

HYE SHARZHOOM Armenian Action ՀԱՅ ՇԱՐՀՈՕՄ



44th Year

December 2022

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Ethnic Supplement to The Collegian

Dr. Papazian’s Class Covers Genocide and Its Effects



Left to right: Rita Yerdoglyan, Anahit Yerdoglyan, Nicholas Jendian, Dr. Hrag Papazian, Andrew Hagopian, Simon Sslian, Hannah Paloutzian, and Melina Peters.

ANDREW HAGOPIAN
EDITOR

“I could feel that some of them [students] at least were surprised, to really hear about the history and present-day conditions of Armenians remaining in Turkey. And this is not uncommon. This is

not specific to Fresno Armenians or Armenians in the United States. It is a global phenomenon,” said Dr. Hrag Papazian.

Dr. Papazian, who is the 19th Henry S. Khazdadian Kazan Visiting Professor in Armenian

SEE [PAPAZIAN](#), PAGE 8

Students Make Their Voices Heard at Fresno State

ANDREW HAGOPIAN
EDITOR

The voices of Armenian students at Fresno State were heard on November 7-8, 2022, in response to a planned presentation “International Coffee Hour (ICH) Celebrates Azerbaijan,” which was scheduled to take place in the University Library.


On Tuesday, November 7, students were alerted to the presentation by an email from the International Office inviting them

to take part in a “Coffee Hour” high-lighting Azerbaijan and adding that “Azerbaijan is famed for its epic mountain ranges, mulberry groves, and vineyards that flourish in its valleys.”


Within minutes of receiving this email, representatives from the Armenian Students Organization (ASO) and community leaders responded to the International Office with letters of protest and requests to cancel the event.

SEE [STUDENT VOICES](#) PAGE 4

Armenian Studies Program 35th Annual Banquet March 26, 2023



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



35th Annual Banquet

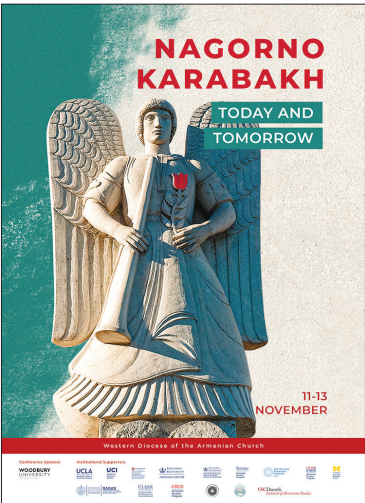
recognizing graduating seniors
receiving an Armenian Studies Minor
and
Armenian Studies Scholarship recipients

Sunday, March 26, 2023

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 17, 2023

“Nagorno Karabagh: Today and Tomorrow” Conference Held in Los Angeles Nov. 11-13



The “angel” is from the Holy Ghazanchetsots Church of Shushi.

SPECIAL REPORT
(LOS ANGELES)

The Artsakh Heritage Committee of the Western Diocese of the Armenian Apostolic Church of North America held an international conference on human and cultural security prospects for Artsakh/Nagorno-Karabakh in Los Angeles on November 11-13, 2022 that featured top experts from across the world to discuss cultural preservation, geopolitics, diplomacy, and legal matters concerning Armenian existence.

[The Armenian Studies Program at Fresno State was one of the co-sponsors of the Conference.]

“We thank the esteemed experts that travelled from across the USA, Armenia, Austria, Bolivia, Georgia, and the United Kingdom for the ‘Nagorno-



Participants in the “Nagorno Karabagh: Today and Tomorrow” conference gathered for a group photo. Three panels of experts discusses various aspects of Artsakh.

Photo: Vahe Sargsyan, WDCNA

Karabakh: Today and Tomorrow’ conference to discuss the present and future of Artsakh’s religious heritage and living culture,” remarked Archbishop Hovnan Derderian, the Diocesan Primate. “We are also grateful to the many individuals and institutions, particularly conference host Woodbury University and Armenian Studies centers from various universities, for making this gathering possible,” continued His Eminence.

“The aftermath of the 2020 Nagorno-Karabakh war has left Armenian communities, including in the Diaspora, feeling confused, helpless, and hopeless,” remarked conference chair Simon Maghakyan. “This is why we brought together expert practitioners and stakeholders in

a Chatham House-like intimate environment to understand what *can* be done to ensure sustainable human and cultural security for Artsakh,” continued Maghakyan, who is a Denver-based investigative researcher and cultural heritage defender.

The Conference Report that summarized conference discussions and findings was recorded for public dissemination.

It can be viewed on <https://www.youtube.com/watch?v=mm4p3rTMR2E>

A communiqué, summarizing recommendations and next steps, was adopted by conference participants. The text of the communication is presented below.

SEE [CONFERENCE](#) PAGE 7

“An Outsider’s Inside View from Armenia”- Impressions of a Fresno State Student at the American Univ. of Armenia



Visiting the Ararat Brandy Factory. From left to right: Victoria Danielyan, Mistique Davis, Mkhitar Getikian, Anzhela Balasanyan (AUA Administration), Eddy Thurber, Marc Keteklian, Mary Krdikashyan, Victoria Avedikian, and Narineh Novasartians.

EDDY THURBER
STAFF WRITER

I was born and raised in Fresno, California. I never spoke Armenian as my grandparents, concerned with the redlining and segregation they and their parents experienced in the early 1900s, made sure that my parents and their siblings spoke English, that did not speak Armenian at home, and had American names. I grew up hearing the stories of how my ancestors escaped the Genocide, experiencing rich Armenian culture, and eating Armenian foods both homecooked and in restaurants across California. Despite constant exposure to Armenian culture, something

SEE [ARMENIA](#), 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.

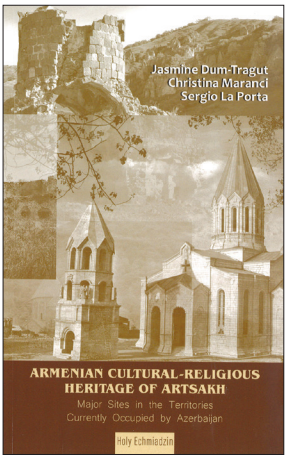
Harout Arakelian, Harry Kezelian, Ian Nagoski, for a copy of *Zabelle Panosian: I am Servant of Your Voice* (Baltimore, MD: Canary Books & Records, 2022), 80pp., in English. Includes a CD of Zabelle Panossian's recordings. This carefully researched book chronicles the life of Armenian-American soprano Zabelle Panosian (1891-1986). Panosian was one of the most significant singers in the early twentieth century. She made a small number of recordings in New York in 1917-1918, and then was largely neglected as an artist for more than fifty years. The book traces Panosian's life from her birth in the Ottoman Empire to her career in the United States and Europe.

Western Diocese of the Armenian Church, Burbank, California, for a copy of *Monasteries and Churches of Artsakh: Illustrated Catalog* (Los Angeles: 2022), 164pp.,

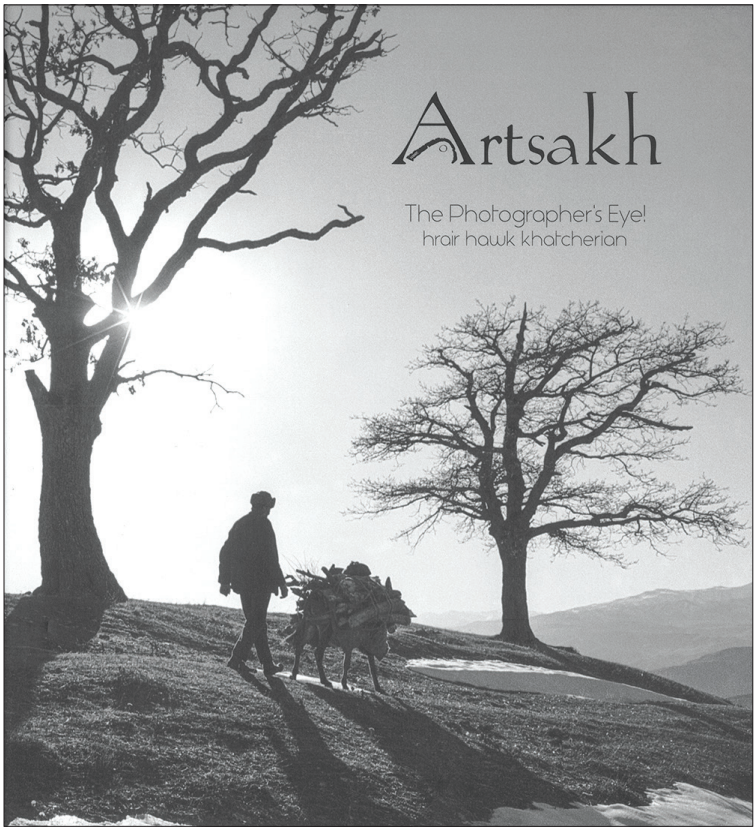


in English, compiled by archaeologist Gagik M. Sargsyan and translated from Armenian by Harutyun H. Khudanyan. The catalog documents 421 churches and monasteries on the territory of the Republic of Artsakh, including photos and historical information. The catalog is based on fieldwork conducted in Artsakh in the period of 2008-2014.

Western Diocese of the Armenian Church, Burbank, California, for a copy of *Armenian Cultural-Religious Heritage of Artsakh* (Holy Etchmiadzin: 2021), 87pp., in English, by Jasmine Dum-Tragut, Christina Maranci, and Sergio La Porta. The book was edited by Very Rev. Fr. Garegin Hambardzumyan and presents the most significant monasteries and churches of Artsakh. It provides valuable information about the centuries-old legacy and architectural beauty of Artsakh.



Western Diocese of the Armenian Church, Burbank, California, for a copy of *Artsakh: The Photographer's Eye* (2021), 249pp., in English, by Hrair Hawk Khatcherian. The book is comprised of images compiled by Khatcherian from 1992 to the present. They represent the photographer's eye through multiple trips to Artsakh documenting its monasteries, churches, and *khatchkars*, some of which have now been destroyed.



California State University, Fresno Armenian Studies Program

Spring 2023 Schedule of Courses

Course	Units	Time	Day	Instructor
General Education-Breadth, Humanities, Area C2				
• Arm 1B-Elementary Armenian (Class #32536)	4	10:00A-11:50A	MW	B. Der Mugrdechian
General Education-Breadth, Arts, Area C1				
• ArmS 20-Arts of Armenia (Class #33363)	3	11:00A-12:15P	TuTh	B. Der Mugrdechian
General Education-Breadth, Area D2				
• ArmS 10-Intro Arm Studies (Class #33603)	3	9:00A- 9:50A	MWF	H. Ohanessian
General Education-Integration, Area IC				
• Arm 148-Mastrpcs Arm Cult (Class #33704)	3	10:00A-10:50A	MWF	H. Ohanessian
• Arm 148-Mastrpcs Arm Cult (Class #33435)	3	2:00P-3:15P	MW	H. Ohanessian
Upper Division Armenian Studies Course				
• ArmS 108B-Arm History II (Class #32535)	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. Bertram Discusses Her New Book “A House in the Homeland”



Prof. Barlow Der Mugrdechian, left, with guest speaker Dr. Carel Bertram after the October 13 lecture.

HANNAH PALOUTZIAN
STAFF WRITER

“Immediately following the Genocide, Armenians did not want to return to Armenia, as it represented death and loss. As generations continued, Armenians wanted to return to their ancestral homeland” stated Dr. Carel Bertram as she discussed her new book, *A House in the Homeland: Armenian Pilgrimages to Places of Ancestral Memory*.

Dr. Carel Bertram is Professor Emerita in Middle East and Islamic Studies in the Department of Humanities at California State University, San Francisco. She earned her M.A. from UC Berkeley, and her Ph.D. in Islamic Art History from UCLA. Although Dr. Bertram is not Armenian, she gained knowledge about the Armenian Genocide through her study of Turkish houses, and how they became memories during the dissolution of the Ottoman Empire.

On Thursday, October 20, 2022, the Armenian Studies Program invited Dr. Bertram to present a talk on her new book. Dr. Bertram’s purpose in writing this book was to discuss how the pilgrimages to Armenia began, what the pilgrims who went felt, their spiritual dimensions, and some rituals the pilgrims performed.

Dr. Bertram began her presentation by showing a historical map of Western Armenia. She described the different villages and pointed out how many of the people she traveled with had grandparents from these very areas that now are part of Turkey. Dr. Bertram described these historical areas of Western Armenia as a “Genocide Map.”

Dr. Bertram then discussed how the organized trips to Turkey began. She emphasized that the trips she and the groups she went with were not just tourist trips,

but pilgrimages. They began when Armen Aroyan, who had an urge to visit his grandfather’s homeland, began to organize small tours to Turkey. Dr. Bertram mentioned how more and more Armenians began to join these pilgrimages to historic Armenia in order to heal tears in their heart left from the Genocide. Upon arriving in historical Western Armenia, now Turkey, Dr. Bertram noted how the local people in the areas had little or no knowledge when it came to the history of the Armenian Genocide. She also noted that on the bus rides to their ancestral homelands, the pilgrims would share similar stories regarding their families who lived in these villages.

The second theme of Dr. Bertram’s book, and a point she discussed during the presentation, were the rituals that the pilgrims performed in their ancestral homeland. Dr. Bertram mentioned how many of these pilgrims brought photos of their family members to the locations where they experienced the genocide, and left the photos there to honor their family members’ memory.

A specific example she gave was the ritual Lynn Derderian performed in Diyarbakir (Dikranagerd). Derderian hid her family photo in Sourp Giragos Armenian Church, and read every single family member’s name aloud from her family tree.

She stated that she did not want to bring her family members “home” to the trauma they experienced during the Genocide. Another type of ritual was collecting dirt from family members’ homelands take it home to lay on their family members’ graves.

To wrap up her presentation, Dr. Bertram stated that “there is no healing or repair of genocide,” and concluded with a poem from Gregory Djanikian.

Dr. Hrag Papazian Lectures on “Muslim and Alevi Armenians” in Contemporary Turkey

ARSHAK ABELYAN
STAFF WRITER

“I am a Muslim by faith, and an Armenian by lineage, by blood. Genetically, I am Armenian, and that’s unchangeable. Just as I took my “Y” chromosome from my father, I took my Armenian identity from him. But I was born a Muslim,” stated Yusuf, a Muslim Armenian, who Dr. Hrag Papazian narrated in his own comic.

Dr. Hrag Papazian, the 19th Kazan Visiting Professor in Armenian Studies, presented a lecture entitled, “Muslim and Alevi Armenians,” on Friday, October 7. This was the second in a three-part series of lecture under the general topic of “Armenians and ‘Other Armenians’ in Contemporary Turkey.”

In his presentation, Dr. Papazian discussed the developments that led to the “coming out” of some individuals within the past few decades and examined these people’s understandings of Armenianness, their experiences in the post-genocidal context, and their relations with the Christian Armenians of Turkey.

One of the biggest challenges to the Armenians, and individuals such as Yusuf, who live in the Republic of Turkey, is their own identification of who they are and how they identify. Dr. Papazian stated that the Armenian population in the modern Republic of Turkey is composed of three distinct groups: the officially recognized Christian Armenians who are Turkish citizens, the immigrants from the Republic of Armenia who are not Turkish citizens, and the Muslim-Armenian Turkish citizens or Alevi Armenians who Dr. Papazian considers as another distinct sub-group of Muslim-Armenian Turkish citizens.

For many decades, even after the Armenian Genocide, whereas some were completely unaware that they had a connection to Armenianness through lineage, many Muslim-Armenian Turkish



Dr. Hrag Papazian, left, with Dr. Hagop Ohanessian.

citizens lived knowing that they had Armenian roots but usually preferred not to speak about that reality, at least publicly. Things changed, however, during the last few decades, when descendants of Islamized Armenians started to publicly emerge as “Muslim Armenians” or “Alevi Armenians.”

Their perception of Armenianness, however, seems to be slightly different than that of many Christian Armenians in Istanbul (and perhaps elsewhere), and that is where a divide occurs.

Dr. Papazian shared a story where he met with a man whose name is Asadour in a courtyard of an Armenian Church in Istanbul. Dr. Papazian shared that Asadour was raised as a Muslim, but had revealed to him that he was an Armenian.

“He was extremely careful not to be overheard,” stated Dr. Papazian. “He spoke to me in an extremely low voice to the extent of causing difficulties for me when it came to transcribing my interview. However, the one and only ‘controversial’ and ‘dangerous’ theme was simply his being of Armenian descent.” Asadour described his Armenian identity to be “inescapable” after his experiences of race-based discrimination that eventually led him to understand that he would never become a Turk because he was identified by the government as well as fellow Muslims as an

Armenian. Eventually, in his later years he adopted the name Asadour and became committed to learning more of his Armenian roots.

In the case of most Christian Armenians, they perceived the Armenian identity to belong to those who possessed the Christian faith and saw Muslim Armenians as not being Armenian.

There was a lack of trust coming from the Christian Armenians towards the Muslim Armenians because they questioned the possibility of being simultaneously Muslim and Armenian.

Dr. Papazian quoted an individual who had sent him an email describing his experience with the following message, “Turks think I am a Circassian, while Circassians do not accept me as one of their own. What can one do when no single race treats him as a member? He either returns to his origins, like a bird that has lost its flock, or remains permanently in between and becomes miserable like us.”

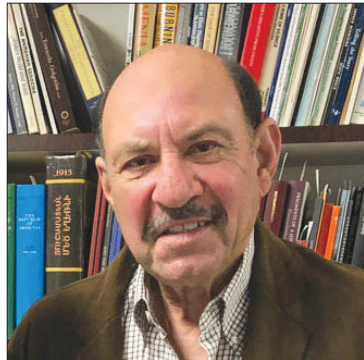
All members of the minority will always face judgement from the agents of society. In the case for Armenians and for those questioning their own Armenian identity, Dr. Papazian would add the following: to be an Armenian is to hold one’s self-identification of what it means to be an Armenian even in the face of an alternative.

Annual James L. Melikian & L. A. Brothers Scholarship Fundraiser Held in Southern California

STAFF REPORT

Fresno State alumnus James L. Melikian, hosted an annual September gathering of friends at his home in Southern California, in support of the James L. Melikian & L.A. Brothers Scholarship fund, which was established at Fresno State in 2019. This year’s gathering raised over \$5,000, which will be awarded to deserving students studying in the Armenian Studies Program at Fresno State.

James Melikian established his company, “The Popcorn Man,” in 1977. “The Popcorn Man” provides school districts in California and other states with healthy, nutritious items for the National School Breakfast and Lunch Program, the Child Care



James L. Melikian

Photo: ASP Archive

Program as well as the After School Snack Program.

In 2014 Melikian was a recipient of the Fresno State “Top Dog” award, recognizing outstanding alumni and he has been an active supporter of both the Armenian Studies Program and the Department of Media,

Communications, and Journalism at Fresno State. He is also an Alumni Association Life Member and a Bulldog Foundation supporter.

Melikian graduated from Fresno State in 1969 with a degree in Mass Communication and Journalism, and was President of the Hye Society organization. A highlight of the Hye Society activities was when noted author William Saroyan came to Fresno State to speak to the Armenian students. Melikian is also active in the community and in state and national politics.

The Armenian Studies Program appreciates Melikian’s efforts in organizing the annual scholarship gathering. A full list of donors to the scholarship fund can be found on page 7.

Make your reservation online to visit the
William Saroyan House Museum
<https://saroyanhouse.com>
Fresno, California



Dr. Allen Azizian, seated center, with Dean Yaramishyan, standing, and students of Artsakh State University.

DR. ALLEN AZIZIAN

A few days after the onset of the 2020 Nagorno-Karabakh (Artsakh) war, a group of medical and mental health professionals from Armenia and the Diaspora, myself included, started to volunteer in hospitals that were treating military service members. It did not take long for most of us to realize that the aftermath of the war was going to be catastrophic. In the morning when the capitulation was signed, I reported to where I was volunteering with profound sadness, anger, and self-blame.

Since 1999, I had been a frequent visitor to Artaskh, like most Armenians from the diaspora, at times for leisure, at other times for involvement in various projects. My family and I had come to build close relationships with people from different regions and all aspects of life in Artaskh. We had friends with two to three generations of displaced families. Some of these families were now mourning the loss of their children put at rest next to their own siblings or parents who died defending Artaskh during the first war.

Accepting the bitter consequences of losing a war was not easy. Feelings of disappointment, deception, and helplessness were common among colleagues and friends abroad. But dealing with feelings is different from continuing to live in Artsakh. Since November 9, 2020, I have visited Artsakh four times. The road from Goris to Stepanakert, now passing through Mets Shen, has few if any foreign visitors. The diaspora missions that used to travel through Karvajar and Lachin with a hodgepodge of patriotic songs have ceased. There are no large groups taking selfies near the “We Are Our Mountains” monument, also known as “tatik-papik.” Putting things in perspective, today, our compatriots in Artsakh are doing the impossible. Besieged by the enemy from all directions, relatively forgotten, they continue to live and defend their homeland. In my own field, college students are in classrooms, professors are teaching, conducting research, organizing events and conferences. Other colleagues in medical and mental health are treating and caring for patients. On September 13, 2022, when Azerbaijan attacked the sovereign territory of Armenia, I went to Armenia and then headed to

Stepanakert. With the ceasefire, my colleagues and I decided to organize and host a conference in Artsakh State University. The topic was focused on integration of psychotherapies, but the conference was meant more as a steppingstone toward establishing collaboration with academicians and clinicians in Artsakh. The conference was organized by Dr. Hakob Hakobyan, a long-term friend and colleague from Artsakh, who is a psychiatrist and a member of «Արդարություն կուսակցություն» (Justice) political party, and Dr. Anahit Lalayan, a practicing clinical psychologist. Prof. Armen Sargsyan, President of Artsakh State University, and Dean Vitya Yaramishyan, coordinated the efforts and set an agenda for continuous collaboration. Dean Yaramishyan oversees a practicum site for mental health services and is exploring options where psychology students can shadow clinicians and gain data collection and analysis experience.

We are presently preparing for a presentation by Dr. Azatyan, a practicing medical doctor and a PhD candidate, whose dissertation I have the pleasure of co-supervising, on Adverse Childhood Experiences among Armenians. Another student is preparing a study on adaptation problems in displaced Armenians from Shushi and Hadrut.

These activities are positive in the sense of keeping some form of involvement with Artsakh, but there are far more pertinent issues on hand, particularly that of national security. We have limited time to step out of our comfort zone and direct our efforts toward strengthening what is left of Artsakh. Visiting Artsakh is not easy, it entails risk, and there is always the potential for renewed fighting. It is not, however, impossible, and if the Armenian diaspora is to unite, not behind but on equal footing, with those who have a solid position to defend Artsakh’s inalienable right to self-determination, we could save what may result in depopulation of Armenians from Artsakh.

Dr. Azizian is an associate professor of criminology and a forensic psychologist and co-founder of the Arthur Pogosyan Mental Health Award which supports early career medical or graduate mental health professionals in Armenia and Artsakh.

Introductory Armenian Course Gives Students Opportunity to Enjoy Learning a New Language

STAFF REPORT

Armenian 1A, Elementary Armenian, is an introductory language course for students at Fresno State. The course, offered twice weekly, brings together students from diverse backgrounds to study the Armenian language. Prof. Barlow Der Mugrdechian has been teaching the course for thirty-eight years and is enthusiastic in bringing his passion for the language to his students.

Through the language courses offered by the Armenian Studies Program, students have the opportunity to learn how to speak, read, and write in their native language, and non-Armenians have the chance to learn a beautiful and ancient language.

Prof. Der Mugrdechian’s approach to teaching is to engage students in an overall experience, to not only learn the language, but to also learn more about the Armenian culture. “I enjoy teaching Armenian to students who are eager to learn. We learn as a class about Armenian history and about the roots of the language,” said Prof. Der Mugrdechian.

Two semesters of Armenian language courses are a core requirement for the Minor in Armenian Studies at Fresno State. More than thirty students are currently pursuing the Minor in Armenian Studies, the most ever in the history of the Program.

This Fall, twenty-two students are enrolled in the class and each has a different level of proficiency in Armenian.

Some speak the language fluently with their family and friends, but never learned to read Armenian. Others began the class knowing a few phrases, while some have had little to no Armenian language experience at all.

Students were interviewed in the middle of the semester and were asked about their reactions to the class.

Students were asked why they decided to take the Armenian language course at Fresno State. “I wanted to learn about a new language and get to know the culture,” said Guadalupe Frausto, a freshman majoring in Biology. Freshman Beverly Bonilla is taking the class because she wanted to “learn about new cultures and languages.”

Diana Rosales, a freshman criminology major, wanted to take the course because she had heard the language spoken, but always wanted to know what some of the words meant.

Students were concerned that the event would promote Azerbaijan, a country that launched a war against Nagorno-Karabakh in September-November 2020, killing thousands of Armenian soldiers and civilians, and displacing thousands more.

Azerbaijan has continued its aggression by attacking the



Left to right: Aaron Rettig, Mary Topoozian, Jonathan Chardukian, Diana Rosales, Nathan Theng, Rachel Yepremian, Kellie Schneider, Vincent Markarian, Armand Karkazian, Prof. Barlow Der Mugrdechian, Alexis Medina, Michael Adamyan, Jayla Moreno, Nazar Ekmekchyan, Leisha Mendoza, Guadalupe Frausto, Makayla Macedo, Mia Daniels, and Hrayr Kerkezian.

Photo: Andrew Hagopian

Freshman Makayla Macedo took the Armenian course because “the language and culture caught my attention. ... I have a friend that speaks Armenian, who is helping mean learn some of the new words.” Sophomore Alexis Medina enrolled because she has a friend who is Armenian, who encouraged to take the class.

The Armenian language course fulfills a General Education requirement for Fresno State students. Kellie Schneider, a freshman majoring in Business, wanted to take the course to fulfill a GE requirement and also because one of her best friends is Armenian.

Students have learned interesting facts about the Armenian language during the semester.

Jayla Moreno, a sophomore, has enjoyed learning about the Armenian alphabet and how it is both different, but also similar to the English alphabet. “The alphabet is the most interesting thing I have learned in class,” said junior Computer Science major Nathan Theng.

“Learning the alphabet has been very fun for me and I often will try to transcribe Armenian song-lyrics to practice writing,” said junior Jonathan Chardukian.

“The most interesting part in the course for me has been learning the Armenian alphabet. It is really interesting seeing how each beautiful letter represents a unique sound, and has a distinct name,” commented freshman Criminology major Rachel Yepremian.

Nazar Ekmekchyan, a freshman, found it interesting that “both the Western and Eastern Armenian letters are the same, but with different pronunciations.”

Each student has a different territory of the Republic of Armenia. President Aliyev of Azerbaijan has continued to threaten the safety of Armenians both in the Republic of Armenia and in Artsakh.

In September of this year, Speaker of the House Nancy Pelosi visited Armenia to help resolve the issue.

The ASO wanted the campus to be aware of the insensitivity of scheduling such an event, while

aspect of the language that they enjoy studying. “My favorite part of learning Armenian is learning to write. I like how the letters are drawn,” said Hrayr Kerkezian a junior studying Business Administration.

Freshman Vincent Markarian also likes the written Armenian, because “it looks so beautiful.”

Armand Karkazian, a junior Ag-Business major, likes reading the most. “[Reading] allows me to access Armenian songs, books, and the Bible in the Church.” Sophomore Aaron Rettig enjoys writing Armenian and enjoys the challenge of “trying to find the correct spelling and grammar to use in the sentences.”

Junior Psychology major Mia Daniels likes to speak Armenian the most because “it is fun to practice speaking outside of class. It is fun to practice speaking outside of class with friends and family.”

Some students are taking the course to read and write Armenian better, and to also learn more about the language they grew up speaking.

“I took the language class so that I can gain a closer connection to my culture,” said junior Mary Topoozian. “Being able to speak the language of my ancestors helps me feel more connected to my family and to my heritage.”

“I used to read and write as a kid,” said freshman Michael Adamyan. “But I forgot how to read and write while attending public school. I want to learn these skills again.”

Although learning a new language in only two semesters might be a difficult goal to achieve, students seem to enjoy the fast-paced and engaging language classes.

students were still disturbed and saddened by the 2020 war, as well as recent attacks in September of 2022. The ASO was planning a protest on Tuesday, November 8, when they received an email from the International Office announcing that the Coffee Hour had been canceled.

Fresno State President Dr. Saúl Jiménez-Sandoval

STUDENT VOICES, FROM PAGE 1

Students were concerned that the event would promote Azerbaijan, a country that launched a war against Nagorno-Karabakh in September-November 2020, killing thousands of Armenian soldiers and civilians, and displacing thousands more.

Azerbaijan has continued its aggression by attacking the

ASO Continues Fall Activities



ASO Members enjoying broomball on Friday, October 28.

SARA BEBERIAN
ASO PRESIDENT

Photo: ASP Archive

Armenian students this year on campus cannot get enough of ASO! The Armenian Students Organization on campus is following the legacy of years past by hosting monthly events where students can come together to enjoy one another’s company and keep Armenian community bonds strong.

ASO’s organized a broomball game held on Friday, October 28 at Gateway Ice Center. Broomball is essentially hockey, but instead of wearing ice skates, everyone wears tennis shoes on the ice. ASO members wore costumes to kick off the Halloween weekend, and everyone dressed to impress. Over 35 members participated in the broomball game and the competition was fierce! The evening was filled with lots of slipping and sliding on the ice, as well as a lot of laughs and good fun between members.

“I love to see our club members

competing and having fun!,” said ASO Vice President Sevana Wassilian. “The environment of love and partnership created at ASO is incomparable to any other organization on campus.” Ultimately after intense play, the game ended in a tie.

Simon Zhamkochyan, an active ASO member, remarked that “This was a great event that can be attributed to the hard work that the ASO officers have put in. It was definitely one of the best events that I have been a part of within the last couple of years. Events like these really help with bringing the Armenian students of Fresno State together.”

This sentiment beautifully sums up the reason ASO exists – to bring Armenian students on campus together!

Our next event will be a Friendsgiving in November! Please follow @fresnostateaso on Instagram for more details and to see photos and stay up to date with our events.



ASO enjoyed a September outing at Woodward Park.

Photo:ASP Archive

STUDENT VOICES, FROM PAGE 4

addressed students in a letter to the ASO expressing his shared “concern regarding the presentation intended to promote Azerbaijan at the International Coffee Hour.” President Jiménez-Sandoval followed this statement by expressing his sincere appreciation for Armenian culture and for the Armenian people.

“I deeply appreciate Armenia, its people, culture, and traditions. I am fully aware of the incredible contributions and standing of Armenians in our Central Valley history.

And I am grateful for the positive impact that Armenian students, faculty, and alumni continue to have on our campus;

it is immeasurable,” said Dr. Jiménez-Sandoval.

“Our world-renowned Armenian Studies Program showcases your devotion to your culture as well as to our University and region. Many times you’ve heard me say the following: I admire your community because no one comes together and commits to preserving the memory of ancestors like the Armenians of our Valley do.

That is why I acknowledge and empathize with the trauma around the Genocide of 1915 as well as with the anguish and indignity around the recent war in Nagorno-Karabakh.

This recent aggression is a wound that unleashes the pain of

Dr. Ohanessian’s AS10-Introduction to Armenian Studies Course Covers Contemporary Experiences

NATALIE AGAZARIAN
STAFF WRITER

Armenian Studies 10, Introduction to Armenian Studies, is a General Education course taught by Dr. Hagop Ohanessian. The class is designed “to serve as an introduction to the historical and contemporary experience of Armenians in American society. It fulfills Area D2 of the Fresno State General Education requirements and is a required course in the Armenian Studies Minor.

Armenian Studies 10 explores broad concepts such as identity, ethnicity, immigration, assimilation, cultural heritage, and genocide. Dr. Ohanessian said that the structure of the class “engages students in experiencing their own ethnic identity.” This is encouraged through an assigned paper that asks students to explore their family background.

“My favorite part of the course has been writing our family identity paper... I got to learn about my family’s roots and hardships living in the Middle East and eventually moving to the United States,” said Jamie Manock. Students can make connections based on their own first-hand experiences or the experiences of their ancestors. The emphasis on personal and cultural identity throughout the semester makes it applicable and inviting to all students.

The course also studies the history and current events of the Republic of Armenia and Artsakh (Nagorno-Karabakh), the concept of the Armenian diaspora, and the diversity within the Armenian



Dr. Hagop Ohanessian, standing center, with students from his Armenian Studies 10 class.

Photo: Barlow Der Mugrdchian

community. The ongoing war between Armenia and Azerbaijan has greatly contributed to the relevance of this course and Dr. Ohanessian hopes that the course can spread more awareness about the Armenian people and “spark more interest in current affairs.”

Students conveyed the successful accomplishment of the goal to increase awareness and attention on current events, specifically in relation to the Armenian people.

“Growing up, I never fully understood what the Genocide was and how it impacted Armenians,” said Manock. “It is very important to educate students on Armenian studies because many students are completely unaware of what’s happened and is happening.” Michelle Gonzalez recalls that her favorite part of the course was “seeing photos of Armenia for the first time” and how it educated her on the importance of going

“beyond your own culture to see what other people have gone through.”

Along with the historical and individual experiences, the course also delves into the experience of Armenians in American society, specifically in the Central Valley and more specifically, Fresno.

“Learning about Fresno and how the Armenian community has been built up from different areas and different cultures and still maintains the Armenian aspect shows the endurance of the Armenian people,” said Christopher Petrosian.

One of Dr. Ohanessian’s goals for the course is to highlight the “contributions Armenians have made to this community” and to develop a “rich appreciation of the history of Armenians in Fresno.” Students learned that the Fresno Armenian community dates back as far as 1881 and

SEE ARMENIAN STUDIES PAGE 6

The Armenian Highland 2023 Calendar Features Photography From Western Armenia by Karanian

STAFF REPORT

A selection of photographs, curated from the illustrated history book, *The Armenian Highland*, have been published in a newly released 2023 wall calendar.

The calendar features 18 color photographs from Ani, Van, Kars, Kharpert, Erzerum, Bitlis, Sasoon, and Tigranakert, as well as maps of ancient Armenia and of the Armenian Highland, which includes the lands known today as Western Armenia.

The photographs are by Matthew Karanian, the author of several popular books about Armenia, including *The Armenian Highland*, and *Historic Armenia After 100 Years*.

The wall-sized calendar measures 12 x 18 inches and covers the 13-month period from December 2022 through December 2023, with one large

the past, and repeats the injustices suffered through history.

I commit to you my full support of a series of history lessons that shed light on the unjustified war of Azerbaijan against Armenia – so that the truth about the conflict may be understood and known, and so



color photograph of ancient Armenia for each month. Several additional photographs of ancient Armenia are also included.

Stone Garden Press publishes the calendar and donates all proceeds from its online sales to the Historic Armenia Project, which funds ongoing research about Western Armenia and Artsakh,

and produces publications about these ancient Armenian regions. No profit is taken. The calendar is sold online with free shipping within the United States at www.StoneGardenPress.com and at www.HistoricArmeniaBook.com and is also available by mail from Stone Garden Press, PO Box 943, Pasadena, CA 91102.

Hye Sharzhoom
is Published
4 times a Year

October
December
March
May


Dr. Papazian Concludes Series with “The Migrants from Armenia”

“Armenians and ‘other’ Armenians in Turkey”

Part III: “The Migrants from Armenia”

Dr. Hrag Papazian
*Kazan Visiting Professor
in Armenian Studies*

November 1, 2022



CHRISTINE PAMBUKYAN
STAFF WRITER

“The reason I titled my series of presentations “Armenians and ‘Other Armenians’ in Turkey” has to do very much with how the Republic of Turkey ..., as a nation-state, understands, categorizes and defines Armenians” explained Dr. Hrag Papazian, the 19th Kazan Visiting Professor of Armenian Studies at Fresno State. “The Muslim and Alevi Armenians are ‘other Armenians’ due to their religion which leaves them outside the state-sanctioned definitional boundaries of Armenianness and of the ‘Armenian community’ in Turkey. The migrant Armenians are also to some extent ‘other Armenians,’ not because they are not recognized as Armenians, but because they are not citizens of the Republic of Turkey and their presence is acknowledged to some extent but legally is not fully there.”

On a rainy Tuesday, November 1, 2022, Dr. Papazian completed his Fresno State lecture series with a presentation titled “The Migrants from Armenia” at the Alice Peters Auditorium in the University Business Center. His first lecture analyzed the Christian Armenian community in Turkey, and in his second lecture, he discussed the status of the Muslim and Alevi Armenian communities in Turkey, whom he views as yet other “other” Armenians in Turkey.

In this final lecture prior to his return to Armenia to teach at the American University of Armenia, Dr. Papazian explained the relationship between the Armenians of Turkey and the Armenian migrants in Turkey, based on nearly two years of his research in Istanbul.

Dr. Papazian began his lecture by displaying and describing the fourth page of a comic he created with his wife, graphic artist Nooneh Khoodaverdyan. On this page, there is a migrant Armenian together with many items symbolic to this community. The character says “Yes, blood makes one Armenian, but that’s not enough. One’s conduct, one’s way of life should also be Armenian. I can’t really consider someone a true Armenian if they do not show any concern for Armenia, if they do not treat it as their fatherland. Now you might say that I’ve left Armenia

myself... I had no other choice. I was unemployed and this is only temporary. It wasn’t easy to leave Armenia. It was even harder to come to Turkey. I keep feeling bad. This is the enemy’s country after all, and a hundred years have passed since the genocide. True Armenian-ness, as we consider it, also entails some moral conditions, like being hospitable, respecting one’s elders, caring for the family. It requires that a man defend his honor and a woman be decent and loyal to her husband.” Dr. Papazian then explained that the comic reflects much of what he discovered about what the Armenian migrants felt during his research.

Dr. Papazian next presented the history of Armenian migrants coming to Turkey from Armenia. The main influx of migrants began in the early 1990’s. “A real migration with people settling in Istanbul really started after the fall of the Soviet Union and the independence of Armenia,” said Dr. Papazian. “First, there was a crisis in the sending context, Armenia, and then the Republic of Turkey had acquired pull factors.” The reasons why Armenians began to emigrate from Armenia include the energy crisis, the security crisis, and an economic crisis. This includes the Spitak earthquake in 1998, the change in Armenia’s political system and the transformation from the state economy to capitalism, privatization, the loss of many jobs due to the closing down of numerous factories, and the war between Azerbaijan and Armenia over Nagorno-Karabagh. “In Turkey there was an economic pull factor, conditioned by ... the neo-liberalization of the economy... [and] the privatization of especially the service sector, which resulted in increasing demand for low paid and undocumented... extra-legal labor to be exploited,” added Dr. Papazian. The housing was cheaper in Turkey in comparison to Russia, more jobs were available, and it was close by.

Furthermore, when conducting his research, Dr. Papazian stated that in Kumkapi, Istanbul, there were African and Asian migrants, but this neighborhood used to be a historically well-known Armenian community. “The number of Armenian migrants is estimated to be somewhere between twelve thousand and thirty thousand,” explained

Soprano Zabelle Panosian Subject of Presentation

ANDREW HAGOPIAN
EDITOR

“It starts out, and it’s a string quartet, which is a bad sign because it is not what I want. I want truth. I want down right folk truth. Then this voice comes out of the record and I immediately thought, oh, I like you,” said Ian Nagoski, when first listening to the voice of soprano Zabelle Panosian.

On Thursday, October 13, 2022, the Armenian Studies Program at Fresno State hosted a lecture entitled “I am Servant of Your Voice: Armenian-American Soprano Zabelle Panosian, 1891-1986,” with guest presenters Ian Nagoski and Harout Arakelian.

Nagoski is a music researcher and record producer in Baltimore, Maryland. For more than a decade, he has produced scores of reissues of early 20th century recordings in languages other than English for labels including Dust-to-Digital, Tompkins Square, his own Canary Records, and others. Arakelian is music collector and researcher based in Los Angeles, California. His research focuses on Armenian musicians of the 19th and 20th century and their contributions to Armenian culture. Arakelian studies the experiences of migrant Armenian musicians, following their careers and personal lives in America.

The lecture began with Nagoski explaining his interest in world music and his contributions to restoring and archiving old records. He started collecting world records after falling in love with the concept of folk artists and their dedication expressing themselves or their communities.

Dr. Papazian. “The Turkish president, Turkish media, and Turkish politicians often bring this number to up to a hundred thousand, but that is definitely not a credible number... it’s intention is to basically use the presence of Armenian migrants as a leverage in politics and international politics... when speaking about genocide recognition or other issues in relation to Armenia.” He also noted that most of the Armenian migrants are women who work in the service sector, in hotels, and in restaurants; as Armenian men go to Russia for seasonal construction work. However, there is a small number of migrants who go to Turkey to further their education or to find a spouse. “A large number of ... Armenian migrants currently living in Istanbul are middle aged ... and older women who work in houses and apartments mostly of local Armenians,” stated Dr. Papazian.

“These few tens of thousands of Armenians have only one working and one standing institution or organization... the Hrant Dink school,” emphasized Dr. Papazian. This school acts as the center where the migrants maintain their Armenian culture and pass on their culture and education to younger migrants or children of migrants. Children at this school learn from the same curriculum as the children in



Harout Arakelian, left, and Ian Nagoski.

Nagoski then related a personal story of how he came across a partially broken, orange label Columbia record which intrigued him since Columbia labels were usually green. The record was that of soprano Armenian singer Zabelle Panosian, born circa 1891, in Bardizag, Turkey.

Zabelle Panosian was among the most significant voices of the post-genocide generation of Armenian-Americans.

She contributed to the Armenian music scene through recordings with major labels including Columbia Records, personally raising millions of dollars for Armenian relief by organizing benefit concerts in the early 1900’s. During her career she became acquainted with other Armenian musicians and composers such as tenor Armenag Shah-Mouradian and Komitas Vartabed.

Nagoski shared many interesting facts about Panosian’s life and her travels. He then played short clips

the Republic of Armenia, which allows these migrants to return to Armenia and continue their education once they complete their education at the Hrant Dink school.

“This school started in 2004 with only seven students, and at the time of my research, that is in between 2015 and 2017, they had already one hundred and fifty students and fifteen teachers, all members of the migrant community,” added Dr. Papazian. The school was founded in the basement of the Armenian Protestant church with the help of the pastor.

Dr. Papazian concluded his lecture by mentioning that although the local Armenian Church, community schools and institutions support the migrants, especially their school,

of her recordings “Groong” (Crane), “Kilikia” (Cilicia), and “Charmant Oiseau” (from “La Perle de Brésil”). “Groong” is a song which symbolizes the longing of displaced Armenians for their homeland.

Arakelian concluded the discussion by sharing documents, newspaper clippings, posters, and memorabilia pertaining to the life and career of Panosian. Arakelian stated that “Panosian’s music is derived from a syncretic experience of the Western Armenian village near the sea of Marmara where she was born and a passion for the coloratura sopranos she encountered in Boston.”

Zabelle Panosian: I Am Servant of Your Voice is available from Abril Bookstore at <http://www.abrilbooks.com/zabelle-panosian.html> or from the National Association for Armenian Studies and Research (NAASR) at <https://naasr.org/products/zabelle-panosian-i-am-servant-of-your-voice>.

interpersonal relations between local Armenians in Istanbul and the migrant Armenians are typically underdeveloped. The local Armenians often view the migrants as untrustworthy and at times employ condescending language calling them “uncivilized” and the like; while the migrants erect boundaries in a reactive manner, but also question the “Armenianness” of the local Armenians whom they at times qualify as “Turkified.”

At the end of the discussion, audience members were able to ask Dr. Papazian questions about his discussion. A recording of the lecture, along with other lectures of the Armenian Studies Program can be found on the Armenian Studies YouTube Channel at <https://bit.ly/armenianstudiesyoutube>.

ARMENIAN STUDIES,
FROM PAGE 5

played an integral role in the development of Fresno. This was despite the prejudice and discrimination they faced amid the challenges of assimilation. Armenians were known for farming, various forms of skilled labor, and the emergence of Armenian-American writers, such as William Saroyan, which connected the Armenian and American experience through literature.

“I really enjoy the readings

we do, especially the readings of Armenian-American writers and how it relates to the diaspora, as well as the Genocide,” stated Careen Derkalousdian.

Through an examination of history, expression of identity, and exploration of the Armenian-American experience, the Introduction to Armenian Studies course is one that not only satisfies necessary course requirements, but also sheds light into the contemporary history of the Armenian people.

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ARMENIA, FROM PAGE 1

was always missing. I wanted to speak the Armenian language and somehow felt disconnected from the Armenians around me who always seemed to have slightly deeper connections to their homeland and culture than I did.

Visiting Armenia for the first time has changed everything.

My preconceptions were shattered. I was insecure about my inability to speak Armenian, but upon arriving I discovered that nearly half of all speech I heard was in Russian! I was afraid that I would stand out for not dressing like an Armenian until it became clear that people would look surprised when I would wear shirts with Artsakh logos, Armenian phrases, or Genocide slogans. I did not know many ancient Armenian traditions and was worried that I would not understand cultural events until I learned that things like traditional Armenian weddings were hard to market in Armenia. A startup focused on the ancient traditional Armenian wedding ceremonies told a group that most of their contracts came from diasporan families travelling to Armenia as opposed to resident Armenians themselves. It quickly became clear to me that my ideas of Armenian identity were not common to all Armenians, specifically those living in Armenia itself. My understanding of Armenian identity across cultures quickly evolved and led to several fascinating conclusions. Armenians in the diaspora experienced the Genocide in radically different ways than did Armenians in Armenia. The ancestors of Armenians in modern Armenia were for hundreds of years under Russian rule and, while discriminated against in conventional ways, did not experience the horror of the Genocide. Their culture remained coherent over the centuries and did not face an existential threat

until the wars over Artsakh. This has led to the Western Armenians who fled the Genocide and many of the Eastern Armenians who emigrated after the fall of the Soviet Union holding tightly to their culture and preserving their language and traditions religiously to ensure that their identity would continue through the generations and not absorb into the cultures of whatever nations they travelled to.

Many Armenians in Armenia, however, take their culture for granted. To be clear, I have heard this from their own mouths and will confidently defend this position. The Armenian costumes and other cultural traditions are rarely seen in Yerevan and the other large cities.

These discoveries were incredibly interesting. To my surprise I found I had more knowledge of Armenian traditions than many of my peers who had lived in Armenia their whole lives! I realized that there are many different paths that lead to being Armenian, and that many Armenians have completely different views of their identity than I do. This has given me more confidence in my identity and knowledge of my culture as I continue to experience my motherland through the two lenses: American and Armenian.

On the topic of learning and discovery, my experiences with American University of Armenia students are certainly worth sharing. I interacted with AUA students in two different environments: the students I lived with in the dorm, primarily international students or from distant Armenian cities and the students I met on campus who, making up a plurality of students, were from Yerevan itself. The students I met in the dorms were fascinating! I learned phrases in Syrian Arabic, Lebanese Arabic, Russian, Turkish, Dutch, and German as well as interesting

CONFERENCE, FROM PAGE 1

The Artsakh Heritage Committee was founded at the initiative of His Eminence Archbishop Hovnan Derderian, Primate of the Western Diocese of the Armenian Church of North America, in the aftermath of the 2020 war on Artsakh and its ongoing repercussions. The Committee consists of prominent scholars, experts, clergymen, and other key stakeholders dedicated to the cause of safeguarding Armenian cultural heritage under Azerbaijan’s newfound control. Committee members are: Archbishop Hovnan Derderian; Archbishop Viken Aykazian; Bishop Hovakin Manukyan; Very Rev. Pakrad Berjekian; Very Rev. Garegin Hambardzumyan; Robert Avetisyan; Dr. Jasmine Dum-Tragut; Prof. Barlow Der Mugrdchian; Anush Khurshudyan; Raffi Kendirjian; Karnig Kerkonian; Dr. Sergio La Porta; Simon Maghakyan; Jora Manuchерian; Dr. Christina Maranci; Dr. Hagop Panossian; Armine Poghosyan; Norayr Poghosyan; Dr. Hratch Tchilingirian; Mihran Toumajan; and Dr. Heghnar Zeitlian Watenpaugh.

Conference:
Nagorno – Karabakh: Today and Tomorrow
November 11-13, 2022,
Communiqué

The conference on the subject “Nagorno–Karabakh: Today and Tomorrow,” convened in Los Angeles, United States of America 11-13 November 2022, gathered top experts from across the world to discuss cultural preservation, geopolitics, diplomacy, and legal matters concerning Armenian existence in Artsakh/Nagorno-Karabakh.

The current conference is the fourth in the series of international conferences in Holy Etchmiadzin (Armenia), Austria, and the Russian Federation, on the timely topic of the preservation of the cultural heritage of Nagorno-Karabakh, and this communiqué reflects the principal formulations of the preceding conferences.

Meeting in Los Angeles, by the blessings of His Holiness, Karekin II, Catholicos of All Armenians and under the auspices of His Eminence Archbishop Hovnan Derderian, Primate of the Western Diocese of the Armenian Church, we, conference participants from around the world, are deeply moved and inspired by the faith and resilience of the Armenian people in Nagorno-Karabakh.

Furthermore, we are also

cultural things about each of them. We had conversations until four in the morning about religion, the history and modern politics of Lebanon and Syria, Armenian culture, Diasporan culture, American culture, and many other subjects. The students from Yerevan were almost all very interested in America, and extremely curious about both life there and why we chose to study in Armenia. I cannot remember a single negative experience with a student at AUA, with almost everyone being very



Photo: Vahé Sargisyan, WDACNA

Archbishop Hovnan Derderian, right, with conference organizing chair Simon Maghakyan.

profoundly concerned with the consequences of the horrors of the 2020 Nagorno-Karabakh war launched by Azerbaijan and the ongoing aggression against the sovereign territories of the Republic of Armenia.

The discussions highlighted the critical importance of the protection of the living Armenian cultural heritage in Nagorno-Karabakh: as physical sites and, critically, as a way of life for the people of Artsakh.

There are serious concerns regarding the preservation of the monuments that came under Azerbaijani control as the result of the recent war, taking into consideration the consistent practice of Azerbaijan of destroying Armenian cultural heritage in its territories in the past. For example, after formerly Armenian-populated Nakhichevan came under the control of Azerbaijan, its Armenian cultural heritage was entirely annihilated between 1997 to 2006: 89 churches, as well as around 6,000 khachkars (cross-stones) and over 22,000 tombstones across Nakhichevan were destroyed.

The acts of vandalism committed by the Government of Azerbaijan are an extension of an ongoing policy towards Armenians that began several decades ago.

This consistent policy has two clearly defined directions: on the one hand, the complete elimination of Armenian heritage, and on the other hand, the misappropriation of Armenian heritage for the same purpose, where by effacing the inscriptions in Armenian from the walls of the medieval churches and gravestones they are then reclassified and represented to be Caucasian Albanian. The claims of Azerbaijan regarding the origin of the Armenian churches

of Artsakh are a distortion and falsification of historical facts. The purpose of this policy of politicized historiography and historical revisionism is to eliminate every trace of Armenians from the region.

This international gathering underlined the urgency for the Government of Azerbaijan to allow immediate and unimpeded international access to the areas of Artsakh/Nagorno-Karabakh which have come under Azerbaijan’s control for the purpose of independent assessment and monitoring missions.

The Government of Azerbaijan must halt and cease the activities of the “working group” on eliminating Armenian traces from historical monuments, and allow independent international cultural heritage professional and monitoring groups of the UNESCO and other relevant organizations to monitor the current state of the monuments of Nagorno-Karabakh.

Relevant stakeholders, particularly OSCE Minsk group co-chairs, should ensure the fundamental rights to access places of worship and cemeteries.

The organizers pledged to continue the work together in the implementation of a more detailed action plan to be issued shortly after the conference, to address the concerns raised during these conferences in Holy Etchmiadzin (Armenia), Austria, the Russian Federation, and the current conference in the United States of America.

Finally, the international community must exert the necessary pressure to ensure Azerbaijan’s compliance with assumed international obligations with regard to preservation of fundamental human rights and liberties, including preservation of cultural heritage.

those classes were interesting, willing to work with me on any issues I had, and engaging in the classroom. The ability I had to take all these courses in so many different disciplines is thanks to the support from the Kashian Foundation Scholarship. For the first time ever the Admissions Office at AUA sent a proposal to accept five students from Fresno State. The proposal was accepted, and we are able to experience Armenia personally.

PAPAZIAN, FROM PAGE 1

Studies at Fresno State, taught a course this Fall entitled “From Genocide to Post-Genocide Experience: Armenians under Late Ottoman and Turkish Republican Rule.”

Dr. Papazian’s course examined the history of the Armenian Genocide in the late Ottoman period and explored the fate of survivors who remained in the emerging Republic of Turkey. Stretching from the late 19th century to contemporary times, the class was comprised of three modules. In the first module, students were introduced to important concepts in Genocide Studies and learned about the Armenian Genocide. Within the first five weeks of the class, Dr. Papazian provided students with extensive resources and informative class lectures, focusing on the Armenian Genocide and all that led up to it including the Hamidian and Adana Massacres.

Dr. Papazian emphasized the fact that after social reforms applying to non-Muslim minorities were implemented in different parts of the Ottoman Empire, Armenians faced greater discrimination, acts of violence, and unfair taxation.

In the second module, the focus of study was on the history of the Armenians in post-Genocide Turkey during the period of the Turkish Republic. In the final module, the class focused on the more recent and contemporary periods, looking into the politicization and diversification of Armenian identity in the country during the past few decades. This part of the class covered the recent public emergence of Muslim and Alevi Armenians and the arrival of immigrants from neighboring Armenia to Istanbul, and also examining their relations with the traditional Christian Armenian community. This information was based on Dr. Papazian’s doctoral research on Armenians in contemporary Turkey, where he lived for two years for his field research.

Each student had the opportunity to lead a class discussion, based on a chapter from Raymond Kevorkian’s *The*

Armenian Genocide: A Complete History. Students chose different Armenian *vilayets* [provinces] within the Ottoman Empire and presented the deportation processes for Armenians in specific regions including the historic Armenian provinces of Erzurum, Bitlis, Diyarbekir, Trebizond, Kharpert, Sivas, and Van.

“As an early career academic, I want to develop and diversify my university teaching experience as much as possible, and I believe the Kazan Visiting Professorship is a great opportunity in this regard,” said Dr. Papazian. “I am certain that being at Fresno State, which has a well-established Armenian Studies Program, and being in Fresno, which has a historical Armenian community, will definitely make my experience even more meaningful and rewarding.”

Dr. Papazian was engaging and connected with all the students throughout the entirety of the course. “Some comparisons or parallels that were brought up in class or outside class with discussions with students about the course content were quite interesting and new to me as well, especially in Fresno,” affirmed Dr. Papazian.

Dr. Papazian expressed how it was interesting to learn the history of how the Armenian community of Fresno was established and how Fresno Armenians preserved aspects of Armenian culture which are unique.

“It was interesting to see that some people who came from those lands brought with them some cultural elements that seem to have survived in contrast to other Armenian Diasporic communities elsewhere,” stated Dr. Papazian.

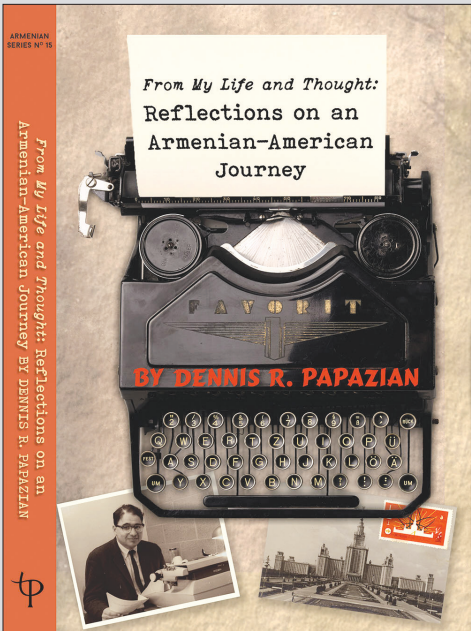
Outside of the classroom, Dr. Papazian has enjoyed his stay in Fresno, exploring the rich Armenian history within the San Joaquin Valley and meeting many wonderful people.

Armenian Studies Program

<https://cah.fresnostate.edu/armenianstudies/index.html>

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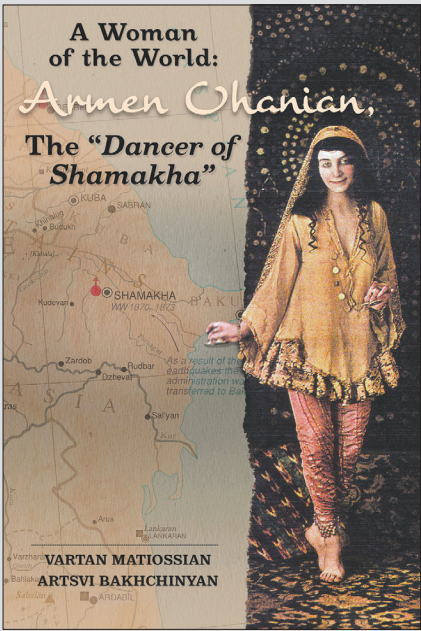
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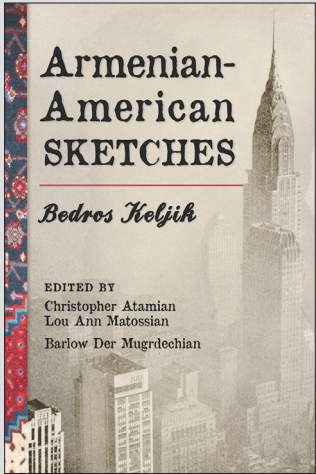
by Dr. Dennis Papazian



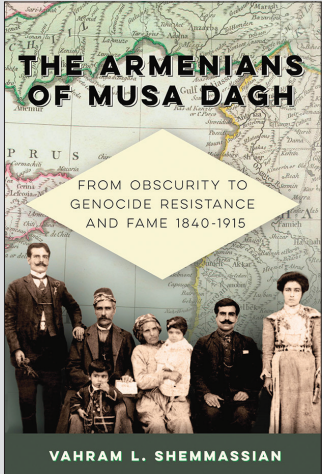
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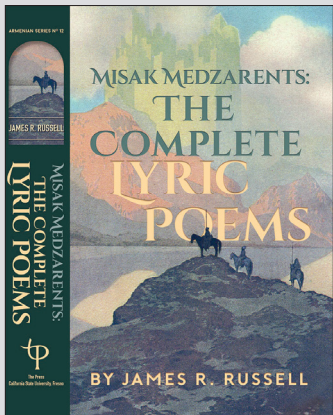
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ARMENIA, FROM PAGE 7

We also visited historic locations around Armenia every week. We toured the Matenadaran, home of the largest collection of ancient Armenian texts, visited

the monastery at Geghard and climbed the cliffs to explore the caves in the mountains, and will soon visit Etchmiadzin, center of the Armenian Orthodox faith, along with many other historical

locations. I will always be grateful for the opportunity to study, learn Armenian, and explore my history in Armenia and highly recommend that students apply for this program.

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