

***HYE SHARZHOOM***  
***Armenian Action***  
***ՀԱՅ ՇԱՐՀՈՕՄ***



# 43<sup>rd</sup> Year

## Ethnic Supplement to The Collegian

## New Book on “The Committee of Union and Progress” Published Through Armenian Series

The book, was the product of an October, 2018 conference, “The Committee of Union and Progress: Founders, Ideology,



*Photo: ASP Archive*

I was born in Gyumri, the second largest city in Armenia, with a rich historical background and traditions. I loved history from my school years and was sure that it is a path I would choose. It was the time of the decline of the Soviet Union and the creation of

## ASO Celebrates Armenia's 30th Anniversary of Independence



*Photo: ASP Archive*

anniversary of Armenia's independence. Armenia was part of the former Soviet Union from 1920 until 1991, when it became one of

On Tuesday, September 21, 2021, the Armenian Students Organization (ASO) at Fresno State celebrated the 30th

## New Book on “The Committee of Union and Progress” Published Through Armenian Series

The book, was the product of an October, 2018 conference, “The Committee of Union and Progress: Founders, Ideology,



and Structure” organized by Prof. Barlow Der Mugrdechian and Dr. Ümit Kurt. The intent of the conference was to bring new light to the topic of the Committee of Union and Progress (CUP), the leading political party in power in Turkey from 1908 to the end of World War I. The panelists discussed the Ottoman Armenians and the Turkish National Movement, and gave new insights on the

Dr. Ümit Kurt, a Polansky Fellow at the Van Leer Jerusalem Institute, opened the discussion with an overview about his chapter titled, “The Post-Revolutionary Period in Aintab and the Curious

SEE CUP BOOK PAGE 6

## Seven Armenian Students Are Studying in the Smittcamp Family Honors College at Fresno State

Following is some insight on how these students feel on being selected for the Program.

## Why did you apply for Smittcamp at Fresno State?

I wanted the experience of a



Photo: ASD Archive

Left to right: Smittcamp Honors Program students Sevana Wassilian, Sara Beberian, Mary Topoozian, Macyn Topoozian, Khori Cranford, Ani Abajian, and Zareh Apkarian.

smaller university while attending Fresno State. Through Smittcamp, I have more resources and personalized help than I would have had if I was not a part of the honors program. Smittcamp also offers a built-in family of students and faculty that is extremely helpful at a university as large as Fresno State.

**Do you plan on being involved in Armenian Studies?**

I plan on being involved in Armenian Studies during my time

at Fresno State by taking both Armenian language and history courses. It is a privilege to be able to attend a university that offers courses that hit so close to home for many students on campus.

**What are your future plans?**  
My future plans are to graduate with a degree in biochemistry, possibly pursue a master's degree, and begin a career in biochemistry in either the medical

SEE SMITTCAMP HONORS, PAGE 7



Armenian Studies Program  
Book/Video/CD Archival Gifts

Prof. Barlow Der Mugrdechian, Prof. Sergio La Porta, and the Armenian Studies Program would like to thank the donors, authors, and publishers for the following books, periodicals, videos, and archival gifts, either offered personally, or to the Program.

**Ararat-Eskijian Museum**, Mission Hills, CA, for a copy of *Van-Vaspurakan-On the Fifteenth Anniversary of the Heroic Defense (1915-1930)*, a reprint of the 1930 book, printed originally by the Mekhitarist Botherhood in Venice, 490pp., in Armenian.

**The Armenian Prelacy**, New York, for a copy of Gurghen Sarkissian’s *My Memoirs (1914-1921)*, edited, translated, and annotated by Dr. Vartan Matiossian (Eastern Prelacy of the Armenian Apostolic Church, 2021), 177pp., in English and Armenian.

**Dr. Rosemary Hartounian Cohen**, Los Angeles, for a copy of her book *The Survivor* (Los Angeles: LICO Publishing, 2002), 182pp., in English and for a copy of her new book *Voices from the Hidden Genocide 1918: Stories of the Turkish Massacre of Armenians in Persia-Iran* (Los Angeles, LICO Publishing, 2019), 409pp., in English. *Voices from the Hidden Genocide* gives eye-witness testimony to the massacre of Armenian in Persia in 1918, collected by the author. *The Survivor* is the story of Arousiak, Rosemary Hartounian Cohen’s grandmother. It is a story of a tender and sensitive girl caught in the crossfire of family traditions and political unrest, set in the early 1900s.

**Samuela Evans**, Berkeley, California, for a copy of *Yevnige’s Journey: A Memoir*, by Peter G. Garabedian (Berkeley, 2021), 234pp., in English. This a memoir which chronicles the life of Yevnige Der Simonian and her husband Yetvart Garabedian, as they survived childhood in an orphanage, the Armenian Genocide, the Russian civil war, and many other hardships and losses.

**Dr. Markar Melkonian**, Los Angeles, California, for a copy of his book, *The Wrong Train: Notes on Armenia Since the Counterrevolution* (Los Angeles, 2021), Seta Kabranian-Melkonian, managing editor, 186pp., in English. Published in Armenian also as Մի սխալ Գնացքը: Գրաբույժների Հետհակահեղափոխական Հայաստանի Մասին (Markar Melkonian, 2021). This is a series of articles in which Melkonian dismantles the neoliberal slogans and buzzwords that have dominated public debate in the Republic of Armenia. In the course of doing this, he introduces a very different vocabulary for describing the passing scene-a more coherent, accurate, and open vocabulary, and one that is indispensable to the voiceless majority of people in countries like Armenia.

**Krikor Satamian**, Pasadena, California, for a copy of his book, *My Theatrical Journey: A Memoir* (Los Angeles, 2021), 140pp., in English. An autobiography of actor and director Krikor Satamian.

**MANUKYAN, FROM PAGE 1**  
the Republic of Armenia. Being interested in history, I entirely felt the significance of the historical period. I was an active teenager and attended all of the demonstrations that occurred in our city. In 1988, at the age of 12, the great Earthquake happened and Gyumri was devastated. It was a hard time. We went to school in temporary rooms among the ruins. Then the war broke out in Artsakh, the Armenian population of this region was on the verge of extinction due to Azerbaijan’s policy. My neighbors, older friends were going to the front, and I could feel the breath of history by my side again.

**Where did you attend university and what did you study?**  
I studied International Relations at Yerevan State University. Initially, I was interested in medieval history and the relationship within multireligious, multicultural societies. Then my interests switched to the Middle East and I spent a year in Damascus, Syria, learning Arabic. Later, I did my Ph.D. on Islamic radicalism in Syria and worked at the Institute of Oriental Studies. However, since 2007 I have been researching the final years of the Ottoman Empire and its policies in the Arab and Armenian provinces. I inevitably had to deal with

the Armenian Genocide as it is part of my family story. Gyumri (Alexandropol) became a big orphanage after the Armenian Genocide. More than 30,000 children who lost their parents during the Armenian massacres in the last years of the Ottoman Empire found shelter and grew up in orphanages established in the city. My grandmother Hranush and her brother Suren were among them. My grandmother never narrated the story of her life to her children, trying to protect them from trauma. Still, at the end of her life, she began to tell the story of her parents’ loss and the days she spent in the American orphanage to us, her grandchildren. Family history and my love to the Middle East overlapped when I started working at the Armenian Genocide Museum-Institute in 2007.

**Tell us about any special projects or awards that you have won.**  
I worked for fourteen years as the Deputy Director of the Armenian Genocide Museum-Institute, and I engaged in creating and organizing numerous museum exhibitions as well as editing many academic publications and two peer-reviewed journals: *Journal of Genocide Research* (in Armenian) and the *International Journal of Armenian Genocide*

SEE MANUKYAN, PAGE 7

California State University, Fresno

Armenian Studies Program

Spring 2022 Schedule of Courses

Course	Units	Time	Day	Instructor
<b>General Education-Breadth, Humanities, Area C2</b>				
• Arm 1B-Elementary Armenian (Class #32364)	4	10:00A-11:50A	MW	B. Der Mugrdechian
<b>General Education-Breadth, Arts, Area C1</b>				
• ArmS 20-Arts of Armenia (Class #33267)	3	11:00A-12:15P	TuTh	B. Der Mugrdechian
<b>General Education-Breadth, Area D2</b>				
• ArmS 10-Intro Arm Studies (Class #33544)	3	9:00A-09:50A	MWF	H. Ohanessian
<b>General Education-Integration, Area IC</b>				
• Arm 148-Mastrpcs Arm Cult (Class #33681)	3	10:00A-10:50A	MWF	H. Ohanessian
• Arm 148-Mastrpcs Arm Cult (Class #33348)	3	2:00P-3:15P	MW	H. Ohanessian
<b>Upper Division Armenian Studies Course</b>				
• ArmS 108B-Arm History II (Class #32363)	3	9:30A-10:45A	TuTh	B. Der Mugrdechian

Get a Minor in Armenian Studies

For more information call the Armenian Studies Program at 278-2669. Check on requirements for the Minor in Armenian Studies in the current catalog.

HYE SHARZHOOM

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Give Your Way to the Armenian Studies Program

There are many ways to support the Armenian Studies Program.

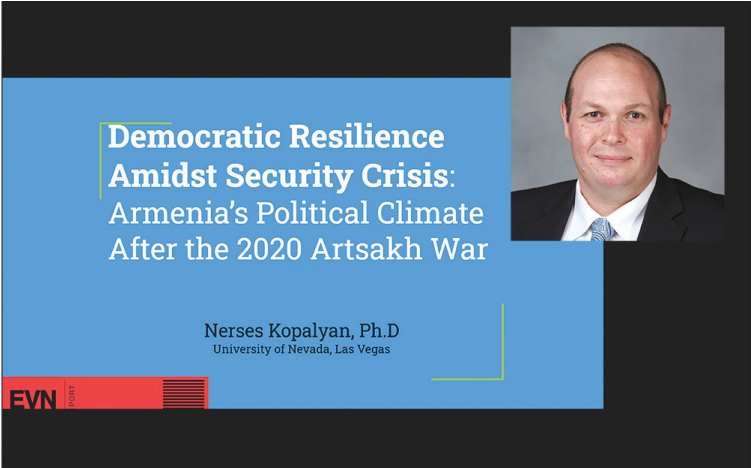
1) A gift today could come through the donation of cash, stock, or goods.  
2) The Armenian Studies Program can also be supported in the future in estate plans.

Hye Sharzhoom is an ethnic supplement of The Collegian and is the newspaper of the Fresno State Armenian Students Organization and the Armenian Studies Program and is funded by the Associated Students. Articles may be reprinted provided Hye Sharzhoom is acknowledged. Hye Sharzhoom welcomes prose, poetry, articles and other material from its student readers. For further information concerning the newspaper or the Armenian Studies Program contact us at:

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Dr. Nerses Kopalyan Analyzes the Political Climate in Armenia



Dr. Nerses Kopalyan

Photo: ASP Archive

ARSHAK ABELYAN  
STAFF WRITER

One of the biggest challenges for the future of Armenia is the uncertainty of the leadership in the country following the Artsakh war in 2020. In the case of the Armenian political sphere, the solution can be simply labeled as unique.

Dr. Nerses Kopalyan, an assistant professor-in-residence of Political Science at the University of Nevada, Las Vegas gave a lecture on September 2, 2021, entitled, *Democratic Resilience Amidst Security Crisis: Armenia's Political Climate After the 2020 Artsakh War*, to discuss his most recent project he undertook in Armenia which attempts to analyze this uncertainty. This project consisted of polling which aimed at conducting a pre-election survey on the 2021 Parliamentary snap-elections in the Republic of Armenia.

In an attempt to understand how Armenia's post-velvet democracy has withstood the adversities it has faced following the most recent military conflict with Azerbaijan, Dr. Kopalyan utilized his research and observational assessments from his surveys to provide the audience an answer to the following question, "How did the incumbent Prime Minister, and his Civil Contract Part, whose Government lost a war, and committed a cardinal sin of Armenian politics, that of losing land, manage such an electoral success?"

Dr. Kopalyan stated that during the process of collecting content, he drew on four general explanatory variables: burgeoning democratic culture, increased citizen trust in political and state institutions, legacy of the Velvet Revolution and democratic elections, and an "electorally" weak opposition.

"The empirical findings demonstrate a robust support for democratization of Armenian political culture during the post velvet stage... one that has become part of an enduring cultural syndrome," said Dr. Kopalyan. In one of the IRI surveys that were released, Dr. Kopalyan focused on two results from questionnaires posed to respondents. One asked if democracy is the best form of government and 48% answered positively. Whereas, the following question asked if the respondents are satisfied with

Armenia's democracy, only 30% responded positively and 63% responded without satisfaction. Reflecting on the results of the elections and his analysis of the data, Dr. Kopalyan stated that this dissatisfaction surprisingly "did not translate to votes for the non-democratic parties."

Under the variable of increased citizen trust in political and state institutions, Dr. Kopalyan stated that institutional trust was almost "non-existent" in the pre-Velvet political culture. However, he states that this changed during "the post-Velvet stage as extensive data demonstrates an exponential increase in institutional trust and at this time we have seen shared clusters of democratic attitudes and norms become embedded in Armenia's political culture."

"The legacy of the Velvet Revolution has remained persistent in limiting the capabilities of the opposition even after the ceasefire and all the security crises that Armenia has been facing," stated Dr. Kopalyan. While it can be said that the legacy of the revolution placed Pashinyan's regime in a favorable position, Dr. Kopalyan also added that the other candidates for Prime Minister had another obstacle that they were not able to overcome; the stigma of being connected with the previous regime.

Survey data also showed that the perception of the most notable candidates, such as Nikol Pashinyan, Serzh Sargsyan, and Robert Kocharyan had significant disparities. For example, Kocharyan was viewed as one of the least honest and most corrupt candidates. On the other hand, Nikol Pashinyan was viewed as the most honest candidate.

"Although Kocharyan was considered to be far more competent than Pashinyan right, this did not matter because he clearly suffered from a crisis of credibility," said Dr. Kopalyan. "... citizens considered candidate X right to be very competent, but they chose candidate Y because they trusted candidate Y exponentially more and so trust was the defining factor of credibility."

While perception of candidates played a great role, the demographics of class and education level played another factor in Nikol Pashinyan's success. As the surveys indicated, Kocharyan's supporters held higher-level educational degrees, while most of Pashinyan's voter

Dr. Suren Manukyan Presents on "Architects of the Armenian Genocide" at Fresno State

MICHAEL MAZMAN  
STAFF WRITER

On Friday, September 17, 2021, the Armenian Studies Program hosted Dr. Suren Manukyan, Fresno State's 18th Kazan Visiting Professor in Armenian Studies, to deliver a lecture titled "Architects of the Armenian Genocide: The Top-Level Perpetrators." This was the first of a three-part lecture series by Dr. Manukyan on the theme of "Perpetrators of the Armenian Genocide."

Dr. Manukyan began the discussion by outlining the hierarchy of perpetrators involved in the Armenian Genocide. In order to study a system that has facilitated genocide, it is important to understand the hierarchal relationship between government decision-makers, local public officials, and ordinary private individuals.

Unfortunately, the issue of identifying these offenders remains somewhat outside the academic scope of Armenian Genocide studies. "It has found itself in a perpetual trap of the belief that there is no reason to study a subject as 'obvious' as this," stated Manukyan. For this reason, many perpetrators of the Armenian Genocide were improperly punished, or never punished at all, for their contributions towards an attempt to exterminate the Armenians from the Ottoman Empire.

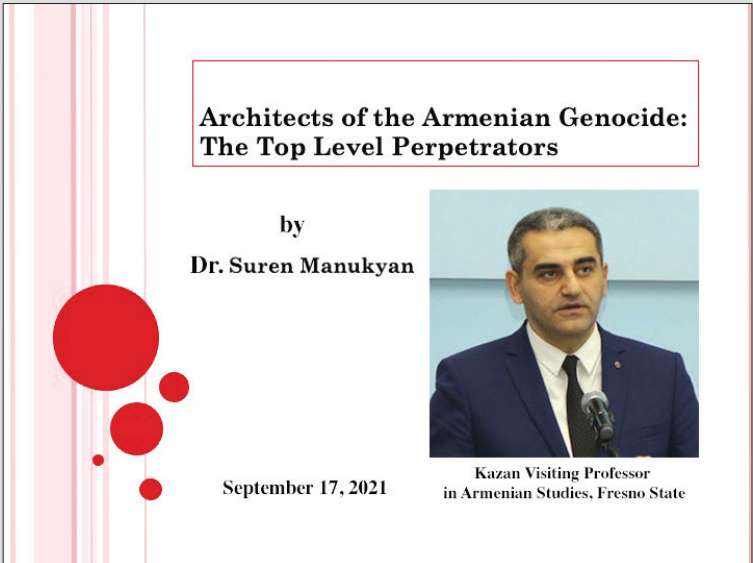
The top-level decision-makers in the Ottoman government were Dr. Manukyan's primary focus. They were responsible for formulating the ideology of the Armenian Genocide and supervising the course of the massacres.

These decision-makers often avoided participating in the killings themselves, but rather perpetrated them by supplying legitimization, authorization, and rationalization to their followers in a deliberate attempt to destroy the Armenian people.

Dr. Manukyan affirmed that the state often has a critical role in committing genocide due to its control of the nation's means of communication and transportation. "State resources, the legitimacy of the use of force, and access to infrastructures

base held either high school diplomas or vocational degrees. Dr. Kopalyan added that this is a "very clear indicator that Pashinyan's lower middle class and lower-class support was pretty much going up against Kocharyan's upper middle class." There also appeared to be a correlation between class and population within the provinces. Most less affluent and poor areas within the country voted for Pashinyan.

The province with the closest results came from the most affluent province, Yerevan, which still ended up going to Pashinyan. Even regions with the most insecure borders with Azerbaijan such as Gegharkunik and Syunik



Dr. Suren Manukyan presented the first in a three part series of lectures on September 17, 2021.

make a project as wide-scale as genocide feasible," noted Dr. Manukyan.

Another major factor to consider is the fact that the state is the only agent with the ability to instill a feeling of hatred towards a victim group in the minds of its population. The Ottomans did this successfully by depicting the Armenian community as evil and a menace to society. Thus, they were able to involve the popular masses of ordinary Ottoman citizens in participating in the act of genocide against the Armenians.

The ruling party in the Ottoman Empire at the time of the Armenian Genocide was the Committee of Union and Progress (CUP), an organization that began planning the destruction of the Ottoman Armenian population in 1910. By 1911, the CUP adopted a policy of Islamization and pan-Turkism across the Ottoman Empire that included efforts to exterminate the Christian populations. In doing so, they elaborated and implemented their plan to destroy the Ottoman Armenians from 1915 to 1923.

In fact, the CUP drafted a document known as the "10 Commandments of the Committee of the Union and Progress" between December of 1914 and January of 1915. "It is a record of the resolutions passed at the secret meetings of the Ottoman Empire's leading figures," stated Dr. Manukyan. The document contains several of the disturbing orders that were to be carried out by Ottoman subjects and officials. Some of these orders include

"closing and wiping out all Armenian societies... carrying away the families of those who succeed in escaping to cut them off from all connection... killing off all Armenians in the army... applying measures to exterminate all males under 50..." and were expected to be carried out simultaneously, thus leaving no time for preparation or defensive measures.

Interestingly, this document remained confidential between decision-makers and was only released to the general public in 1919, through its publication in Turkish and Armenian newspapers. By this time, a majority of the massacres had already taken place.

At the conclusion of the lecture, Dr. Manukyan gave his closing remarks and moderator Prof. Barlow Der Mugerdechian conducted the question-and-answer portion of the discussion.

Dr. Manukyan's analysis of the Ottoman Empire's top-level perpetrators offered a perceptive background on the origins and ideology of the Armenian Genocide.

Surely, these decision-makers played a crucial part in carrying out these massacres against the Armenian population, even if they were not personally involved in the killings themselves.

They are ultimately the architects of the Armenian Genocide because without their motivation, ordinary local officials and members of the public would have likely been less complicit in carrying out such a great crime against humanity.

all supported Pashinyan.

Dr. Kopalyan's pre-election polling data has provided us with new insight. In his final remarks, Dr. Kopalyan stated, "Citizens still tend to place trust in what

they consider to be an honest yet relatively incompetent leadership over the alternative which may have perceptions of competence but suffers from a severe crisis of credibility."

Hye Oozh - Saturdays 9:00 AM - Noon

90.7 FM-KFSR

Hye Oozh is 90.7 KFSR's weekly program dedicated to contemporary and traditional Armenian music and culture.

Hye Oozh DJ:  
Vartush Mesropyan



## Armenian Students Organization Holds First Meeting of the Semester and Elections

ANDREW HAGOPIAN  
EDITOR

The Armenian Students Organization (ASO) kicked off the 2021-2022 academic year with their first meeting and annual elections, held by Zoom, on Tuesday, September 7, 2021. More than 35 students were present for the first meeting.

Each member introduced themselves by stating their name, major, and year in school.

Following introductions, everyone participated in a game of “Kahoot,” a user-generated multiple-choice quiz game, which asked questions relating to the ASO.

Elections were held with the following results: President, Michael Mazman; Vice President, Christian Tufenkjian; Secretary, Sevana Wassilian; Treasurer, Jonathan Chardukian; and Public Relations, Sara Beberian.



MICHAEL MAZMAN  
PRESIDENT

**Why did you want to be an ASO Executive officer?**

I had a great experience as an ASO member last year. I love the sense of family that this club provides to the Armenian students on campus and I was excited at the opportunity to facilitate that myself!

**What would you like to accomplish as an officer?**

Assuming that it will be safe for our club to meet in-person this year, I would like to bring the ASO members closer together with regular events that are fun and engaging. I am really looking forward to personally connecting with all of the students that are interested in Armenian activities to make sure that they feel welcome in our club and at its events.

**What kind of response do you hope to get from the members?**

Given that we are coming out of a pandemic situation where most of our events were held virtually, I think that our membership will be excited to get together and participate in the events that we have planned out for this year. My hope is that students find meaning in the time we spend together and take pride in demonstrating our community’s cultural heritage on campus.



CHRISTIAN TUFENKJIAN  
VICE PRESIDENT

**Why did you want to be an ASO Executive officer?**

I appreciated the club when I first came to Fresno State, and wanted to contribute back to the club by being on the Executive and to pass on the same experiences to others newcomers.

**What would you like to accomplish as an officer?**

I would like to see the entire

Fresno State Armenian-student population come to our events and get to know each other. I would hope to see an overall enthusiastic response to the events we put on and a desire to return to upcoming events.

**What makes ASO unique?**

It is the best place to connect with the Armenian student population through multiple facets, whether that be social events planned by the club, making friends, or meeting up to study together. The ASO is a great place to meet new people and create a great network of peers.



SEVANA WASSILIAN  
SECRETARY

**Why did you want to be an ASO Executive officer?**

From my freshman year in high school, creating an Armenian influence on campus has been very important to me. From co-founding the Armenian Culture Club at Buchanan High School to serving as President my senior year, I knew I wanted to push my passion for our culture even further at Fresno State. Thus, when the opportunity to become an ASO Executive officer arose, I knew I couldn’t turn it down.

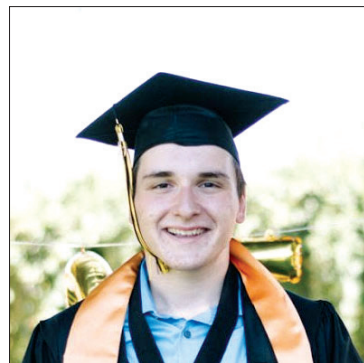
**What kind of response do you hope to get from the members?**

As this is only my first year at Fresno State, I hope to form connections and memories with the other members currently in

the club, as well as to encourage new members to get involved. Coming off of a pandemic, I think it is really important that we push each other to get involved and bring back that Armenian influence back on campus.

**Tell us something interesting about yourself.**

I am involved within the Armenian community off campus and am proud to be a member of both Homenetmen Fresno Sassoon and Holy Trinity Armenian Apostolic Church here in Fresno.



JONATHAN CHARDUKIAN  
TREASURER

**Why did you want to be an ASO Executive officer?**

I wanted to be an ASO Executive because I have been involved with ASO for a long time, even before becoming an official member. The fun that I have had with the organization has inspired me to pursue an executive position and give others the same fun opportunities that I was able to have.

**What would you like to accomplish as an officer?**

I would like to play a part in growing ASO, in addition to planning and managing the events that will be held and setting a strong foundation for the next generation of executives.

**Tell us something interesting about yourself.**

I have been playing and

performing guitar for just over four years now, and I have been playing with an Armenian folk ensemble for almost a year now, with many more years to come.



SARA BEBERIAN  
PUBLIC RELATIONS

**Why did you want to be an ASO Executive officer?**

My freshman year I had so much fun going to all the ASO events that I decided I wanted to be an Executive officer to help plan and coordinate more events for others to enjoy as I did!

**What would you like to accomplish as an officer?**

As an officer, I would like to get more Armenian students involved in the organization that promotes Armenian students coming together to form lifelong friendships. I also hope to plan fun events that get everyone involved.

**Tell us something interesting about yourself.**

I am a sophomore in the Smittcamp Family Honors College here at Fresno State, and am also a staff writer for *Hye Sharzhoom* and am pursuing a Minor in Armenian Studies. I also am a member of the Fresno State Judo Team and

*Photos: ASP Archive*

**Follow the ASO  
on Instagram  
@fresnostateaso**

## Prof. Der Mugrdechian Gives Talk for the 9th Annual “Genocide Awareness Week” in Scottsdale

9th “Genocide Awareness Week”  
Scottsdale Community College

“A Conversation on the  
106<sup>th</sup> Anniversary of the Genocide”

Prof. Barlow Der Mugrdechian

Armenian Studies Program  
California State University, Fresno

April 15, 2021



DUSTIN VARTANIAN  
STAFF WRITER

“The continued denial of the Armenian Genocide equals a continuation of the Genocide,” stated Prof. Barlow Der Mugrdechian.

Evidence of the Armenian Genocide is plentiful: the population of Armenians living in the Ottoman Empire decreased by seventy-five percent after World War I. Thousands of Armenian churches existed throughout the Ottoman Empire,

while only a handful remain today. Eye-witness accounts and publication of works such as *Ambassador Morgenthau’s Story* have provided also valuable documentation of the Genocide.

Prof. Barlow Der Mugrdechian gave a presentation “A Conversation on the 106th Anniversary of the Armenian Genocide,” for Scottsdale Community College’s 9th annual “Genocide Awareness Week” on Thursday, April 15. Organized by Prof. John Liffiton, the “Genocide Awareness Week” is supported by

Fr. Zacharia Saribekyan and the St. Apkar Armenian Apostolic Church of Scottsdale, Arizona, and by the Armenian Studies Program at Fresno State. Prof. Der Mugrdechian’s presentation focused on the evidence that demonstrates the Armenian Genocide is still continuing today.

“The Armenian Genocide is not really over,” said Prof. Der Mugrdechian, as he demonstrated that the policies of the Republic of Turkey and Azerbaijan today are a continuation of the Genocide. Political denial and physical destruction of monuments are used to hide the past. For example, Article 301 of the Turkish Penal Code limits free speech for anyone who “denigrates the Turkish Nation.” Prof. Der Mugrdechian explained this action by the Turkish government as an obvious sign of a way to limit speech on the Genocide. Anyone convicted of violating Article 301 can face from six months to two years in prison.

Another example that Prof. Der Mugrdechian mentioned was a recent statement by President Ilham Aliyev of Azerbaijan,

claiming that Armenia’s capital Yerevan is historic Azerbaijani land, a direct threat against the Armenian people.

Physically, the destruction of Armenian monuments, churches, *khatchkars*, or any other structure displaying elements of Armenian culture, is an attempt to erase the history of the Armenian people, according to Prof. Der Mugrdechian.

This is “the final stage of Genocide” as Armenian monuments have been leveled over the past one hundred years and they continue to face destruction today. Several photographs of Armenian churches, taken before and after their demolition, were shown during the presentation. The photos are evidence that the churches and monuments were intentionally demolished by use of explosives, as it is not possible for that scale of destruction to have occurred by natural causes.

These actions aim to erase the “cultural memory” of the Armenians, as the Genocide deniers claim that Armenians was nonexistent in their historic homeland. Prof. Der Mugrdechian also explained that destruction of cultural monuments, experienced in all examples of Genocide throughout the world, “is an

integral part of modern genocide.”

One of the most recent and clearest pieces of evidence of the continuation of the Armenian Genocide was seen during the war between Azerbaijan and the Republic of Artsakh that took place September 27-November 9, 2020. The Azeri military, said Prof. Der Mugrdechian, targeted Armenian hospitals, churches, and other civilian institutions during the war. These are human rights violations that have gone unpunished. After the war, the newly ceded territories witnessed even more destruction by Azerbaijan, as photographs of Azeri soldiers were shown vandalizing churches and destroying Armenian cemeteries.

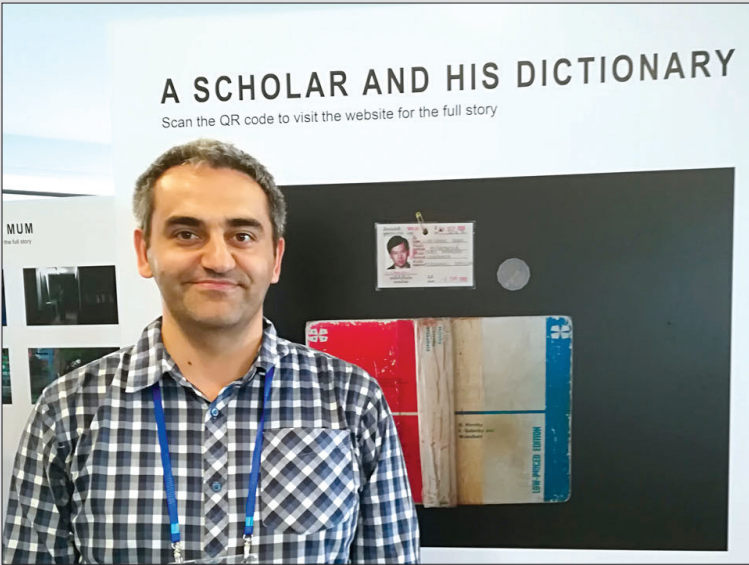
Until today, Azerbaijan still holds Armenian prisoners of war. In addition, President Aliyev recently opened a “Military Trophy Park” in Baku to celebrate the Azeri victory. In this museum, hundreds of helmets of dead Armenian servicemen are displayed, as well as wax figures of Armenian service men that appear to be dying or dead.

Armenia’s ombudsman Arman Tatoyan said that the establishment of this Azeri

SEE AWARENESS WEEK PAGE 5



## Prof. Manukyan’s “Introduction to Genocide” Class Promotes Interest Among Students



Dr. Suren Manukyan  
SOSSE BALOIAN  
STAFF WRITER

“One cannot change the future without understanding the past,” stated Tatiana Samouie, a Biology major and expected 2022 Fresno State graduate. As a great grandchild of an Armenian Genocide survivor, Samouie believes that “learning about multiple genocides can provide an individual with an acute lens when looking at global issues.” Samouie is one of several students enrolled in a course, “Introduction to Genocide Studies” taught by Dr. Suren Manukyan, Kazan Visiting Professor in Armenian Studies at Fresno State for the Fall 2021 semester.

As Fresno State students log into the Zoom class meeting at 2:00PM on Tuesdays and Thursdays, Prof. Manukyan is joining in simultaneously from Armenia at 1:00AM in the morning. Teaching a course in a different time zone than the students can be difficult, but Prof. Manukyan’s enthusiasm for the topic masks his tiredness.

Zoom classes are different from in-person classes mainly because “the students’ reactions are not noticeable,” said Prof. Manukyan. “When teaching in person, you can see into the students’ eyes and understand what they grasped and what needs to be clarified.” He overcomes this challenge by assessing students’ interests and evaluations by initiating discussions.

Prof. Manukyan’s course introduces students to the phenomenon of genocide—the causes, and preconditions that lead to genocide and the process of its implementation. He discusses in the class how prejudice, racism, chauvinism, anti-Semitism, and indifference

can lead to mass atrocities and how modern societies can confront this disaster. While explaining what the consequences of genocide are and its impact on societies, Prof. Manukyan discusses how the memory of genocides is transmitted today in relation to the social, cultural, and collective memory, to state and nation building processes.

Prof. Manukyan believes that genocide education “arms the younger generation with knowledge... they can reflect on issues ranging from causes and consequences of geopolitical clashes, international conflicts, and violence to subjects of peace, security, and justice.” Unfortunately, genocide is a choice. It happens suddenly and people are not properly trained to act in an emergency at the time of genocide. Because of this lack of training, many individuals “become bystanders not because they are bad people, or because their conduct is a result of rational consideration, but because they do not know what to do, how to react.” Fortunately, education in genocide studies teaches “important models and demonstrates patterns that can be applied to dealing with future threatening conditions.”

One of the first documents Prof. Manukyan introduced to the class was the “Convention on the Prevention and Punishment of the Crime of Genocide” adopted by the General Assembly of the United Nations on December 9, 1948.

“It was interesting to discover that some actions qualify as genocide that are not just about directly killing individuals of a group,” said Ani Zhamkochyan, a third year Political Science major. “If the children of that group are forcibly removed and births are prevented, that is also considered genocide under the

UN Convention.”

Prof. Manukyan’s course will cover four cases of full-scale total genocide in the 20th century: the Armenian Genocide, the Holocaust, the Rwandan Genocide, and the Cambodian Genocide. He also plans to discuss the Herero genocide, Nankin massacre, and the examples of Bosnian and Darfur.

Khori Cranford, a third year Political Science major, decided to take this course to expand her knowledge of genocides all over the world. “While I have grown up learning about the Armenian Genocide, there have been many other groups of people who have suffered similar injustices and pain all over the world,” said Cranford.

Ulysses Ochoa, is majoring in English and is in his first semester at Fresno State. He decided to take this course in order to “be better in touch with what is happening in the world as even today genocide is still occurring.” Ochoa was surprised to learn “how little perpetrators of genocide are punished for their atrocities.”

Prof. Manukyan explained that one of the challenges of teaching genocide “is to be overcome by the senses because genocide is a terrible crime and a tragedy that provokes many emotions – fear, compassion, regret, anger, even trauma and those can repel the researcher or student.” He attempts to “display the spiritual essence of the phenomenon” and encourages those who study genocide to show composure and a scientific spirit.

“The Armenian Genocide is not only a part of Armenian history but also part of world history,” stated Prof. Manukyan. “We are struggling for the recognition and condemnation of the Armenian Genocide, but it is an impossible task if we isolate ourselves from the world and do not try to manifest Armenian history as a tragedy for all humanity. The Armenian Genocide must become part of world memory. Additionally, if we assume that the Genocide happened only to Armenians, it would be an unspeakably great psychological blow for the Armenian people. By comparing it with other genocides, understanding that genocide is a cruel scourge of all humankind, we leave the possibility of hope and faith that it is possible to restore historical justice and perhaps prevent such crimes in the future.”

Photo: ASP Archive

**AWARENESS WEEK, FROM PAGE 4** museum is “proof of Genocidal policy that clearly confirms institutional hatred towards Armenians in Azerbaijan.” Overall, the latest human rights violations committed by Azerbaijan are an example of why Armenians are persisting in setting the record straight on the Genocide. As Prof. Der Mugrdchian concluded, “if the Genocide is continually denied there is a good possibility that the Genocide could happen again.”

The 9th Annual “Genocide

Awareness Week,” held virtually April 12-17, 2021, is a series of lectures, and exhibits that “seeks to address how we, as a global society, confront violent actions and current and ongoing threats of genocide throughout the world, while also looking to the past for guidance and to honor those affected by genocide.”

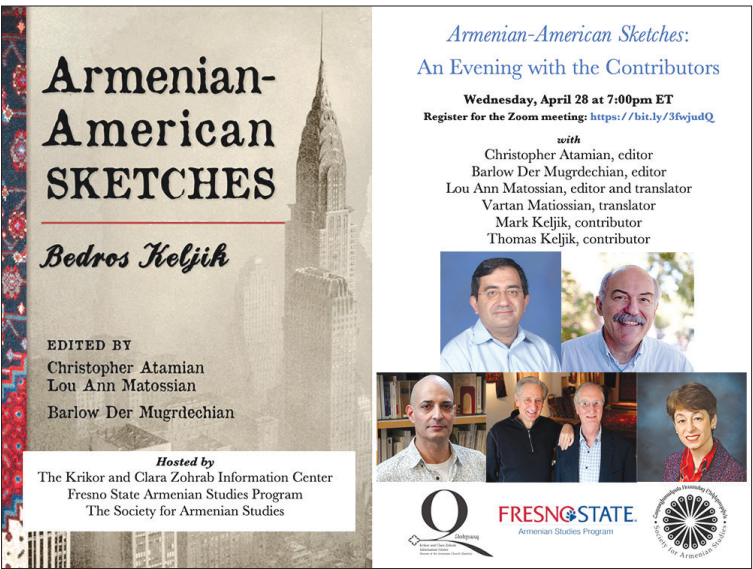
It has been proven multiple times that a lack of awareness and action result in a continuation of crimes committed against humanity.

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## Zohrab Center Organizes Book Event on Armenian-American Sketches



**Armenian-American Sketches was discussed at an April 28 “Evening with the Contributors.”**

CHRISTINE PAMBUKYAN  
STAFF WRITER

“Bedros Keljik’s *Armenian American Sketches* brings to life one of the early chapters of the storied history of the Armenian-American community, whose presence on this continent long precedes the events of 1915 and even the Hamidian massacres of the nineteenth century,” said Jessie Arlen, interim director of the Krikor and Clara Zohrab Information Center.

On April 28, 2021 the Krikor and Clara Zohrab Information Center hosted a virtual panel discussion “Armenian-American Sketches: An Evening With the Contributors,” co-hosted by the Society for Armenian Studies and the Armenian Studies Program at Fresno State. The panelists discussed Bedros Keljik’s life, the process of how English translations of Keljik’s stories were completed, and finally comments on the stories themselves.

Awarded the Dr. Sona Aroian Award for Best Armenian Studies Book in 2020 by the National Association for Armenian Studies (NAASR), *Armenian-American Sketches* is composed of short stories that give insight on the early history of Armenian immigrant communities in America.

Professor Barlow Der Mugrdchian, Berberian Coordinator of the Armenian Studies Program, opened the discussion by emphasizing the importance of Bedros Keljik’s works and how it captures the story of immigration and the life of Armenian-Americans in the nineteenth and twentieth centuries.

After reading an excerpt from one of Keljik’s stories, Prof. Der Mugrdchian recommended that viewers read *Armenian-American Sketches* to gain an understanding of the American diasporan experience. “Most of the stories have a lot of humor, so they are able to capture a picture of that period but in an engaging way,” said Prof. Der Mugrdchian, the general editor of the Armenian Series of the Press at Fresno State. “It is a great book for anyone to pick up and to read as it illustrates the challenges and triumphs of Armenian-Americans in the early 20<sup>th</sup> century.”

Co-editor Christopher Atam-

ian explained how some of the stories describe life in a part of Massachusetts that has been gentrified and no longer exists, making Keljik’s works a historic record in a sense. “I grew up in Boston, and I remember that area that he describes, and I know that none of those buildings are still there, so it’s also a record for America of what happened in our urban centers at a certain time,” says Atamian, a multi-platform storyteller based in New York, who has translated six books from French and Western Armenian into English.

Dr. Lou Ann Matossian, a co-editor and translator of one of Keljik’s stories, gave a background of Bedros Keljik’s life. “Born in Kharpert, in historic Western Armenia, Bedros Arakel Keljik belongs to the founding generation of the Armenian-American authors, but his short stories about early Armenian immigrant life are only now emerging from obscurity,” stated Dr. Matossian. As a young immigrant in Boston, Keljik spoke out about human rights as a member of the Hnchak party and brought awareness to the Armenian Question by translating Armenian poems with Alice Stone Blackwell during the Hamidian Massacres.

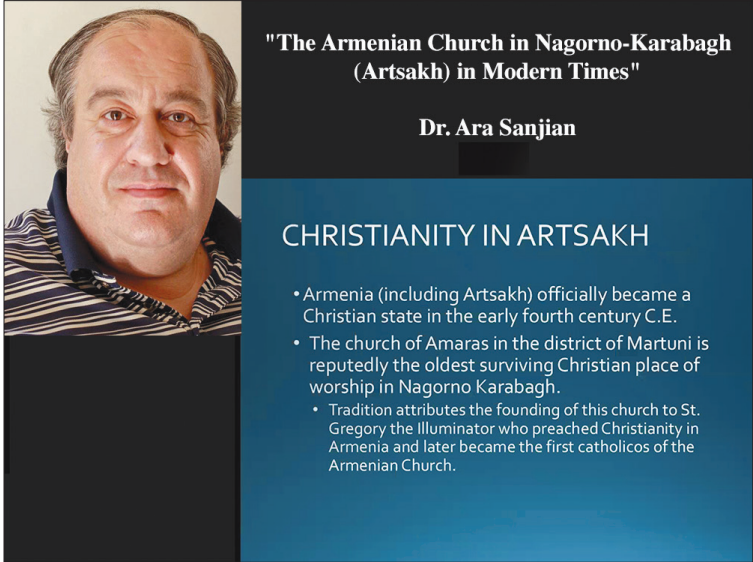
Keljik then moved to Chicago in 1896, where he sold oriental rugs and graduated from law school. In November of 1899, he moved to Saint Paul, Minnesota, becoming the first Armenian to settle permanently there as he started his family oriental rug business. Bedros and his wife, Zabel Kertikian Keljik, had two sons, Woodrow and Emerson, and one daughter, Suzanne.

“Mark Keljik, his grandson, happened upon Bedros’ work in the Library of Congress... eventually leading to the first translation and publication of his work into English in 1997,” said Dr. Matossian.

Dr. Vartan Matiossian, translator of eight of the short stories originally published in *Baika*, described his experience translating Keljik’s works into English. “This was both an easy and difficult task,” explained Dr. Matossian. Because Bedros Keljik followed his teacher’s style, which is simple and had Christian themes, rather than the



Dr. Ara Sanjian Discusses Armenian Churches of Artsakh



MICHAEL MAZMAN  
STAFF WRITER

Dr. Ara Sanjian, Associate Professor of History and Director of the Armenian Research Center at the University of Michigan, Dearborn, delivered a presentation on Thursday, May 6, 2021, entitled “The Armenian Church in Nagorno-Karabagh (Artsakh) in Modern Times.” The primary focus of his lecture was to discuss the structures and activities of the Armenian Apostolic church on the territory of Nagorno-Karabagh in the modern era.

Dr. Sanjian opened the discussion by introducing his audience to the Amaras Monastery, which is the first and oldest surviving Armenian church in Artsakh. He cited the Armenians’ early adoption of Christianity in 301 A.D. and the creation of the Armenian alphabet in 405 A.D. as historical points of reference to date the construction of the Amaras Monastery.

“It was during this period that St. Mesrop Mashtots created the Armenian alphabet,” stated Dr. Sanjian. “According to Armenian tradition, one of the first schools that he established to teach the new alphabet was in Amaras.”

Clearly, the Armenians have a long-standing presence in Artsakh that is associated with a deep foundation in the Christian faith. This presence has remained strong even in the face of religious persecution and violence, such as the 2020 Artsakh War.

Dr. Sanjian estimated that “Artsakh had a population of almost 90% Armenians and 10% Azerbaijanis” in 1923 when the Soviet government established Nagorno-Karabagh as an autonomous unit within Azerbaijan. This designation as an autonomous region meant that Nagorno-Karabagh had a degree of sovereignty and self-governance, while still being within the territory of Soviet Azerbaijan.

During this period of 1921-1991, the Armenian church in Artsakh was heavily persecuted by Bolshevik authorities and local leaders alike. Sanjian detailed the plight of the Armenian clergy during this time. “They put a lot of pressure on the clergy by mocking them on the street, imposing higher tax rates, excluding them from the distribution of farmland, and

forcing them to publicly renounce their callings as Christians.” In some instances, church buildings were confiscated and destroyed or turned into theaters, clubs, workshops, and warehouses.

“As a result [of this practice], only 27 of the original 136 churches in autonomous Nagorno-Karabagh at the time of Sovietization were still functioning by 1929,” stated Dr. Sanjian.

An unfortunate example is the church of St. George in Stepanakert, the capital of Artsakh. In 1923, the church was expropriated and was eventually destroyed in the 1930s. In its place, the Stepanakert Drama Theatre was built in the 1950s.

Sadly, every Armenian church in Artsakh eventually suffered a fate similar to the church of St. George. Not a single church was still functioning by the 1930s. Given this sudden elimination of the Armenian church’s formal presence in the region, it is impressive that Christianity has survived in Artsakh until the present day.

Dr. Sanjian cited a 2003 field study by Dr. Hratch Tchilingirian to explain Christianity’s resilience among the Armenian people – even after their places of worship were taken from them. “In the absence of the Armenian Church as an institution, religious beliefs were gradually reduced to the private sphere of individual life,” stated Dr. Tchilingirian. This left family members with no choice but to learn Armenian Christian traditions by observing their elders, often in secret.

By exercising their faith on a personal level, the Armenians were able to keep Christianity alive in Artsakh, until the Soviet Union gradually started adopting more tolerant religious policies, beginning in the early 1950s.

In 1989, thanks to the Armenians’ success in the First Nagorno-Karabagh War and Mikhail Gorbachev’s reforms in the Soviet Union, the Catholicosate in Etchmiadzin formally announced the reopening of several Armenian churches and monasteries across the region. Some partially destroyed churches were reconstructed and new churches were also built.

Unfortunately, a number of these Armenian churches are currently under Azerbaijani control as a result of the 44-day Artsakh war. Dr. Sanjian affirmed

SKETCHES, FROM PAGE 5

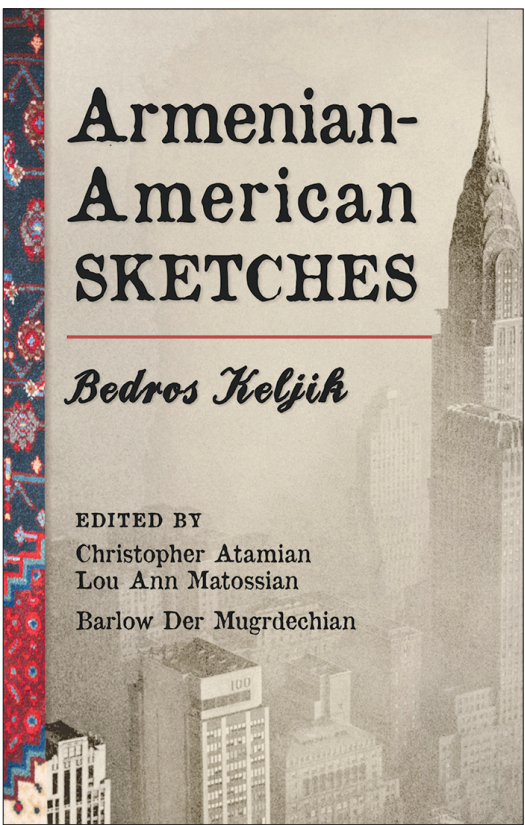
ornate and convoluted style of Keljik’s friend, Ruben Zartarian, it was easier for Dr. Matossian to translate his works. The difficult part was making sense of the Armenian to English translation in terms of grammar, emotion, and vocabulary.

Dr. Matossian concluded by emphasizing the importance of translation and its role in keeping memories and cultures alive. “There are so many treasures hidden behind the curtain of language and there is so little to do to open that curtain and discover the treasures. One must only learn the language,” explained Dr. Matossian.

Prof. Der Mugrdechian read a short story from the book, “Our Garden and My Grandmother.” The story reflects the nostalgia the early generation of Armenian immigrants felt when they immigrated to America.

Two of Bedros Keljik’s grandchildren, Tom and Mark Keljik, participated in the discussion. Tom began with a story his grandfather used to tell his father and uncle.

“My grandfather Sahag gave me a nickel to spend in the market. I had the nickel in my fist very tightly and went to survey the various offerings... I decided on the pistachios. When I opened my hand to pay, the nickel had



Armenian-American Sketches (2020)

vanished. Do you know what that means? Don’t hold on to anything too tightly,” remembered Tom, a former high school teacher and retired writer for the *Minneapolis Star* newspaper.

Then, Tom explained how the story reflected Bedros Keljik’s personality. “He had to, like a comedian, change from time to time, based upon the circumstances of life; but he continued to seize the opportunity,

to seize the day, and to make something of it,” explained Tom.

“As for his character, [my grandfather] was non-perturbable... If he was interested in something, he concentrated on it. He didn’t let the circumstances and the hubbub influence him,” added Mark Keljik, who inherited the family carpet business in Minnesota.

The event is archived on the Armenian Studies Program YouTube channel.

*Armenian-American Sketches*, number eleven in the Armenian Series, can be purchased online from Abril bookstore at <http://www.abrilbooks.com/armenian-american-sketches.html>, the NAASR bookstore at <https://naasr.org/products/armenian-american-sketches>, or the Eastern Prelacy Bookstore at <https://armenianprelacy.org/shop/armenian-american-sketches-english-translation/>.

CUP BOOK, FROM PAGE 1

Case of Necmeddin Bey.” He discussed the repercussions of the July 1908 Ottoman revolution in Aintab and the socioeconomic climate in the city. The “revolution led to serious changes in the dynamics of power relations in different religious communities of the Ottoman Empire... for the Armenians, a rebirth and new age had begun in the city,” emphasized Dr. Kurt. After the beating of Necmeddin Bey, protesters demanded new leadership with a different district governor. “Any insult or assault on this person was taken as an attack on the central government and state itself, as Necmeddin Bey was a representative of the state and government regardless of his political views” stated Dr. Kurt. This incident illustrated the complex changes instituted during the period of the CUP and their impact on the Christians in the Empire.

Dr. Hans-Lukas Kieser, of the University of Newcastle, discussed his chapter titled “Ziya Gökalp, Duumvir.” Dr. Kieser discussed the relationship between CUP Central committee member Talaat Pasha and Gökalp, who worked together and used their power and influence on their followers in the CUP to achieve their goals. “It was on Gokalp’s advice, that hand in hand with the Armenian Genocide, the Interior Ministry’s directorate of the settlement of refugees and tribes undertook ethnographic sociological investigations in

order to prepare a Turkification of Anatolia,” said Dr. Kieser.

Dr. Dikran Kaligian then discussed his chapter “When Revolutionaries Must Govern: The Vicissitudes of ARF-CUP Relations.” Within his chapter, Dr. Kaligian discusses the “ups and downs” of the relationship between the Armenian Revolutionary Federation (ARF) and the CUP. “All of the official papers of the CUP at the end of World War I mysteriously, or perhaps conveniently, disappeared,” stated Dr. Kaligian. Due to this fact, Dr. Kaligian used the archives of the ARF, which was the leading Armenian political party and closest ally to the CUP in the period.

The ARF worked with the CUP after the 1908 revolution to gain rights and power for Armenians. The CUP was “depending on the expertise of the better educated non-Muslim groups to further their own program of reform and progress,” explained Dr. Kaligian. On the other hand, the ARF worked with the CUP to achieve the goal of regaining lost Armenian historical lands and to achieve their promised equality as Ottoman citizens. Unfortunately, “Talaat would not take the decisive step regarding the land issue,” said Dr. Kaligian, especially because the Kurds and the Muslims were pushing against the pro-Armenian reforms in order to not lose their power.

In 1914, on the eve of World War I, two CUP representatives attended the ARF World Congress

in Erzerum, and tried to convince the Armenians to enlist support from the Armenians in Russia. The ARF warned the Young Turks to not join the war as it would result in the defeat of the Ottoman Empire, thus bringing an end to the rocky relationship between the ARF and the CUP.

Co-editor and director of the London-based Gomidas Institute, Ara Sarafian summarized the discussion and presented his thoughts about the publication. “The denial process is part of the problem because the work we are doing not only has academic merit or historiographical significance, but it also has a political significance,” emphasized Sarafian.

Sarafian strongly encouraged the research and publication of Armenian historical events in a broader context with a different perspective. This new publication is “reconfiguring and reformatting Armenian Studies,” concluded Sarafian.

The lecture is archived on the Armenian Studies YouTube Channel at <https://bit.ly/armenianstudiesyoutube>.

The book is available for purchase through Abril Books at <http://www.abrilbooks.com/books/committee-of-union-and-progress-the.html> and NAASR Bookstore at <https://naasr.org/products/committee-of-union-and-progress-the-founders-ideology-and-structure>.

that “at least one Armenian church that changed hands was completely destroyed by the Azerbaijanis” in an attempt to erase Armenia’s cultural and

religious heritage from Nagorno-Karabagh.

Dr. Sanjian concluded his presentation by emphasizing that there is a real fear that this

destruction will continue in the regions which are no longer under Armenian control and it is one of the major challenges that the Armenian Church is facing today.



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ASO, FROM PAGE 1

fifteen former Soviet Republics to gain its independence.

As students walked by the Kennel Bookstore, they were greeted by ASO members who passed out pins, Armenian flag colored goodie bags, and frozen treats.

The executives also spread awareness about various aspects of Armenian culture through display boards depicting maps, facts, and statistics. Live Armenian music was also performed by Fresno State students Andrew Hagopian (Oud & Vocals), Jonathan Chardukian (Guitar) and Michael Mazman (Dumbeg).

Photo: ASP Archive



Left to right: Sevana Wassilian, Michael Mazman, Christian Tufenkjian, and Jonathan Chardukian at the September 21 event marking the 30th anniversary of Armenia.

MANUKYAN, FROM PAGE 2

Studies (in English).

In 2015 I became one of the authors of a new permanent exhibition of the Armenian Genocide Museum.

I have been a member of the International Association of Genocide Scholars (IAGS) since 2012.

I served as a member of IAGS’s Resolutions Committee (2015-2017) and was elected twice (2017 and 2019) as a member of the organization’s Advisory board.

Since 2015 I have been the director of the biannual conference of the IAGS.

I am also a member of the Society of Armenian Studies (SAS) and International Committee of Memorial Museums in Remembrance of the Victims of Public Crimes (IC MEMO ICOM).

**Have you taught at other universities?**

I have been teaching different courses for many years at various universities. Recently I have taught several genocide-related courses such as “Understanding Genocide,” “Comparative Genocide Studies,” “The Armenian Genocide,” and “The Holocaust” at Yerevan State University and the American University of Armenia.

**What attracted you to the Kazan Visiting Professorship at Fresno State?**

Fresno is a famous city for Armenians. William Saroyan and Soghomon Tehlirian are enough to demonstrate its centrality in the Armenian spiritual life.

In 2012-2013, I was a Fulbright visiting scholar at Rutgers University of New Jersey and was invited to deliver a public lecture at Fresno State.

It was very inspiring, and I started to search for opportunities to build closer ties with the university and the Armenian

Studies Program.

Dr. Sona Harutyunyan, present at the lecture, advised me to apply for the Kazan professorship.

The list of previous Kazan Visiting Professors is so impressive that it motivated me to join this “club.”

**What are you most looking forward to at Fresno State?**

The topic of genocide is not an issue of the past but a very actual phenomenon; it is also one of the most critical problems in contemporary international politics.

It also raises questions that relate to our social life and it helps us to comprehend human nature and behavior.

I look forward to communicating with students to understand how students living in the United States assess and comprehend these topics. I expect new viewpoints, fresh ideas, and new perspectives.

SMITTCAMP HONORS, FROM PAGE 1

or environmental field.

ZAREH APKARIAN

**Why did you apply for Smittcamp at Fresno State?**

I applied to Smittcamp in order to further my education and to connect with people who want to do the same.

**Do you plan on being involved in Armenian Studies?**

I absolutely plan on being involved in Armenian Studies, including joining ASO and taking Armenian classes.

**What are your future goals/plans?**

In the future, I plan to serve my community in the medical field, where I plan to be a physician at a local hospital.

SARA BEBERIAN

**Why did you apply for Smittcamp at Fresno State?**

I am from Fresno and I have always wanted to stay close to my family and go to Fresno State! When I heard about the Smittcamp Honor Program, I wanted to apply, and it seemed like the perfect place for me. The Program allows me to stay close to my family in Fresno while still receiving an Honors education.

**Do you plan on being involved in Armenian Studies?**

The Armenian Studies Program is

one of the main reasons I wanted to attend Fresno State! I am currently minoring in Armenian, a staff writer for Hye Sharzoom, and the public relations officer for ASO.

**What are your future goals/plans?**

My future plans are to continue my education and see where it leads me! Something unique about me is that I practice judo and jujitsu and will probably pursue a career involving those sports.

KHORI CRANFORD

**Why did you apply for Smittcamp at Fresno State?**

I applied because the opportunity is so amazing and it is truly a once-in-a-lifetime chance that’s enabled me to learn what I’m passionate about in a place not too far from home.

**Do you plan on being involved in Armenian Studies?**

I’m currently am minoring in Armenian Studies, and I am taking the last class I need to complete the Minor!

**What are your future goals/plans?**

My future goals include the possibility of law school. I’m hoping to one day work at an embassy or in some sector of Foreign Service- definitely a job where I can travel and help people!

MACYN TOPOOZIAN

**Why did you apply for Smittcamp at Fresno State?**

I applied because I was very intrigued by how Smittcamp students get involved (as a group) in community service activities. This is very important for me to continue because I’ve been doing this sort of thing my whole life.

**Do you plan on being involved in Armenian Studies?**

I plan on being involved in Armenian Studies throughout my college career! Currently, I am in Armenian Studies 10 which I am enjoying very much. Taking these courses will allow me to learn more about my culture and how Armenia became the country it is today. It is also a great way to make new friends.

**What are your future plans?**

My future plan is to become an Elementary School teacher. I have always been interested in teaching since I was very young because my mother is a teacher and I wish to follow in her footsteps.

MARY TOPOOZIAN

**Why did you apply for Smittcamp at Fresno State?**

The Smittcamp Honors Program has given me a unique educational experience and challenge. I knew that I would be, if accepted, meeting with high-achieving students. This definitely helps to motivate me.

**Do you plan on being involved in Armenian Studies?**

Another reason why I wanted to attend Fresno State was because of the very successful Armenian Studies Program. It’s very important that I learn about my roots, history, culture, and the classes offered are very informative giving the students an abundant amount of knowledge. Learning about my culture and heritage is very important to me.

**How are you involved in your Armenian community in general?**

My involvement in the Armenian community revolves around my church, St. Paul Armenian Church. I have volunteered at the California Armenian Home which is very rewarding. My family and I raised money by fundraising and purchased sporting clothes and educational supplies and took them to Armenia. I personally delivered these items to the children in the small village of Darbnik in Armenia. I will never forget the looks on their faces when they saw strangers giving them gifts.

**What are your future goals?**

My goal is to graduate and the attend Dental School. I want to follow in my dad’s footsteps. Staying active and involved in the Armenian community is very high on my list too.

SEVANA WASSILIAN

**Why did you apply for Smittcamp at Fresno State?**

Since my freshman year of high school, I hoped to be accepted into such a prestigious honors college as Smittcamp. It is really a one-of-a-kind opportunity; the support and guidance provided by the honors program guarantee the success of its student. I am extremely grateful to be a part of such an institution that encourages its students to explore their potential and challenge themselves.

**How are you involved in your Armenian community in general?**

I am a proud member of Homenetmen Fresno Sassoon and the Holy Trinity Apostolic Church and am always ready to help whenever the community needs, whether that involves packing clothing to send to Armenia, getting ready for the community’s annual medical mission, or protesting at times when Armenia is in need.

**What are your future plans?**

After completing my undergraduate education, I hope to attend medical school and later specialize in dermatology. Regardless of where I continue my education, I hope to always be involved within the Armenian community, as no matter where we are, Armenians always seem



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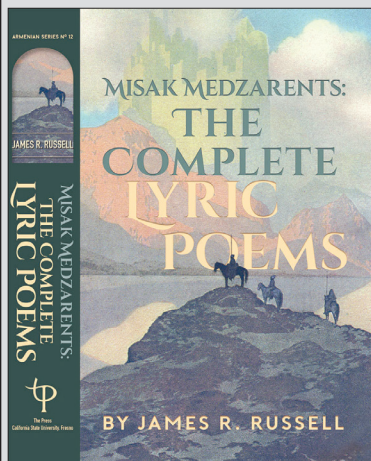
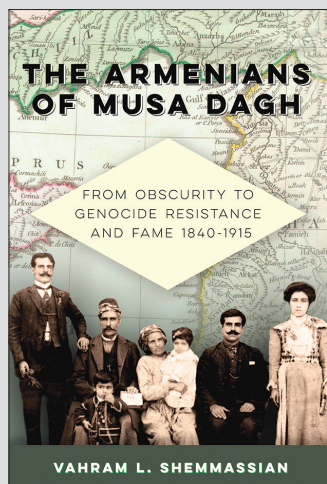
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