

HYE SHARZHOM
Armenian Action
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Ethnic Supplement to The Collegian

Yerevan State University Delegation Visits Fresno State



Left to right: Dr. Vahagn Aglyan, Dr. Alexander Markarov, YSU President Dr. Hovhannes Hovhannisyan, Fresno State President Dr. Saúl Jiménez-Sandoval, Dean Dr. Nora Chapman, Associate Dean Dr. Sergio La Porta, and Prof. Barlow Der Mugrdechian.

Photo: ASP Archive

Photo: ASP Archive

STAFF REPORT

A delegation of Yerevan State University (YSU) administrators and faculty, headed by YSU President Dr. Hovhannes Hovhannisyian, visited the Fresno State campus on Wednesday, February 2. Accompanying Dr. Hovhannisyian were Dr. Alexander Markarov, Head of the International Cooperation Office of YSU and Dr. Vahagn Aglyan, Director of the American Studies Center at YSU. The group was hosted at Fresno State by Prof. Barlow Der Mugrdchian of the Armenian Studies Program.

The delegation was visiting several universities that have cooperative agreements with YSU, including Arizona State University and California State University, Northridge. At Fresno State the delegation held several productive meetings with administrators and faculty.

Fresno State President Dr. Saúl Jiménez-Sandoval, Dean of the College of Arts & Humanities Dr. Honora Chapman, and Associate Dean of the College of Arts & Humanities Dr. Sergio La Porta, and Prof. Der Mugrdechian

SEE YSU, PAGE 6

Thomas A. Kooyumjian Family Foundation Donates \$40,000 to Benefit Armenian Studies

STAFF REPORT

The Thomas A. Kooyumjian Family Foundation has made two significant donations in 2022 to benefit the Armenian Studies Program and to enhance the Kooyumjian Endowed Scholar

Fund at Fresno State.

The Kooyumjian Family Foundation donated \$15,000 to the Armenian Studies Program to support special projects, including sponsorship of the “Komitas

SEE **Kooyumjian** PAGE 7

Kef Time Fresno Brings Community Together For an Evening of Traditional Music and Dance

CARINA TOKATIAN
STAFF WRITER

Walking into “Kef Time Fresno” felt like entering any Armenian’s nirvana. There was lavish food, spirited conversations, lively laughter, warm hugs, and smiling faces everywhere. Most of all, there was the lively group of dancers and musicians—the stars of the evening—who offered any spectator a taste of sublimity.

“Kef Time Fresno” was held on the evening of Saturday, February 26, in the Holy Trinity Armenian Apostolic Church Social Hall. The net proceeds of “Kef Time Fresno” were donated to the Armenian Studies Program at Fresno State.

The Kef Time Legacy Band hosted over 400 people for the *kebab* dinner and dance. The event was sponsored by the Kef Time Productions Committee headed by Andrew Hagopian, and the food was prepared by the Holy Trinity Men's Society. The Kef Time Legacy Band is composed of: Phillip Hagopian, performing on the *oud* and vocals; Michael Kamalian on clarinet; Andrew Hagopian, grandson of *Oudi* Richard Hagopian, playing



Photo: Avo Kambourian

Left to right: Jim Karagozian, Andrew Hagopian, Jack Chalikian, Richard Hagopian, Hachig Kazarian, Mal Barsamian, Phillip Hagopian, and Michael Kamalian at the February 26 “Kef Time Fresno.”

drums; Mal Barsamian on guitar;
Jim Karagozian on the *kanun*.

The Kef Time Band has been in existence since the late 1960s when the group first produced “Kef Time Las Vegas.” This was followed by three more albums: “Kef Time Fresno,” “Kef Time Detroit,” and “Kef Time Hartford.” The original members of the “Kef Time Fresno” group were Richard Hagopian, on *oud*

and vocals, Hachig Kazarian on the clarinet, Buddy Sarkissian on the drums, Jack Chalikian on the *kanun*, and Ed Derderian playing the bass guitar.

The Kef Time Fresno band began hosting annual events at Fresno's Rainbow Ballroom on April 20, 1974. They were also often invited to perform at

SEE KEF TIME PAGE 8

Armenian Studies Program is Celebrating Its 45th Year of Educating College Students at Fresno State



Front page of the February 1987 edition of *Hye Sharzhoom*.

STAFF REPORT

The Armenian Studies Program at Fresno State has a long and distinguished history. Armenian and Armenian Studies courses have been taught at Fresno State for more than fifty years.

The Program was established

in 1977 and over the years the has developed an international reputation in terms of excellence in teaching, quality of scholarship, and active student and community outreach. In the variety and depth of courses offered, the Program has become the most dynamic undergraduate Armenian

Studies Program in the United State (and perhaps anywhere), teaching hundreds of students each semester. Over the past forty-five years more than 8,000 students have taken Armenian and Armenian Studies courses at Fresno State.

The core of the Armenian Studies Program is the study of Armenian history, language, art, literature, and an introductory course on Armenian Studies. Courses on Armenian literature, William Saroyan, Armenian architecture,

The Program has also been recognized for its record of faculty scholarship and for its outreach program bringing the Armenian community of Fresno closer to the University.

Enhancing the mission of the Program was the establishment of the Haig and Isabel Berberian Chair of Armenian Studies in December, 1988. The Berberian Endowed Chair provides financial support for a distinguished Armenologist and honors the

SEE **ASP**, PAGE 6



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California State University, Fresno
Armenian Studies Program
cordially invites you to its

34th Annual Banquet
*celebrating the 45th anniversary
of the Armenian Studies Program*

*recognizing graduating seniors
receiving an Armenian Studies Minor
and
Armenian Studies Scholarship recipients*

Sunday, March 20, 2022
Reception-5:00PM • Dinner-6:00PM
Fort Washington Country Club
10272 N. Millbrook • Fresno, California

*\$50 per person • Table Sponsors \$2,000 • \$25 Fresno State students
Please respond by Friday, March 11, 2022*

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.

Ankyunacar Publishing, Yerevan, Armenia for a copy of *Cyril of Alexandria, Commentary on the Letter to the Hebrews* (Yerevan: Ankyunacar Publishing), 395pp., in Armenian and English. This book includes the classical Armenian text and the English translation. The newly found Armenian text of Cyril of Alexandria's Commentary is one of the few works of the famous theologian of the fifth century, which was thought lost until today. Classical Armenian text by Hakob Keoseyan, translation from the Classical Armenian into English and index by Khachik Grigoryan, and English translation editor, Diana Tsaghikyan.

Dr. Abraham D. Krikorian and Eugene Taylor, Port Jefferson, NY, for a set of DVD's that they have produced dealing with Armenia or the Armenian Genocide. Some of the titles include: "Armenian Genocide and Impunity," "The Amazing Story of an Armenia Orphan Rug," and "Raphael Lemkin on the genesis of the Concept behind the word 'Genocide.'" The DVDs include documentation of the interviews, events, and trips of the producers.


Dr. Gillisann Harootunian, Fresno, for a copy of *Memoirs of a Soldier: About the Days of Tragedy* by Bedros Haroian (Fresno: Tadem Press, 2021), 442pp., in English. This is the memoir of Bedros Haroian, translated from the original 1963 Armenian memoir. The book was edited by Gillisann Harootunian. The memoir tells of Haroian's experience as an Ottoman soldier in early World War I, and his participation in the Battle of Sarikamish, from which he was one of the small number of Armenian survivors.

Fr. Vartan Kasparian, Visalia, California, for a collection of Armenian language and Armenian themed books.

Bishop Bagrat Galstanyan Visits William Saroyan House Museum



Left to right: Lena Altebarmakian, Primate of the Diocese of Tavush (Armenia) Bishop Bagrat Galstanyan, Prof. Barlow Der Mugrdechian, and Dr. Varouj Altebarmakian at the William Saroyan House Museum.



The William Saroyan House Museum is wholly operated and owned by the Renaissance Cultural and Intellectual Foundation, a corporation organized and existing under the laws of the Republic of Armenia, qualified and authorized to transact interstate business in the State of California, exempt from federal income tax under Internal Revenue Code (IRC) Section 501(c)(3). Donations to the Museum can be sent to:

Renaissance Cultural and Intellectual Foundation
2729 W. Griffith Way
Fresno, CA 93705

Or you can donate online by visiting our website at saroyanhouse.com. Your gift will help the museum continue in its mission to educate and promote the legacy and works of William Saroyan through its exhibits and programs. Donors can deduct contributions they make under IRC Section 170.


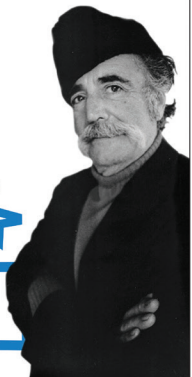
Tours of the museum are available Tuesday through Saturday, by reservation only. Please visit our website to book a reservation, receive museum updates, and event announcements, and to purchase an exclusive selection of souvenirs.

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THE WILLIAM SAROYAN HOUSE MUSEUM

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William Saroyan House Museum
<https://saroyanhouse.com>

California State University, Fresno Armenian Studies Program

Fall 2022 Schedule of Courses

<u>Course</u>	<u>Units</u>	<u>Time</u>	<u>Day</u>	<u>Instructor</u>
General Education-Breadth, Humanities, Area C2				
• Arm 1A-Elementary Armenian (Class #72489)	4	10:00A-11:50A	MW	B. Der Mugrdechian
General Education-Breadth, Arts, Area C1				
• ArmS 20-Arts of Armenia (Class #73013)	3	11:00A-12:15P	TuTh	B. Der Mugrdechian
General Education-Breadth, Area D2				
• ArmS 10-Intro Arm Studies (Class #73305)	3	9:00A- 9:50A	MWF	H. Ohanessian
General Education-Integration, Area IC				
• Arm 148-Mastrpcs Arm Cult (Class #73905)	3	10:00A-10:50A	MWF	H. Ohanessian
• Arm 148-Mastrpcs Arm Cult (Class #73381)	3	2:00P-3:15P	MW	H. Ohanessian
Upper Division Armenian Studies Course				
• ArmS 108A-Arm History I (Class #73755)	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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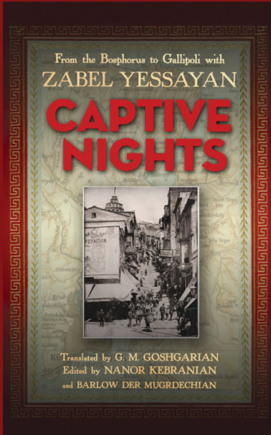
There are many
ways to support
the Armenian
Studies Program.

- 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. Kebranian Reflects on Zabel Yessayan’s Short Stories Published in New Book-*Captive Nights*



"Reading History, Remaking Memory with Zabel Yessayan: On Translating an Armenian Author’s Turkish Women"

Dr. Nanor Kebranian

Friday, February 25, 2022



Author Zabel Yessayan

CHRISTINE PAMBUKYAN
STAFF WRITER

“My objective wasn’t then just simply to provide more translations of an Armenian writer’s work. I had two ideas in mind. One was to try to reorient Armenian cultural and social concentrations, especially in Armenian-Turkish history and the other was to introduce a new and kind of coherent way of producing translations from Armenian literature,” explained Dr. Nanor Kebranian, during a presentation about her new publication *Captive Nights: From Bosphorus to Gallipoli with Zabel Yessayan*, a thematic collection of three of Zabel Yessayan’s works into English.

Captive Nights was translated into English by G.M. Goshgarian and the book was co-edited by Prof. Barlow Der Mugrdechian. *Captive Nights* is number 14 in The Armenian Series of The Press at California State University, Fresno.

On Friday, February 25, 2022, at 7:00 P.M., researcher, writer, and translator Dr. Nanor Kebranian presented her new publication in a lecture titled “Reading History, Remaking Memory with Zabel Yessayan: On Translating an Armenian Author’s Turkish Women” over Zoom. From Singapore, the Oxford University graduate discussed how her new publication came to be and analyzed each of the short stories and their significance within Zabel Yessayan’s works and Armenian-Turkish culture and history. *Captive Nights* includes three of Zabel Yessayan’s Short Stories “Meliha Nuri Hanum,” “The Veil-Scenes from Harem Life,” and “Enough!”

The lecture began with a background of how the book came into existence. Dr. Kebranian explained that in general, translations from Armenian tend to be done in a haphazard manner and the works tend to be grouped together based on genre, a single author, or historical excerpt.

“It’s rare to find Armenian literature organized by theme or specific kinds of social or cultural experiences. So this volume might actually be the first of it’s kind in that respect,” stated Dr. Kebranian. She then continued to explain that her publication is similar to what the Armenian International Women’s

Association is doing with their translations and publication of Armenian women’s writings into English, and the impact of Aras Publishing, an Armenian and Turkish language press in Istanbul, that is translating Armenian literature and history into Turkish. “It’s played a really incredible role in revising and rewriting history about the presence of Armenians in the Ottoman Empire and Turkey just by translating Armenian literary works into Turkish,” explained Dr. Kebranian.

Next, Dr. Nanor Kebranian walked through the life and publications of Zabel Yessayan. “In life, Yessayan was keen to be translated into Turkish... She would have done the translations herself if her knowledge of Ottoman Turkish had been good enough,” explained Dr. Kebranian. She wrote letters to her husband in Paris informing him that the Committee of Union and Progress had published a Turkish translation of her works and that it made her quite famous in Istanbul. “She was quite pleased at finally being recognized by a great or big nation,” said Dr. Kebranian. Though Zabel Yessayan’s works were in high demand, she needed her husband, Dikran Yessayan, to translate her works.

In her teens, Yessayan’s father sent her to Paris to pursue higher education and protect her from the dangers arising against Armenians in Istanbul at time, including the massacres and political and socioeconomic repression of Armenians in the Ottoman Empire. “Europe offered many Armenians who had the financial means, or other opportunities, a way to escape those circumstances, and Yessayan was lucky that her father presented those means to her.” Along with Zabel Yessayan came liberal Ottoman Turks who arrived in Paris to a new beginning, many of whom collaborated with Tigran Yessayan in Paris. Zabel Yessayan, as the wife of Tigran, was able to establish ties with Turkish representatives through her husband. Despite these relations, when Yessayan returned to Istanbul in 1903, she was faced with the anti-Armenian and pro-Turkish nationalism of her Turkish comrades.

When she returned to Istanbul, Zabel Yessayan published

many works depicting what she witnessed during the Adana Massacres and the Massacres of Cilicia. “Several fictional stories appeared around this time in the Armenian press, and they dramatized the events of Cilicia through the perspective of Turkish women. They were presented as wives, mothers, and daughters who were implicated and involved in the crimes against Armenians in Cilicia,” explained Dr. Kebranian. These stories reflected Yessayan’s genuine feelings about what was occurring in the Ottoman Empire against the Armenians. They also emphasized how women had a role to play in social change and preventing violence. “Yessayan was calling women to rally support for Armenians in the hopes of preventing further instances of such violence,” added Dr. Kebranian.

Finally, Dr. Kebranian, described the short stories she has included in her new publication. First is Zabel Yessayan’s short story, “The Veil,” which is more than just a commentary on the attire of Muslim women. “It serves a much more symbolic, a subversive, even a polysemic role. It has multiple meanings... and operates on several registers,” emphasized Dr. Kebranian. The veil itself symbolizes sexuality within Yessayan’s works, specifically that of sexual differentiation rather than sexual desire. “As a story ‘The Veil’ suggests veiling is actually a marker of differentiation. It’s a symbol of a collective identity that expresses the collective marginalization of a hierarchically defined group of people,” analyzed Dr. Kebranian. Yessayan used the symbol of the veil to get around censorship and symbolize the solidarity between Turkish women and non-Muslim women in the Ottoman Empire.

Next is Yessayan’s story “Enough!,” which is “probably the clearest indication of Yessayan’s sentiments of solidarity,” stated Dr. Kebranian. Yessayan discusses the suffering of Muslim or Turkish civilians along with Armenians, the perpetual state of war of the Ottoman Empire at the time, and a longing for cooperation between Ottoman civilians. This work was published when Yessayan had a more pacifist ideology in her writing.

Finally, Dr. Kebranian discussed the first short story in the book, “Meliha Nuri Hanum.” At the time of Zabel Yessayan’s publication of “Meliha Nuri Hanum,” in 1927, the new Turkish Republic created a law that prevented Armenians from moving back to their homes and revoked their citizenship if they were not present during the Turkish revolution. The life of the main character in this short story, Meliha Nuri Hanum, is parallel to that of Zabel Yessayan at the time. “Meliha... seems to be an exact mirror of the Armenian women that she [Zabel] has presented in

Dr. Matiossian Presents the Politics of Naming the Genocide



Dr. Vartan Matiossian

WHAT’S IN A NAME?
LANGUAGE, THE POLITICS OF
NAMING THE ARMENIAN
GENOCIDE,
AND “MEDZ YEGHERN”



Dr. Vartan Matiossian discussed his new book on January 28, 2022.

SARA BEBERIAN
STAFF WRITER

We often forget how important words are. Our choice of words and the way we use certain words can greatly influence the impact our story has on others.

How does one begin to describe a genocide? A completely traumatic event that tears apart homes, families, and everything that is familiar... if the word “genocide” does not even exist? It also becomes increasingly difficult when you when trying to translate the word into another language.

Dr. Vartan Matiossian was the first speaker in the Armenian Studies Program Spring 2022 Lecture Series. Fresno State students and community members were present on Friday, January 28, 2022, through Zoom, to hear his lecture “What’s in a Name?: Language, the Politics of Armenian Genocide, and ‘Medz Yeghern.’”

Dr. Matiossian was introduced by Armenian Studies Program Director Prof. Barlow Der Mugrdechian. Dr. Matiossian is a co-author of a forthcoming book *A Woman of the World: Armen Ohanian, the Dancer of Shamaka*, number 16 in the Armenian Series of The Press at California State University, Fresno.

Dr. Matiossian received his doctorate in 2006 from the Institute of History of the National Academy of Sciences of Armenia. He is a literary scholar, historian, and has been the Executive Director of the Eastern Prelacy of New York since 2019. Dr. Matiossian’s presentation was based on his recent book, *The Politics of Naming the Armenian Genocide: Language, History and ‘Medz Yeghern’* published in 2021.

similar contexts. Meliha is also a nurse; Yessayan also worked as a nurse for months to support herself in Paris when she was a student there [and] Yessayan had to dress as a Turkish women to hide in Istanbul in 1915” analyzed Dr. Kebranian.

At the end of the discussion, viewers were able to ask Dr. Nanor Kebranian questions through the question module on Zoom. A recording of this discussion can be found on the Armenian Studies

The “naming” the Armenian Genocide, and the politics behind naming it, is important in understanding the Genocide. Dr. Matiossian argued that the imprecision around the word “genocide” is increasingly problematic, especially when the genocide is misrepresented by powerful political leaders, who are influential and crucial to the recognition of the Genocide.

Dr. Matiossian began by defining the origins of the word “yeghern,” which has Proto-Indo European roots and means “evil or crime” in classical Armenian. A very similar word, “yegher,” means “lament, mourning,” also in classical Armenian. The primary meaning of yeghern was a crime before 1915, and after 1915, evidence shows “Medz Yeghern” was translated as “great massacres.”

By 1965, the word *Tseghasbanutiun* (genocide) came into use more often, and the meaning changed again to “the Genocide of the Armenians.” A secondary meaning of “great calamity” or “great catastrophe” for yeghern developed after the early 2000s He argued that this new meaning was “uncritically accepted by the Armenians, leading to self-denial.” This meaning lessened the extent of what happened and could be used by deniers of the Genocide.

U.S. Presidents Bush and Obama used the terms “Great Calamity” and “Meds Yeghern” respectively, thus avoiding using the word Genocide.

Dr. Matiossian also discussed the concept the relation of “cause and effect” in the usage of these terms. The Genocide was no accident, the pain was inflicted on us. In contrast, a “catastrophe”

SEE MATIOSSIAN PAGE 6

YouTube channel at <https://bit.ly/armenianstudiesyoutube>.

Also, the publication, *Captive Nights: From the Bosphorus to Gallipoli with Zabel Yessayan*, can be purchased online from the Abril bookstore at <http://www.abrilbooks.com/captive-nights-from-the-bosphorus-to-gallipoli-with-zabel-yessayan.html> and the NAASR bookstore at <https://naasr.org/products/captive-nights-from-the-bosphorus-to-gallipoli-with-zabel-yessayan>.

Prof. Der Mugrdechian Speaks on “Armenian Literature and Identity” to Scottsdale Community



Left to right: Raffi Hagopian, St. Apkar Armenian Church Parish Priest Fr. Zachariah Saribekyan, Prof. Barlow Der Mugrdechian, and Dr. Stephen Ovanessoff.

SOSSE BALOIAN
STAFF WRITER

“We know about our identity from reading the stories of our writers,” said Professor Barlow Der Mugrdechian. “Without that literature and history, it would be difficult to understand Armenian identity.”

On Sunday, January 16, 2022, Prof. Der Mugrdechian gave a talk on “Armenian Literature and Identity” at St. Apkar Armenian Apostolic Church in Scottsdale, Arizona. Prof. Der Mugrdechian is the Berberian Director of the Armenian Studies Program at Fresno State and has been teaching courses in Armenian literature and history for more than thirty-six years.

Prof. Der Mugrdechian began his talk by defining identity as the distinguishing characteristics of an individual or a society/culture. He said Armenian identity is both: 1) how the Armenians see themselves and 2) how others see the Armenians.

The creation of the Armenian alphabet by Mesrop Mashtots in the early 5th c. AD ignited a mass production of both translated and original Armenian literature. Our understanding of the early identity of the Armenians comes from the contributions of 5th c. A.D. Armenian historians such as Agatangelos, Movses Khorenatsi, and Yeghishe.

Agatangelos was a historian who chronicled the Christianization of the Armenians during the early 4th c. AD. Armenians acquired a Christian identity in addition to their pre-Christian identity. Christianity was a way of distinguishing Armenians from their Persian neighbors and in time from their Byzantine Christian neighbors. Christianity is a fundamental aspect of Armenian identity today.

Movses Khorenatsi, also known as “The Father of Armenian History,” was a 5th c. A.D. historian who wrote *History of the Armenians*. Khorenatsi tied the origin of the Armenians to the Biblical story of the flood by connecting the Armenian lineage to Noah. He wrote that Armenians were descendants of Hayk who was the “Patriarch of the Armenians.” Some have associated Hayk’s name with the

word “hay” meaning Armenian people in the Armenian language. By the 6th c. BC, the territory where Armenians lived was referenced by Greek and Persian sources as “Armenia,” which indicates that Armenians already possessed a unique identity.

Yeghishe was a historian who chronicled the story of the 451 AD battle with the Persians in his most famous work *Vartan and the Armenian War*. This narrative demonstrated that Armenians were willing to die for their Christianity instead of converting to Zoroastrianism. Prof. Der Mugrdechian paraphrased Yeghishe’s famous message, “If you don’t know why you are going to die, that is death. But if you know the purpose in your dying, that is immortality.” Yeghishe’s work united Armenian Christianity with Armenian culture and formed a “national” identity.

From the 16th c. until the 20th c. Armenians lived either under the Ottoman Turkish Empire or the Persian, and later Russian Empire. Prof. Der Mugrdechian asked, “How did the Armenians maintain their identity while living more than four centuries under foreign rule?” The maintenance of the Armenian Church, continuation of Armenian literature/history, the role of education for those who lived in the Diaspora, the remnants of *nakharar* leaders, and the role of merchants in taking on leadership roles all contributed to the preservation of Armenian identity during a time when there was no independent Armenian state. Because of these factors, Armenians were recognized as a people with a special status by the Empires they lived under.

For the Western Armenians, who had been living under Ottoman Turkish rule since the 16th century, a literary revival began in Constantinople in the middle of the 19th century. This period of Western Armenian revival is known as the “Zartonk” period. The first writer of this period was the poet, Bedros Tourian (1851-1872), whose

works and the works of other authors who followed him, began to shape a more modern concept of Armenian identity. Even though the Western Armenians were politically under the Ottoman Turks, Armenian literature began to flower. The Armenian sense of identity was expressed through literature.

Misak Medzarents, whose career was cut short by illness, was another outstanding poet of the pre-revolution period. His collected work, *Misak Medzarents: The Complete Lyric Poems*, translated by Dr. James Russell, was recently published by the Armenian Series at Fresno State.

The Ottoman Turkish revolution of July 1908 brought hopes for a truly equal society in the Ottoman Empire. The Sultan was overthrown and an Ottoman parliament was elected which ignited the Western Armenian Renaissance (1908-1915).

Some of the writers of the time were: Daniel Varoujan, Krikor Zohrab, Rupen Zartarian, Tlgadintsi, and Rupen Sevak. Sadly, the atmosphere of cosmopolitanism that was an outgrowth of the revolution was stamped out by the militaristic/totalitarian elements of the Committee of Union and Progress. This change ultimately led to the Armenian Genocide and the murder of these Western Armenian Renaissance writers.

One of the writers who managed to escape the genocidal persecution was Zabel Yessayan (1878-1943?), an author, humanitarian, and activist who was born in middle-class Ottoman Istanbul. In 1909, she was appointed by the Patriarchate of Constantinople as part of a delegation sent to Adana to aid orphans and assess and to report on conditions in Cilicia after the massacres. She recorded her experiences in her book, *In the Ruins: The 1909 Massacre of the Armenians of Adana*. She later repatriated to Soviet Armenia and most likely died in Stalin’s *gulag* (prison). Yessayan’s *Captive Nights: From the Bosphorus to Gallipoli with Zabel Yessayan*, translated by G. M. Goshgarian and with an introduction by Nanor Kebranian, was recently published as volume 14 in the Armenian Series, under the general editorship of Prof. Der Mugrdechian.

Armenian identity is a story of perseverance. Armenians refused to turn away from their faith and they evaded assimilation under various empires.

The expanse of the Armenian diaspora serves as a symbol of our refusal to submit to annihilation during the Genocide. Armenian writers from the 5th c. AD to the 21st c. capture this essence of perseverance and help us understand our identity.

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on Instagram
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ASO Christmas Ball Attracts Students and Community



Left to right: ASO President Michael Mazman; Secretary Sara Beberian; Public Relations Officer Sevana Wassilian; and Treasurer Jonathan Chardukian. Not pictured, ASO Vice-President Christian Tufenkjian. Photos: ASP Archive



The Andrew Hagopian Ensemble: Jonathan Chardukian, Andrew Hagopian, and Michael Mazman, at the ASO Ball.

MICHAEL MAZMAN
STAFF WRITER

On Wednesday, December 22, 2021, the Armenian Students Organization held its biggest fundraiser of the year, the ASO “Christmas Ball.” On this night, members of the Armenian community from all over the Central Valley gathered at Pilgrim Armenian Congregational Church to enjoy a full dinner, catered by Ararat Market and Grill. Guests had the pleasure of bidding in a silent dessert auction with cakes donated from local bakeries and dessert shops, while listening to live traditional Armenian music,

courtesy of the Andrew Hagopian Ensemble. Over 200 students, parents, and community members were in attendance.

The ASO would like to thank the Armenian community of Fresno for its continued investment and participation in our club. “With the support of our donors and business sponsors, we will be able to continue our mission of serving the Armenian students at Fresno State,” said ASO Treasurer Jonathan Chardukian.

“Fundraisers like these go directly towards the benefit of our club and its members, hopefully for years to come.”



A group of students at the ASO Christmas Ball.

Read Hye Sharzhoom online:

hyesharzhoom.com

All issues have been archived on the site.

Kerkonian Gives Overview of Armenia v. Azerbaijan in ICJ



Karnig Kerkonian

Photo: ASP Archive

EDDY THURBER
STAFF WRITER

The International Court of Justice (ICJ) rules against Azerbaijan on all counts! Armenia won a landmark victory in a hearing brought before the ICJ on the basis of urgency and the need for immediate relief. The court made three orders to secure the safety of Armenian prisoners of war, the cessation of hate speech and violence by Azerbaijan, and the destruction of cultural heritage by the same.

Karnig Kerkonian is an international litigator of renown, presenting regularly on issues of human rights before the International Court of Justice and the European Court of Human Rights. He is currently working on the case of Armenia v. Azerbaijan before the International Court of Justice and presented what progress his team has made on the case as well as the road ahead to Armenian Studies students here at Fresno State.

Kerkonian gave his presentation, “Armenia v. Azerbaijan in the International Court of Justice: An Overview of the Case and the Order on Provisional Measures,” on Thursday, February 17, 2022. He spoke via Zoom in a lecture streamed on YouTube and Facebook and was introduced by Prof. Barlow Der Mugrdchian.

Kerkonian, a member of the Armenian delegation to the International Court of Justice, provided Armenian Studies students with an overview of the case itself, the context surrounding the litigation, and the decision reached by the International Court of Justice, or ICJ, on December 7, 2021.

Kerkonian began with a discussion of the ICJ and its jurisdiction. The court can adjudicate cases where a specific promissory clause has been placed into existing treaties, clauses which specifically allow the ICJ to resolve disputes among the parties of said treaty. The United Nations adopted the Convention on the Elimination of All Forms of Racial Discrimination (CERD) in 1965, and from this convention came a binding treaty which entered into force in 1969. This treaty commits its members to criminalize certain forms of hate speech and enacted a universal declaration of human rights and the intention to take all necessary measures to prevent all manifestation of racial, religious, and national hatred.

CERD defined racial discrimination quite broadly, creating a need for specific prohibitions to render the treaty effective. Article 2, for example, requires that states not practice racial discrimination in public settings, and in institutions among other things. Equality before the law regardless of race, color, or nation of origin, practical protection against acts of racial discrimination, prohibition of apartheid and segregation, condemnation of racial supremacist propaganda, criminalization of hate speech, and racial tolerance in education were among many of the other provisions in this treaty.

Kerkonian noted that both Armenia and Azerbaijan ratified and made themselves party to this treaty decades ago. Immediately after the signing of the Trilateral agreement on November 11, 2020, the Armenian Foreign Minister initiated communication with the Azeri Foreign Minister alleging that Azerbaijan violated CERD. After over 40 items of correspondence and seven rounds of meetings, Armenia declared that Azerbaijan refused to admit to any wrongdoing nor intention to remedy damages incurred. On September 16th of 2021, negotiations having failed, Armenia filed its case with the ICJ. Armenia presented the historical context of Armenian-Azeri relations to the court and accused Azerbaijan of breaking the terms of CERD with anti-Armenian hate speech sponsored by the government in Azeri news, in speeches by Azerbaijani President Ilham Aliyev, in the curriculum in public schools, by committing violent acts, and by the destruction of Armenian artifacts and buildings.

While the case has yet to be decided on the merits, Armenia requested a hearing to ask that the court take certain specific actions to end hate speech, destruction of cultural heritage, and the abuse and murder of Armenian POWs by Azerbaijan to take place immediately due to the ongoing civil rights abuses and the urgency of the situation. Armenia presented photos and video of ongoing murder, and torture of POWs, destruction of churches and artifacts, and abuse of civilians to the court and their panel of 15 judges.

On December 7, 2021, the court ruled that Azerbaijan “shall protect from bodily harm and ensure the security of all

Deborah Adishian-Astone Awarded 2021 Craig School of Business Outstanding Alumna Award



Photo: Fresno State Brand Strategy and Marketing-Cary Edmondson

Deborah Adishian-Astone
FRESNO STATE NEWS

“What inspires me is that we are making a difference in the lives of our students now and for generations to come,” says Deborah Adishian-Astone, the vice president for administration and chief financial officer at Fresno State.

Growing up, Adishian-Astone’s family always emphasized the importance of education. She decided she wanted to get her degree from Fresno State after graduating from Fresno High School in 1983. “I knew I wanted to major in business and I knew Fresno State’s business school had a very good reputation. I didn’t apply to any other university. I only applied to Fresno State and I remember saying ‘I hope I get admitted as that’s where I’m going.’”

Adishian-Astone quickly became involved on campus and in the community during her freshman year. She was a member of the University Student Union Board and joined Delta Gamma sorority with a number of her close friends from St. Paul Armenian Apostolic Church. She was president of the sorority in her senior year.

Adishian-Astone started working as a student assistant in Facilities Planning when she was a freshman. She didn’t know it at the time, but that exposure would serve as a huge stepping stone for her long-standing career at Fresno State.

After graduating with her B.S. in Business Administration in 1988, Adishian-Astone applied for a full-time job as an assistant facilities planner at Fresno State. She worked her way up in the department to interim director of

facilities and then was appointed in 1996 to serve as the project coordinator for the Save Mart Center.

In 1989, after marrying her husband Mark, who she met at Fresno State, Adishian-Astone went back to school for her master’s degree in Business Administration. It was a busy time — working, attending class and raising their oldest son, Andrew, who was born in 1992. She graduated with her MBA in 1994. As she continued to grow in her career, she also grew her family, welcoming second son, Matthew, just days before attending the groundbreaking ceremony for the Save Mart Center in May 2001.

Adishian-Astone was named the associate vice president for Auxiliary Operations/executive director of Auxiliary Services in 2001. In this role, she oversaw all Auxiliary operations, including the Kennel Bookstore, Fresno State Student Housing, University Dining Services, and the Save Mart Center.

She also served as executive director for both the Fresno State Foundation and Agricultural Foundation. In addition, she oversaw the construction of the Student Recreation Center and Campus Pointe — the largest mixed-use, public-private partnership in the CSU system and an inspiration for schools in California and across the nation to engage with students and the public.

Adishian-Astone says her biggest inspiration has always been to serve and support the students at Fresno State. “Our students deserve to have access to state-of-the-art facilities. I have always strived to look to the future ... what we can do better, what we can do differently. I have had the

reached by this court is of utmost importance in terms of the preservation of Armenian culture and the precedent that this will set.

While there are no magic bullets, this ruling is a clear sign of positive change and provides great hope for the future.

The Armenian community is grateful to Mr. Kerkonian for his advocacy on behalf of Armenia before the International Court of Justice, and for his time in speaking to Armenian Studies students at Fresno State and the community to inform them on the case and its progress.

honor of working collaboratively with great colleagues who have the same passion and dedication. Together, we have been able to help transform the landscape of our campus.”

In 2015, former president Joseph Castro approached Adishian-Astone to serve as the interim vice president for Administration and chief financial officer. In time, she was named the permanent VP/CFO. In this role, she oversees human resources/payroll, facilities management, environmental health and safety, public safety, parking and transportation, auxiliary services, and is chair of the Athletic Corporation Board and the Association Board. She continues to serve as the executive director for the Fresno State Foundation Board and the Agricultural Foundation Board.

One of the more personal and meaningful projects she was honored to be involved with was construction of the Armenian Genocide Monument. That held a special significance to Adishian-Astone, whose maternal grandfather came to America during the genocide. “I remember hearing his horrific stories and the perils he and his family endured to have their freedom, but it also taught us about perseverance and hope for a better life,” she says. “Being able to be part of making that monument a reality for our Armenian community meant so much.”

Adishian-Astone remains a very active member in the community, serving on the President’s Armenian Leadership Council at Fresno State, as a member of the Fresno chapter of Delta Gamma Alumnae, a Lifetime member of the Fresno State Alumni Association and supporter of the Bulldog Foundation, the Armenian Studies Program, the Craig School of Business and the Student Cupboard.

When asked what’s compelled her to stay in Fresno and continue to give back, Adishian-Astone says, “This has always been home for me and I have always felt that I could continue to help make a difference, even all these years later. I am just as inspired, energetic, engaged and excited about serving at Fresno State as I was when I started 38 years ago. The future is bright for Fresno State and I am honored to have played a small part.

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Dr. Ronald T. Marchese Passes Away-Loss for Armenian Art



Photo: ASP Archive

Dr. Ronald Marchese

STAFF REPORT

Treasures of Faith : Sacred Relics and Artifacts from the Armenian Orthodox Churches of Istanbul

Co-authored with Marlene Breu (2015)

Ronald Thomas Marchese, 74, of Forest Lake, formerly of Duluth, MN and Fresno, CA, after an unexpected cancer diagnosis passed away peacefully on Sunday, October 3, 2021 after spending his last day with his son and daughter and watching football. He was born on March 17, 1947 in Fresno to Julie R. and John A. Marchese. Ron studied at Fresno State and then went on to

achieve his Ph.D. at New York and Colombia University. He taught at the University of MN- Duluth as a professor of ancient classical history and archeology. He was involved with the Archaeological Institute of America and had countless publications in his field. Ron had many different hobbies and passions: he enjoyed traveling, photography, collecting art, stamps and coins, building model boats and planes, driving sportscars and horseback riding. Mostly, he loved to lecture and teach.

Ron is survived by his daughter, Kayla M. Marchese of Madison, WI; son, Alexander J. Marchese of Green Bay, WI; brother, John F. Marchese; his beloved orange kitty, Garfield; and numerous friends both locally and internationally.

Friends and family are welcome to share memories and stories on our Mueller Memorial website for the family.

Memorials are preferred to the Armenia Studies program at Fresno State and can be given online through <https://fresnostate.edu/artshum/armenianstudies/support.html>.

MATIOSSIAN, FROM PAGE 3

could be pain that is caused by a natural disaster, not by other people making the decision to hurt you. A catastrophe cannot be controlled or apologized for while a crime can be. Using a word like catastrophe allowed the perpetrators, in this case, the Ottoman Turks, to escape responsibility for the Genocide.

This presentation illustrated

the very real meaning of words and how critical it is to name events in a way that conveys the true meaning of those events. Dr. Matiossian's meticulous research documented the changing perception of the Armenian Genocide through its naming. Armenians who are seeking a just resolution to their cause must stay vigilant so that the meaning of the word Genocide remains true.

YSU, FROM PAGE 1

greeted the guests at the Haak Center Boardroom in the Madden Library.

Dr. Jiménez-Sandoval had visited Armenia in the summer of 2019 and welcomed his YSU counterpart Dr. Hovhannisyan. Yerevan State University and Fresno State have had a cooperative agreement in place since 1991 and Armenian Studies student groups have been hosted by YSU during the past thirty years. In a warm exchange, the university Presidents discussed various areas of potential cooperation. Dr. Hovhannisyan, who was elected as the President by the YSU Board of Trustees in December of 2021, brings a new vision as the head of Armenia's premiere public university. More than 15,000 students attend Yerevan State University.

The YSU delegation then met with the Dean of Continuing and Global Education Dr. Scott Moore and Associate Dean Dr. Daniel Bernard. Ideas were exchanged about establishing a summer program in Armenia for students in various disciplines at Fresno State. The focus will be on one or two disciplines in which the two universities share common interests. A working group was established to bring these ideas to fruition.

Prof. Der Mugrdechian and Armenian Studies faculty

member Dr. Hagop Ohanessian then escorted the delegation to the campus Armenian Genocide Monument.

Prof. Der Mugrdechian explained the significance of the Monument as the only such Genocide Monument on a college campus in the United States. The delegation expressed their appreciation for the Armenian community's support in the realization of the Genocide Monument.

Prof. Der Mugrdechian and President Hovhannisyan discussed the various means by which the ties between the two universities could be strengthened. In particular, YSU will soon be establishing an Endowment Fund so that donors in the United States and other diasporan centers can contribute to the development of Armenia's oldest university, founded in 1919.

Prof. Der Mugrdechian also discussed the activities of the Armenian Studies Program at Fresno State and about the Armenian Series of The Press at California State University, Fresno, which has now published fourteen volumes. A mutual exchange of gifts followed the discussion.

The YSU delegation departed for Los Angeles the same evening, before their return to Yerevan on February 4.

Dr. Suren Manukyan Presents Final in Three Part Series of Talks on Armenian Genocide Perpetrators

CHRISTINE PAMBUKYAN

STAFF WRITER

"We should remember that genocide is, first of all, a man-made event, and genocide is something that people initiate. These are human beings who kill human beings," emphasized Dr. Suren Manukyan, Kazan Visiting Professor of Armenian Studies in Fall 2021 and head of the UNESCO chair on the Prevention of Genocide and other Atrocity Crimes at Yerevan State University in Armenia.

On Friday, November 12, 2021, Dr. Manukyan concluded his three-part lecture series on "The Perpetrators of the Armenian Genocide," with a discussion about the ordinary murderers who participated in the 1915 massacres and Genocide in an online lecture titled, "The Ordinary Killers of Armenian Genocide: The Lower-Level Perpetrators." His lecture demonstrated how the implementation of genocide is impossible without the mass participation of society.

Armenian Studies Program Berberian Coordinator Prof. Barlow Der Mugrdechian welcomed the audience and introduced Dr. Manukyan.

After thanking the viewers and the Armenian Studies Program for the opportunity to share his research findings, Dr. Manukyan began his lecture by explaining a flow chart about the hierarchy of perpetrators of genocide: 1) the decision makers, such as the government, ruling party, and ideologues who initiate genocide; 2) the bureaucracy, such as local bureaucrats and party secretaries that facilitate genocide; and 3) the shooters, such as the special forces created for extermination or the ordinary people who carry out acts of genocide or crimes against humanity.

The ordinary killers are those "who participated in the killings, or the process of the implementation of genocide; taking advantage of the atmosphere of impunity, entertaining general popular support. The usage of non-regular forces to carry out the dirty job was a tried and true Ottoman tradition," stated Dr. Manukyan.

"A semi-military structure, *Teşkilat-i Mahsusa*, also known as the "Special Organization," had a pivotal role in the Armenian Genocide. Its eastern branch, responsible for organizing Armenian deportations and massacres, was headed by Behaeddin Shakir.

Manpower to commit the atrocities was replenished with criminals set free from prisons," explained Dr. Manukyan, when discussing the sporadic and irregular forces that had a key role in the Armenian Genocide I. These forces, which operated under the leadership of Minister of War Enver Pasha, were influenced by Pan-Turkism and Pan-Islamism.

Throughout its history, the "Special Organization" had three Circassian leaders: Ali Bashkamba, Husamedin Erturk,



Dr. Suren Manukyan

Photo: ASP Archive

and Suleyman Askeri, who worked under the head of the organization, Behaeddin Sakir. "As early as 1914, Behaeddin Sakir traveled to Erzerum with another Circassian, Hussein Husni, with the purpose of forming armed groups in Armenian provinces and later he would coordinate the activities of the Special Organization by touring by automobile to the regions and well as by means of telegrams," added Dr. Manukyan.

The "Special organization" had four goals, including organizing the disarmament of the Armenian population, organizing detachments which would carry out the deportation and extermination of the Armenian population, organizing detachments for the extermination of the Armenians within the deserts of Syria and concentration camps, and the supervision and coordination of civilian authorities within the provinces in the organization of the Armenian Genocide.

The individuals that made up the groups that were sent to implement the plans of genocide included Kurdish tribes, immigrants from the Caucasus and Balkans, and criminals released from prisons. These were also instrumental in the earlier 1895-1896 Hamidian massacres.

"We don't see such examples in other genocides. Criminals, people who were sentenced to some time of imprisonment, were released. They were set free from prisons to organize [and] participate in committing genocide," said Dr. Manukyan. These groups were known as criminals by all, including the Turkish officials, due to their horrendous role in the Genocide. The role of the Balkan immigrants in the Genocide was guided by their feeling of revenge against

Armenians and their hatred of Christians, even though the Armenians did not have a role in the persecutions they had to endure.

According to Dr. Manukyan, the Kurdish and Turkish involvement had the most impact on the Armenian Genocide. The Kurds participated in taking the villages and farms of the Armenian people, as they were aspiring to gain their land and their wealth.

Dr. Manukyan concluded his lecture by discussing the role of propaganda in the implementation of Armenian Genocide. To achieve the approval of the masses, "the authorities relied on the spreading of rumors, instigating talks of imminent danger, reactivating deep and subconscious superstition, and exploiting other means to help justify the crime and to shift the responsibility from the true perpetrators to the objectified, frenzied mass of people," stated Dr. Manukyan.

Due to the propaganda, participation in the Genocide included not only men, but also women, similar to German participation in the Holocaust. Unlike other genocides, however, every Armenian was harmed and killed no matter if they were young or old, man, woman, or child. Excessive propaganda is an important precondition of war and new leadership, leading to an "Us vs. Them" situation.

At the end of the discussion, viewers were able to ask Dr. Manukyan and Prof. Der Mugrdechian questions through the chat function on Zoom.

A recording of the discussion, along with other lectures of this semester, can be found on the Armenian Studies YouTube Channel at <https://bit.ly/armenianstudiesyoutube>.

ASP, FROM PAGE 1

philanthropist Haig Berberian and his wife was established by a major gift from their son-in-law and daughter, Dr. Arnold H. and Dianne Gazarian.

The Armenian Studies Program Lecture Series has engaged the community for more

than fifty years, offering a variety of public events.

The Fresno State campus has always been an attraction for the numerous guests of the Armenian Studies Program, among them prominent clergymen, scholars, artists, authors, and many more.

Thank You Annual Fund Donors

(received as of March 4, 2022)

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Roundtable Discussion Held on “Cultural Heritage in Law and Diplomacy” at Fletcher School of Law

STAFF REPORT

On October 14, 2021, the Armenian Studies Program co-sponsored a roundtable discussion with the Initiative on Religion, Law, and Diplomacy of The Fletcher School of Law & Diplomacy at Tufts University, and the Center for Law and Religion at St. John’s Law School on the topic “Cultural Heritage in Law and Diplomacy.”

The idea for the roundtable originated in response to the ongoing conflict in Nagorno-Karabakh which has thrown into sharp relief the global problem of access to sacred spaces and of the effective protection of cultural heritage both during and outside of conditions of armed conflict.

The roundtable addressed questions such as how do we define sacred spaces; how does both tangible and intangible cultural heritage function in living communities; what tools in international law and diplomacy exist for the protection of cultural heritage that is threatened in times of conflict as well as in peace; and what are the limits of those tools.

The two-hour discussion involved five participants from the United States and Europe, and included, in alphabetical order,

KOOYUMJIAN, PAGE 1
Trio” concert and an international conference.

The Kooyumjian Family also made an additional donation of \$25,000 to the Kooyumjian Endowed Scholarship Fund at Fresno State. Together with previous donations from the Family Foundation, the Endowed Scholarship has reached nearly \$500,000.

Thomas A. Kooyumjian passed away in 1985 and his Foundation was established in 1987.

The goals of the Foundation are to encourage education, with an emphasis on the appreciation of fine arts. Kooyumjian was an employee and inventor at Belmor Manufacturing and excelled in his field, but also wanted to embrace the finer arts and encourage the same in others.

The current President of the Foundation is Tony Kooyumjian.

One of the Foundation’s goals is to encourage all generations to experience and be educated in the effects of fine arts on society as a whole.

The Foundation is also one of the sponsors of the Armenian Genocide Monument on the Fresno State campus.

The Kooyumjian Endowed Scholarship will benefit students within the Armenian Studies Program, in the College of Arts and Humanities at Fresno State. Scholarship recipients will be known as the Thomas A. Kooyumjian Scholars in Armenian Studies.

Per the endowment’s conditions, recipients shall have a) a cumulative GPA of 3.0 or greater; shall be b) enrolled in any course within the Armenian Studies Program at Fresno State,

**FLETCHER INITIATIVE**
ON RELIGION, LAW, AND DIPLOMACY

FRESNO STATE
Armenian Studies Program

**CENTER FOR
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**CULTURAL HERITAGE IN LAW
AND DIPLOMACY: A WEBINAR**

**THIS WEBINAR BRINGS TOGETHER A CROSS-DISCIPLINARY GROUP OF SCHOLAR-
PRACTITIONERS TO DISCUSS THE CHALLENGES OF AND OPPORTUNITIES FOR
PRESERVING THE RIGHTS OF ACCESS TO PLACES OF WORSHIP FOR RELIGIOUS
GROUPS IN CASES OF CONTESTED SPACES AND IN DIVERSE CONDITIONS OF
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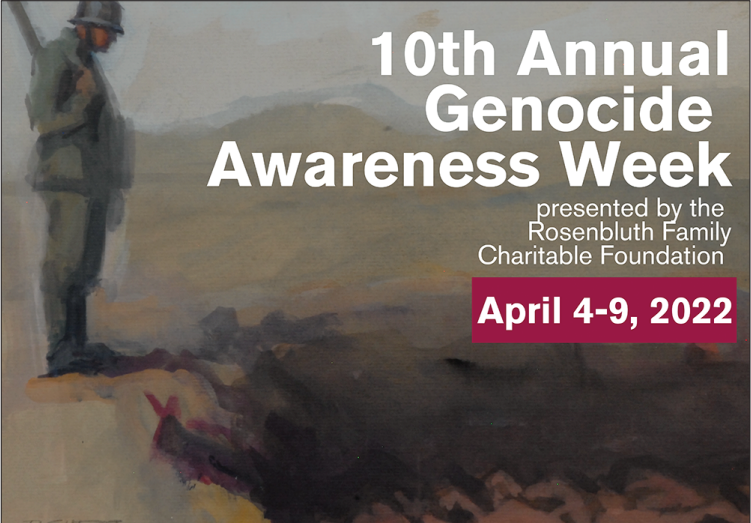
Dr. Narineh Gazaryan, Associate Professor in EU law at the School of Law of the University of Nottingham; Dr. Leonard Hammer, the Director of Outreach and Program Development, Human Rights Practice Graduate Programs (SBS) at the University of Arizona; Dr. Evangelos Kyriakidis, the founding director of the Heritage Management Organization; Dr. Peter Petkoff, Senior Law Lecturer at the Brunel Law School, and Director of the Religion, Law and International Relations Programme, Regent’s Park College, Oxford; and Dr. Michalyn Steele, Professor of Law and Associate Dean for Research and Academic Affairs at Brigham Young University where she has taught on Federal Indian

Law, Evidence, and Civil Rights.

The moderators of the discussion were Dr. Elizabeth Prodromou, Faculty Director of the Initiative on Religion, Law, and Diplomacy at The Fletcher School of Law & Diplomacy, Tufts University; Prof. Mark Movsesian, Frederick A. Whitney Professor & Co-Director, Center for Law and Religion, St. John’s Law School; and Dr. Sergio La Porta, Haig and Isabel Berberian Professor of Armenian Studies at Fresno State.

The participants posted blog posts with their reflections on the topic to the lawandreligionforum.org website; a recording of the discussion can be found at <https://youtu.be/8XIaDSbjd84>.

10th Annual Genocide Awareness Week at Arizona State University



**10th Annual
Genocide
Awareness Week**

presented by the
Rosenbluth Family
Charitable Foundation

April 4-9, 2022

The 10th annual Rosenbluth Family Charitable Foundation Genocide Awareness Week is a series of lectures, exhibits and storytelling 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.

February 27-April 17
Holocaust by Bullets | Hayden Library

SPECIAL EXHIBIT

This exhibition presents the results of decades of research in Eastern Europe by Father Patrick Desbois and his foundation. It underscores “Holocaust by Bullets,” the mass shootings of Jews and others that took place throughout Eastern Europe by the Nazi mobile killing units from 1941 to 1944 as a precursor and model for mass murder crimes today. This exhibit pays homage to the memories of the victims while seeking to promote a proactive movement against genocide. It’s free and open to the public during docent-led tours.

holocaustbybulletsaz.com Hayden Library | 300 E Orange Mall, Tempe, AZ 85281

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Free and open to the public

For list of events and speakers, please visit:

**shprs.asu.edu/
GAW2022**

Arizona State University
301 E Orange St, Tempe, AZ 85281

Wednesday, April 6-3:45-5:00PM
**“The Armenian Genocide of 1915:
Lessons for the 21st Century”**
Prof. Barlow Der Mugerdechian
Armenian Studies Program, Fresno State

Thursday, April 7-3:00-4:15PM
**“The Armenian Genocide Refugees at the
Russo-Turkish Border Regions”**
Dr. Asya Darbinyan
Northern Arizona University

and c) recipients shall have speaking to the applicant’s submitted a personal statement financial need.

Armenian Studies April 2022 Events

The Fresno State Department of Music,
the College of Arts & Humanities,
and the Armenian Studies Program
present

Celebration of Clarinet Featuring Boris Allakhverdyan & Alin Allakhverdyan Piano Concert

Saturday, April 2, 2022
6:00 PM

The Concert Hall at Fresno State

Tickets: \$15.00 General
\$12.00 University Employees and Seniors
\$8.00 Non Fresno State Students
FREE Fresno State Students

<https://bit.ly/allakhverdyantickets>



APRIL 15-22
Watch the film by going to a link:
Contact the Armenian Studies Program

FRIDAY APRIL 22
5:30 PM
Discussion with
Director Mariam Avetisyan
<https://bit.ly/thedesiretolive>

Meet Mariam Avetisyan, a brave young filmmaker from Artsakh with her no-commentary-style documentary feature film to show post-war life in Artsakh called #TheDesireToLive. The aftermath of the 2020 war on the indigenous population living in Artsakh and the how their livelihood has been affected and threatened until today, living in a world of uncertainty with very little resolve on the horizon.

WRITTEN, DIRECTED AND EDITED BY MARIAM AVETISYAN / PRODUCED BY PETER SAHJANIAN
MUSIC BY ALAN GERIAN / DIRECTOR OF PHOTOGRAPHY BY TIGRAN GASPARYAN / TRANSLATIONS BY KNARIK AVETISYAN
VOICE OVER NARRATION BY ANNE BEGIAN / MOTION GRAPHICS BY ZOOKEEPER / POSTER PHOTO BY MARIAM AVETISYAN
PRODUCTION COORDINATORS JACQUELINE VARTANIAN & TALINE HARMANDIAN / POSTER DESIGN BY STEVE ARTINIAN

FRESNO STATE
Armenian Studies Program

ARTISTS FOR ARTSAXH FILMS PRESENTS

THE DESIRE TO LIVE

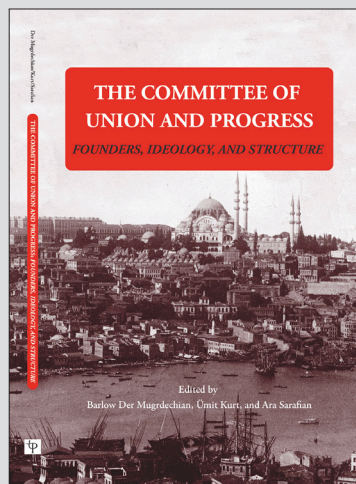
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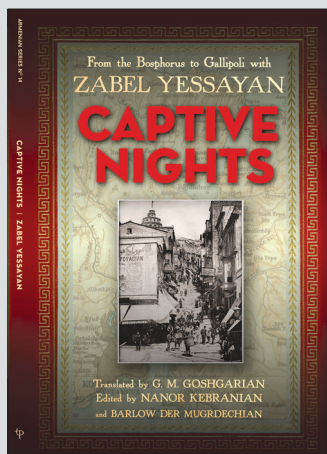
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KEF TIME FRESNO, FROM PAGE 1

events across the nation, such as weddings and picnic.

The group coined its name from the genre of music they played — “kef” music which translates to “party” music in Armenian. These folksongs date back to nineteenth-and-twentieth-century Western Armenian villages and eventually made their way to the Central Valley’s Diaspora community.

Andrew Hagopian noted how the festivities began to wane by the mid-1980s, as many Armenians began to assimilate. The “Kef Time Band” held its last formal event on February 15, 1986, though they continued to play at weddings and other private events.

This did not hinder Andrew, however, from resurrecting his grandfather’s band. “It has always been a dream of mine to throw my own dance,” Andrew said. Especially in light of the pandemic, he recognized how “people have been cooped up too long.” So, as COVID cases began to decline in the Valley, he was determined to revitalize the social event of his grandfather’s generation. And he certainly was not alone in his vision.

Within two months, the event sold out with nearly a third of the attendees traveling from Massachusetts, Michigan, Illinois, Wisconsin, New York, Nevada, and Southern and Northern California.

“I enjoy looking out and seeing the community take part in their culture,” asserted Andrew. Considering the Genocide and the recent situation in Artsakh, he sees the necessity of Armenians fostering a “reconnection to their roots.” He emphasized how “there are nations and forces working to erase our history, so we have to claim what is ours.” And a significant aspect of that history is the folk music which Andrew recognized as untainted by synthesizers and the modern instruments of Western culture. “I see it as a service that we are preserving our ancestors’ roots, their identity” he commented.

But what Andrew enjoys most about being in the band is



Photo: ASP Archive

Guest enjoyed dancing to the traditional Armenian music of the Kef Time Legacy Band.

working alongside his colleagues. He recalled how “in that moment, it is almost as if our minds are linked... each person is doing their own thing, but in the end, we’re producing one uniting sound.”

For Michael Kamalian, the pleasure similarly lies in “creating a brotherhood between the musicians.”

“I don’t see them as ‘co-workers’, it’s a family of great people who work together to create memories and carry on the tradition,” said Michael. Hooked on the music at a young age, Kamalian was inspired to become involved in the band with the encouragement of Richard Hagopian and Hachig Kazarian. “It’s very humbling that I have the

opportunity to create that same feeling for the next generation” he stated.

Phillip Hagopian also added how “it’s incredibly rewarding and fulfilling to see a new generation enjoy this music and to see the whole community—both younger and older people—come together and thoroughly enjoy a shared experience.”

Ultimately, Andrew believes that he has made his grandfather proud to see his legacy continue for another generation.

The success of the February 26 event has led to discussion about more events in the near future. As Andrew passionately stated, “There’s nothing more important to me than bringing together the whole community.”



Photos: Avo Kambourian

L. to R.: Michael Kamalian, Phillip Hagopian, and Andrew Hagopian.

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