

HYE SHARZHOOM
Armenian Action
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32nd Year

Ethnic Supplement to The Collegian

Society for Armenian Studies Holds 34th Annual Meeting in San Diego with MESA Conference



Photo: Erica Magarian

Photo: ASP Archive



Photo: Erica Magarian

SEE CRD 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.

Richard Avedian, Fresno, California, for the gift of eight copies of the book, *A Brief History of Armenia*, by Rev. Sarkis Papazian and for four metal stamps of literary figures from Vaspouragan (Van).

Dr. J. Michael Hagopian (Armenian Film Foundation), Thousand Oaks, California, for the gift of the book, *Tacy Atkinson: “The German, The Turk and The Devil Made a Triple Alliance,” Harpoot Diaries, 1908-1917*, with a foreword by J. Michael Hagopian (Princeton, NJ: Gomidas Press, 2001), and a complete set of DVDs produced by the Armenian Film Foundation: *The Forgotten Genocide, The Art of Traditional Armenian Cooking, Ararat Beckons, Germany and The Secret Genocide, The River Ran Red, From Bitlis to Fresno, The Armenian Genocide, Voices From The Lake, Where Are My People, Legacy... the Armenian Heritage through Motion Pictures, Cilicia... Rebirth, The Armenian Case, Strangers in A Promised Land, Mandate For Armenia, The Forgotten Genocide, California Armenians: The First Generations*, and *Historical Armenia*.

Hon. Walter J. Karabian, Los Angeles, California, for the gift of two DVDs, *Casanova, The Great Chameleon* and *An Evening of Ivan Aivazovsky* dedicated to Antranig Shahinian, held at the home of Walter and Laurel Karabian. He also donated a copy of the Consecration booklet for the consecration of the Western Diocese Cathedral, September 11, 2010.


Dr. Vahe John Kilejian, St. Augustine, Florida, for the gift of the memoirs of his mother Loucine Imirzian Kilejian (1908-1997), *How I Survived*, in English and in Armenian.

Dr. Leo Keoshian, Palo Alto, California, for the gift of the book, *Looking For The Armenians: Eli Smith’s Missionary Adventure, 1830-1831*, by Margaret R. Leavy (in *Transactions*, [1992] The Connecticut Academy of Arts and Sciences).

Kerop S. Nalbandian, Fresno, California, for the gift of the book *The Sacrifice of Zeitun* by Rev. D. Antreasian (Cairo, 1915).

John Pakradounian, Burbank, California, for the gift of two *Soviet Life* magazines.

● Armenians on the Internet ●



ARMEN ARIKIAN
STAFF WRITER

<http://www.armenica.org>

Main Categories:
About Armenia, Collection, History, Multimedia, Maps of Armenia, Videos, Armenian Genocide, News & Updates.

Summary:
Spanning thousands of years of Armenian history, Armenica.org provides a wide variety of crucial information on current as well as past issues about Armenia. Armenica.org is essentially an online encyclopedia devoted to information about Armenia that is educational from a variety of perspectives.
All the information you need to write a report on Armenia is all clearly presented on Armenica.org. The website also provides updated demographics on details of the country’s geography, population, economy, communications, transportation, and military. All of these statistics and facts are neatly organized and displayed in the “About Armenia” section of the website.
In the collection section, there is an array of political documents, religious manuscripts, and photos of famous *khatchkars* and monuments in Armenia. Many of Armenia’s famous monasteries and monuments are displayed, with a description of their location. This is very useful for anyone planning a visit to Armenia and to anyone who is looking to experience as much of the culture as possible.
A large index sorted by date is included in the Armenian history section, and there is an option for a list of significant historical figures in alphabetic order. After clicking on a topic one is interested in, one is provided with subtopics and an immense assortment of information that will surely add to ones knowledge of the Armenian culture.
The Armenian Genocide has its own section, with information on international recognition, and on recent research and lectures pertaining it. The website also includes detailed information on Armenia’s declaration of independence and a description of the symbolism of the colors and coat of arms of the Armenian flag.
The “About Armenica” tab in the far top right corner of the site’s homepage gives visitors a detailed description of the website’s goals and accomplishments. This section also gives an acknowledgement of all the contributors to the information provided on the website. Under “News & Updates,” visitors are encouraged to sign up for a free online subscription to the website. These visitors will be regularly updated via e-mail about any new information to the website. All suggestions and opinions from the visitors are greatly appreciated and are taken into consideration in the process of continually building Armenica.org to be the most resourceful place for Armenian history and culture on the internet.

California State University, Fresno
Armenian Studies Program

Spring 2011 Schedule of Courses

Course	Units	Time	Day	Instructor
General Education				
Arts & Humanities, Area C2				
• Arm 1B Elementary Armenian (Class #32037)	4	10:30A-11:35A	MWF	B Der Mugrdechian
• Hum 10 Hum Antiquity/Ren (Class #32157)	3	11:00A-12:15P	TuTh	S La Porta
Upper Division Armenian Studies Courses				
• ArmS 108B Arm History II (Class #30806)	3	11:00A-12:15P	TuTh	B Der Mugrdechian
General Education				
Arts & Humanities, Area IC				
• Arm 148 Masterp. of Arm Culture (Class #33217)	3	9:00A-9:50A	MWF	B Der Mugrdechian
• ArmS 120T End of the World (Class #35708)	3	9:30A-10:45A	TuTh	S La Porta
<i>New Class</i> <i>The course will focus on the question of “When is the End of the World?” “What will happen?” The course will examine several revelations of the end in Eastern Christianity and in Armenian Christianity in particular.</i>				

For more information call the Armenian Studies Program at 278-2669 or visit our offices in the Peters Business Building, Room 384. Get a Minor in Armenian Studies. Check on requirements for the Minor in Armenian Studies in the 2010-2011 catalog: <http://www.csufresno.edu/catoffice/current/armstudhd.html>

HYE SHARZHOOM

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Middle East Conference at Fresno State Features Armenian Panel

EVELYN DEMIRCHIAN
STAFF WRITER

During the week of October 4, the campus buzzed with excitement and anticipation for the Third Annual Middle East Studies Conference that was to be held October 7-9, 2010, on the Fresno State campus. Professors from the Armenian Studies Program, as well as scholars from a wide range of university campuses, joined panels to discuss various issues concerning Middle Eastern and Caucasian politics, relations, religion, art and history.

A special panel, “The Armenian Genocide: Literary and Historic Perspectives,” was held on Saturday, October 8. The panel, organized by Prof. Barlow Der Mugrdechian, Director of the Armenian Studies Program, brought together Dr. Rubina Perroomian (UCLA), Dr. Vahram Shemmassian (CSU Northridge) and former Armenian Studies Program Director Dr. Dickran Kouymjian (Paris) to discuss the different ways in which literature and history have touched on the Genocide in Armenian memory and culture. Dr. Kevork Bardakjian, Manoogian Chair of Modern Armenian Literature (University of Michigan, Ann Arbor) chaired the panel.

The panel began with Dr. Perroomian’s presentation that focused on the representations of the Genocide with special regards to Soviet Era literature. The Soviet Union after World War I had welcomed Armenia under its umbrella of protection, with the



L. to R.: Prof. Barlow Der Mugrdechian, Dr. Kevork Bardakjian, Dr. Rubina Perroomian, Dr. Vahram Shemmassian, and Dr. Dickran Kouymjian.

Photo: Erica Magarian

provision that its people had to erase the events of the past from their memory and to integrate into the new Soviet ideology. “A people’s common past is and indelible landmark of collective memory,” Perroomian stated. Yet for the Armenians, they had to move forward without official memory of the Genocide.

Among themes condemned by the Soviet leadership was Armenian nationalism and works on the Genocide. Censorship was harsh, yet memories could not be erased and soon reemerged. In time there was a growth of Soviet Armenia literature regarding the Genocide.

Professor Der Mugrdechian followed with a talk on “Memory and Identity in Post Genocide Armenian-American Literature.” Focusing on several well-known authors and their works, Professor

Der Mugrdechian pointed out common subject matters that ran consistently in Genocide literature. From Peter Balakian’s *Black Dog of Fate* to Michael J. Arlen’s *Passage to Ararat*, many authors were shown to have had similar themes, such as dealing with the absence of a father figure or of families in the lives of the protagonist. Many of the central characters in Armenian-American novels, particularly Arlen’s book, underwent “intense shifts in their ethnic identities.”

Another common theme was the search for identity that was for many of these authors, as well as for their main characters, a direct result of the Genocide. This distancing, and even hiding, from their ethnicities was seen as a coping mechanism to keep a distance from the complicated nature of having had been outright

hated and systematically murdered due to being Armenian. Newer trends in Armenian-American literature were also mentioned. Much of these subjects revolved around being an immigrant in a new country, and the difficulties experienced as an immigrant to America.

Dr. Shemmassian, then discussed humanitarian aid sent to Aleppo, in his talk “Humanitarian Intervention by the Armenian Prelacy of Aleppo During the First Months of the Genocide.” His research concerned the Armenians refugees in Aleppo and Musa Dagh and the work done by the Refugees Committee and humanitarian commissions at the time to aid those being persecuted in the Ottoman Empire.

Professor Dickran Kouymjian concluded the panel with his talk, “The Other Genocide: The Crime against Cultural Heritage and Historical Memory,” concerning Turkey’s continuing pressure to eradicate Armenian history. This lecture focused strongly on the unabashed attempts by Turkey to destroy any historical connections to the Armenian people through denial by historians, politicians, teachers in Turkey.

“There is a policy of neglect, denial, and destruction of Armenian monuments in Turkey that continues to this day,” stated Dr. Kouymjian. The Armenians in Turkey are being robbed of their identities and pride in their ethnic heritage. The lesson to be learned from Professor Kouymjian’s work was that the constant denial and refusal to acknowledge the

historical presence and influence of Armenians in Turkey is not only detrimental to Armenian culture, but also to the history of modern and Western civilizations.

Dr. Sergio La Porta, Berberian Chair of Armenian Studies at Fresno State, gave a talk Saturday morning on “Regional Approaches to Problems of Land Administration in Medieval Anatolia,” as part of a panel on “Anatolia and the Southern Caucasus in East-West Encounters Across History.”

The Middle East conference was organized by a committee of faculty headed by Dr. Sasan Fayazmanesh and the College of Arts and Humanities. Panels over the three-day conference ranged from the role of women in the Middle East, language change and maintenance in Persian, Palestinian women’s literature, and Iran’s role as an emerging power in the Middle Eastern region.

Dr. Nancy Gallagher, chair of the University of California, Santa Barbara Middle East Studies Program, gave the keynote address on “Teaching about Women and Gender in the Modern Middle East.” One featured panel was “‘East’ Meets ‘West’: Science, Mathematics, Philosophy, Economics and the Islamic Civilization.”

The conference also featured a special Saturday evening performance by the Middle East Ensemble of the University of California, Santa Barbara in the Fresno State Concert Hall.

La Porta at Dublin, Ireland Conference



Church of Tigran Honents’, Ani, 1215. Arts of Armenia.

EVELYN DEMIRCHIAN
STAFF WRITER

“Dr. La Porta went to a conference.” If one were to hear this, one might think that Dr. Sergio La Porta, Haig and Isabel Berberian Professor of Armenian Studies, went to a conference somewhere in California, or at most maybe somewhere in the United States. This past October, however, Dr. La Porta traveled even farther away as he journeyed to Dublin, Ireland to attend a three-day international workshop (Oct. 1-3, 2010) about the question of *convivencia* in Byzantium, hosted by the European Science Foundation. Dr. La Porta lectured on the subject of cultural negotiations between different Christian and Muslim populations in Armenia in the period between the Seljuk and Mongol invasions.

The idea of *convivencia* (coexistence) in medieval Spain has been a controversial subject in the academic world, as it has

suggested a time of peace and multiculturalism between the Christian, Jewish, and Muslim populations during the period of the 8th-15th centuries. The workshop debated the applicability of the term and conceptual framework of *convivencia* for the Byzantine Empire. “Byzantium often tends to be treated as though it were a monolithic, Greek-speaking empire; but, in fact, it was an incredibly diverse empire that functioned well. While Greek may have been the dominant language, ethnically it was composed of a variety of peoples: Syrian Christians, Armenians, Slavs, Jews, and others,” stated Dr. La Porta.

Dr. La Porta’s presentation, entitled “Re-Constructing Armenia: Strategies of Co-Existence between the period of the Seljuks and the Mongols,” examined Armenia as an analogous example outside the Empire. In the eleventh century, the network of *naxarar* (dynastic noble) families of Armenia eroded due to the Byzantine annexation of Armenia and then Seljuk invasions. Despite the negative political impact of these invasions on the Armenian Christian population of the region, Armenian culture continued and even thrived. Dr. La Porta argued that Armenians were able to successfully negotiate cultural interactions with the different ethnic and religious groups that

coexisted with them, including Georgians, Turks, and Kurds.

La Porta noted that the dissolution of the traditional dynastic system allowed other parts of Armenian society to gain wealth and power. Thus in the city of Ani, the former capital of the Bagratuni kingdom, an Armenian merchant class amassed their wealth first under Kurdish Shadadid rule in the twelfth century. One of these famous merchants, Tigran Honents’, later built a church in the city when it had returned to Christian rule. In his inscription, Honents’, an Armenian Christian, remarks that he would like to have icons, a non-Armenian feature, in his church; the word he uses for ‘icon’ is a Georgian one.

Dr. La Porta also highlighted the incorporation of Islamic literary and artistic motifs into Armenian art, Armenian appreciation of Persian poetry, and the Armenian use of Persian and Turkish names, as other examples of Armenian cultural adaptation. He pointed out, however, that Armenians quickly indigenized cultural elements that originated outside of the Armenian tradition; that is, they made them Armenian. It was the successful negotiation of these novel elements within their culture—not a rejection of them—La Porta argued, that permitted Armenian culture to not only survive, but flourish during this period of political uncertainty.

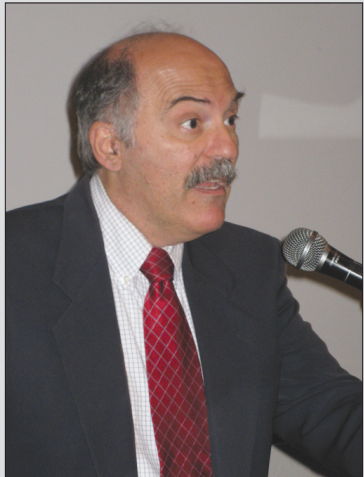
Der Mugrdechian Gives Talk on “Armenia at 19”

ANDREW ESGUERRA
STAFF WRITER

International Education Week, aimed at recognizing international diversity and celebrated on many university campuses across the nation, kicked off at Fresno State on Monday, November 15. One of the first events held was a lecture by Professor Barlow Der Mugrdechian of the Armenian Studies Program, entitled “Armenia at 19: Reflections” which offered a personal retrospective of Armenia’s history for the past 30 years, specifically his observations of Armenia’s changes and evolution since his first of many trips there in June 1978.

Dr. Berta Gonzalez, Associate Vice-President for Continuing and Global Education, welcomed the audience to the presentation. Dr. Sergio La Porta then introduced Prof. Der Mugrdechian.

During Prof. Der Mugrdechian’s first trip in 1978, Armenia was under Soviet rule. Even before that, during the course of the 20th century, Armenia had faced issues with rocky leadership and other political and environmental concerns, a few of which Prof. Der Mugrdechian highlighted in his lecture. Videos from Armenia taken by Prof. Der Mugrdechian in the summer



Barlow Der Mugrdechian

Photo: Ali Peyvandi

of 2007 ushered in his talk. The videos showed Armenia changing, reconstructing, and being stagnant — vistas and buildings in shambles and preserved.

Pictures of ruins in Armenia told the tumultuous story of how the nation emerged in 1918 from the devastation of the Genocide, to become a short-lived first Armenian Republic. The Wilsonian Grant promised large amounts of land to the Armenians, which would have geographically doubled the size of Armenia, but it did not pan out. Nationalist Turkey did not accept the Treaty of Sevres and subsequently the Treaty dissolved. In that same year, 1920, the communist army

Armenian Students Organization Participates in Community Events

ANDREW ESGUERRA
STAFF WRITER

As the fall semester winds down, the Armenian Students Organization remains active, holding events that are fun and keep the mind off of pesky midterms (for me at least), essays, and projects.

Events in the Armenian community held on the last two weekends of October garnered the attention of the club. A lively festival, “A Taste of Armenia,” took place October 23 on the downtown Fresno Fulton Mall, where Armenian food vendors, musicians, and most importantly local Armenians (and Hye-enthusiasts alike) converged. The ASO spent that Saturday selling ASO T-shirts and staffing the *Tavli* [backgammon] tent and cultural room. Delicious food and a variety of entertainment made “A Taste of Armenia” entertaining and something that should continue and grow every year.

The ASO annual Car Wash on Saturday, October 30, proved successful as members spent the afternoon making cars look especially shiny, as only Armenian



ASO members enjoy a night of laughter and suspense with fellow Armenians.

Photo: Hratch Hambartsumyan

hard work can do. Things went smoothly after the group started to work more cohesively. This event was even more satisfying after I had my own car washed while I took my break from the meticulous scrubbing.

November started with the Charlie Keyan Armenian Community School (CKACS) Annual Banquet, where alumni of the school and ASO members alike volunteered. “A great event for the school... with a little bit of something for everybody,” said

Principal Sophie Mekhitarian. “The ASO did a wonderful job, and any volunteer help we get is wonderful for the school.”

While the ASO’s part in the November 6 event was to serve food, it was a reminder of the importance of an Armenian organization to support other Armenian organizations, such as CKACS, especially as it is the only Armenian school between San Francisco and Los Angeles.

Friday, November 19, marked movie night for the club. In a

spacious Fresno State classroom (which could have passed for a movie theater) *The Italian Job* was screened, as decided by popular vote. Of course, a table overflowing with food and a good movie on a Friday night made movie night a hit. Along with the movie, we also discussed plans through December.

Upcoming events include a bowling night and a Christmas party. Bowling night is just what it sounds like—fun with friends at the Fresno State bowling alley (in the University Student Union). That is taking place on Friday,

December 3. The Christmas party will take place right after the semester ends, and will no doubt have lots of relieved students and delicious food!

The ASO is lively, its events support the Armenian community, and are just good fun for the average Fresno State student. For any other information, direct your attention to the red, blue, and orange booth in front of the USU, which is staffed by ASO members Mondays, Tuesdays, and Wednesdays, and they will gladly tell you about the latest news and all about upcoming events!



Photo: Erica Magarian

ASO members at the October car wash.

Opinion- Where is the Armenian Youth?

TAMAR KARKAZIAN
EDITOR

“I should like to see any power of the world destroy this race, this small tribe of unimportant people... Go ahead, destroy Armenia. See if you can do it. Send them into the desert without bread or water. Burn their homes and churches. Then see if they will not laugh, sing, and pray again. For when two of them meet anywhere in the world, see if they will not create a New Armenia” - William Saroyan

These words resonate within the hearts of many Armenians. We hear these words, read these lines and a sense of pride envelops us. William Saroyan is right... no one can destroy us! But, my question today is this—what if no other race can destroy us but we are destroying ourselves?

I don’t mean literally murdering ourselves, but rather killing ourselves as a culture, as a people, as a community. Times have changed and our wars and battles have changed. As Armenians in the Diaspora, our battles are no longer about land, wealth, or power but rather about preserving our culture and keeping the youth involved in Armenian activities (I define youth as being between the late teens to late twenties). Young Armenians have no trouble finding a place in their hearts for their heritage, ancestors, and history. But, unfortunately, it seems as though most young Armenians today don’t make time in their lives to help the Armenian cause.

After asking various members and leaders of the Armenian community, I received almost unanimous agreement that there is a decline in youth participation. They felt that the youth were no longer as involved or as active as in previous generations. The reasons varied from leadership to parenting to time. Something that affects all of these is priority. We always have time for things we think are important, whether it be family, school, work or even our favorite TV show. The reasons why there is a decline in participation don’t matter — what matters is just getting our peers to make becoming more involved in the Armenian community a priority. William Saroyan wrote “For when two of them meet anywhere in the world, see if they will not create a New Armenia.” That means that we must meet, we must come together, and if everyone were to just contribute a little time, then we would be able to do so much more!

I write this because I care. I want to see progress and collaboration and am hoping that we can win this battle and live to tell the tale to future generations. I understand that we live in the 21st century, in the land of opportunity but I think we often take our heritage for granted, thinking, “I will chase my dreams today, and give back to the Armenian community tomorrow.” If we all continue to think that, then there won’t be an opportunity to help out tomorrow. Tomorrow will be too late and our heritage and culture will be lost.

Eench Ga Chga-What’s Happening?

MARI KOSHKAKARYAN
STAFF WRITER

Question: What do you find interesting about the Armenian language and culture?

Brynn Juanarena
Junior
Athletic Training



“I think the language itself is pretty cool although at times it can be a bit confusing. By taking an Armenian language course I have realized that it’s pretty simple to form sentences.”

India Brletic
Freshman
Liberal Studies



“I think the language is quiet interesting since it is so different from English and what we are accustomed to. It’s refreshing

to learn something new that is different from everyday talk. It’s interesting how the Armenian language has some letters that sound exactly the same but are different. I don’t know much about the Armenian culture, but I have noticed that Armenians are more in touch with their culture.”

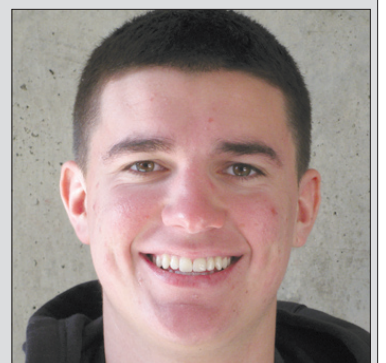
Grant Bedrosian
Graduate Student
Mass Communication and Journalism



“I find the connections that Armenians make towards the same culture and language interesting. The language has different rules and structures compared to the English that we learned growing up—it’s a completely new concept that I enjoy learning, especially the alphabet. As for the culture, the people and the food are unique.

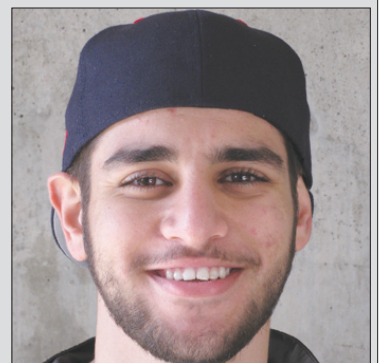
Photos: Barlow Der Mugrdchian

Zachary Gavroian
Freshman
Undeclared



“I find it interesting how we (Armenians) are always excited to see other Armenians in sports, TV, and movie credits.

Asatur Manavazian
Freshman
Undeclared



“I think the story of Sasun of David is unique to the Armenian culture and is interesting to know about. Regarding the language, it was interesting to learn how the sentence structures differ from that of English.”

Keyan Armenian Community School Holds Annual Banquet

RANDY BALOIAN
SPECIAL TO HYE SHARZHOOM

The 33rd Annual Banquet of the Keyan Armenian Community School brought together more than 250 community members for a night of music, song, and dance. The event took place on Saturday, November 6, at the St. Paul Armenian Church Berberian Hall and was made possible through the sponsorships of numerous individuals, organizations, and businesses, including The Shops and River Park, the CHMG Medical Group, Victor Packing, and the Pilibos Foundation.

Emcee Professor Barlow Der Mugrdechian, Director of Armenian Studies at Fresno State, welcomed the guests and introduced the CKACS Band, which accompanied the audience’s singing of the Armenian National Anthem, *Mer Hairenik*. Student Body President Sosse Baloian and Vice President Hakop Martirosian led the Pledge of Allegiance, and Fr. Arshen Aivazian, Pastor of the St. Paul Church, gave the invocation.

Following dinner, CKACS Board Chairman Ara Karkazian spoke about the school’s place in the larger community.

“Here in America, our school is a necessary tool to keep our



ASO members served dinner at the Keyan Armenian School Annual Banquet, held November 6.

unique language, history, cultural, and nationality alive. After all, aside from Sundays, where else can you go on a daily basis in Fresno and find 200 Armenians working and coexisting together? Where else can you find Armenian children learning and playing together day in and day out? This happens every day at the Armenian Community School.”

The entertainment portion of the program included three dances—*Ani*, *Maran Mtank*, and *Puy Puy*—by the Hamazkayin Dance Group. For the past 2 years, Group Director Lusine Haroutiounian has taught traditional Armenian dance to

CKACS students through an after-school class supported by the Hamazkayin Cultural Society.

In his address to the audience, Professor Der Mugrdechian remarked on the school’s long-term value to the community.

“As the saying goes, a tree is known by the fruit that it produces. And the fruit of more than 30 years of labor and sacrifice are the outstanding graduates of the Armenian school. As the Director of the Armenian Studies Program at Fresno State, I’ve had the opportunity to interact with many of the school’s graduates, who constantly demonstrate their love of Armenian culture and

education... They have taken leadership roles, both in the university’s Armenian Students Organization and in community activities after graduating from Fresno State.”

The CKACS Band played three selections—*Eem Chinari Yaru*, *Kna Kna*, and *Sona Yar*. Since 2006, orchestral music has been part of the basic curriculum at CKACS, and the band has made great strides under the direction of Danny Mendoza.

Principal Sophie Mekhitarian reported on new developments happening at the school and recognized the past and present support of the Sahatdjian and Hovannisian clans as well as the Garabedian and Lincy Foundations and the Armenian Relief Society. Mekhitarian also invited to the stage Nazik Messerlian and Vazken Sarkisian to acknowledge the \$20,000 donation from the estate of their cousin Krikor Kotcholosian. Penny Mirigian and her daughter Mary Ekmalian received special thanks for their \$25,000 contribution that will go to fund the school’s new library.

To conclude the evening, the

audience sang along with the CKACS Band in its rendition of *Giligia*.

The banquet was organized by CKACS Board member Serpouhie Messerlian and her committee. Other event sponsors and contributors included the Fresno State Armenian Students Organization, the Hamazkayin Cultural Society, the ARF Tehlirian Gomideh, the Fresno State Hye Oozh Radio Hour, Armenian Radio Hour, Buchanan Armenian Club, and the CKACS Parent Teacher Club and Women’s League.



Keyan Armenian Community School Principal Sophie Mekhitarian.

Garin Hovannisian Meets Students



Armenian Student Organization members had the opportunity to meet with author Garin Hovannisian.

RUZAN ORKUSYAN
STAFF WRITER

Author Garin Hovannisian visited the Fresno State campus on Monday, October 18, to meet with members of the Armenian Students Organization. Hovannisian also spoke that same evening at a public presentation on campus, sponsored by the Armenian Studies Program.

Hovannisian provided students a more personal view of himself and gave time for a discussion of his book. He read passages from his new book, *Family of Shadows*, and also commented thoroughly on the background of some of the stories, as well as giving students the opportunity to ask questions and have a dialogue. He expressed himself eloquently and engaged his younger audience by asking them questions about Armenian history.

An interesting part of the gathering was the question and answer session that followed after Hovannisian had shared some of his favorite passages. He answered with honesty in a manner that reminded one of his youth, but also hinted at his accruing understanding of worldly matters. The questions ranged from personal to opinion questions that let students see more of his personality, rather than seeing him only as an author. He talked of moving to Armenia, his experience attending school, and his discovery that Eastern Armenian is a different dialect than Western Armenian.

A main topic of curiosity for students was the differences between life in Armenia and the United States. When asked which country he enjoyed more he replied that he couldn’t pick one and that

whenever he left one he would instantly miss the other. He then went into greater depth about his current activities and his nomadic lifestyle – roughly half of his time is spent in Los Angeles, the other half in Armenia.

Since his early childhood Hovannisian has been a man divided between two cultures and countries. He has seen the best and the worst of both worlds and can now comment on how the advantages of one can heal the shortcomings of the other. Hovannisian mentioned how he struggled with his identity while growing up, not knowing where to consider his home. Students were at awe of this lifestyle. “It was interesting to meet and talk with someone of our generation that lives between America and Armenia,” said Ann Soghomonian.

Hovannisian expressed his views on current problems in Armenia and in the Armenian communities worldwide. He commented on his hopes of greater participation in cultural activities among the younger generation. The conversation came alive as some ASO members compared schools they had attended in Armenia with ones that Hovannisian and his siblings had attended.

“The private meeting with the Fresno State Armenian Students Organization was exceptional. I felt that I was in the company of highly intelligent students and a deeply dedicated Armenian community,” concluded Hovannisian.

Author Garin Hovannisian Speaks in Lecture Series

RUZAN ORKUSYAN
STAFF WRITER

The dark echoes of the past hypnotized the audience as a powerful voice told stories from a *Family of Shadows* on Monday, October 18. Generations of hardworking and persistent Armenians emerged to retell the stories of their troubled lives. All the juicy details were saved, of course, for the book, and only so much was exposed by the author, Garin Hovannisian, to heighten curiosity and making the audience thirst for more.

The lecture by Hovannisian, a third generation American-Armenian who divides his time between America and Armenia, was sponsored by the Armenian Studies Program. The powerful voice of the author resonated through the hall, touching everyone’s hearts. Passionately, impressively, Hovannisian revealed the major plots of his first novel, explaining at each turn the history of his family, more specifically that of his great-grandfather, grandfather, and father, each of whom played a significant role in the Armenian Diaspora.

Hovannisian delved into the delicate topic of murder, memory, and the Armenian-American Dream that his ancestors constantly strove for, paying tribute to generations of Hovannisians and their hard work in order to attain a successful life. He revealed bits and pieces of his story of immigration, struggle, and the journey home – a story all too familiar for many Armenians. This ability to universalize his



Berge Bulbulian, left, with author Garin Hovannisian.

own family story was the key component, making the lecture and consequently the book, easier to relate to and more personal.

Family of Shadows begins with the story of Garin’s great-grandfather, Kaspar Hovannisian, who is forcefully separated from his mother and brother, torn away

Catching Up-Alumni Feature

TAMAR KARKAZIAN
EDITOR

Sevag Tateosian
Class of 2004



Former President and Vice-President, Armenian Students Organization
Former Editor, Writer for *Hye Sharzhoom*

Tateosian graduated from law school and accepted a position as Coordinator of “Bank on Fresno,” a pilot initiative of California Governor Arnold Schwarzenegger, the Federal Deposit Insurance Corporation (FDIC), United Way of Fresno County, financial institutions, and non-profit organizations. The program quadrupled its two-year goal in six quarters of reporting and established ‘best practices’ being replicated nationally. Tateosian also hosts a local public affairs program called “San Joaquin Spotlight” on Fresno State’s KFSR radio station, where he has interviewed over 200 community leaders. He plans to take the California Bar exam in

2011 and is married to Fresno State student Dzaghik Boyadjian-Tateosian.

Arakel A. Arisian
Class of 2001
Minor in Armenian Studies



Former President, Armenian Students Organization
Former Editor of *Hye Sharzhoom*

In 2008, Arisian founded Arisian Development and is currently working as a planner and real estate consultant. His areas of focus include planning, sustainable urban design, economic development, and asset management. Arisian is also a part-time lecturer at Fresno State, where he teaches Real Estate Economics, Principles of Finance, and Business Communication. Arisian and his wife Talin (class of 2001) live in Clovis with their two sons, Arman and Aren.

Meet Our Students

RUZAN ORKUSYAN
STAFF WRITER

Each year new students integrate themselves into the bustling Armenian culture by taking classes offered by the Armenian Studies Program, joining the Armenian Students Organization, or writing for Hye Sharzhoom. They bring with them fresh ideas and new insights that add to the diverse Armenian population. This new “Meet our Students” section, is a place students can voice their opinions and express their personalities. These are students who will carry on the traditions of the Armenian culture in the years to come.

Armen Arikian
Psychology Major



1. What do you like most about Fresno State?

I really enjoy the relaxing atmosphere of the campus and the opportunity to meet a diverse group of people.

2. How and why do you take part in Armenian community activities?

I believe it is important for the Armenian community in Fresno to unite and proudly represent our culture. I try to volunteer in various activities at my church or at any of the local festivals.

3. What do you want to contribute to ASO, to Fresno State, and to the community?

I plan to stay active in ASO. I would love for the group to grow larger and more influential in the Armenian community. I hope my volunteering in the events will help make that goal a reality. After Fresno State I will take the knowledge I have gained from my experiences in ASO and from my studies and I will stay devoted and active in the Armenian community for as long as I possibly can.

4. Why do you think it is important for your generation to stay actively involved in the community?

If our generation isn’t active in the community, then how will future generations be able to stay active? It would be very sad to see the Armenian culture vanish from the Fresno community, therefore it should be a priority of every Armenian to contribute to and express their Armenian pride.

Andrew Esguerra
Marketing Major, Armenian Studies Minor

1. What do you like most about Fresno State?

That would be a tie between Fresno State ice cream and the

“A Taste of Armenia” Draws Large Audience

TAMAR KARKAZIAN
EDITOR

October 22-24 was a crazy weekend for Armenians, with numerous events hosted throughout the three days. There was a dinner dance, a food bazaar, birthdays, weddings, and even an Armenian festival, “A Taste of Armenia.”

“A Taste of Armenia” was a free festival hosted by the Downtown Association to celebrate Armenian culture. “There is a large population of Armenians in Fresno, so we thought it would make for a great festival, and who doesn’t love Armenian food?” explained Jan Minami, Executive Director. The purposes of the event were to expose the broader Fresno community to Armenian culture, as well as help revitalize Downtown.

“It was great that the city of Fresno hosted an event to honor Armenians. It illustrates the influence we have in the Central Valley,” stated volunteer Peter Petrosyan.

Although organized by the Downtown Association of Fresno, it was the Armenian community who helped shape the event. Beginning in late summer a committee came together to plan “A Taste of Armenia.” These members came from different Armenian organizations and churches, such as the First Armenian Presbyterian Church, Holy Trinity Armenian Apostolic Church, Homenetmen, the Armenian Students Organization, and St. Paul Armenian Church. It was their excitement and enthusiasm that transformed this idea into reality.

One new idea was the Heritage Room, dedicated to Armenian



ASO. Now that it’s getting chilly, ASO has a slight advantage.

2. How and why do you take part in Armenian community activities?

Learning the language, and going to events for Armenian organizations (ASO, Holy Trinity, Charlie Keyan Armenian School) is important in keeping the Armenian community active. Just having fun while doing my part.

3. What do you want to contribute to ASO, to Fresno State, and to the community?

A drive to participate and support what you think is important. Armenians students should participate in Armenian oriented activities to keep the culture and organizations flourishing. That’s my attitude and I hope I can pass it on to others.



Photo: Jan Minami

Dance instructor Tom Bozigian, left, giving Armenian dance instructions at the “A Taste of Armenia” Festival.

history and culture. Meant to educate and enrich, visitors had the opportunity to watch a film entitled “The Armenian-Americans,” courtesy of the Armenian Studies Program, to learn about famous Armenians, or to look at maps of “Old Armenian Town.”

Not too far from this room was the *Tavli* [backgammon] Tent, where beginners and professionals had the opportunity to play throughout the day.

Not only was this a great opportunity for the broader community to learn about Armenian culture, but this event was also meant to provide local Armenian businesses with the opportunity to support their culture. *Kebab Express* and *Viktoria’s Place* provided those in attendance with delicious food, while vendors were present selling Armenian jewelry and souvenirs.

There were various entertainers throughout the day for everyone to enjoy — for children to grandparents. Children’s singer Maggie Tune

performed throughout the day, getting the young to come out and dance. Local talent was showcased by the Gayane Dance Group, composed of 15-20 students. Their performance was so breathtaking and graceful that it was hard to believe that it was kids performing. Guests who were inspired by that performance got a chance to learn how to Armenian dance with Fresno native Tom Bozigian, as he instructed people on various dance steps. The renowned Los Angeles-based Element Band concluded the evening, performing various songs in Armenian, as well as other languages.

This was a great opportunity for the Armenian community, to not only come together as a whole, but to also show the broader Fresno community the richness of our culture. “There was a sense of unity within our community that I had not experienced before,” stated Zhor Pogosyan. “This was our [the Armenian community’s] chance to shine and enrich people’s lives and I hope we did.”

4. Why do you think it is important for your generation to stay actively involved in the community?

We are in line to keep the Armenian community alive and if we drop the ball with passing on our culture, it may fade away.

Denise Altounian
Political Science Major



1. What do you like most about Fresno State?

It’s a big enough campus that I can get the true “college experience,” but small enough that my classes are relatively small, my professors are accessible, and I recognize faces around campus.

2. How and why do you take part in Armenian community activities?

I joined the Armenian Students

Organization in hopes of becoming more connected to the Armenian community. I am also now a volunteer at the Charlie Keyan Armenian Community School.

3. What do you want to contribute to ASO, to Fresno State, and to the community?

I hope to help ASO grow and become a more active club on campus. I look forward to becoming more engaged in the Armenian community and being able to say I made a difference in preserving and showcasing all the things the Armenian culture has to offer.

4. Why do you think it is important for your generation to stay actively involved in the community?

I’ve noticed that many Armenian youth have become disconnected from their culture. I think it important to carry on the traditions that the generations before us worked so hard to preserve. We don’t want to be the generation that lost those traditions. We are such a proud culture so it is important that my generation work hard to carry that on.

Photos: Barlow Der Mugrdechian

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DER MUGRDECHIAN, FROM PAGE 3
invaded Armenia, transforming it into a part of the future USSR, where it remained from 1920 until 1991.

Armenia under Soviet rule was oppressed, but not broken; Armenians still expressed their strong beliefs and opinions. Although illegal to gather in groups larger than two, almost half a million Armenians gathered regularly at the Opera Square in Yerevan in 1988 to protest Azerbaijan’s administration of the region of Karabagh, which had a population that was 95% Armenian. Photographs taken of the large numbers of protesters were astounding. Some Fresno State students who were in Armenia in 1988, on a trip under the direction of Prof. Der Mugerdechian, were eyewitnesses to the tireless Armenian spirit in action.

In the USSR, Armenia was the epicenter of chemical production and the factories did not conscientiously manage their waste, which raised environmental concerns. Safety issues at the nuclear power plant at Medzamor became especially important after the Chernobyl nuclear disaster in 1986.

Prof. Der Mugerdechian explained that in December of 1988, Armenia’s infamous earthquake struck at 11:41 in the morning, centered in Spitak. The magnitude 6.9 quake left rubble and devastation, due to the Soviets “taking shortcuts when building.” Structures shortchanged of building materials were left demolished. A slideshow of apartment buildings and churches in ruins played as Prof. Der Mugerdechian said that even to this day, not all the buildings have been rebuilt nor have ruins been completely cleaned. He also played a video clip of temporary housing for

survivors of the earthquake from a more recent trip to Armenia to show the unfortunate state and trials of the Armenian people.

Illustrating the changes since the 1991 referendum that made Armenia an independent Republic, Prof. Der Mugerdechian continued explaining how perseverance and charity have propelled Armenia through good times and bad. Issues facing the new nation ranged from economic problems to environmental concerns. Today, some locations where destroyed churches once stood are being considered for new churches. No longer are Stalin’s purges killing Armenian nationals nor is harmful chemical waste being carelessly discarded. Karabagh (and its still largely Armenian population) is still attempting to maintain its independence from Azerbaijan.

Coming off of an economic boom earlier in the decade, Armenia also experienced a recession. Even with setbacks, Armenia has remained resilient. Yerevan State University teaches 10,000 students a year. More churches have been built or renovated and are now available to the people. Construction projects continue to modernize and advance the major cities.

Generosity from beyond Armenia’s borders has had a profound effect on the face of the country. The Holy Trinity Church in Yerevan was constructed due to the generosity of the Manoogian family. Varaz Samuelian willed money to build a cultural center in the city of Artik, aimed at inspiring artistic youths.

Recently, Zvartnots Airport has even gotten a major facelift. When Prof. Der Mugerdechian returns to Armenia this summer with another group of students, they’ll see another step in the evolution of the Armenian nation. Who knows what wonders will come from Armenia in the next 20 years?

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HOVANNISIAN, FROM PAGE 5
from his homeland, and scarred by the screams of his mother and neighbors, as they are all “relocated” in 1915 by the Turks. The novel describes the toils and troubles Kaspar faces as a young adolescent trying to survive the atrocities and changes occurring in Western Armenia.

After arriving in Tulare in the San Joaquin Valley, Kaspar Hovannisian settled down with his wife Siroon, and children John, Ralph, Richard, and Vernon. He bought his own farm and endeavored to make a name for himself. From this point the story largely follows Kaspar’s younger son, Richard, who seems to be different from the rest. He’s a dreamer, a man destined for greatness as a scholar.

Richard Hovannisian inherited great patriotism and pride for

LA PORTA, FROM PAGE 1
only biblical text to call itself an apocalypse. It is not, however, the earliest text of this genre; the book of 1 Enoch, for example, is dated to the 3rd century BCE. There are also other biblical examples of apocalyptic literature, such as chapters 7-12 of the book of Daniel, portions of the prophets, and the synoptic apocalypse of the Gospels (Mt. 24-25, Mk. 13, and Lk. 21). It was John’s vision, however, that is the most famous and gave the genre its name.

John’s Apocalypse was not always accepted in the Eastern Christian tradition. It may not have been included in the Armenian or Syriac Bibles, for example, until

CRD, From Page 1
Laboratory, formerly called the Yerevan Physics Institute (where CRD’s stations are located).

Yeremian began by briefly talking of the history and the facilities of the CRD founded by the Alikhanyan brothers in 1943 on Mt. Aragats. Today, the CRD is directed by Professor Ashot Chilingarian, who works tirelessly to put Armenia at the forefront of ground based space weather forecasting, one of the top 5 such stations in the world, using the buildings for research year round during the three-week shifts.

The CRD’s areas of expertise include high-energy astrophysics, solar physics, space weather research, and charged atmosphere research among other things. Yeremian described cosmic rays as particles and radiation that come from the sun and very distant stars. The scientists at CRD, using detectors, capture these particles and examine their fundamental structure and composition. The particles coming from the sun affect everything from satellites to astronauts and the space weather research conducted at the CRD can help warn scientists around the world about solar flares that can have adverse affects on our energy sources.

One of the struggles the CRD faces is keeping Armenia’s brainpower in Armenia. That is why they concentrate on giving young students not only an education but also employment after school.

The CRD’s work is important and highly praised by experts everywhere. They are constantly expanding their research and developing new tools and machinery to make their research easier. With the expertise of the workers and the help of the Diaspora they are collecting data that will prove crucial.

Following this exciting lecture, the audience was captivated by

his Armenian past, traveling as far as the Jemaran in Beirut for an entire year in order to learn the Armenian language. Richard struggles with his identity – a struggle passed down from generation to generation – as he strives to make Armenia known, to make Armenian studies a part of American education.

Yet again, the story shifts focus to Richard’s oldest son, Raffi, a dreamer and ardent

the seventh century or later; nor was it frequently commented upon in the Greek tradition. Dr. La Porta observed that the focus of end-time speculation in the Eastern Christian world generally looked more towards the figure and book of Daniel than to John. According to Dr. La Porta, after the Islamic invasions of the seventh century, a new vision attributed to the fourth-century bishop Methodius changed the apocalyptic tradition in both Eastern and Western Christianity. Originally written in Syriac, possibly in the environs of Jerusalem, the Revelation of Methodius was quickly translated into Greek and then Latin and Armenian. The work elaborates such themes as the rise and reign

an emotional video presented by Fresno native Vatche Soghomonian, who in July of this year climbed to the peak of Mt. Ararat with a team of American-Armenians. They hoisted the Armenian and Nagorno-Karabakh flags on the peak.

Soghomonian frequently travels to Armenia; in fact, every summer he participates in a bike-a-thon to help raise money for different organizations and orphanages in the homeland. This year, the bike-a-thon was dedicated to the CRD.

Soghomonian left Fresno on what his wife called yet another “suicide mission” and with his team of ten others crossed the Turkish border in order to climb the mountain. They were stopped and questioned by Turkish police whom informed of their intention to climb Mt. Ararat — however, one look at Sohomonian and the Turkish officer began laughing and even wanted a picture with him. He thought the mission was impossible.

On July 15 the team of eleven, led by a Kurdish guide, began the treacherous climb up Mt. Ararat. Small rocks became giant boulders as the climb continued, the terrain was rough and on the second night at Camp II there was “hail from hell.” Nevertheless, the third day they pushed for the summit at 17,500 feet, through ice and winds up to 40mph. And finally they reached their goal. As the audience watched the footage of the team holding the two flags on the summit, barely breathing, and the dark clouds moving rapidly in the skies beyond, not a dry eye could be detected in the hall. Everyone was truly touched and full of pride, admiring Soghomonian and his team for this daring act.

Mt. Ararat is a distant dream for many Armenians, but through the pictures, video, and description of Sohomonian, all were able to visit this sacred place.

patriot just like his father. We see Raffi’s early leadership and involvement in politics and social activities, which later translated into major accomplishments not only in America, but also in Armenia. Raffi Hovannisian fell in love with Armenia, and the more he and his wife Armenouhi contemplated the past, the more they were captivated by a rapidly

SEE HOVANNISIAN, PAGE 8

of the Antichrist, the coming of the forces of Gog and Magog, and the emergence of the Last Roman Emperor.

Dr. La Porta then turned his attention to the reasons that prompt people to write apocalyptic literature. He explained that such literature did not necessarily constitute merely a response to tragedies, whether natural or human; but a way to interpret perceived crises, to define communal boundaries, and to shape communal behavior. The end-time framework, Dr. La Porta noted, is what gives an apocalyptic text’s message its authority, its sense of urgency, and its power.



L. to R.: Muge Salmaner, Michael Bobelian, Dr. Rubina Perroomian and Prof. Barlow Der Mugerdechian at the SAS organized panel held in San Diego.

Photo: Neshan Peroomian

SAS, FROM PAGE 1

abstract by Sima Aprahamian, who was unable to be present, on the director Araz Artinian, and her film “The Genocide in Me.”

Salmaner’s paper focused on author Migirdic Margosyan’s autobiographical fiction in relation to official historiographical narratives in Turkey. Her paper showed how autobiographical fiction in the late twentieth century, written by minor authors such as Margosyan, have the potential to challenge both so-called unified homogenous national identity and

conventions of autobiography writing in Turkey.

Bobelian’s paper focused on three areas of the Armenian Genocide: awareness of the Genocide through media coverage (1915-1923) and humanitarian assistance to the Armenians led by Near East Relief; how the world came to “forget” the Genocide and early efforts of Turkish denial; and the reasons why the Armenians were incapable of reminding the world of their experience prior to 1965.

Peroomian’s presentation focused on the Armenian-

American Genocide literature — narrative prose or poetry, eyewitness accounts, memoirs, written especially by third-generation writers. Their works reflect the interconnection of the Armenian Genocide and the Armenian-American self-image or identity.

Other panels of interest at MESA included “The Armenian Genocide After 95 Years: Recent Developments and Future Prospects for Research,” and “Armenians, Assyrians, and the End of the Ottoman Empire.”

Prof. Sergio La Porta of the Armenian Studies Program gave a paper on “Some Implications of the Nature of Land Grants in Post-Seljuk Armenia,” as part of a panel on “Rethinking Land Grants, Waqf, and Taxation.”

On Friday night, the San Diego Armenian community hosted the Society for Armenian Studies members at the St. John Garabed Armenian Church. Local Armenian organizations co-hosting the event with the Church included the AGBU, Triple-X, Knights and Daughters of Vartan, and Armenian Relief Society. Dr. Bardakjian introduced SAS members who were present and gave a background of SAS. Rev. Fr. Datev Tatouljian, pastor of St. John, organized the reception.

CENTENNIAL, FROM PAGE 1

Centennial Alumni Reception, held on Sunday, October 10, which the ASO co-hosted. The reception was held in the Henry Madden Library, where Armenian Studies related photos were displayed and back issues of *Hye Sharzhoom* were available to browse. The reception gave ASO members an opportunity to mingle with former members, executives, and former staff of *Hye Sharzhoom*.

The following week the ASO competed in the annual Homecoming Booth decorating contest, open to all clubs with booths in the Free Speech Area. Each club was asked to decorate

Fair. “We were very impressed with the Armenian Students Organization,” stated Lorena Lorenzo, a member of the Spirit committee of USU Productions. “It looked like they put in a lot of time and effort into decorating their booth.”

ASO then took part in history by participating in the Centennial Parade, which took place on October 16, before the big Centennial Homecoming game versus New Mexico State. Students from different organizations and departments came together to participate in the parade. “It was awesome seeing lots of different clubs being



ASO members at their decorated booth.

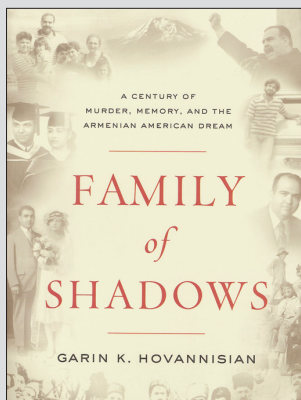
Photo: ASP Archive

their booth to fit the Homecoming theme (Birthday, All-star, Bulldog spirit). ASO chose the Birthday theme and decorated their booth with streamers, cupcakes, and bows. “Our booth looked better than all the rest,” exclaimed Andrew Esguerra. “We had fun working on it together.” ASO members weren’t the only ones who thought that the booth was the best — USU Productions (host of the competition) felt the same way and named ASO the winner. As a reward, all the members who worked on decorating the booth got tickets to the Fresno

involved in a significant event,” said ASO Public Relations Officer Faten Myaznih-Kassabian. The parade took place at Fresno State, as students, and faculty walked all around and along campus.

Not only did ASO members have a great time but they felt a sense of pride and accomplishment, as they took part of Fresno State history. “It was a great experience,” explained ASO Vice-President Vartush Mesropyan. “It was very important getting involved on campus and getting our club recognized.”

A Special Christmas Offer-
Garin Hovannisian’s
Family of Shadows
\$20 a copy plus \$5 shipping (in the US)
Contact the Armenian Studies Program
at 559-278-2669
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Fresno, CA 93740-8001



HOVANNISIAN, FROM PAGE 7

changing Armenia. So much so that after the earthquake of 1988 they moved to the capital of Yerevan, and after the fall of the Soviet Union in 1991, Raffi Hovannisian was appointed the first Foreign Minister of the new Republic of Armenia.

Garin Hovannisian masterfully combines the history of the Armenian Genocide and Armenia

under Soviet rule with the personal, secret stories of his family. The plots intertwine to tell a spellbinding story of identity, home, and passion that can lead a man to greatness.

Despite the apparent success of the novel Garin pessimistically remarks that this work is “ambitious” and “very likely to fail.” No matter, for him, as for many in the audience, the novel was a sort of “pilgrimage” to the

past, a spiritual awakening. The older members of the audience recalled their own past. One audience member commented on how he had graduated from the Jemaran of Beirut in 1950 and during the lecture he felt as if Simon Vratzian himself were standing in the hall.

Young and old, American and Armenian were overjoyed and deeply touched by the interesting, thoughtful, and articulate lecture.

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