





## Armenian Studies Program Book/Video/CD Archival Gifts

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

**Ararat Eskijian Museum**, Los Angeles, California, for donating a book by Bedros Alahaidoyan, *An Ethno-Musicological Collection of Palou and its Neighboring Areas* (Glendale, 2009). 446 pp. In Armenian. This extensively researched work details the musical legacy of Palou and surrounding areas and includes two CDs, with recorded songs from Palou.

**Consul General of the Republic of Armenia in Los Angeles**, for the book, *Clash of Histories in the South Caucasus: Redrawing the Map of Azerbaijan, Armenia and Iran* by Rouben Galichian (London: Bennett & Bloom, 2012). 232pp. In English. The study examines the motives and methodology used by Azerbaijani historians and geographers over the past century in officially recreating the history, boundaries, and even ethnicity of the region of the South Caucasus. The book is based on the extensive research of the author into the works of medieval cartographers, and the accounts of Islamic and European travelers. The book analyzes the Azerbaijani distortions and fabrications related to Armenian and Iranian historiography.

**Dr. Sona Haroutyunian**, the University of Venice, Ca’ Foscari, for the following books: *Hayeri Venetike* (Armenian Venice) by Aleramo Hermet and Paula Koni Ratti Di Dezio (Erevan: Mursia and Sahak Partev, 2000), translated by Sona Haroutyunian, 298pp., in Armenian; and *Artoyneri Agarake* (Skylark Farm) by Antonia Arslan (Erevan: Zangak and Sahak Partev, 2012), translated by Sona Haroutyunian, 257 pp., in Armenian; and *Zniyurniayi Chanaparhe* (The Road to Smyrna) (Erevan: Zangak and Sahak Partev, 2012), translated from Italian into Armenian by Sona Haroutyunian, 317 pp., in Armenian.

**Clotilde Heller-Der Ghougassian**, Menton, France, for a copy of the book *Hrant: An Armenian’s Odyssey* (LessPressesDuMidi, 2012), translated from the Armenian by Gail Morin-Oka. 197 pp. In English. *Hrant* is the story of Hrant Ohannessian, Clotilde Heller-Der Ghougassian’s mother’s first cousin. Hrant details his survival of the Armenian Genocide, and his odyssey of a dozen years, from Erzerum to his final home in France.

**Lucy Janjigian**, Franklin Lakes, New Jersey, for a DVD of 32 of her paintings. Her paintings reflect the theme of the Armenian Genocide.

**Dr. Artem Ohandjanian**, Vienna, Austria, for a copy of his book, *Armenia 1915: Austro-Hungarian Diplomatic Reports Prove the Genocide* (Vienna: Society for the Promotion of Armenian History and Culture, 2011) (Originally published in German, 2007). 322 pp. In English. Ohandjanian has conducted extensive research into the archives of the Austro-Hungarian Government during World War I, bringing to light many diplomatic documents, especially by Consul Johann Pallavincini, that report on the persecutions of Armenians in the Ottoman Empire. The book provides extensive documentation on the Ottoman Turkish plan for the extermination of the Armenians in the Empire (the Genocide).

**George N. Shirinian and The Asia Minor and Pontos Hellenic Research Center, Inc.**, Bloomingdale, Illinois, for a copy of the book *The Asia Minor Catastrophe and the Ottoman Greek Genocide* (Bloomingdale, Illinois: The Asia Minor and Pontos Hellenic Research Center, Inc., 2012), edited by George N. Shirinian. 306pp. In English. The chapters in this book were originally given at two distinct conferences sponsored and organized by the Pan Pontian Federation of the USA and Canada. The theme of the conferences was the Hellenic experience in Asia Minor, 1912-1923, called by Greeks “The Great Catastrophe.” The book focuses on the fate of the Greeks in the Ottoman Empire immediately before, during, and after World War I.

## La Porta Gives Lecture on Armenian Genocide at Sonoma State University



Dr. Sergio La Porta  
STAFF REPORT

On February 12, 2013, Dr. Sergio La Porta returned to Sonoma State University to deliver a lecture as part of the

Photo: ASP Archive

30th Annual Holocaust Lecture Series, organized by the Center for the Study of the Holocaust and Genocide of SSU and the Alliance for the Study of the Holocaust and Genocide. Dr. La Porta has lectured in the series in the past and has continued to enjoy the opportunity to reach out to students from other campuses, and inform them about the history and repercussions of the Armenian Genocide, as well as to make them aware of the tactics employed by denialists. The theme of this year’s program was “Seeds of Remembrance” and Dr. La Porta focused on how the Armenian

Genocide went from being an internationally known cause for which the United States raised tremendous amounts of funds to a relatively forgotten and debated issue. Dr. La Porta discussed the politics and psychology behind denialist positions and urged students to remain vigilant in combating those who try to explain away the death of approximately one and a half million Armenians from the Ottoman Empire. Dr. La Porta highlighted the role of the Armenian experience in the formation of Raphael Lemkin’s ideas on crimes against humanity and of his coinage of the term genocide. He also surveyed how the veil of silence regarding the Genocide

lifted beginning in the 1960s, as well as current topics in Genocide study. During his visit, Dr. La Porta was also able to meet with members of the Armenian community and the Alliance for the Study of the Holocaust and Genocide.

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## California State University, Fresno Armenian Studies Program

### Fall 2013 Schedule of Courses

Course	Units	Time	Day	Instructor
• Arm 1A-Elementary Armenian (Class #72200)	4	10:00A-11:50A	MW	B Der Mugrdechian
• Hum 11-Hum Baroque/Modern (Class #72634)	3	2:00P-3:15P	TuTh	S La Porta
<b>General Education-Arts &amp; Humanities, Area C1</b>				
• Arm S 20-Arts of Armenia (Class #73052)	3	9:00A-9:50A	MWF	B Der Mugrdechian
<b>General Education-Arts &amp; Humanities, Area D3</b>				
• Arm S 10-Intro Arm Studies (Class #72201)	3	11:00A-12:15P	TuTh	S La Porta
<b>Upper Division Armenian Studies Courses</b>				
• ArmS 108A-Arm History I (Class #72202)	3	9:30A-10:45A	TuTh	B Der Mugrdechian
<b>General Education-Arts &amp; Humanities, Area IC</b>				
• Arm 148-Masterp. of Arm Culture (Class #73111)	3	2:00P-3:15P	MW	S La Porta
• Arm 148-Masterp. of Arm Culture (Class #75814)	3	3:30P-4:45P	MW	S La Porta

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 2013-2014 catalog: <http://www.fresnostate.edu/catoffice/current/armstudhd.html>

## HYE SHARZHOOM

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Fullbright Scholar Manukyan Presents Research on Genocide



L. to R.: Lauren Chardukian, Dr. Sergio La Porta, Dr. Suren Manukyan, Tatevik Hovhanissyan, Kevork Ajamian, and Alek Khatchigian after the February 13 lecture.

DENISE ALTOUNIAN  
STAFF WRITER

1.5million.ForeveryArmenian this number brings one thing to mind, the 1.5 million victims of the 1915 Armenian Genocide. We may have memorized the number, but when was the last time we took a moment to really think about what that number means. In his lecture, “Perpetrators, Bystanders and Rescuers vs. Victims, Survivors and Betrayers during the Genocide (Case of Armenian Genocide),” visiting scholar Dr. Dr. Suren A. Manukyan brought a new perspective, rarely seen in the study of genocides and the motives behind them.

This lecture took place on Wednesday, February 13, 2013 in the Alice Peters Auditorium at Fresno State and was supported by the Leon S. Peters Foundation.

Dr. Manukyan, currently a Fulbright scholar, is conducting research on the sociology of the Armenian Genocide at Rutgers University.

Dr. Manukyan is Deputy Director at the Armenian Genocide Museum & Institute in Yerevan, Armenia. Through his lecture he shared some of the preliminary results of his research.

The lecture focused on the questions, “Who were the perpetrators of the Armenian Genocide?” and “Why Genocide?”

How do apparently normal people commit mass murder?”

Although the killing orders came from top government officials, Dr. Manukyan stressed that much of the implementation of the massacres and killings were done by faceless bureaucrats. It would have been impossible to implement Genocide without this mass participation. Through this collective mentality of intolerance towards the Armenians, the behavior of what were seemingly “normal” people was suddenly transformed. The social indoctrination by the Turkish government created a group of murderers. Although the Armenians in Turkey were a small group, their success made them a target of this political campaign. This campaign created feelings of contempt and created the idea that the Armenians were subhuman. This systematic implementation was very well planned and had enthusiastic participants from all walks of life. Dr. Manukyan stated that the young, the old, the politically active, the educated and the uneducated committed horrific atrocities.

Dr. Manukyan’s lecture reminded those in attendance to step away from the political reasons for the Armenian Genocide and think about both the victims and perpetrators and hear their stories.

Art of the Armenian Churches of Constantinople Theme of Marchese Lecture at Fresno State

ALEEK KARKAZIAN  
STAFF WRITER

Lively chatter filled the spacious Alice Peters Auditorium in the University Business Center at Fresno State on the evening of January 28th. More than 100 Fresno state students, alumni, and members of the Fresno community, of varying ages and ethnic backgrounds, had gathered to hear Dr. Ronald Marchese’s lecture entitled “Treasures of Faith: Sacred Objects from the Armenian Churches of Constantinople and What They Tell Us About Armenian Society and Culture,” the first of the Armenian Studies Program Spring 2013 Lecture Series.

Dr. Marchese, a Fresno State alumnus, centered his lecture upon research he and his colleague, Dr. Marlene Breu, had conducted on sacred objects found in Armenian churches in Istanbul. The fundamental idea behind Dr. Marchese’s lecture was that objects inherently reflect the social and religious beliefs of their makers. Sacred art found in the Armenian churches of Constantinople are reflections of the beliefs of its people. According to Dr. Marchese, the collection of sacred objects found in the Armenian churches in Constantinople, “confirm...the interconnection between material culture, social identity, artisan-ship, and communal beliefs.”

For Armenians living in Constantinople, a predominantly Muslim city, the commissioning and formation of sacred objects were ways of expressing their intense commitment and dedication to their Christian beliefs. The process of making sacred objects was a pious act, “a personal statement of faith, whose purpose was to serve, honor and glorify God.”

After 1461, Armenians were encouraged to immigrate to Constantinople and their numbers there greatly increased. As the population increased, the number of Armenian neighborhoods and churches also increased. Dr. Marchese used a map that revealed the presence of clusters of churches in close proximity to one another, especially in areas near the Patriarchate, which reflects how important church and Christianity were in the lives of Armenians living in Constantinople.

The influence of the culture of Constantinople led to the formation of the unique style of Armenian religious or sacred art. However, Armenians were not only influenced by Constantinople but they influenced Constantinople culture in return. The constant migration of Armenians from different areas of Western Armenia continuously brought in new regional and sub-regional styles to refresh and enhance the tired Byzantine material culture found in Constantinople.

At first, it was the churches that were patrons for artisans to create objects of faith, but eventually,



L. to R.: Marine Vardanyan, Dr. Ronald Marchese, Vartush Mesropyan, and visiting scholar Konrad Siekierski.

the *amira* class (the Armenian aristocracy) replaced the church as patrons. The *amiras* donated significant amounts of money for the construction of churches, but much of the contributions of sacred objects were from faithful “everyday” churchgoers who were not necessarily wealthy like the *amiras*.

Donations of sacred objects served the function of enhancing social standing and family prestige. Almost every sacred object that was commissioned for the church had an inscription that stated the individual’s name and family, so that the rest of the community would recognize their donation.

Dr. Marchese read several examples of inscriptions to the audience and explained that these inscriptions can be used to study

the changing social structures of the time.

The new types of sacred objects being donated to the church also reflect the changing social structure. Unlike illuminated manuscripts made by monks in isolated monasteries in rural environments, laymen in urban environments were producing most of the sacred objects being made during this time. Now, in addition to the illuminated manuscripts made by monks, metalworkers and jewelers produced metalwork and women created textiles.

The textiles created by Armenian women often depicted biblical scenes and were miniature and three-dimensional in nature. Facial expressions were smaller

SEE MARCHESE PAGE 6

Armenians on the Internet



TATEVIK HOVHANNISYAN-STAFF WRITER

Hayeren-Hayastan

<http://hayeren.hayastan.com/english>

Main Categories: General, Alphabet, Selfteacher, Dictionaries, Converter, Fonts, Literature, Names, Guest Book, About Us

When learning the Armenian language, one of the biggest obstacles is learning the alphabet, with 38 unique letters and sounds. The alphabet takes time and practice to be learned, but this website is a great reference for anyone trying to master Armenian. Hayeren.hayastan.com is a fascinating and useful site for individuals that are working on learning the Armenian alphabet and language. It has many options that teach students how to learn Armenian and understand a little bit of everything about the language. It has various buttons used to learn the letters, either by just looking at them, hearing the sound of the letter or, by practicing writing the letter. In addition, the web site has an option to read Armenian literature, and includes the names and works of many important Armenian writers and poets.

If you don’t have an Armenian keyboard, this web site has a solution for you; it gives you the option of writing your Armenian sentence in Latin letters and then converts your sentence into Armenian letters. It also includes a dictionary and has a self-teaching option. The self-teaching option teaches Armenian language punctuation, useful phrases and words, and the orthography of eastern and western Armenian.

An interesting category is that the site contains a list of Armenian names, both for men and for women. It gives many options for traditional and modern Armenian names that can help a person decide what to name their children.

This web site is a very useful for anyone interested in learning the Armenian language. In just thirty minutes the visitor can learn plenty of things about the Armenian language: letters, literature, grammar, and anything else Armenian.

Armenian Studies Program  
25th Annual Banquet

with a special illustrated presentation

“Armenia’s First Travel Guide:  
A Creative Journey”

by Matthew Karanian and Robert Kurkjian

and recognizing retiring

Fresno State President Dr. John Welty.

Graduating seniors receiving an Armenian Studies  
Minor and ASP Scholarship recipients  
will be recognized.

Sunday, March 17, 2013

Reception-5:00PM • Dinner-6:00PM  
Fort Washington Golf & Country Club  
10272 N. Millbrook • Fresno

\$25 Fresno State Faculty/Staff/Students



## Hasmik Harutyunyan Brings Song-Dance to Fresno



Photo: Barlow Der Mugrdchian

Students and community members enjoyed the Armenian song and dance workshop presented by Hasmik Harutyunyan, center, at Fresno State on Saturday, February 2.

**TATEVIK HOVHANNISYAN**  
STAFF WRITER

“You can sing when you feel sad, or be happy when you want to dance,” explained Hasmik Harutyunyan, at a workshop on Saturday, February 2, sponsored by the Armenian Studies Program and Armenian Students Organization. The Associated Students, Inc., financially supported the event.

Harutyunyan’s annual visit to Fresno State has quickly become a tradition for the Armenian Studies Program, focused on more than just teaching song and dance, but also on preserving culture.

“Whatever I learned from my teachers, I want to share with Armenian children,” explained Harutyunyan, which is why she continues to return to Fresno, and on this most recent visit, visited the elementary school students

of the Charlie Keyan Armenian Community School.

Every February, since 2011, Harutyunyan has taught students how to dance and sing traditional Armenian folk songs and dances. This year, she not only shared her favorite dance, “Kochari,” but also sang her favorite genre of song, lullabies, one of which was “Koon Yeghir Balas.”

When asked why she continues to return to Fresno she shared, “There is something special in Fresno. It breathes Saroyan, and it is a very Armenian city, which makes me feel at home.”

Always full of love and energy, Harutyunyan made the workshop entertaining to attend, regardless if one had attended a previous workshop.

Vartush Mesropyan, who has attended the workshop for three years stated, “I enjoyed Harutyunyan’s visit because we

were able to gather with friends and family and help each other learn the songs and dances of our people.”

Moreover, the students learned so much about their ancient traditions and how different all the regions were from each other. “Your [the students’] understanding of the importance of preserving this culture inspires me to return. The owner of this culture is the Armenian people, and it is our duty to preserve it. My purpose is to pass this culture to the next generation,” explained Harutyunyan.

Her patriotism is very apparent—the dances and songs she teaches express that patriotic feeling and makes the students and community love their country.

Harutyunyan’s goal for these workshops is to pass on the Armenian folk culture and traditions and also introduce non-Armenians to Armenian folk culture.

“It’s a great event because you don’t just learn how to dance and sing, you also learn the meaning and history of these songs and dances,” agreed international student Lilit Grigoryan.

It is great that there is someone who knows about the Armenian culture and who is willing to share it with both the Armenian and non-Armenian culture in a way that the history and the real beauty of these ancient songs and dances is revealed.

“Culture has great power. If non-Armenians know and love our culture, our happiness and pain will be more understandable to them,” concluded Harutyunyan.

## ASO Execs Have New Goals



Photo: ASP Archive

L. to R.: Lilit Grigoryan, Kevork Ajamian, Advisor Prof. Barlow Der Mugrdchian, Lauren Chardukian, Hagop Ohanessian, and Marine Vardanyan at an ASO Executive meeting.

**TAMAR KARKAZIAN &  
ANDREW ESGUERRA**  
EDITOR & STAFF WRITER

With a new semester well underway, ASO executive officers reflected on their involvement in ASO, about their goals, as well as their plans for the upcoming semester. President Hagop Ohanessian, Vice President Marine Vardanyan, Treasurer Lilit Grigoryan, Secretary Laura Chardukian, and Public Relations Officer Kevork Ajamian are all excited about the upcoming semester.

“One of our goals this semester is to further strengthen our core efforts on campus,” stated history major Kevork Ajamian. One such effort is organizing the Annual Armenian Genocide Commemoration Week events. “April 24th week holds a lot of importance for our organization. It is our responsibility as the Armenian youth to contribute towards raising Genocide graduate schools. “Ani was surprised because she wasn’t expecting anything,” explains Lilit Grigoryan, her younger sister. “She was sad and happy at the same time, and really glad she had been a part of ASO.”

Members also enjoyed an outstanding Armenian song and dance workshop in early February, led by the beloved Hasmik Harutyunyan, a member of the world renowned Shoghaken Folk Ensemble. They learned various dances including *Kochari*, *Tamzara*, and many more. Taking breaks between dances, they learned numerous folk songs ranging from lullabies to Komitas

awareness and bringing our community together,” explained sophomore Vardanyan. A lot of effort goes into planning this event and the students have already started to come together to share their creative ideas on how to share their culture with the Fresno State community.

“Another of our goals for this semester is to have fun,” stated Ohanessian. A trip to Shaver Lake is on the horizon for ASO this semester, an event that Ohanessian and the rest of the ASO members and executives are really looking forward to. “Such trips really help us to bond, learn more about each other, and grow closer to one another. It’s events like these that make ASO feel more like a family,” added Vardanyan. They plan on taking this trip in late March/early April.

In addition to these events, the executives hope to increase attendance at their events. “We would like to involve more people

SEE ASO EXECUTIVES PAGE 7

to “Hey Jan Ghapama”!

Everyone thoroughly enjoyed the songs and dances, but what made the workshop even more unique and distinctive were the stories and history lessons that accompanied each song and dance, and depicted the traditions and customs of Armenians around the world.

In the coming weeks, ASO is busy getting ready for their annual Genocide Commemoration activities that will take place in April. They would like to not only raise awareness about the Armenian Genocide, but also celebrate the survival of the Armenian people.

### ASO, FROM PAGE 1

joining the dancers and showing them a move or two of his own. “It was a great time. I’m glad that ASO could host such an awesome event,” recalled Andrew Esguerra, a business major.

Another way ASO members got into the holiday spirit was by joining hundreds of Fresno families as they walked down Christmas Tree Lane on December 11. The group later attended Kay Kringle’s first Christmas Tree Ranch Kef Night—a special night dedicated to the Armenian community. To spread the joy of Christmas, members volunteered at the California Armenian Home, caroling and sharing their joy with the residents a few days before Christmas.

“Christmas caroling was a good way for us to support our Armenian community and to show appreciation for our elders,” explained Michael Rettig.

ASO members continued celebrating the holiday spirit on Armenian Christmas, January 6, when they got together at Hagop Ohanessian’s house for a potluck, played games, and enjoyed more dancing.

To keep busy during winter break, ASO organized several social events for their members, such as ice skating at the new outdoor rink in Downtown Fresno, and showed their Bulldog pride by attending a Fresno State men’s basketball game. When



Photo: ASP Archive

L. to R.: Emma Shaljian, Andrew Esguerra, Suren Oganessian, Tony Terzian, Ani Grigoryan, Justin Kennett, Lilit Grigoryan, Armen Melidonian, Alek Khatchigian, Hagop Ohanessian, Sosse Kendoyan, Garine V. Kendoyan, Kyle Gaede, Michael John Rettig, Khajik Khajadourian, Marine Vardanyan, and Tatevik Hovhannisyan.

asked about the importance of the various events, ASO President Ohanessian remarked that the events “create a dynamic atmosphere for the students and allow the executives and members to participate in leadership by organizing different events.” Indeed, many of the events allow the members to interact and socialize with one another to preserve their culture, as well as share it with the Fresno State student body.

ASO kicked off what promises to be an eventful and exhilarating Spring semester with one of its favorite activities, “Bowling!”

However, it was no ordinary bowling event, but also a “surprise going away party for one member, and a surprise birthday party for another.”

“We were all energetic and positive feelings were flowing through the air. We bowled without worrying if we were good or not...this wasn’t just a bowling night but a bowling party and everyone was involved and had fun,” commented ASO Vice President Marine Vardanyan.

The event was the final one Ani Grigoryan, who graduated in the fall; she returned to Russia and is waiting to hear back from



Photo: ASP Archive

On the ice. L. to R.: Armen Melidonian, Hagop Ohanessian, Sosse Kendoyan, Marine Vardanyan, Tatevik Hovhannisyan, Michael John Rettig, and Aaron Rettig.



## Presidential Election in Armenia Held February 18



Serzh Sargsyan

Photo: ASP Archive

**MARINE VARDANYAN**  
*STAFF WRITER*

Twenty-two years have passed since the Republic of Armenia gained its independence from the Soviet Union. Throughout those years, the relatively young country has struggled to rise and prosper.

The people of Armenia have lived through the *Mout Ou Tsourt Tariner* (“The Dark and Cold Years”), the Karabagh War, and simply, the struggle to exist. Despite these hardships, Armenians continue to persevere and work towards building a better Armenia. One tool they have utilized to achieve this was the presidential election.

February 18, 2013 marked the 6th presidential elections in the Republic of Armenia. Levon Ter-Petrossian of the Pan-Armenian National Movement, Robert Kocharyan of the Republican Party, and Serzh Sargsyan of the Republican Party have previously served as presidents of Armenia.

Candidates for this year’s elections included the incumbent

Serzh Sargsyan, his main competitor, Fresno native Raffi Hovannisian of the Heritage Party, and five others.

Armenia’s Central Electoral Commission released the results of the election on February 19, declaring incumbent Serzh Sargsyan the winner of a second five-year term, with 58.64% of the votes. Raffi Hovannisian receiving 36.75% of the vote,



Photo: ASP Archive

Raffi Hovannisian

with 4.61% divided between the remaining minor candidates. To many Armenians, the results were not a surprise. The platforms of candidates Sargsyan and Hovannisian were the most appealing to the citizens of Armenia, while the remaining candidates lacked an enticing message.

Despite the results presented by the Central Electoral Commission, Hovannisian and his supporters have criticized the conduct of the election with accusations of fraud, bribery, intimidation, and many other violations.

Several online polls showed Hovannisian as the people’s choice, yet the Organization for Security

and Co-operation in Europe (OSCE), which sent observers to monitor the elections, stated “Armenia’s presidential election was generally well-administered and was characterized by a respect for fundamental freedoms, including those of assembly and expression.”

Hovannisian challenged the results of the elections, declaring himself as the victor and calling for rallies in Yerevan’s Freedom Square. He and his supporters continue to struggle and demand for justice, launching a nationwide movement called “Barevolution” (“barev” means hello in Armenian).

Social media networks are exploding with updates about Hovannisian’s “Barevolution,” with supporters ranging from Yerevan State University college students, to diasporan Armenians including well-known figures such as American-Armenian musician, Serj Tankian. Protests against the alleged rigged elections continue to take place.

Despite the uproar, Armenia’s Central Electoral Commission has recognized Serzh Sargsyan as the officially re-elected president to serve for the following five years.

Citizens of Armenia deserve and demand a leader that will benefit the nation the most.

As a proud Diasporan Armenian following the post-election day events, I hope the fate of Armenia will be in the right hands and for the nation to enjoy a prosperous future.

## Dr. Haroutyunian Involves Students in Oral History



Photo: Barlow Der Migredechian

Seated center: Dr. Sona Haroutyunian. Standing left to right: students Alik Pilavian, Aram Hajian, Lilia Gasparyan, Tat-evik Hovhannisyian, Marine Vardanyan, Vartush Mesropyan, Michael Rettig, Roza Marabyan, and Suren Oganessian.

**MARINE VARDANYAN**  
*STAFF WRITER*

What comes to your mind when you hear of “Armenian Genocide through Literature and Translation”? For students enrolled in Dr. Sona Haroutyunian’s Armenian Studies 120T class at Fresno State, the focus of the course was initially ambiguous. We entered the classroom unaware of the impact this class would have on us. Both curious and anxious, we waited to meet the 10th Kazan Visiting Professor, who was visiting for the Spring semester from Venice, Italy.

What we found was an enthusiastic and patient professor whose passion for the course topic permeated throughout her

discussions and assignments, making the lessons completely interactive. The idea of the “Armenian Genocide through Literature and Translation,” at first seems easy to comprehend. Yet, when one delves beneath the surface and explores the role of history, memory, and translation, one develops a profound and enlightened understanding of the course.

One eye-opening class activity involved students outlining their family tree on the board, writing the different places their ancestors had lived in, and the various languages they picked up. The previously empty white board blossomed and came to life with the history from each student. Syria, Romania, Russia, and Liberia are only a fraction

of the lands our ancestors passed through. Writing down such a history led to many questions and awakened the desire to find out more about the family history, which none of us had considered doing prior to the assignment.

“I have always been obsessively diligent throughout my academic carrier to erase the board after any given lesson. However, what was created on the board that day was an interwoven tapestry of names, places, times and languages that neither my students nor myself even dared to erase. The memory seemed at once too fresh and validated yet again,” said Dr. Haroutyunian.

With the readings and assignments for the first segment of class, Dr. Haroutyunian has led us to the understanding that each of us have a mission to continue our ancestors’ voyage.

As we worked towards our midterm, many students faced self-doubt, not believing in their ability to present a short memoir on an ancestor. Yet Dr. Haroutyunian encouraged students and assured them that when the moment arrived, they would be prepared. We realized that each assignment and reading preceding the midterm was to help prepare us for these memoirs. Excited to find answers about our family history, each of the students went home to interview family members, dig through old photographs, and to do more research.

Students offer a reflection on their writing process:

## Vartanantz Celebration in Fresno



Children from the Charlie Keyan Armenian Community School performing at the Vartanantz Celebration.

Photo: Sona Haroutyunian

**TAMAR KARKAZIAN**  
*EDITOR*

Thursday, February 7, an ordinary day for most, but a special date for Armenians, as it is on this date that Armenians come together to celebrate Vartanantz, an Armenian holiday celebrating the strength and victory of their ancestors.

This year the annual Vartanantz celebration was hosted at First Armenian Presbyterian Church, with the support of St. Paul Armenian Church, St. Gregory Armenia Church, Holy Trinity Armenian Apostolic Church, and the Pilgrim Armenian Congregational Church and organized by the Knights of Vartan of Fresno.

Vartanantz is a day of remembrance commemorating the sacrifice and unified determination of the Armenian people during the Battle of Avarayr in 451, in their quest to defend their right to freely practice their religion—Christianity.

To start off the commemoration, students from the Charlie Keyan Armenian Community School recited several poems and songs, testifying to the strength of General Vartan Mamigonian, the leader of the Armenian army, who sacrificed himself for his country and religion. The group of about 25 students captured the hearts of both the old and young in the audience. The students were so passionate that a child, no more than 6 years old, was on the edge of his seat leaning forward to eagerly listen to his peers.

Following the performance, Pilgrim Armenian Congregational Church Pastor Ara Guekguezian led the audience in a prayer in English, followed by Fr. Vahan Gosdanian, pastor of the Holy Trinity Armenian Apostolic Church, who read a passage in Armenian, both emphasizing the importance of the sacrifices our Armenian ancestors made. Badveli Guekguezian explained

that even though the Armenians are a “small people,” they should continue fighting for their tradition.

Rev. Fr. Yeghia Hairabedian of St. Gregory Armenian Church, Fowler, was the main speaker in Armenian, beginning his comments by reading a passage from Peter 3:8-22. He went on to explain that the fight to remain Christian was fought by everyone, not just the men in battle. Providing a new perspective, he said that the women, particularly the wives, also fought and sacrificed for their faith. He reiterated that the Armenian people must stay committed to their faith because of these sacrifices.

Providing yet another perspective, Interim Senior Pastor Paul Irwin of First Armenian Presbyterian Church explained how being able to connect to the Armenian culture was what helped ensure the success of the Armenian people. “We are here now because of our ancestors—so stay strong.”

Throughout the program the combined choirs of the five churches sang various hymns in both Armenian and English. Seeing the five distinct, different choirs come together and harmonize as one voice, emphasized the message of the evening—to stay strong and continue the fight to maintain both Christianity and the Armenian culture.

Following the program, there was a reception in the social hall hosted by the Knights of Vartan.

What stood out the most about this year’s celebration was not the program itself, but those in attendance. The program was engaging, but by looking around and seeing those who had attended, both young and old, it was apparent that this tradition of celebrating and commemorating Vartanantz had been passed down to the yet another generation and would continue for years to come.

### Aram Hajian

“After taking this class, I realize that without knowing who your ancestors are you would be lost in this world. Before, I did not view this information as valuable as I do now. My dad was extremely happy I was asking so many questions about our past. He has been trying to tell me about it my whole life but I never had a full story before. I’m glad that I could also help my grandmother through this assignment, by

bringing up memories in her mind that she hadn’t thought about in a long time.”

### Alik Pilavian

“During class assignments I started to wonder about my roots. My dad and grandma’s reaction to me asking questions and being interested was more than anything exciting for them. I loved writing my own memoir because this is



# Sujyan to Represent Armenia at EuroVision 2013 Competition



Gor Sujyan

Photo: ASP Archive

**SUREN OGANESSIAN**  
*STAFF WRITER*

Last year, Armenia made a difficult and controversial decision to withdraw from Europe’s premier annual music contest, Eurovision, concerned that its venue in Baku, Azerbaijan, would present security concerns for their performers. Now that the contest is being held in Sweden, Armenia is poised to make a comeback.

The Eurovision Production Team of Public Television of Armenia selected Gor Sujyan, lead singer of the popular Armenian rock group “Dorians,” to perform at the Eurovision Song Contest.

The song he will perform, “Lonely Planet,” was chosen through a nationally televised final on March 2, by the combined vote of the TV-viewing public and an expert jury.

Gor Sujyan, son of the jazz guitar player Mkrtich Sujyan, has tried out for the Eurovision Song Contest before. In 2009 his band “Dorians” participated in the first qualifying round, losing out to the sister duo Inga and Anoush Arshakyan. However, the

experience broadened “Dorians” fan base.

The next year, Sujyan was crowned “Best Male Singer” at the Armenian National Music Awards. He also provided backup vocals to Eva Rivas at Eurovision, who ended up placing seventh. With his passionate singing voice, Sujyan has climbed the ranks to make it to the top and become Armenia’s choice at Eurovision.

Although Armenia has never won the Eurovision competition, they have a fairly solid track record.

With the exception of the 2010 competition, Armenia has placed in the top 10 for every Eurovision since 2006—when it first entered—getting as high as fourth place in 2008.

Perhaps this year, Sujyan can finally bring his country a first place victory after a disappointing withdrawal from the year before.

Only time will tell, but it is something Sujyan has strived for his entire career, and something his powerful singing voice has made him well equipped for.

To watch Sujyan’s journey check out the Eurovision website, [eurovision.tv](http://eurovision.tv).

## ORAL HISTORY, FROM PAGE 5

something that will stay with me forever. I also enjoyed listening to everyone else’s stories because it reminds you that each and every family went through such different things.”

### Tatevik Hovhannisyan

“This class has offered one of the most interesting and exciting assignments I have ever had. It made me realize how little I know about my family. The urge to go to Kars and find the area where my grandfather lived became stronger, especially since he was never able to return. Writing my memoir taught me to be more positive about my life, like my grandfather was, as he never gave up on anything.”

### Suren Oganessian

“Through readings and assignments, the class enabled me to take the initial steps towards writing about my grandfather’s past, something that had interested me for a while. My grandfather’s life story has passed through a series of filters before arriving to me, limited by translation, oral history of sometimes questionable reliability, and exactly how much my grandfather himself was willing to divulge. So what I am

left with are puzzle pieces for me to put together. It will be a long process.”

### Mounah Saksouk

“Writing a memoir is like taking off clothes because no matter the outcome you are still revealing something that is intimate about you or people that you know. Both my grandmother and mother were excited to hear and know that I was attempting to ‘treasure their memories’ on paper instead of only in my head or through pictures. As I wrote the memoir, I felt overwhelmed by emotion.”

As students gain further confidence and understanding of the course topic, they are beginning the second part of the class.

“I look forward to seeing the same enthusiasm and the same active presence and participation of the students. Now that they went through their personal experience of writing and sharing the trauma that affected their families, they are ready for Armenian genocide narratives and memoirs written by world famous authors such as Antonia Arslan and Fethiye Çetin,” commented Dr. Haroutyunian.

## Eench Ga Chga

DENISE ALTOUNIAN • STAFF WRITER

### What was your favorite recent ASO activity?



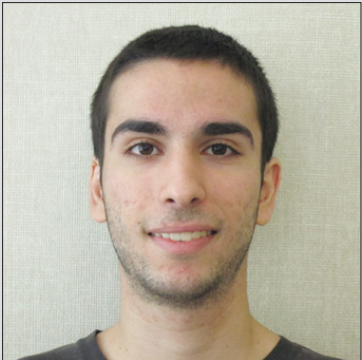
**Tatevik Hovhannisyan**  
**Junior**  
**Major: Business Administration**

ASO activities are always fun, but I have two favorites. One of them was the Christmas party, which was full of dancing and happy moments. The second one was Hasmik Harutyunyan’s February dance workshop. I loved this one

because we sang and danced and I love singing. Plus, Hasmik is super nice.

**Michael Rettig**  
**Junior**  
**Major: History**

My favorite activity was ice-skating at the downtown rink. I love ice-skating and I was able to bring my younger brother along and he enjoyed hanging with the ASO group.



**Alek Khatchigian**  
**Sophomore**  
**Major: Business Administration-Accounting Option**

Laser Tag. Its lasers and guns combined together. What else can you want!

Photos: Barlow Der Mugrdechian



**ASP WEB SITE, FROM PAGE 1** find information on the Armenian Students Organization, learn more about the Kazan Visiting Professorship, and find answers to frequently asked questions, such as those regarding scholarships or Armenian Studies courses.

The websites also gives you access to the following resources: the “Arts of Armenia,” full of educational information and 300 images of Armenian art, ranging from details on miniatures to architecture; “Churches of Historic Armenia,” a breathtaking exhibition of 157 photographs of historic Armenian churches, including those in Aghtamar and Ani (donated by Mr. and Mrs. Richard and Anne Elbrecht); the “Index of Armenian Art,” a database of Armenian manuscript illuminations; a list of publications by the Armenian Studies faculty; and information on grants and managed projects taking place in Armenia.

The section that I liked the most is the “Churches of Historic Armenia,” which gives you a sense of the scope of Armenian

## ASHJIAN, FROM PAGE 1

The family moved to Fowler, California in the 1930s and farmed in the area.

Ms. Ashjian moved to Tracy in 1951 and taught Home Economics at Tracy High School for 18 years before retiring.

Ashjian demonstrated her philanthropic interests by initiating a scholarship program for Tracy High graduates.

In her retirement, Gladys enjoyed traveling, especially taking cruises, sailing 12 times to exotic locales such as Malaysia, many countries in Africa, and Russia.

Ms. Ashjian was preceded in death by her late brothers Gerard Ashton and Paul Ashton, and is survived by two nieces, Gerrilyn Ashton of Soquel, California, and Diane McKillop of Forestville, California.

She is also survived by cousins Sheri Sharkey Manoogian and Paul DeOrian.

churches built in Historic Armenia. The images open the viewer’s eyes to what the Armenian people have lost and how our presence remains evident until today.

One new and exciting addition to the website are YouTube videos of Armenian Studies Program lectures. Fresno State alumnus Sevag Tateosian, the man behind the camera, donates his time and skills to record the various Armenian Studies Program lectures, which are then uploaded onto YouTube and added to the ASP website. Now, those who miss an Armenian Studies Program lecture or who are unable to attend, can access the lectures online.

With assistance from the Community Media Access Collaborative (CMAC), Tateosian is helping the Armenian Studies Program and the Armenian community by making the valuable information available to everyone, regardless of where they live. “We, as Armenians, need to do more to make our story known. It is everyone’s obligation,” said Tateosian. CMAC is a local,

non-profit corporation that gives our community the tools to form a stronger connection through media. Located in the former Fresno Metropolitan Museum building, it brings programming to CMAC TV channels on Comcast, AT&T U-verse, and the Internet.

A lot of work has gone into organizing the Armenian Studies Program website to ensure that it provides the best tools and resources to visitors of the page. The purpose of this website is to educate, raise awareness, answer questions, and to satisfy curiosity. After exploring the ASP webpage,

I encourage you to click on the “Links” button and connect to several other intriguing websites, including Haybook, an Armenian digital library, Virtual Ani, an online tour through the historic ancient capital of Armenia, and many others. These new features are for the visitors to utilize, discover, and share.

Visit the new and improved Armenian Studies Program website and see for yourself the great features it has to offer.

## MARCHESE, FROM PAGE 3

than the size of thumbnail, and because the women producing them were so skilled, they were able to produce shading on such a small scale and in such a difficult medium. The textiles were three dimensional due to the incorporation of precious metal and jewels, and multiple layers of thread were necessary to produce such richly detailed scenes. Examples of textiles are: stoles, collars and tapestries. Like the textiles, the metalwork was also extremely detailed and often depicted biblical scenes. Examples of the silver and metal work included: standards,

chalices, crosses, incense holders and reliquaries, large alter pieces, and crowns.

Dr. Marchese talked about the brilliance of Armenian sacred art, particularly in the textiles, throughout his lecture, but it wasn’t until he showed examples of the extremely detailed and exquisite metalwork and textiles produced by the Armenian artisans that the audience could truly appreciate this fact. The amount of care and skill that went into the production of these objects is a testament to the deep dedication these Armenian artisans had to their craft, the Armenian community and to their faith.

### Armenian Studies Program

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HAROUTYUNIAN,  
FROM PAGE 1

passed down and shared with the world. Stories of survival, usually combine various genres, such as fiction, history and biography, to create a sort of historical fiction. That is precisely how the award-winning book was composed, based on accounts from Arslan’s grandfather’s survival, passed down through generations.

Dr. Haroutyunian went on to explain that “there are several stages before a historical event, such as the Armenian Genocide, penetrates into literature. First comes the historical event. What then follows is the translation of that event in the minds of the survivors, i.e., their memory and interpretation of the event. Then, memory becomes the subject of oral history, making intergenerational transmission possible. The oral history comes into the minds of the writers of memoir and fiction, and finally, to the filmmaker, if such a story makes it to this step, who then translates the text in order to render the film as she or he has interpreted the story.”

These types of contributions are important because it draws more attention to the Armenian Genocide. The first quote in the book, “Uncle Sempad is only a

legend for us—but a legend that made us cry” exemplifies the importance of the literary genre to recognizing the events of the Armenian Genocide, because it shows how there is a sad truth that has not been completely revealed. Dr. Haroutyunian continued to share why most literature about the Armenian Genocide is still important as it “raises awareness about the unknown or the forgotten.”

Alongwithleavingtheaudience with a better understanding of the impact of the genocide narrative, audience members also left with a newfound appreciation and respect to the country of Italy and for its support of the Armenian people and country. At the end of Dr. Haroutyunian’s presentation, Dr. La Porta thanking the speaker for her enlightening talk, added some facts detailing the support Italy had for Armenia. One such testament was the way Italy tried to help during the Genocide. The Prime Minister fought to stop the Genocide, and created colonies after the war for Armenians to migrate to.

Dr. Haroutyunian will continue the series of lectures with a talk on “Armenian Genocide in Translation,” at 7:30PM on Thursday, March 14, in the University Business Center, Peters Auditorium.

ARMENIAN JERUSALEM,  
FROM PAGE 1

Der Matossian (University of Nebraska-Lincoln), each spoke on the Armenian connection to the Holy City.

Dr. Boyadjian was the first to speak, on “Lament for the City: Jerusalem in the Medieval Period.” In her lecture, she gave an overview of the role Armenians played in the tumultuous days of the Crusades, when Christian forces from Europe and Islamic forces from the Middle East vied for control of the world’s most Holy City.

When the Pope preached for a crusade to recapture Jerusalem in 1095, the Armenians of Cilicia collaborated with the Christian Europeans, and many Armenians living in Jerusalem, such as the historian Matthew of Edessa, saw the Crusaders as saviors. But with Edessa’s recapture by Muslim forces in 1144, Armenian writers such as Armenian Catholicos Nerses Shnorhali and Grigor Tgha composed well-known lamentations regarding its capture.

With the Third Crusade, Armenian Cilicia under King Levon I once again lent a hand to the Europeans. The period of the Crusades was often chaotic, but Armenians were always at the forefront, and unfortunately, over the centuries many Armenian historical accounts have been dismissed or overlooked.

Prof. Der Mugerdechian’s presentation, on “Armenian Jerusalem Through the Eyes of a Pilgrim” was about his personal spiritual journey to Jerusalem’s Armenian Quarter, giving an overview of the many spiritual landmarks to be found there, such as the Church of the Holy Sepulcher, long a center for Christian pilgrimage.

Der Mugerdechian recalled his first journey to Jerusalem in 1985, and later impressions from his trip with a group of Fresno State students in 1986, some of who were in attendance. Among the photos shown during Der Mugerdechian’s presentation, was an early Armenian mosaic from the St. Polyeucte Church, just outside of the Old City of Jerusalem, which exhibits the earliest known surviving example of Armenian writing. He also showed a photo of a mosaic at the Russian Mt. of Olives Monastery that contained another beautiful

ASO EXECUTIVES, FROM  
PAGE 4

and to encourage more students to become a part of ASO and to come to new and exciting events this semester,” said junior Lilit Grigoryan.

These executives have learned a lot from their involvement and want to provide the same

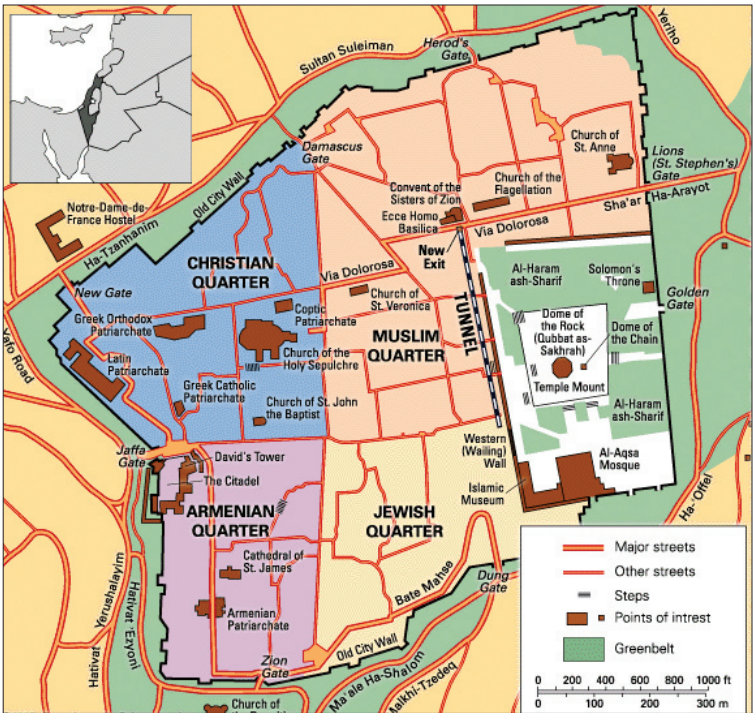


Photo: ASP Archive

Armenian mosaic featuring birds and pomegranates.

Der Mugerdechian’s presentation concluded with slides from the celebration of the 2000th anniversary of Christianity in Jerusalem in January of 2000, attended by Armenia’s then president Robert Kocharian, Palestinian president Yasser Arafat, His Holiness Karekin II, Catholicos of All Armenians and His Beatitude Archbishop Mesrop Mutafian, Armenian Patriarch of Constantinople. In all, Jerusalem is an important part of the global Armenian culture and history, just as Armenians have played an important role in the history of Jerusalem.

Dr. La Porta’s lecture, “Negotiating the Sacred and the Secular: The Armenian Heritage in Jerusalem” focused on the secular aspects of the Armenian Quarter, giving a general overview on what life is like there. Dr. La Porta described the Armenian Quarter as “Saroyan-esque,” in that as a community, it has much in common with Fresno and other Armenian diaspora settlements.

Dr. La Porta first discussed Jerusalem’s repository of Armenian manuscripts in the St. Toros chapel, dating back hundreds of years. The Gulbenkian Library has a large collection of books and periodicals, including a copy of the first printed Armenian book (1512, Venice) and the first printed Armenian Bible (1666, Amsterdam). This makes the Armenian Quarter a boon for academics, as well as for those who come for spiritual reasons.

Also in the Armenian Quarter is the St. Tarkmanchats School,

an Armenian school attended by Armenians from Jerusalem and elsewhere in Israel, directed by Father Norayr Kazazian. So aside from being an important pilgrimage destination, Jerusalem is also one of the most important centers of Armenian studies outside of Armenia proper.

Dr. Der Matossian closed the symposium with his presentation entitled “Jerusalem in a Critical Period.” On January 24, 2013, a new Armenian Patriarchate of Jerusalem was elected, to replace the recently deceased Archbishop Torkom Manoogian. Archbishop Nourhan Manougian, the newly elected Patriarch, now faces the challenges of keeping the Armenian Quarter alive.

Der Matossian explained that today many Armenians in the Quarter are technically Jordanian citizens living there with a green card, and thus are unable to own property. Many businesses have moved, and the rent in Jerusalem is higher than most citizens can afford. Of the Armenians still residing in Jerusalem only around a third live in the Armenian Quarter, with many more living outside of the city. What the community lacks today is a unified body to express their grievances to the Israeli government through the Patriarchate.

The event provided a rich view of Jerusalem, past and present.

*Save the ArQ* is doing its best to voice these concerns and to raise money to help solve these problems, but it will still take the help of the Armenian Diaspora to protect this indispensable epicenter of Armenian history, culture, and spirituality.

**Hye Sharzhoom.**  
Contact us at 559-278-2669.

**Hye Oozh - Saturdays 9:00 AM - Noon**  
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**Hye Oozh is 90.7 KFSR’s weekly program dedicated to contemporary and traditional Armenian music and culture.**  
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The California State University, Fresno Armenian Studies Program  
and Armenian National Committee of America, Central California Chapter  
present

“The 25th Anniversary of the Karabagh Movement”  
with special guest Robert Avetisyan



*Permanent Representative of the  
Nagorno Karabakh Republic to the U. S.*



The people and government of the Nagorno Karabakh Republic, Artsakh,  
are celebrating the 25th anniversary of their National Liberation move-  
ment. In 1988 the people of Artsakh raised their voices for freedom and dignity and in opposi-  
tion to any government that rules by despotism. Artsakh’s path was challenged by various or-  
deals and the people refused to allow these obstacles to break their will and determination. Mr.  
Avetisyan will discuss the current status of Artsakh and the challenges facing the country.

Friday, March 22, 2013 • 7:30 p.m.  
McLane Hall, Room 121 • Fresno State  
Parking restrictions relaxed in all Green and Yellow Lots.

98th Anniversary of the Armenian Genocide  
The Armenian Students Organization  
presents a program of Commemorative Activities:  
Movie & Vigil • Tuesday, April 23, 2013 • 7:00 p.m.  
Industrial Technology Building, Room 101  
Student Program-Wednesday, April 24, 2013 • 1:00 p.m.  
Fresno State Free Speech Area

Cineculture-Special Featured Film  
*Son of the Olive Merchant* (2011)  
*Discussant: Filmmaker Mathieu Zeitindjioglou*  
Friday, April 12, 2013 • 5:30PM  
Peters Education Center Auditorium  
(West of Save-Mart Center in the Student Recreation Center Building)  
For their honeymoon, Anna and Mathieu traveled to Turkey to learn about Mathieu’s Armenian  
heritage and the Armenian Genocide that occurred in 1915. Mathieu and Anna question and discuss  
the genocide with the people they meet during the trip, and what they learn is startling. Son of the  
Olive Merchant incorporates footage from their honeymoon mixed with additional interviews, news  
footage, historical documents and animation.  
In English, French and Turkish, with English subtitles. 76 minutes.  
Co-Sponsored by the Armenian Studies Program

Don Juan Avia II  
Sunday, April 7, 2013 • 5:00PM  
Satellite Student Union, Fresno State  
Enjoy yet another performance by Armenian icons of comedy Hrant Tokhatyan  
and Narek Duryan in this sequel to Don Juan Avia.  
The play is performed in Armenian.  
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Armenian Community Events  
Thursday, March 21, 5-8:00 pm: “Repatriation and Deception: Post WWII Soviet Armenia”  
ArtHop Night-Artist Talk at 6:00 pm by Hazel Antaramian-Hofman.  
Public Premier Art Exhibition and Reception • Armenian Museum of Fresno • University of California Center  
Thursday, April 4, 7:30 pm: “Trans-generational Trauma: The Impact of the Armenian Genocide on the Second Generation,”  
Greg Aftandilian. Organized by the Armenian Studies Program • University Business Center • Peters Auditorium • Fresno State  
Sunday, April 7, 1:00 pm: “A Photographic Journey through the Armenian-American Landscape in the 21st Century,”  
Stepan Partamian. Organized by Tekeyan Cultural Association • St. Paul Armenian Church.  
Wednesday, April 10, 7:30 pm: “The Theme of the Armenian Genocide in Cinema,” Dr. Sona Haroutyunian. Organized by the Armenian Studies Program • University Business Center • Alice Peters Auditorium • Fresno State  
Sunday, April 14, 2:00 pm: “Book Presentation” on *Sandcastle Girl* by best-selling author Chris Bohjalian at Fresno State. Organized by the Armenian Studies Program and Armenian National Committee of America, Central California.  
Tuesday, April 16, 7:30 pm: “Networks of Knowledge: Communication and Identity in 12th-14th c. Armenia,” Dr. Sergio La Porta. Organized by the Armenian Studies Program • University Business Center • Peters Auditorium • Fresno State  
Thursday, April 18, 5-8:00 pm: “Repatriation as Ramification of the Armenian Genocide” - Art Exhibition ArtHop Night - Artist talk at 6:00 pm at the Armenian Museum of Fresno • UC Center in Fresno.  
Sunday, April 21, Afternoon: Fresno Armenian Youth Program. Organized by the Fresno State Armenian Students Organization, AYF, and HMEM • Open to the public • Holy Trinity Armenian Church Social Hall.  
Tuesday, April 23, 5:00 pm: Requiem Service at Ararat Cemetery at the remains of the Unknown Martyr of the Armenian Genocide brought to Fresno from Der El Zor Desert. Individuals and organizations may also visit the cemetery, at their convenience on April 23 and 24, to lay a wreath or a flower. Organized by Ararat Cemetery Association.  
Wednesday, April 24, 9:00 am: Annual Armenian Flag raising ceremony in front of the Fresno City Hall. Organized by the Armenian National Committee of America, Central California.  
Wednesday, April 24, 7:00 pm: Church Services at the Pilgrim Armenian Congregational Church.  
Followed by Civic Commemoration at the PACC  
Keynote Speaker: Former US Ambassador to Armenia, the Honorable John M. Evans. Includes Cultural Program and Reception.  
Sunday, April 28, 1:30 pm: Masis-Ararat Cemetery Commemoration at Tehlirian statue. Organized by the ARF.

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