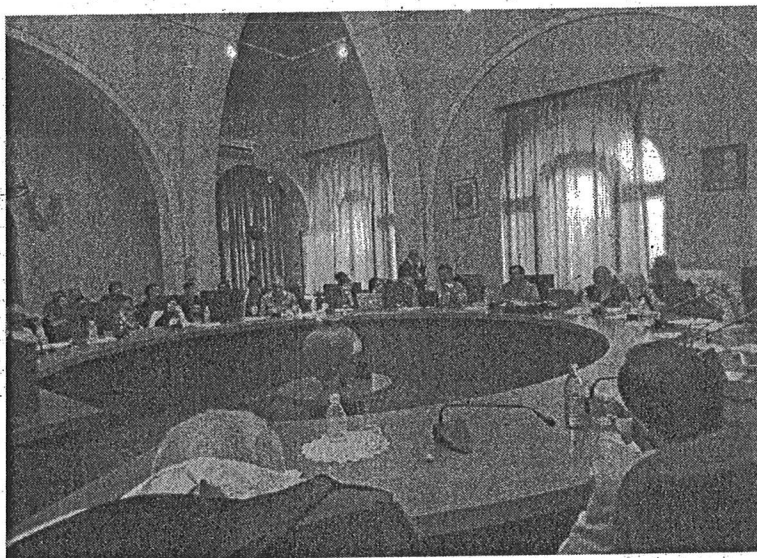
# SAS Holds 40th Anniversary Workshop in Yerevan

By VARTAN MATIOSSIAN

On its 40th anniversary, the Society for Armenian Studies (SAS) organized an unprecedented workshop from Oct. 3-5 at the presidential hall of sessions of the National Academy of Sciences of Armenia, with 42 scholars from Armenia and abroad who delivered papers in English or Armenian.

"Many of the presentations and discussions were indeed fascinating and thought-provoking," noted Nareg Seferian, while Jennifer Manoukian remarked, "The most positive aspect of the conference was without a doubt getting the chance to mingle with scholars working on similar topics. Hearing about projects in the works and sharing resources to facilitate these projects would have been difficult to do without the face-to-face interaction that the conference provided." Many participants expressed the hope that this workshop would become a regular feature.

One of its aims was to promote the participation of fresh names in the field; most presenters belonged to the young and middle generation, a feature that was very much appreciated. "The conference was a success no matter how you look at it because of the very high quality of the papers, including or especially those given by young scholars from Armenia. The symbiotic relationship that in some cases developed over the three days between scholars from the diaspora and those living in Armenia was pleasant to watch," observed Dickran Kouymjian, one of the founding members of the SAS.



A scene from the workshop

Travel and lodging expenses for participants hailing from the United States, France, Italy, Germany, Turkey, the Netherlands, and the United Kingdom were covered through the sponsorship of the Armenian Communities Department of the Calouste Gulbenkian Foundation, as well as the support of the Ajemian Foundation and the George Ignatius Foundation.

The workshop opened in the morning of Oct. 3 with the presence of several official guests. After introductory words by SAS President Kevork Bardakjian (University of Michigan, Ann Arbor), congratulatory speeches were delivered by National Academy of Sciences President Radik Martirosyan; Diaspora Minister Dr. Hranush Hakobyan; Prof. Aram Simonyan, rector of Yerevan State University; and Yuri Suvaryan, head of the Department of Armenology and Social Studies of the Academy of Sciences.

The first panel, about medieval times, was chaired by Kevork Bardakjian. Andrea Scala (University of Milan) focused on the often-neglected role of the Syriac sources in the Armenian Bible, with an analysis of linguistic and philological evidence offering useful clues for a better understanding of textual layers. Khachik Harutyunyan (Matenadaran) spoke on the role of





## ARCHIVE

SOURCE: Armenian Weekly: Watertown, MASUBJECT: SAS Workshop in YerevanDATE: November 22, 2014PAGE: 2 of 3

phonetic change in the formation of personal names found in the colophons of Armenian manuscripts dating from the 5th-15th centuries. Tamar Boyadjian (Michigan State University) discussed the little consideration given to Armenian sources in the study of the Crusades, due to the "European" perspective of many authors. Arshak Balayan (Yerevan State University) discussed Grigor Tatevatsi's polemics with Islam and his list of 16 errors, noting his Bible-based view of the issue without any reference to an Islamic theologian or the Koran. Hrach Martirosyan (Leiden University) presented a philological study of some enigmatic words and passages found in a poem by the 17th-century author Khachgruz.

The first afternoon panel on the early modern period was chaired by Ara Sanjian (University of Michigan, Dearborn). Peter Cowe (University of California, Los Angeles), reviewed four approaches of the Armenian nationalist project during the period (aristocratic initiative, Simeon Erevantsi's theocracy, Mekhitarist linguistic and cultural project, and the Madras group) and assessed their viability and effectiveness. Gayane Ayyazyan (Matenadaran) presented an overview of the works of Eremia Keomurjian, a prolific author of the 17th century, who also wrote in Turkish to reach Turkish-speaking Armenians. Susanna Khachatryan (Yerevan State University) discussed the formative period of the "amira" class in Constantinople. In the second session, chaired by Kevork Bardakjian, Alyson Wharton (Artuklu University of Mardin, Turkey) presented a reconstruction of the Armenian presence in Mardin, hitherto scarcely recognized in Turkish narratives of the city, with a special emphasis on the work of chief architect Serkis Elyas Lole. Beatrice Tolidjian (Washington, D.C.) followed with an exploration of several Armenian churches and monuments from Bulgaria in

the 17th century, and their relation to earlier architectural works in Armenia proper. David Leupold (Humboldt University, Berlin) discussed the case of Armeno-Turkish as part of language plurality, particularly in Cilicia and Aleppo, which opened a channel to the West for 19th-century Ottoman elites in Constantinople, Armenian

and non-Armenian. Dickran Kouymjian (California State University, Fresno, Emeritus, residing in Paris) spoke about the innovative role of Grigor Marzvanetsi, an Armenian printer of the early 18th century whose book-illustrations were taken from Armenian iconography rather than from Dutch or Flemish models. Nareg Seferian (American University of Armenia) made a comparative study of the American Constitution and the texts produced by the Madras group, as the first modern examples in the Armenian reality.

The first panel on Oct. 4, chaired by Barlow Der Mugrdchian (California State University, Fresno), centered on the Armenian Genocide. Rouben Adalian (Armenian National Institute, Washington, D.C.) discussed ways to amplify the use of photographs to document the genocide. Hazel Antaramian-Hofman (Fresno City College) made a visual analysis of Near East Relief posters for fundraising efforts, which included the first American illustrations of Armenian survivors. Jennifer Manoukian (Columbia University) discussed the educational dimension of the efforts toward a social and cultural revival by Ottoman Armenians from 1918-22. Ari Shekerian (Bogazici University, Istanbul) focused on the reports in the daily *Jamanak* newspaper of Constantinople from 1918-19 that depicted the mood of orphans and survivors.

In the second panel (Dickran Kouymjian, chair), Hayk Hambardzumyan (Yerevan State University) outlined an overview of the latest studies of the

Armenian epic "David of Sasoun," with reference to the use of comparative mythology, structuralism, and semiotics. Simon Payaslian (Boston University) discussed three models of intellectuals (heroic, elitist, and civil enabler) and their manifestations in the diaspora, from cultural preservation to cultural congruence, as exemplified in the Armenian-American community. Sona Mnatsakanian (State Engineering University of Armenia) analyzed the recent polemics in Istanbul as to whether the local Armenian community formed part of the diaspora, in light of three factors: dispersion, ethno-cultural

CONTINUED ON PAGE 15



## ARCHIVE

SOURCE: Armenian Weekly: Watertown, MADATE: November 22, 2014

SUBJECT: SAS Workshop in Yerevan

PAGE: 3 of 3**SAS Holds 40th...**

continuity, and relation with the homeland. Mehmet Uslu (Istanbul Sehir University) presented an overview of the recent trend of rediscovery of Armenian literature in Turkey through translations into Turkish of various masterpieces and scholarly works in Armenian.

Vartan Matiossian (Armenian National Education Committee, New York) chaired the first afternoon panel, devoted to diasporan literature. Talar Chahinian (California State University, Long Beach) spoke on the impact of the emergent nation-state on the Western-Armenian imaginary, with the second congress of Soviet-Armenian writers (1946) as an example of cultural essentialism hindering the development of a diaspora based on diversity. Hagop Gulludjian (University of California, Los Angeles) analyzed the poetry of Nigoghos Sarafian as the writer who deconstructed the past and opened a new beginning towards a liminal position that characterizes the diasporan identity. Krikor Moskofian (London) focused on the utilitarian approach in Western Armenian literature and its manifestations during the first quarter of the 20th century. Lilit Keshishyan (University of California, Los Angeles) studied the representations of Armenia in works by four diasporan authors: Hakob Karapents, Vahe Oshagan, Vahe Berberian, and Khoren Aramuni.

Myrna Douzjian (Temple University) chaired the second panel on the literature of Armenia. Alvard Semirjian-Bekmezian (Yerevan State University) spoke on the generic features of contemporary fairy tales and noted their disintegration in contemporary works of the genre. Vahram Danielyan (Yerevan State University) offered a new reading of Khachatur Abovian's *Wounds of Armenia* and distinguished various features, such as the language turnaround from the canonical (Classical Armenian) to the non-canonical

(dialectal language), and the debate on typology of the novel. Mery Khachatryan (National Agrarian University of Armenia) reviewed the theme of genocide in Soviet autobiographical novels of the 1920's-1950's in the works of Gurgen Mahari and Vahan Totoventz, and in minor works by several writers in the post-World War II period. Hasmik Khechikyan ("Cultural Society" NGO) analyzed the narrative of the independence period and noted that the modernism of the 1980's was followed by the post-modernism of the 1990's, which rejected all values, echoing the social shock that followed the collapse of the Soviet Union. Arqmenik Nikoghosian (Institute of Literature, National Academy of Sciences) spoke about the development of the historical novel in the post-Soviet period and particularly in the mid-1990's, when several historical novels appeared as a reflection of the restoration of independent statehood.

Three panels were featured on Sun., Oct. 5. The first morning panel (chair, Kevork Bardakjian) was devoted to the genocide and cultural manifestations. Myrna Douzjian spoke on its representation in film, with particular reference to

Serge Avedikian's "Barking Island" (2010) and its allegorical and metaphorical depiction of the genocide. Barlow Der Mugrdchian followed with the reflection of the genocide in Armenian-American literature, in works by Leon Srabian Herald, Emmanuel Varandyan, William Saroyan, Leon Surmelian, David Kherdian, Peter Najarian, and others. Marine Hovakimyan (Yerevan State University) discussed expressionism in genocide-related works of four diasporan artists: Gerardo Orakian, Khoren Der Harootian, Arshile Gorky, and Siroon Yerezian. Davit Kertmenjian (Institute of Art, National Academy of Sciences) spoke on the main features of genocide memorials in contemporary architecture, both in Armenia and the

diaspora. In the second panel, chaired by Dickran Kouymjian, Sona Haroutyunyan (University of Venice, Italy) charted the process of development in genocide awareness and focused on Antonia Arslan's novel *Skylark Farm* and its cinematographic version. Alina Pogosyan (Institute of Archaeology and Ethnography, National Academy of Sciences) discussed the phenomenon of trans-culturality with regard to Armenian migrants and the divergence between official discourse and reality.

The afternoon panel, chaired by Harutyun Marutyan (Institute of Archaeology and Ethnography, National Academy of Sciences), included papers about current issues. Garik Mkrtchyan (Institute of Linguistics, National Academy of Sciences) discussed the impact of the genocide as cause for the disappearance of the territorial foundations of Armenian dialects and the extinction of most Western Armenian dialects. Suren Zolyan (Institute of Philosophy and Law, National Academy of Sciences) presented a study of discursive strategies in genocide recognition with a deconstruction and analysis of President Barack Obama's statements. Matthew Ghazarian (Columbia University) spoke about the need to contextualize the catastrophe of 1915 in terms of

comparing the extermination of Armenians and their purported "rebellion" with the cases of other Ottoman peoples. Ara Sanjian analyzed the changing patterns of electoral alliances of Armenian parties in Lebanese politics and their current position in the political scene of the country. Hratch Tchilingirian (Oxford University) focused on the process of secularization in the Armenian Church, distinguishing 3 levels in the past 150 years: state-imposed secularization and laicization; societal secularization; and self-secularization. Hamazasp Danielyan (Yerevan State University) outlined Armenia-diaspora relations after

the second independence, and characterized their present state as one of weakness, motivated by disillusion in the diaspora whose current agenda is focused on its own problems.

Prof. Bardakjian closed the workshop and announced that the papers would be published in the near future. In the evening, a closing banquet was held for all presenters and invited guests, serving as another opportunity to deepen links and networking—something that is always a need in the burgeoning world of Armenian studies.

The Society of Armenian Studies is comprised of scholars and students (and some non-scholarly patrons) of Armenian studies. Its membership is international, although the majority of members are based in the United States and Canada.

The aims of the SAS are to promote the study of Armenian culture and society, including history, language, literature, and social, political, and economic questions; to facilitate the exchange of scholarly information pertaining to Armenian studies around the world; and to sponsor panels and conferences on Armenian studies.

The Secretariat of the Society is located at the Armenian Studies Program, 5245 N. Backer Ave. PB4, Fresno, CA 93740-8001. For more information, email [barlowd@csufresno.edu](mailto:barlowd@csufresno.edu) or visit [societyforarmenianstudies.com](http://societyforarmenianstudies.com).



## ARCHIVE

SOURCE: Asbarez Daily: Glendale, CADATE: November 22, 2014

SUBJECT: Genocide Monument Groundbreaking

PAGE: 1 of 3

# Central Valley Breaks Ground on Armenian Genocide Monument

FRESNO, Calif.—Central Valley Armenians broke ground on a widely anticipated Armenian Genocide Centennial Monument dedicated to the 1.5 million Armenian martyrs who perished at the hands of the Ottoman Turkish government during the period 1915—1923. Hundreds of community members gathered on Sunday, Nov. 2, at Fresno State's Maple Mall, where the memorial will be completed in time for its dedication on April 24, 2015.

Faten Myaznih-Kassabian and students from the Charlie Keyan Armenian School opened the ceremony with the American and Armenian national anthems, respectively, while the Homenentmen Fresno Sassoon chapter scouts presented the American and Armenian flags. Rev. Gregory Haroutunian of the First Armenian Presbyterian Church gave the invocation.

Professor Barlow Der Mugerdechian, Coordinator of the Fresno State Armenian Studies Program, welcomed the audience by recognizing the historic importance of the day's ceremony as well as the meaning and purpose behind the monument.

"We are witnessing a new period in the history of our community," said Der Mugerdechian. "We are working together to build a visible monument to symbolize our collective spirit, to commemorate, to educate the world, and to inspire future



With hundreds of community members looking on, Archbishops Derderian and Mardirossian bless soil held by Zareh Apkarian and Sevana Wassilian of the Charlie Keyan Armenian Community School. Also participating in the blessing are (left to right) Fr. Zaven Markosayan of the St. Mary Church in Yettém, Fr. Yessai Bedros of the St. Paul Church in Fresno, and Fr. Yeghia Hairabedian of the St. Gregory Church in Fowler and Fr. Boghos (far right) from the Theological Seminary in Antelias.

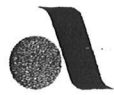
generations."

The groundbreaking ceremony is one in a series of centennial events by the Armenian Genocide Centennial—Fresno Committee, the organization that is raising funds and coordinating construction of the monument.

Many of the reasons why Fresno State was chosen as the monument's site were articulated by Fresno State President Dr. Joseph Castro, who acknowledged the Armenian Studies Program as one of the

*(Continued on Page 3)*





## ARCHIVE

SOURCE: Asbarez Daily: Glendale, CADATE: November 22, 2014

SUBJECT: Genocide Monument Groundbreaking

PAGE: 2 of 3*(Continued from Page One)*

foremost programs in the nation and asserted the university's commitment to diversity and education.

"This monument will inform and educate people about the Armenian Genocide and bring awareness to the problem of genocide throughout history and throughout the world as a global issue." Dr. Castro concluded his message with the declaration "Menk pnav chenk mornar" (We will never forget.)

According to Dr. Cynthia Teniente-Matson, Fresno State Vice-President for Administration, the monument will be positioned along the most popular and heavily-used walkway on the campus, thus making it a focal point of the campus.

Recognition from the world community and justice from the Republic of Turkey are ongoing pursuits of the Armenian people and very much part of the agenda of the Republic of Armenia, said Levon Minasyan, Consul of the Republic of Armenia in Los Angeles.

"We believe that the only way to prevent genocide and crimes against humanity is international recognition and condemnation of these crimes...with all legal consequences," stated Minasyan. "The distortion of historical fact and reality by Turkey cannot continue forever. We believe and hope that healthy conscience will prevail in Turkey, and the Turkish government will reconcile the reality of the Armenian Genocide, a crime against Armenians and humanity."

A central part of the November 2 event was a religious service to consecrate the site of the monument. Four plates of soil—brought from the Republic of Armenia, the border between the republic and historic Western Armenia, and various regions of Western Armenia—were presented by community members Sarkis Sahatdjian, Debbie Adishian-Astone, Marine Vardanyan, and Areen Yemenjian and combined together in a single platter. Archbishop Hovnan Derderian, Primate of the Western Diocese and Archbishop Moushegh Mardirossian, Prelate of the Western Prelacy of the Armenian Apostolic Church led local clergy in blessing the sacred ground, held by Zareh Apkarian and Sevana Wassilian, students of the Charlie Keyan Armenian Community School. The religious leaders each took the podium to mark the historic occasion.

"We remember. We demand. This is the motto of the centennial commemoration," said Archbishop Mardirossian. "We are empowered, because this groundbreaking ceremony today sends a resounding message to Turkey and to the world that, yes, 100 years have passed, but the Armenian people will never forget... In the end, the truth always prevails... The groundbreaking of this monument drives and inspires us to keep



## ARCHIVE

SOURCE: Asbarez Daily: Glendale, CADATE: November 22, 2014

SUBJECT: Genocide Monument Groundbreaking

PAGE: 3 of 3

Architect's rendering of the new monument on the Fresno State campus.

educating, to keep demanding, and to keep hoping."

Emphasizing the historical and current accomplishments and mission of Armenian-Americans, Derderian remarked:

"This monument and all monuments will remind us that we as Armenians, each and every one of us, are living monuments to the martyrs of the Armenian Genocide... This monument will be the symbol of the resurrected life of our nation. We will commit ourselves to uphold firm our Christian identity and send a clear message to the people of this great country that we are equally builders of this great land and in doing so, we are dedicated citizens in bringing justice to the memory of the martyrs of the first genocide of the 20th century."

Other speakers included Congressman Jim Costa; Assembly Member Jim Patterson; Varoujan Der Simonian, Vice President of the AGC—Fresno Committee; and Berj Apkarian, the recently appointed Honorary Consul of the Republic of Armenia in Fresno and head of the AGC—Fresno Committee Monument subcommittee.

The ceremony concluded with the students placing the blessed soil at what will become the center of monument.

Designed by Fresno architect Paul Halajian, the monument will embody symbols of cultural meaning to the Armenian people. Its principal components will be arranged in a circular pattern and angled inwards, reminiscent of the Tzitzernagapert monument in Armenia. Built from *béton brut* and Tufa stones, the nine pillars that make-up the body of the structure represent the six provinces of historic Western Armenia (Van, Bitlis, Dickranagerd, Kharpert, Sepastia, and Erzerum), Cilicia, the Diaspora, and the Republic of Armenia. The pillars will gradually descend in height around the circle, with the first measuring 19 feet high and the last 15 feet to underscore the significance of the year 1915. An incomplete halo will be set above on top of the pillars, symbolizing both the fracture left by the Genocide and the unity of the Armenian people.

The AGC—Fresno Committee includes representatives from the religious, educational, social, and political organizations of the Central Valley. The group's goals are to commemorate the 1.5 million martyrs who perished at the hands of the Ottoman Turkish Government; to educate others about the Armenian Genocide and historical injustice; and to inspire people to overcome adversity through the story of the survivors' of the Armenian Genocide. The AGC—Fresno Committee is organizing and promoting numerous events in the coming year. For more information, visit the AGC—Fresno Committee's website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](http://www.facebook.com/agcfresno).



ARCHIVE

SOURCE: The Fresno Bee, Fresno, CA

SUBJECT: Khachaturian Trio Concert

DATE: Nov. 14, 2014

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7 / The arts

COVER STORY

# CLASSICAL CORNUCOPIA



The Khachaturian Trio, direct from Armenia, appears Nov. 14 as part of the Philip Lorenz Memorial Keyboard Concerts series.

SPECIAL TO THE





## ARCHIVE

**SOURCE:** The Fresno Bee, Fresno, CA  
**SUBJECT:** Khachaturian Trio Concert

**DATE:** Nov. 14, 2014  
**PAGE:** 2 of 2

### Top-notch artists perform.

By Donald Munro

The Fresno Bee

Ask Karen Shahgaldyan — all the way in Armenia — if there's anything important audiences should know before hearing the Khachaturian Trio perform Nov. 14 as part of the Philip Lorenz Memorial Keyboard Concerts series.

He's adamant:

"Nothing special you need to know to be at a classical music concert," he writes via email. "You just come and feel a great, fantastical world of music, which is a best world, from all I know."

It is a pretty good world for classical music fans this weekend — with local, national and international artists in a variety of concerts. Along with Keyboard Concerts, you'll be able to attend performances of the Fresno Community Chorus Master Chorale, the Fresno State Violin and Viola Festival and the Three Rivers Performing Arts annual "Best of Colburn" weekend, just to single out four prominent events.

Here's a rundown:

#### Khachaturian Trio

**Spotlight on:** Karen Shahgaldyan

**Instrument:** Violin

It will be the first visit to Fresno for the world-renowned Khachaturian Trio, which in the last two years has performed in Germany, Russia, England, China and, of course, its native Armenia. The Armenian Studies program at Fresno State and local donations are helping make the Nov. 14 visit to the Fresno State Concert Hall possible. (It's considered a

#### IF YOU GO

■ **The Khachaturian Trio with the Philip Lorenz Memorial Keyboard Concerts series**, 8 p.m. Nov. 14, Fresno State Concert Hall.

[www.keyboardconcerts.com](http://www.keyboardconcerts.com), (559) 278-2337. \$25, \$18 seniors, \$5 students.

■ **Fresno Community Chorus Master Choral sings "Messiah"**, 7:30 p.m. Nov. 15, and 2:30 p.m. Nov. 16, Shagholan Hall, 2770 E. International Ave.

[www.fresnocommunitychorus.org](http://www.fresnocommunitychorus.org), (559) 709-6245. \$20.

■ **Fresno State Violin and Viola Festival gala concert**, 8 p.m. Nov. 15, Fresno State Concert Hall. [www.fresnostate.edu/artshum/music/concerts](http://www.fresnostate.edu/artshum/music/concerts). \$15, \$5 students and seniors.

■ **Three Rivers Performing Arts "Best of Colburn"**, 7 p.m. Nov. 15 at First Baptist Church, 42013 Eggers Dr., Three Rivers, and 3 p.m. Nov. 16, at Main Street Theater, 307 E. Main St., Visalia. [www.threeriversperformingarts.org](http://www.threeriversperformingarts.org), (559) 561-1100.

"special event" and is not part of a Keyboard season subscription.)

The trio has one other U.S. tour stop planned in Scottsdale, Arizona.

The trio was founded in 1999, and Shahgaldyan joined in 2006. He and pianist Armine Grigoryan and cellist Karen Kocharyan have been together since then.

Shahgaldyan says the trio finds a lot of connections between composers in the Fresno program, which starts off with Rachmaninoff's Trio élégiaque No. 1. The composer wrote it when he was 20 years old, deeply moved by the death of Tchaikovsky.



The second part will start with a trio by composer Arno Babadjanyan, himself a great pianist.

"Here we can find connections with Rachmaninoff, and his composer's style is also possible to compare to Rachmaninoff. But mostly, he is famous as a composer of beautiful songs, which were and still are very popular. Also, in the second part we will play transcriptions of Khachaturian's famous pieces from the 'Gayane' and 'Spartacus' ballets and from the 'Masquerade' suite. These transcriptions were made specially for our trio."

■ For an extended interview with Shahgaldyan, including the group's plans for commemorating the 100th anniversary of the Armenian Genocide, go to [www.fresno-bee.com](http://www.fresno-bee.com).



## ARCHIVE

SOURCE: Nor Or Weekly, Fresno, CADATE: November 13, 2014

SUBJECT: Armenia Today: Summer Study Trip

PAGE: 1 of 1

*Armenian Studies Program  
California State University,  
Fresno*

**"Armenia Today:  
Summer Study Trip  
2014"**

**By Prof. Barlow Der Mugrdechian**

Prof. Barlow Der Mugrdechian, Director of the Armenian Studies Program at Fresno State will give an illustrated presentation on "Armenia Today: Summer Study Trip 2014" at 7:30PM on Tuesday, November 18, in the University Business Center, Alice Peters Auditorium, Room 191, on the Fresno State campus.

The lecture is part of the Fall Lecture Series of the Armenian Studies Program, supported by the Leon S. Peters Foundation.

Prof. Der Mugrdechian has led six student groups to Armenia over the past 25 years. In the summer of 2014, together with Prof. Sergio La Porta of the Armenian Studies Program, he led a group of nine students on the Summer Study Trip, from May 26-June 11. The presentation will discuss some of the major experiences that the group had, including visits with Yerevan State University college students and visits to the Mer Hooys-Our Hope home in Yerevan.

Some of the students who participated in the Summer Study Trip will also recount their experiences, giving a different perspective to the presentation.

Barlow Der Mugrdechian is Director of the Armenian Studies Program and the Center for Armenian Studies at Fresno State and has been teaching Armenian language, art, history, and culture courses for thirty years.

The lecture is free and open to the public. Free parking is available, with a parking code 273501, after 7:00PM at Fresno State Lots P5 and P6, near the University Business Center.

For more information about the lecture please contact the Armenian Studies Program at 278-2669, or visit our website at [www.fresnostate.edu/armenianstudies](http://www.fresnostate.edu/armenianstudies).



ARCHIVE

SOURCE: The California Courier, Glendale, CA  
SUBJECT: Armenian Genocide Monument

DATE: November 13, 2014  
PAGE: 1 of 2

## Community Gathers to Break Ground on Armenian Genocide Monument at CSUF

*By Nadia Pearl*

*The Collegian (CSU)*

FRESNO - Leaders from the local Armenian community and the university broke ground on the Armenian Genocide Monument on Nov. 2, a project that hopes to commemorate and educate the public when it opens next April.

The monument will be located

in Fresno State's Maple Mall and will be christened on April 24, 2015, the 100th anniversary of the Armenian Genocide's beginning.

The genocide was a systematic extermination of the minority Armenians from their homeland

*See CSUF...on Page 3*



*Two Charlie Keyan Armenian Community School students, 11-year-old Zareh Apkarian and 10-year-old Sevana Vassilian, carried the blessed soil to the groundbreaking point, where they poured it in with the native earth. The soil represents Armenia on the Fresno State campus*





## ARCHIVE

SOURCE: The California Courier, Glendale, CA  
 SUBJECT: Armenian Genocide Monument

DATE: November 13, 2014  
 PAGE: 2 of 2

# CSUF...

*Continued From Page 1*

during 1915 to 1923 at the hands of the Ottoman Empire government. Historians believe as many as 1.5 million Armenians were killed by executions and mass death marches.

The main structure of the monument, which will be composed of béton brut and tufa stones, will feature nine pillars that represent the six provinces of historic Armenia, the Armenian Kingdom of Cilicia, the diaspora of Armenians throughout the world and Armenia.

The monument's leading architect, Paul Halajian, said the design would convey respect for the generation that experienced the genocide, as well as today's generation that has "thrived" both as immigrants and in the Republic of Armenia.

Rather than focusing purely on the "negative aspects," Halajian said the monument would also be a celebration. Above the pillars will be an incomplete halo, representing both the fracture left by the genocide and the unity of the Armenian people.

Halajian has been working on the design for a year with a sub-committee of the organization Armenian Genocide Centennial Committee - Fresno.

The committee is comprised of local leaders in the Armenian community, including Fresno State Armenian studies professor Barlow Der Mugrdechian.

"To do this project on our campus, it was my dream that that would happen," said Der Mugrdechian, whose grandparents survived the Armenian Genocide before immigrating to Fresno.

"This is very moving for me," he said.

Also present at the ceremony, which drew a crowd of several hundred, was Levon Minasyan, from the Armenian Consulate in

Los Angeles. "The criminal must be punished. This is the only right way to go," he said. "Having this in mind, the Republic of Armenia and the Armenian people stand as strong advocate of peace and justice.

The United States federal government has yet to formally recognize the Armenian Genocide, something Congressman Jim Costa, D-Fresno, said he hopes to change.

"I will always be the strongest advocate I can be on your behalf in our nation's Congress, as member of the House of Representatives, to some day ensure, sooner rather than later, that the House goes on record as recognizing the Armenian Genocide for all the right reasons," Costa said at the ceremony.

"We are committed to education. That's our primary mission, which is also at the core of the Armenian Genocide Monument," Fresno State President Joseph Castro said. "This monument will inform and educate people about the Armenian Genocide and bring awareness to the problem of genocide throughout history."

While other locations in the U.S. have Armenian Genocide monuments, Castro said this

would be the first on any college or university campus in the country.

"We want this to be not only a symbol to commemorate the Armenian Genocide, but as a symbol of showing how Fresno State supports the recognition of the genocide and condemns genocides around the world," said Marine Vardanyan, president of the Armenian Students Organization.

"Students are going to be passing by all the time. So they're going to ask questions, they're going to be curious," she said. "So this will be a great way to stir up those discussions and get people talking about genocide as a global issue."

After the leaders addressed the public, bishops from the Armenian Church and local religious leaders performed a spirited ceremony, in English and Armenian, to bless soil taken from the Republic of Armenia.

In Fresno particularly, Armenians have "many roots," said Vardanyan, who immigrated to Fresno with her family in 1999.

"We're Armenian-Americans, and we want to contribute to our own community," Vardanyan added.



## ARCHIVE

SOURCE: The Fresno Bee, Fresno, CA  
SUBJECT: What it Means to be Armenian

DATE: Nov. 8, 2014  
 PAGE: 1 of 1

# Student explores what it means to be an Armenian

**B**irthright Armenia. Those two words represent a program that is beyond description.

Last summer, I had the amazing opportunity of experiencing Armenia in its entirety — not as a tourist, but as an Armenian, returning to her roots on a journey of self-discovery and enlightenment.



MARINE  
VARDANYAN

Birthright Armenia helped make my dream into a reality — to return to Armenia with a purpose. I wanted to immerse myself into the Armenian life and build connections with young Armenians who share the same love, faith and vision for the country.

Birthright Armenia is a program that empowers young diasporans, ages 20-32, to travel to Armenia as interns and volunteers in their desired fields. Not only does Birthright Armenia connect the participants to internships, but it also provides opportunities to gain unique insight into Armenia through forums, socials, community service projects, language lessons, and excursions.

From meeting with Minister of Defense Seyran Ohanyan, to visiting the 21st century Ayb School, to cleaning up a park in Hrazdan and driving a tractor with a wagon full of Birthrighters through a village in Karabakh, Birthright Armenia truly made my summer an adventure full of bright memories and new lessons.

An incredibly special part of my experience was meeting and connecting with volunteers from all over the world, ranging from Germany, Egypt, Argentina and more. We danced together, sang together and learned together.

I encountered both Armenians and non-Armenians with fascinating stories and backgrounds, each unique, yet sharing the same passion for making a difference in Armenia. My journey with Birthright Armenia gifted me with long-lasting friendships that I will forever cherish.

Birthright Armenia also connected me to CivilNet, an organization that provides online advocacy news and journalism in Armenian and English, covering local, regional, and international stories.

As an intern, I was given the

opportunity to work on a variety of assignments alongside journalists such as Maria Titizian and Salpi Ghazarian.

Every morning, I awoke with excitement for what awaited me at my job. I strolled down Tumanyan Street towards Northern Avenue, happily aware of the sunlight, of the tall buildings, and active life surrounding me. The assortment of tasks, the spontaneity of each workday and the atmosphere of the office made CivilNet an ideal place that I grew to love dearly.

On my first day, I was sent out to cover a protest at the Afrikanyans Home, a historic site that the municipality recently demolished.

On my second day, I translated an Armenian video report about the border-village of Chinari, which regularly experiences Azerbaijani gunfire, and recorded the English voice-over. Afterward, a viewer donated \$3,000 to the family featured in the video.

I translated numerous articles and helped with several news stories. Some involved going out of town, for example, to a village in Armavir province for a first-aid class and to the village of Teghut in the province of Lori.

CivilNet welcomed me with open arms and made my internship an eye-opening experience.

My assignments, interactions, and adventures allowed me to uncover the issues in Armenia along with gaining real-life experience in journalism.

Birthright Armenia has much to offer, however, it is how one takes advantage of the opportunities that produces the unforgettable and amazing experiences.

To all my Armenian peers, I encourage you to look into this program. Allow yourself to be inspired, expose yourself to the new and unknown, and trust in your ability to make a difference.

Whether it's for a few weeks or a few months — do yourself a favor by joining Birthright Armenia. I promise that you will not be disappointed.

► Marine Vardanyan is a Fresno State senior majoring in public health and minoring in Armenian studies and mass communications and journalism. She is the president of the Armenian Students Organization, editor for the Hye Sharzhoom student newspaper and radio host for the 90.7 KFSR Hye Oozh Show. Learn more by visiting [www.birthrightarmenia.org/en/](http://www.birthrightarmenia.org/en/).



## ARCHIVE

SOURCE: The California Courier, Glendale, CADATE: November 6, 2014

SUBJECT: Khachaturian Trio

PAGE: 1 of 1

## Khachaturian Trio to Perform Armenian Genocide Commemorative Concert Nov. 14 at Fresno State

FRESNO - On November 14, the Khachaturian Trio will perform a Commemorative Concert dedicated to the victims and survivors of the Armenian Genocide. The event will begin 8:00 p.m. and take place at Fresno State Concert Hall located in the University's Music Building. The program will include works by Rachmaninoff, Babadjanian, and Khachaturian. General admission is \$25, \$18 for seniors, and \$5 for students. For tickets, please call 559-278-2337 or go to [www.keyboardconcerts.com/special-events.aspx](http://www.keyboardconcerts.com/special-events.aspx). The event is co-sponsored by the Fresno State Armenian Studies Program and the Philip Lorenz Memorial Keyboard Concerts.

Named after the renowned Armenian composer Aram Khachaturian, the trio consists of pianist Armine Grigoryan, violinist Karen Shakhgaldyan, and cellist Karen Kocharyan. Educated at prestigious institutions including the Yerevan State Conservatory and the Moscow Conservatory, the three colleagues have toured extensively throughout the Central and South America, Swit-

zerland, United Kingdom, Germany, Austria, China, Bulgaria, Czech Republic, Australia, Moldova, Georgia, Lithuania, Latvia, Russia and Armenia. They are widely considered as one of Armenia's leading chamber music ensembles and have been praised for their virtuoso performances, subtle sense of style, warmth, and deep musicality.

The Fresno State Armenian Studies Program offers courses on Armenian history, Armenian language and literature, art and architecture, film, William Saroyan, the Genocide, and contemporary issues.

It supports the Armenian Students Organization, the student and program newspaper Hye Sharzhoom, and the Armenian Studies Program Lecture Series. The Program's website is at: [fresnostate.edu/armenianstudies](http://fresnostate.edu/armenianstudies).

The event is one in series of activities promoted by the Armenian Genocide Centennial—Fresno Committee, which includes representatives from the religious, educational, social, and political organizations of the Central Valley.

The group's goals are to commemorate the 1.5 million martyrs who perished at the hands of the Ottoman Turkish Government; to educate others about the Armenian Genocide and historical injustice; and to inspire people to overcome adversity through the story of the survivors' of the Armenian Genocide. The AGC—Fresno Committee is organizing and promoting numerous events in the coming year.

For more information, visit the AGC—Fresno Committee's website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](http://www.facebook.com/agcfresno).

Free public parking is available at Fresno State Lot P1, at the northeast corner of Maple and Shaw Aves.





## ARCHIVE

SOURCE: The Armenian Observer: Los Angeles, CADATE: November 5, 2014

SUBJECT: Genocide Groundbreaking in Fresno

PAGE: 1 of 2

## Armenian Memorial Monument Groundbreaking in Fresno

FRESNO Hundreds of people attended the outdoor ceremony at Fresno State to mark the start of construction of the Armenian Genocide Monument, which will be completed in time to mark next year's 100th anniversary of the genocide.

Leaders of the Western Diocese of the Armenian Church and Armenian Genocide Centennial Committee, Fresno joined local politicians, Fresno State leaders and throngs of community members at the event.

Fresno State President Joseph I. Castro spoke for the

university.

"Our primary mission (at Fresno State) is education, which is also at the core of this project," Castro said. "We've had a rich history of involvement by Armenian students, faculty, alumni and friends — we wouldn't be a great university without them."

The primary message of the event was the importance of spreading awareness of the Armenian Genocide, which Fresno State Armenian Studies Coordinator Barlow Der Mugrdchian said killed as many as 1.5 million Armenians

Please Turn to Page 9





## ARCHIVE

SOURCE: The Armenian Observer: Los Angeles, CADATE: November 5, 2014

SUBJECT: Genocide Groundbreaking in Fresno

PAGE: 2 of 2

## Armenian Genocide Monument Groundbreaking in Fresno

Continued from Page 1

from 1915 to 1923.

The stone-and-concrete monument will be dedicated on April 24, the 100th anniversary of the beginning of the genocide. It was designed by Fresno architect Paul Halajian and will consist of nine pillars representing the six provinces of historic Armenia, Cilicia, the Diaspora and the Republic of Armenia. An incomplete halo will rest on top of the pillars, which is meant to symbolize both the damage left by the genocide and the unity of the Armenian people. It will be the first such monument marking the genocide on a U.S. college campus.

It will be located on the Maple Mall walkway just south of the Satellite Student Union on Fresno State's campus. Fresno State Vice President for Administration Cynthia Teniente-Matson said this prime location will allow every single Fresno State student to see and learn from the monument.

After the leaders addressed the public, bishops from the Armenian Church and local religious leaders performed a spirited ceremony, in English and Armenian, to bless soil taken from the Republic of Armenia.

Two Charlie Keyan Armenian Community School

students, 11-year-old Zareh Apkarian and 10-year-old Sevana Vassilian, carried the blessed soil to the groundbreaking point, where they poured it in with the native earth. The soil is meant to represent Armenia on the Fresno State campus.

Levon Minasyan, a representative from the Armenian Consulate in Los Angeles, offered his gratitude to Fresno State and the local Armenian community.

"The establishment of this monument in Fresno on the threshold of the centennial of the Armenian genocide is evidence of the Fresno Armenian community's important role in Armenian-American life," Minasyan said.

The recognition of the genocide was a central theme of the event, with many of the speakers making reference to those massacred and the lack

of recognition of the genocide from countries such as Turkey and the United States. Among the speakers were Rep. Jim Costa, D-Fresno, and Assembly Member Jim Patterson, R-Fresno.

Members of the Armenian Genocide Centennial Committee, Fresno were recognized during the ceremony for what Der Mugrdechian called their tireless efforts over the past year to find a way to honor the 100th anniversary of the genocide.

The committee is an umbrella association made up of members from the Valley's religious, educational, social and political organizations.

"We are witnessing a new period in our history," Der Mugrdechian said. "This will be a visual monument to show our spirit."



ARCHIVE

SOURCE: The Fresno Bee, Fresno, CA

SUBJECT: Armenian Genocide Monument Construction

DATE: Nov. 3, 2014

PAGE: 1 of 2



RORY APPLETON/THE FRESNO BEE

Zareh Apkarian, 11, left, and Sevana Vassilian, 10, hold blessed soil from the Republic of Armenia during the groundbreaking ceremony Sunday for the Armenian Genocide Monument.

# Genocide monument construction begins

Fresno State event honors Armenians.

By Rory Appleton  
The Fresno Bee

Hundreds of people packed a small outdoor ceremony at Fresno State on Sunday to mark the start of construction of the Armenian Genocide Monument, which will be completed in time to mark next year's 100th anniversary of the genocide.

Leaders of the Western Diocese of the Armenian Church and Armenian Genocide Centennial Committee, Fresno joined local politicians, Fresno State leaders and throngs of community members at the event.

The university set out 40 chairs, but a couple hundred spectators crammed around the site where the monument will be built.

Fresno State President Joseph Castro spoke for the

university.

"Our primary mission (at Fresno State) is education, which is also at the core of this project," Castro said. "We've had a rich history of involvement by Armenian students, faculty, alumni and friends — we wouldn't be a great university without them."

The primary message of the event was the importance of spreading awareness of the Armenian genocide, which Fresno State Armenian Studies Coordinator Barlow Der Mugrdchian said killed as many as 1.5 million Armenians from 1915 to 1923.

Der Mugrdchian said that on April 24, 1915, the Ottoman Turkish government began arresting and executing hundreds of Armenian religious, academic and political leaders.

The stone-and-concrete monument will be dedicated on April 24, the 100th anniversary of the beginning of the genocide. It was de-

signed by local architect Paul Halajian and will consist of nine pillars representing the six provinces of historic Armenia, Cilicia, the Diaspora and the Republic of Armenia.

An incomplete halo will rest on top of the pillars, which is meant to symbolize both the damage left by the genocide and the unity of the Armenian people.

It will be the first such monument marking the genocide on a U.S. college campus.

It will be located on the Maple Mall walkway just south of the Satellite Student Union on Fresno State's campus. Fresno State Vice President for Administration Cynthia Teniente-Matson said this prime location will allow every single Fresno State student to see and learn from the monument.

After the leaders addressed the public, bishops

See **MONUMENT**, Page A4





## ARCHIVE

SOURCE: The Fresno Bee, Fresno, CA

SUBJECT: Armenian Genocide Monument Construction

DATE: Nov. 3, 2014

PAGE: 2 of 2

PAGE A4 ♦

THE FRESNO BEE » **NEWS** « MONDAY, NOVEMBER 3, 2014**MONUMENT**

Continued from A3

from the Armenian Church and local religious leaders performed a spirited ceremony, in English and Armenian, to bless soil taken from the Republic of Armenia.

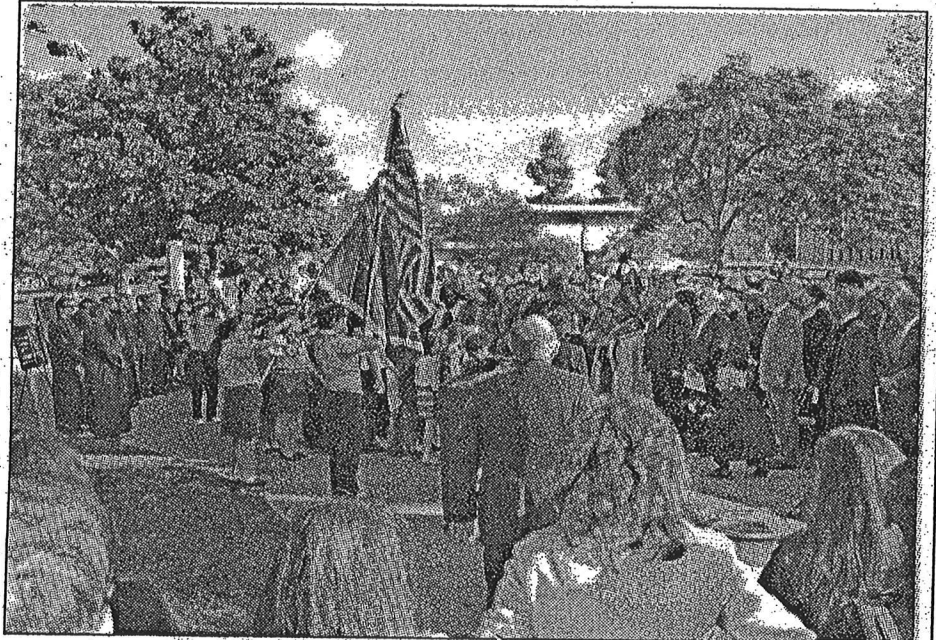
Two Charlie Keyan Armenian Community School students, 11-year-old Zareh Apkarian and 10-year-old Sevana Vassilian, carried the blessed soil to the groundbreaking point, where they poured it in with the native earth. The soil is meant to represent Armenia on the Fresno State campus.

Levon Minasyan, a representative from the Armenian Consulate in Los Angeles, offered his gratitude to Fresno State and the local Armenian community.

"The establishment of this monument in Fresno on the threshold of the centennial of the Armenian genocide is evidence of the Fresno Armenian community's important role in Armenian-American life," Minasyan said.

Minasyan went on to say that the international recognition and condemnation of the first genocide of the 20th century has been a top priority of Armenian foreign policy for almost two decades. Minasyan told the crowd that, although many states and nations have officially recognized the genocide, this work will continue.

The recognition of the genocide was a central theme of the event, with many of the speakers making reference to those massacred and the lack of recognition of the genocide from countries such as Turkey and the United States. Among the speakers were Rep.



RORY APPLETON/THE FRESNO BEE

Hundreds of people attend a ceremony at Fresno State to mark the start of construction of the Armenian Genocide Monument, which will be completed in time to mark next year's 100th anniversary of the genocide.

Jim Costa, D-Fresno, and Assembly Member Jim Patterson, R-Fresno.

Members of the Armenian Genocide Centennial Committee, Fresno were recognized during the ceremony for what Der Mugrdechian called their tireless efforts over the past year to find a way to honor the 100th anniversary of the genocide.

The committee is an umbrella association made up of members from the Valley's religious, educational, social and political organizations.

Castro said the monument will be

one of only about 30 Armenian genocide monuments in the United States.

Der Mugrdechian hopes the monument will help heal the wounds of the genocide while also spreading a message.

"We are witnessing a new period in our history," Der Mugrdechian said. "This will be a visual monument to show our spirit."

► Contact Rory Appleton: [rappleton@fresnobee.com](mailto:rappleton@fresnobee.com), (559) 441-6015 or @RoryDoesPhonics on Twitter.



## ARCHIVE

SOURCE: The Collegian, Fresno State, Fresno, CASUBJECT: Armenian Genocide Monument Ground-BreakingDATE: Nov. 3, 2014PAGE: 1 of 2

## Armenian Genocide Monument

## Breaking ground in remembrance

By Nadia Pearl  
@nadia\_pearl

Leaders from the local Armenian community and the university broke ground on the Armenian Genocide Monument on Sunday, a project that hopes to commemorate and educate the public when it opens next April.

The monument will be located in Fresno State's Maple Mall and will be christened on April 24, 2015, the 100th anniversary of the Armenian Genocide's beginning.

The genocide was a systematic extermination of the minority Armenians from their homeland during 1915 to 1923 at the hands of the Ottoman Empire government. Historians believe as many as 1.5 million Armenians were killed by executions and mass death marches.

The main structure of the monument, which will be composed of béton brut and tufa stones, will feature nine pillars that represent the six provinces



*Archbishop Hovnan Derderian, Primate of the Western Diocese, prepares to bless the soil that will be placed at the groundbreaking point of the Armenian Genocide Monument during a ceremony on Sunday.*

of historic Armenia, the Armenian Kingdom of Cilicia, the diaspora of Armenians throughout the world and the Republic of Armenia as it is known today.

The monument's leading ar-

chitect, Paul Halajian, said the design would convey respect for the generation that experienced the genocide, as well as today's generation that has "thrived" both as immigrants and in the

Republic of Armenia.

Rather than focusing purely on the "negative aspects," Halajian said the monument

**See MONUMENT, Page 3**



## ARCHIVE

SOURCE: The Collegian, Fresno State, Fresno, CASUBJECT: Armenian Genocide Monument Ground-BreakingDATE: Nov. 3, 2014PAGE: 2 of 2

# Monument to 'inform and educate'

## MONUMENT from Page 1

would also be a celebration. Above the pillars will be an incomplete halo, representing both the fracture left by the genocide and the unity of the Armenian people.

Halajian has been working on the design for a year with a subcommittee of the organization Armenian Genocide Centennial Committee – Fresno. The committee is comprised of local leaders in the Armenian community, including Fresno State Armenian studies professor Barlow Der Mugrdechian.

"To do this project on our campus, it was my dream that that would happen," said Der Mugrdechian, whose grandparents survived the Armenian Genocide before immigrating to Fresno.

"This is very moving for me," he said.

Also present at the ceremony, which drew a crowd of several hundred, was Levon Minasyan, a consul from the Consulate General of the Republic of Armenia in Los Angeles. He said the international recognition and condemnation of the genocide has been at the forefront of Armenia's foreign policy priorities for almost two decades.

"The criminal must be punished. This is the only right way to go," he said. "Having this in mind, the Republic of Armenia and the Armenian people stand as a strong advocate of peace and justice.

"The distortion of historical facts and the realities by Turkey cannot continue. We believe and hope that guilty consciousness will prevail in Turkey and the Turkish government will reconcile the reality of the Armenian Genocide. Crimes against Armenians and humanity, committed by its ancestors."

The United States federal government has yet to formally recognize the Armenian Genocide, something Congressman Jim Costa, D-Fresno, said he hopes to change.

"I will always be the strongest advocate I can be on your behalf in our nation's Congress, a member of the House of Representatives, to some day ensure, sooner rather than later, that the House of Representatives goes on record as recognizing the Armenian Genocide for all the right reasons," Costa said at the ceremony.



Darlene Wendels • The Collegian

(From left to right) Levon Minasyan, consul of the Consulate General of the Republic of Armenia in Los Angeles, Congressman Jim Costa, D-Fresno, and Berj Apkarian, chair of the monument committee and honorary consul of Armenia in Fresno, clap during the ceremony on Sunday.

As expressed by several speakers at the ceremony, the monument will serve as a way to educate the current and future community about this history.

"We are committed to education. That's our primary mission, which is also at the core of the Armenian Genocide Monument," Fresno State President Joseph Castro said. "This monument will inform and educate people about the Armenian Genocide and bring awareness to the problem of genocide throughout history."

While other locations in the U.S. have Armenian Genocide monuments, Castro said this would be the first on any college or university campus in the country.

"We want this to be not only a symbol to commemorate the Armenian Genocide, but as a symbol of showing how Fresno State supports the recognition of the genocide and condemns genocides around the world," said Marine Vardanyan, president of the Armenian Students Organization.

"Students are going to be passing by all the time. So they're going to ask questions, they're going to be curious," she said. "So this will be a great way to

stir up those discussions and get people talking about genocide as a global issue."

The monument will be located in the most heavily-trafficked corridor on the university, said Cynthia Teniente-Matson, Fresno State vice president for administration and chief financial officer.

Soil from various historic locations in Armenia was traditionally blessed during the ceremony before being placed in a cylinder that would act as the center of the future monument.

"Our monument is intended to symbolize Armenians throughout the world," Der Mugrdechian said.

In Fresno particularly, Armenians have "many roots," said Vardanyan, who immigrated to Fresno with her family in 1999.

"That's what I love about Fresno. We have those who actually came during the genocide, those that came earlier, those that came after and also then those that are coming now," she said. "We have a mixture of all the different immigrants."

"We're Armenian-Americans, and we want to contribute to our own community," Vardanyan added.





## ARCHIVE

SOURCE: Massis, Pasadena, CADATE: November 1, 2014

SUBJECT: Khachaturian Trio

PAGE: 1 of 1

## Khachaturian Trio to Perform in Armenian Genocide Commemorative Concert at Fresno State

FRESNO — On Friday, November 14, the Khachaturian Trio will perform a Commemorative Concert dedicated to the victims and survivors of the Armenian Genocide. The event will begin 8:00 p.m. and take place at Fresno State Concert Hall located in the University's Music Building. The program will include works by Rachmaninoff, Babadjanian, and Khachaturian. General admission is \$25, \$18 for seniors, and \$5 for students. For tickets, call 559-278-2337 or go to [www.keyboardconcerts.com/special-events.aspx](http://www.keyboardconcerts.com/special-events.aspx). The event is co-sponsored by the Fresno State Armenian Studies Program and the Philip Lorenz Memorial Keyboard Concerts.

Named after the renowned Armenian composer Aram Khachaturian, the trio consists of pianist Armine Grigoryan, violinist Karen Shakhgaldyan, and cellist Karen Kocharyan. Educated at prestigious institutions including the Yerevan State Conservatory and the Moscow Conservatory, the three colleagues have toured extensively throughout the Central and South America, Switzerland, United Kingdom, Germany, Austria, China, Bulgaria, Czech Republic, Australia, Moldova, Georgia, Lithuania, Latvia, Russia and Armenia. They are widely considered as one of Armenia's leading chamber music ensembles and have been praised for their virtuoso performances, subtle sense of style, warmth, and deep musicality.

The Fresno State Armenian Studies Program ([www.fresnostate.edu/armenianstudies](http://www.fresnostate.edu/armenianstudies)) offers courses on Armenian history, Armenian language and literature, art and architecture, film, William Saroyan, the Genocide, and contemporary issues. It supports



the Armenian Students Organization, the student and program newspaper Hye Sharzhoom, and the Armenian Studies Program Lecture Series. The Program's website is at: [fresnostate.edu/armenianstudies](http://fresnostate.edu/armenianstudies).

The event is one in series of activities promoted by the Armenian Genocide Centennial—Fresno Committee, which includes representatives from the religious, educational, social, and political organizations of the Central Valley. The group's goals are to commemorate the 1.5 million martyrs who perished at the hands of the Ottoman Turkish Government; to educate others about the Armenian Genocide and historical injustice; and to inspire people to overcome adversity through the story of the survivors' of the Armenian Genocide. The AGC—Fresno Committee is organizing and promoting numerous events in the coming year. For more information, visit the AGC—Fresno Committee's website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](http://www.facebook.com/agcfresno).

Free public parking is available at Fresno State Lot P1, at the northeast corner of Maple and Shaw Aves.

For more information about the Concert you may also contact the Armenian Studies Program at 278-2669.



ARCHIVE

SOURCE: The Fresno Bee, Fresno, CA

SUBJECT: Armenian Genocide Monument Ground-Breaking

DATE: Nov. 1, 2014

PAGE: 1 of 1

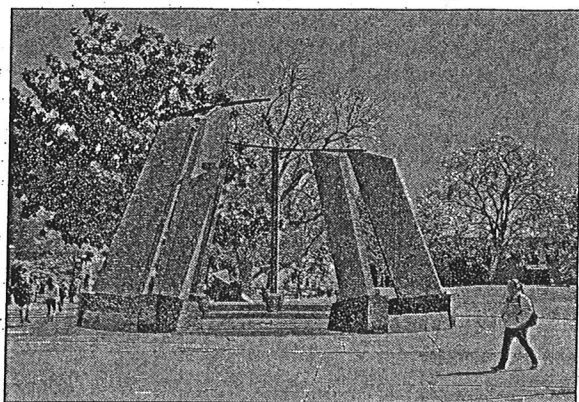
PAGE A8 ♦

THE FRESNO BEE » LOCAL « SATURDAY, NOVEMBER 1, 2014

FRESNOBEE.COM

# Groundbreaking set for Armenian monument

A conceptual rendering shows what the Armenian Genocide Memorial Monument would look like at Fresno State. SPECIAL TO THE BEE



## The Fresno Bee

Valley Armenian community leaders will gather Sunday at Fresno State to break ground on a monument memorializing the Armenian genocide.

The year 2015 will be the 100th anniversary of the start of a pogrom against Armenians by the Ottoman Empire, in which an estimated 500,000 people died. Professor Barlow Der Mugrdchian of the Fresno State Armenian Studies program said planners hope to complete the monument by April 24, the date the genocide is recognized as having begun in 1915.

The groundbreaking is the first in a series of events organized by the Armenian Genocide Centennial Fresno Committee leading up to April 24.

The groundbreaking will begin at 2:30 p.m. at

the Fresno State Maple Mall, south of the Satellite Student Union. Archbishop Hovnan Dedean, of the Western Diocese of the Armenian Church, will be present and speak, in addition to civic leaders.

Funds for the memorial are being raised through donations. The monument itself was designed by Fresno architect Paul Halajian to incorporate symbols of cultural significance to the Armenian people. Principle components will include nine columns arranged in a circular pattern and angled inward, reminiscent of the Tzitzern gapert monument in Yerevan, Armenia.

Columns will descend in height from 19 feet to 15 feet, to underscore the significance of the year 1915.

The groundbreaking is open to the public. Free parking will be available in lots P5 and P6 near the Peters Business Building.



## ARCHIVE

SOURCE: TArmenian Mirror-Spectator, Watertown, MA  
SUBJECT: Khachaturian Trio

DATE: November 1, 2014  
PAGE: 1 of 1

## Khachaturian Trio to Perform on November 14 at Fresno State

FRESNO — On Friday, November 14, the Khachaturian Trio will perform at a commemorative concert dedicated to the victims and survivors of the Armenian Genocide. The event will begin 8 p.m. and take place at Fresno State Concert Hall located in the University's Music Building. The program will include works by Rachmaninoff, Babadjanian and Khachaturian.

The concert is co-sponsored by the Fresno State Armenian Studies Program and the Philip Lorenz Memorial Keyboard Concerts.

Named after the renowned Armenian composer Aram Khachaturian, the trio consists of pianist Armine Grigoryan, violinist Karen Shakhgaldyan, and cellist Karen Kocharyan. Educated at prestigious institutions including the Yerevan State Conservatory and the Moscow Conservatory, the three colleagues have toured extensively throughout the Central and South America, Switzerland, United Kingdom, Germany, Austria, China, Bulgaria, Czech Republic, Australia, Moldova, Georgia, Lithuania, Latvia, Russia and Armenia. They are widely considered as one of Armenia's leading chamber music ensembles and have been praised for their virtuoso performances, subtle sense of style, warmth and deep musicality.

The Fresno State Armenian Studies Program ([www.fresnostate.edu/armenianstudies](http://www.fresnostate.edu/armenianstudies)) offers courses on Armenian history, Armenian language and literature, art and architecture, film, William Saroyan, the Genocide, and contemporary issues. It supports the Armenian Students Organization, the student and program newspaper *Hye Sharzhoom* and the Armenian Studies Program Lecture Series.

The event is one in series of activities promoted by the Armenian Genocide Centennial — Fresno Committee, which includes representatives from the religious, educational, social and political organizations of the Central Valley. The group's goals are to commemorate the 15 million martyrs who perished at the hands of the Ottoman Turkish Government; to educate others about the Armenian Genocide and historical injustice; and to inspire people to overcome adversity through the story of the survivors' of the Armenian Genocide. The AGC — Fresno Committee is organizing and promoting numerous events in the coming year. For more information, visit the AGC—Fresno Committee's website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](https://www.facebook.com/agcfresno).

Free public parking is available at Fresno State Lot P1.



Members of the Khachaturian Trio

General admission is \$25, \$18 for seniors, and \$5 for students. For tickets, go to [www.keyboardconcerts.com/special-events.aspx](http://www.keyboardconcerts.com/special-events.aspx).





## ARMENIAN STUDIES PROGRAM

California State University, Fresno • 5245 N Backer Ave PB4 • Fresno, CA 93740-8001

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### ARCHIVE

SOURCE: The Collegian, Fresno State, Fresno, CA

SUBJECT: Armenian Genocide Monument Ground-Breaking

DATE: Oct. 31, 2014

PAGE: 1 of 1



**T**he Armenian Genocide Centennial-Fresno Committee cordially invites you to attend the Groundbreaking for the Armenian Genocide Monument at Fresno State

**Date:** Sunday, November 2, 2014

**Time:** 2:30 p.m.

**Place:** Maple Mall, Fresno State  
(Near the East End of the Rose Garden)  
Free parking in Lots P5 and P6

**The Public is welcome. Free admission.**

**100th Anniversary of the Armenian Genocide 1915-2015**

For more information:  
[agcfresno.org](http://agcfresno.org)  
[facebook.com/agcfresno](https://facebook.com/agcfresno)  
[agcfresno@gmail.com](mailto:agcfresno@gmail.com)



1915  
**Armenian Genocide Centennial**  
2015  
Fresno Committee



## ARCHIVE

SOURCE: The Armenian Observer, LA, CA  
SUBJECT: Khachaturian Trio

DATE: October 29, 2014  
PAGE: 1 of 1

## Khachaturian Trio to Perform on Nov. 14 at Fresno State

FRESNO - On Friday, November 14, the Khachaturian Trio will perform a Commemorative Concert dedicated to the victims and survivors of the Armenian Genocide. The event will begin 8:00 p.m. and take place at Fresno State Concert Hall located in the University's Music Building. The program will include works by Rachmaninoff, Babadjanian, and Khachaturian. General admission is \$25, \$18 for seniors, and \$5 for students. For tickets, please call 559-278-2337 or go to [www.keyboardconcerts.com/special-events.aspx](http://www.keyboardconcerts.com/special-events.aspx). The event is co-sponsored by the Fresno State Armenian Studies Program and the Philip Lorenz Memorial Keyboard Concerts.

Named after the renowned Armenian composer Aram Khachaturian, the trio consists of pianist Armine Grigoryan, violinist Karen Shakhgaldyan, and cellist Karen Kocharyan. Educated at prestigious institutions including the Yerevan State Conservatory and the Moscow Conservatory, the three colleagues have toured extensively throughout the world.

The event is one in series of activities promoted by the Armenian Genocide Centennial—Fresno Committee, which includes representatives from the religious, educational, social, and political organizations of the Central Valley.

The AGC—Fresno Committee is organizing and promoting numerous events in the coming year. For more information, visit the AGC—Fresno Committee's website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](http://www.facebook.com/agcfresno).

Free public parking is available at Fresno State Lot P1, at the northeast corner of Maple and Shaw Aves.

For more information about the Concert you may also contact the Armenian Studies Program at 278-2669.



ARCHIVE

SOURCE: Armenian Mirror-Spectator, Watertown, MA  
SUBJECT: Genocide Monument Groundbreaking

DATE: October 25, 2014  
PAGE: 1 of 1

## **Fresno State to Break Ground for Genocide Monument**

FRESNO — Fresno State will break ground on a monument to commemorate the 100th anniversary of the Armenian Genocide. Groundbreaking will be at 2:30 p.m. Sunday, November 2 on Maple Mall, south of the Satellite Student Union.

Approved by the Campus Planning Committee, the monument will be constructed with private donations and will be dedicated on April 24. It was designed by local architect Paul Halajian.

The groundbreaking ceremony is planned by the Armenian Genocide Centennial Committee of Fresno and is open to the public.

Built from béton brut (architectural concrete) and tufa stones, the monument will embody symbols of cultural meaning to the Armenian people. Its principal components will be arranged in a circular pattern and angled inwards, reminiscent of the Tzitzernagapert Armenian Martyrs Monument in Armenia.

Nine pillars that comprise the body of the structure represent the six provinces of historic Armenia, Cilicia, the diaspora and the Republic of Armenia. An incomplete halo will be set above the columns, symbolizing both the fracture left by the Genocide and the unity of the Armenian people.





## ARCHIVE

SOURCE: The Armenian Observer, LA, CADATE: October 15, 2014

SUBJECT: Genocide Monument Groundbreaking

PAGE: 1 of 1

## Central Valley Armenian Community Plans Armenian Genocide Monument Groundbreaking on Nov. 2

FRESNO - On Sunday, November 2, the Armenian Community of the San Joaquin Valley will break ground on a monument dedicated to the 100<sup>th</sup> Anniversary of the Armenian Genocide.

The event will begin at 2:30 p.m. and take place at the Fresno State Maple Mall, located south of the Satellite Student Union. Free parking will be available in Lots P15, P16 and Lots P5, P6. The groundbreaking ceremony is open to the public and all are welcome.

Built from *béton brut* (architectural concrete) and tufa stones, the monument will embody symbols of cultural meaning to the Armenian people. Its principal components will be arranged in a circular pattern and angled inwards, reminiscent of the Tzitzernagapert Armenian Martyrs Monument in Armenia. The nine pillars that will comprise the body of the structure represent the six provinces of historic Armenia, Cilicia, the Diaspora, and the Republic of Armenia. An incomplete halo will be set above the columns, signifying both the fracture left by the Genocide and the unity of the Armenian people.

Sunday's ceremony will mark construction of the me-

morial, which will be christened on April 24<sup>th</sup>, 2015.

As many as 1.5 million Armenians lost their lives in the period 1915—1923 at the hands of the Ottoman Turkish government. On April 24<sup>th</sup> 1915, the Young Turk regime arrested and eventually executed hundreds of Armenian religious, academic, and political leaders—it was the first step in its intent to exterminate an entire people. Many succumbed to starvation and exhaustion during state-mandated deportations or “death marches” that left Western Armenia devoid of its native inhabitants even to this day. Others were murdered outright, often in ways that defy all sense of humanity. According to historians, legal experts, and more than 20 nations throughout the world, the planned and systematic nature of these atrocities clearly constitute a genocide as defined by the United Nations’ Conven-

tion on the Prevention and Punishment of the Crime of Genocide.

The Armenian Genocide Centennial Committee—Fresno is an organization made-up of representatives from religious, educational, social, and political organizations of the Central Valley. The group's goals are to *commemorate* the 1.5 million martyrs who perished at the hands of the Ottoman Turkish Government; to *educate* others about the Armenian Genocide and historical injustice; and to *inspire* people to overcome adversity through the story of the survivors' of the Armenian Genocide. In addition to the monument, the AGCC—Fresno is organizing and promoting numerous events in the coming year. For more information, visit the AGCC—Fresno website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](https://www.facebook.com/agcfresno).



## ARCHIVE

SOURCE: The California Courier, Glendale, CADATE: October 23, 2014SUBJECT: Screening "Grandma's Tatoos"PAGE: 1 of 1

## CSUF Armenian Studies and CineCulture To Screen 'Grandma's Tatoos' on Oct. 24

FRESNO - Film director Suzanne Khardalian (Sweden) will be the discussant at a screening of her film, "Grandma's Tatoos," as part of the CineCulture Film Series at Fresno, at 5:30PM, on October 24. The film will be shown in the Leon S. and Pete Peters Educational Center Auditorium, located on the West End of the Save Mart Center (entry at Shaw and Woodrow Aves.). The screening is co-sponsored by the Armenian Studies Program at Fresno State.

Director Khardalian makes a journey into her own family's history to investigate the terrible truth behind her grandmother's odd tattoos and, in the process, unveils the story of the Armenian women driven out of Ottoman Turkey during the First World War.

During the First World War, millions of Armenians were forced out of their homes in the then Ottoman Empire, into the deserts of Syria and Iraq. More than a million people died in what Armenians describe as a Genocide, although Turkey re-

jects this accusation.

Everybody in the family seemed to know the story, but no one ever spoke about it.

Suzanne Khardalian is an independent documentary filmmaker and writer. She has studied both in Beirut and Paris. She has directed several films, among others: "Back to Ararat" (1988), "Guldbagge" (Swedish Oscar equivalent) for Best Film and a Red Ribbon at the American Film and Video Festival. Other films include "Unsafe Ground" (1993), the most frequently shown documentary in Sweden, "Her Armenian Prince" (1997), "From Opium to Chrysanthemums" (2000), and "Words and Stones - Gaza" (2000).

The film screening is free and open to the public. Free public parking is available in all Parking Lots near the Peters Educational Center Auditorium.

For more information about the lecture please contact the Armenian Studies Program at 278-2669, or visit our website at [www.fresnostate.edu/armenianstudies](http://www.fresnostate.edu/armenianstudies).



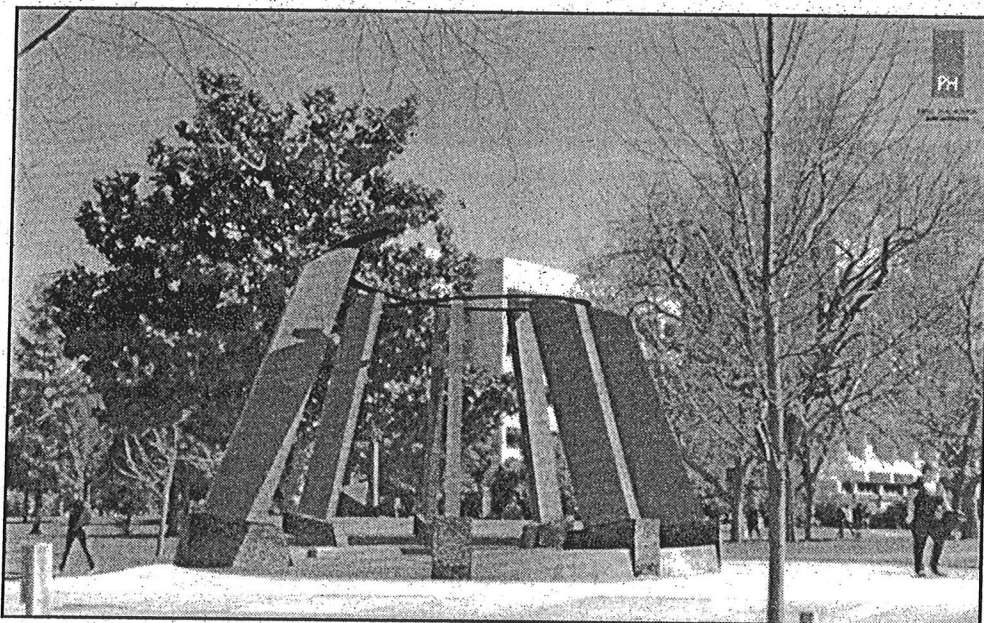
## ARCHIVE

SOURCE: Massis, Pasadena, CA

SUBJECT: Genocide Monument Groundbreaking

DATE: October 18, 2014PAGE: 1 of 1

## Fresno Armenian Community to Break Ground on Genocide Monument



academic, and political leaders—it was the first step in its intent to exterminate an entire people. Many succumbed to starvation and exhaustion during state-mandated deportations or “death marches” that left Western Armenia devoid of its native inhabitants even to this day. Others were murdered outright, often in ways that defy all sense of humanity. According to historians, legal experts, and more than 20 nations throughout the world, the planned and systematic nature of these atrocities clearly constitute a genocide as defined by the United Nations’ Convention on the Prevention and Punishment of the Crime of Genocide.

The Armenian Genocide Centennial Committee-Fresno is an organization made-up of representatives from religious, educational, social, and political organizations of the Central Valley. The group’s goals are to commemorate the 1.5 million martyrs who perished at the hands of the Ottoman Turkish Government; to educate others about the Armenian Genocide and historical injustice; and to inspire people to overcome adversity through the story of the survivors’ of the Armenian Genocide. In addition to the monument, the AGCC-Fresno is organizing and promoting numerous events in the coming year. For more information, visit the AGCC-Fresno website at [www.agcfresno.org](http://www.agcfresno.org) and on Facebook at [www.facebook.com/agcfresno](http://www.facebook.com/agcfresno).

FRESNO, CA — On Sunday, November 2, the Armenian Community of the San Joaquin Valley will break ground on a monument dedicated to the 100th Anniversary of the Armenian Genocide. The event will begin at 2:30 p.m. and take place at the Fresno State Maple Mall, located south of the Satellite Student Union. Free parking will be available in Lots P15, P16 and Lots P5, P6. The groundbreaking ceremony is open to the public and all are welcome.

Built from *béton brut* (architectural concrete) and tufa stones, the monument will embody symbols of cultural meaning to the Armenian people. Its principal components will be arranged in a circular pattern and angled inwards, reminiscent of the Tzitzernagapert Armenian Martyrs Monument in Armenia. The nine pillars that will comprise the body of the structure represent the six provinces of historic Armenia, Cilicia, the Diaspora, and the Republic of Armenia. An incomplete halo will be set above the columns, signifying both the fracture left by the Genocide and the unity of the Armenian people.

Sunday’s ceremony will mark construction of the memorial, which will be christened on April 24th, 2015.

As many as 1.5 million Armenians lost their lives in the period 1915-1923 at the hands of the Ottoman Turkish government. On April 24th 1915, the Young Turk regime arrested and eventually executed hundreds of Armenian religious,





ARCHIVE

SOURCE: The California Courier, Glendale, CA  
SUBJECT: Fresno Monument Groundbreaking

DATE: October 16, 2014  
PAGE: 1 of 2

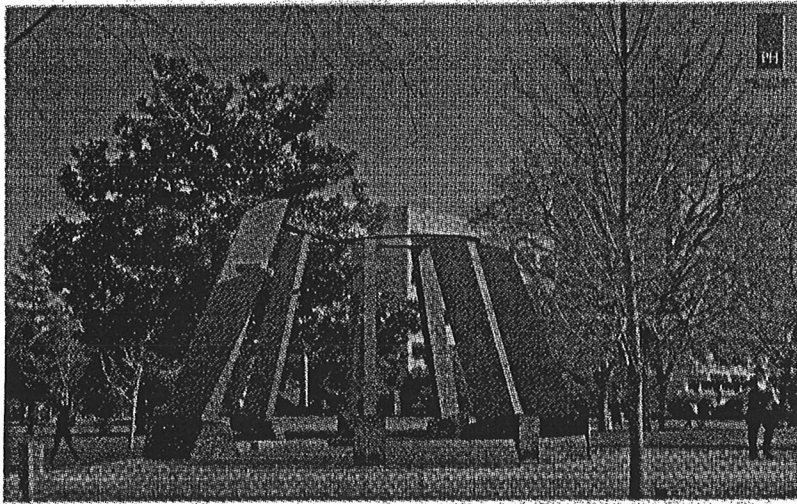
## Central Valley Armenian Community To Break Ground on Genocide Monument

FRESNO - On Sunday, November 2, the Armenian Community of the San Joaquin Valley will break ground on a monument dedicated to the 100th Anniversary of the Armenian Genocide. The event will begin at 2:30 p.m. and take place at the Fresno State

Maple Mall, south of the Satellite Student Union. Free parking will be available in Lots P15, P16 and Lots P5, P6.

The groundbreaking ceremony is open to the public and all are

*See Fresno Monument...on Page 3*



*A rendering of the proposed Genocide Monument on the campus of Fresno State.*



## ARCHIVE

SOURCE: The California Courier, Glendale, CA  
SUBJECT: Fresno Monument Groundbreaking

DATE: October 16, 2014  
PAGE: 2 of 2

## Fresno Monument Groundbreaking...

*Continued From Page 1*

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## ARCHIVE

SOURCE: The California Courier, Glendale, CA  
SUBJECT: 40th Anniversary Workshop in Yerevan

DATE: September 18, 2014  
PAGE: 1 of 1

## Society for Armenian Studies Organizes 40th Anniversary Workshop in Yerevan

LOS ANGELES - The Society for Armenian Studies (SAS), founded in 1974, will organize a workshop to mark the 40th anniversary of its founding.

The October 2-5 workshop at the Armenian National Academy of Sciences will bring together 20 scholars from abroad and 20 from Armenia to deliver papers on a number of key topics such as inadequately studied aspects of Armenian history in the past millennium; the representation and reflection of the Armenian Genocide in the arts and culture in general. In addition, discussions will include testimonies and reminiscences of the survivors of the Genocide; accomplishments, perspectives and methodologies in contemporary Armenian liter-

ary studies and historiography; and the Armenian Diaspora in the 21st century, aspirations and challenges.

The SAS by a group of scholars: Nina Garsoian, Dickran Kouymjian, Avedis Sanjian and Robert W. Thomson, on the initiative of Richard G. Hovannisian, with a view to promoting and supporting Armenian studies as an academic discipline through panels at national and international gatherings, publications, lectures and symposia. It publishes a Newsletter and the Journal of the Society for Armenian Studies (JSAS). Most members are from the United States, but an increasing number of scholars from Europe, Canada and the Middle East have joined the SAS.



## ARCHIVE

SOURCE: The California Courier, Glendale, CA  
 SUBJECT: Vahan Tekeyan Book Review

DATE: September 4, 2014  
 PAGE: 1 of 1

Book Review**Vahan Tekeyan Once More in the World of the English-Speakers**

*By Aram Arkun*  
*Mirror-Spectator Staff*

Sooner or later anybody attending Armenian events comes across Vahan Tekeyan's poems, for they are recitation favorites. In his carefully structured poems, he crystallized an Armenian post-Genocide cultural attitude combining pride in survival and an ancient culture, with a bitter determination to strive for justice. An introvert by nature, Tekeyan powerfully treats personal sorrow and love. Unfortunately, like much of Armenian literature, his work is not known in the broader English-speaking world. There have been several attempts to translate many of his best-known poems into English, including anthologies by Diana Der-Hovannessian and Marzbed Margossian, and by Garig Basmadjian. Some 30 years after the last such effort, a new volume, Vahan Tekeyan: Selected Poems, appears to reintroduce Tekeyan to a new generation of English-language readers.

This volume bears interesting credentials: it enjoys a direct personal connection to Tekeyan. One of the translators, Gerald Papa-

sian, is the son of Nora Ipekian Azadian. Ipekian came to know Tekeyan through her grandfather, the revolutionary Mihran Damadian, who like Tekeyan was a leader of the Armenian Democratic Liberal Party. Tekeyan would often come to the Ipekian residence. He coached Ipekian on how to recite his poetry, which she has continued to do throughout her life. She has written a chapter for this book recounting her encounters with Tekeyan.

Papasian, an actor, director and translator, had translated and presented many Armenian poems in English in the past. When his uncle, John Papasian, a painter and poet born in Egypt, became interested in Tekeyan's poetry, as Edmond Azadian notes, Gerald "guided" his translations. After John's death in 1989, Gerald Papasian revised these translations and added some others of his own to form the present volume. The younger Papasian, in his Translator's Note, writes that his uncle, though unable to read literary Armenian, possessed a musical ear that served him well in English, along with an older 1930s or 1940s style that seemed to Gerald

to better suit Tekeyan's works than the styles of previous translations.

Nora Ipekian Azadian's husband, Edmond Y. Azadian, contributes a chapter on the making of the present volume. He also is the author of the introduction of this work, in which Tekeyan's life and work are presented. Azadian points out that Tekeyan managed to carefully control his emotions to write about his personal issues, the destiny of the Armenians, and many universal themes. This disciplined approach evidently was necessary for him to process the effects of the Armenian Genocide and two world wars, as well as to work in the stormy world of Armenian politics and organizations in parallel with his creative life as a poet and short story writer. Though he was not fully understood by his contemporaries, Tekeyan helped shape a school of Armenian symbolism in poetry, and preferred to write sonnets.

Azadian feels that Tekeyan's talent was hampered by the obligations he undertook as a political leader forced to deal with the tragedies of his people, as well as his financial constraints. He com-

pares Tekeyan with the similarly talented Greek poet Constantine Cavafy, who did not experience such difficulties, and perhaps as a result managed to become a major figure in European literature.

The 23 poems in this volume cover the range of Tekeyan's repertoire, and include many of the most familiar of his poems. The translators have managed to keep the sonnet format in English, so that all except one rhyme as do the originals. This is a difficult task, which can lead to some awkwardness, but the translators attempted to remain as faithful as they could to the originals. As this is a bilingual edition, readers who understand or are learning Armenian can also benefit from the original texts, which are laid out facing their translations.

Every new translation offers new insights into the views and emotions shaping Tekeyan's world, and has its unique value. Consequently, this is a most welcome work.

The volume contains a brief preface by Barlow Der Mugrdchian of the Armenian Studies Program at California State University in Fresno. A second edition would present an opportunity for minor editing of the prose chapters.





ARCHIVE

SOURCE: The Fresno Bee, Fresno, CA

DATE: August 31, 2014

SUBJECT: Dr. Simon Payaslian Lecture At Fresno State

PAGE: 1 of 1

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## EDUCATION BUZZ

Bee staff

### Armenian scholar will speak at Fresno State

Simon Payaslian, chairman of Modern Armenian History and Literature at Boston University, will deliver a speech on the origins of the Armenian community in New England and Armenian-American culture on Sept. 12 at Fresno State.

The lecture begins the Armenian Studies Program's fall lecture series and is supported by the Leon S. Peters foundation. Payaslian has authored such books as "The Political Economy of Human Rights in Armenia: Authoritarianism and Democracy in a Former Soviet Republic."

The event will start at 7:30 p.m. in the Alice Peters Auditorium, Room 191, in the University Business Center. It is free and open to the public. Free parking is available after 7 p.m. in lots P5 and P6.



## ARCHIVE

SOURCE: The California Courier, Glendale, CA  
SUBJECT: Dr Payaslian Lecture At Fresno State

DATE: August 28, 2014  
PAGE: 1 of 1

## Dr. Payaslyan Will Lecture at Fresno State on Sept. 12

FRESNO - Dr. Simon Payaslian, holder of the Charles K. and Elizabeth M. Kenosian Chair in Modern Armenian History and Literature at Boston University, will give a talk on "The Origins of the Armenian Community in New England and the Construction of Armenian-American 'Cultural Congruence,'" at 7:30PM on September 12, in the University Business Center, Alice Peters Auditorium, Room 191, on the Fresno State campus.

The lecture is the first in the Fall Lecture Series of the Armenian Studies Program and is supported by the Leon S. Peters Foundation.

This lecture discusses the origins and development of the Armenian community in the United States, with a focus on the New England region, from the 1880s to the 1920s. The early Armenian immigrants to the New World, having fled Ottoman oppressive rule and economic depression, were confronted with the twin, and often conflicting, tasks of preservation of Armenian traditions, values, and mores of the homeland while seeking rapid integration and assimilation into American society. The case of the Armenian community in the United States demonstrates the dynamic nature of, and the complexities involved in, the construction and evolution of a dia-

sporan community and identity. Armenian community institutions not only functioned as instruments for self-preservation but also sought to cultivate a positive self-image of the community in the host society.

A comparative analysis of the Armenian-language newspaper Hayk and the English-language Armenia journal reveals the deep tensions between the imperatives of self-preservation and the imperatives of cultural integration and rapid economic growth. Hayk emphasized preservation of Armenianness against foreignization and sought to instill a sense of community belongingness and cultural authenticity. It urged community institutions and leaders to protect the newly arriving family members and compatriots from what its authors considered the dangers of drifting and assimilating into the dominant culture.

On the other hand, the Armenia journal promoted the idea of "cultural congruence" between Armenian and American values. It represented those sectors in the Armenian community who felt compelled to guarantee economic survival and success, to strive to create favorable impressions of Armenia and the Armenians among their American hosts, and to lobby for favorable U.S. foreign policy towards the home-

land. The promotion of "cultural congruence" between Armenian and American values and identities as cultivated by the Armenia journal in the early part of the twentieth century emerged as the dominant paradigm for the Armenian communities across the United States by the 1940s and has survived largely uncontested since then.

Dr. Payaslian is the author of a number of books, including *The Political Economy of Human Rights in Armenia: Authoritarianism and Democracy in a Former Soviet Republic* (2011) and *International Political Economy: Conflict and Cooperation in the Global System* (co-authored with Frederic S. Pearson) (McGraw-Hill, 1999; Chinese translation, Peking University Press, 2006). His articles and book chapters include "Diasporan Subalternities: The Armenian Community in Syria," *Diaspora: A Journal of Transnational Studies* 16:1/2 (2007 [2012]): 92-132, and "Imagining Armenia," in *The Call of the Homeland: Diaspora Nationalisms, Past and Present*, edited by Allon Gal, Athena S. Leoussi, and Anthony D. Smith (Brill, 2010).

The lecture is free and open to the public. Free public parking is available after 7:00PM at Fresno State Lots P5 and P6, near the University Business Center.



## ARCHIVE

SOURCE: The Armenian Observer: Los Angeles, CA

SUBJECT: Mer Hooy's

DATE: July 1, 2014PAGE: 1 of 2

## Mer Hooy's Program Changes the Lives of Teenage Girls in Armenia

The Mer Hooy's program operating out of the Nakashian Children's Support Center in Yerevan, Armenia is approaching the end of its second year of operations. Hon. Adrienne Krikorian, president of the U.S. based non-profit House of Hope — Mer Hooy's Inc., reports that the program has been successful in dramatically changing lives of 15 teenage girls who came to the Center after years of living in state-run institutions in Armenia.

In May 2014, Judge Krikorian and advisory board member Lisa Kalustian spent 10 days in Yerevan, working with the staff and residents at the Center. Board vice president Dn. Barlow Der Mugrdchian, and students and faculty from Fresno State University Armenian Studies Program, joined the group on May 30, 2014, for a pizza party and dancing, and later spent time with the girls during their two-week visit to Armenia.

During her visit, Judge Krikorian presented each girl with a beautiful pomegranate pendant handmade by Anush Avejic, sister of Der Vazken Movsesian, pastor of the Western Diocese's St. Peter Armenian Church Youth Center in Glendale, California.

In mid-June, Der Vazken and his wife Yeretsgin Susan visited Mer Hooy's with a group of pilgrims from the Western Diocese. They introduced the girls to Datev Outreach, a program operating under Der Vazken's oversight, dedicated to educating and supporting victims of domestic violence. The girls presented Der Vazken with a painting created by one of them. The girls also welcomed Lorik Muncherian, of the Western Diocese, and Jayne Nakashian, daughter-in-law to the benefactors of the Nakashian Children's Support Center, who were joined by a group of pilgrims from throughout the United States. The Board was happy that these special visitors from throughout the United States made time to visit the Center and meet the girls, giving the girls an opportunity to practice their English language and social skills.

### Mer Hooy's supports teenage disadvantaged girls

Mer Hooy's supports teenage girls from disadvantaged backgrounds by providing them a safe home environment, psychological support, and a superior educational program. In addition to receiving education in state-run public schools,

the girls receive extracurricular training through language classes in English, French and Russian, computer training, art and music lessons, and religious education at the Center. Additionally, volunteer mentors work with those girls interested in pursuing careers such as accounting, nursing, art, music, hairdressing, and fitness training. They also enjoy educational field trips and social activities with other youth.

"In May, we celebrated our first high school graduation and we were delighted that our graduate, who is studying singing, had the confidence to sing a solo during the graduation program," reported Judge Krikorian. "Since coming to our Center in 2012 and early 2013, each of our 15 girls, ages ranging from 14 ½ to 17 ½, has shown a dramatic change in her social outlook, her personality, and her attitude towards education and development of future goals. The girls have developed what we are sure will be a lifelong and healthy bond with each other, our staff, and our Board members. Considering the difficult backgrounds many of our girls have come from, we are delighted that our program is achieving the life and educational goals our staff and Board have set for our students."



## ARCHIVE

SOURCE: The Armenian Observer, LA, CA  
SUBJECT: Mer Hooys

DATE: July 1, 2014  
PAGE: 2 of 2

## Expansion planning to include 10 year old girls

The Mer Hooys U.S. board of directors recently restructured the staffing at the Center, and the program staff now consists of professional staff including qualified social workers, psychologists, and trained educators, all with advanced degrees, to support the girls on a daily basis. "We have three girls who will be turning 18 years old in the next six months," Ms. Krikorian reported. "Our professional staff has thoroughly evaluated each girl approaching 18, including any family she might have contact with, and has helped her design a practical plan to enable her to continue augmenting her basic education while learning at least one work skill to help her become self-sufficient. No student from will be turned away from the Center when she turns 18 if she wants to remain part of our program, in contrast to what happens when they are in state-funded institutions in Armenia."

- The Board of Directors is planning for the future expansion

Please Turn to Page 7



Lorik Muncherian and Jayne Nakashian with Executive Director Mihran Mirijanyan

## Mer Hooys Active in Armenia

Continued from Page 6

sion of the program, including bringing in five to six 10-year old girls in the summer of 2015, and, eventually opening a separate residential support and educational center for young boys from disadvantaged social backgrounds.

House of Hope - Mer Hooys, Inc. is a qualified 501c3 California non-profit corporation. The organization depends on public support to



fund the annual operating budget. Information on ways the public can help support Mer Hooys is available on the website at [www.mer-hooys.org](http://www.mer-hooys.org) and on the Mer Hooys Facebook page.