The Armenians of Musa Dagh
Published by Armenian Series

Leon S. Peters Foundation Grants
$30,000 to Armenian Studies

Leon S. Peters was respected as a businessman, civic leader, and philanthropist who lived and worked according to the highest ethical standards. The grant will be allocated to a variety of purposes including student scholarships and support of the Armenian Studies Program Lecture series. The ASP thanks the Foundation for their continued support.

State of the Art International Conference Explores
Historiography, Sources, and Future Directions

On Friday, October 2 and Saturday, October 3, 2020, six scholars participated in an international conference organized by Professor Barlow Der Mugrdechian and Dr. Ümit Kurt, titled “The State of the Art of the Early Turkish Republic: Period; Historiography, Sources, and Future Directions.” Those who were interested were able to register online in advance for access to the live Zoom lectures or view the conference through the Armenian Studies YouTube channel on Friday at 7:00 PM and on Saturday from 10:00 AM to noon.

Artsakh War Temporarily Ends November 10 with Russian Brokered Ceasefire Agreement


Leon S. Peters Foundation
Announced $30,000 Grant

Leon S. Peters Foundation Program Coordinator Prof. Barlow Der Mugrdechian announced that the Leon S. Peters Foundation has made a generous donation of $30,000 to the Armenian Studies Program at Fresno State for 2023. The Peters Foundation has donated over $240,000 to the Armenian Studies Program since 2013.

ASO Raises Money to Support Armenians in Artsakh and Armenia

ASO Raises Money to Support Armenians in Artsakh and Armenia

The ASO sold T-shirts to benefit Artsakh and Armenia. These images are displayed as Stepanakert and Shushi. The agreement is only the first step in forthcoming negotiations. Armenians in Artsakh, Armenia and throughout the Diaspora are anxiously awaiting the results of the negotiations.
“Lost Birds” Film Tell Genocide Story Through Children’s Eyes

Imagine this. Your father was drafted for a war months ago and you are now living in your family home with your grandparents, your siblings, and your mother. Holidays come and go, yet there is no sign of your father. Soon, your grandfather is arrested, and your mother asks you and your siblings to no longer play outside. One day, you sneak out while your mother is not paying attention and finally run in the sun again. Upon returning home, you and your siblings find your house ransacked and your mother and grandmother are no longer anywhere to be found. Tragic stories like this are far too familiar to the children, grandchildren, and great-grandchildren of the 1915 Armenian Genocide. Tragic stories like this are captured in the 2015 film, “Lost Birds.”

On Friday, October 30, 2020 at 5:30 PM, CineCulture and the Armenian Studies Program at Fresno State discussed “Lost Birds,” a film that tells the story of Bedo and Maryam, a brother and sister left behind after the Armenian Genocide in 1915, who go on a journey to find their mother along with an injured and lost bird, named Bachik. Those who were interested were able to register in advance to watch the film. After viewing the film, they were able to attend the live Zoom lecture, or view the discussion through the Armenian Studies YouTube channel.

Because the directors, Aren Perdeci and Ella Alyamac were unable to attend the lecture, Dr. Mary Husain, CineCulture advisor and instructor, and Professor Barlow Der Mugrdechian of the Armenian Studies Program were the discussants. First, Dr. Husain began the discussion by urging audience members to go to IMDB’s website and rate the film honestly to combat the anti-Armenian Genocide recognition campaign that has falsely given the film poor ratings. Unfortunately, this phenomenon also occurred during the release of the well-anticipated film, “The Promise.”

Next, Prof. Der Mugrdechian gave a background of the directors and explained the purpose of their film. Aren Perdeci, born in Istanbul in 1979, is a director of many short films, commercials, and music videos. In recent years, Perdeci found out that his great grandfather was a victim of the Armenian Genocide, so due to the recent tolerance about the discussion of the topic of genocide in Turkey, he wanted to memorialize his family story through film. His co-director, Ella Alyamac, was also born in Istanbul and studied the director’s film and film studies at Chapman University in Southern California. Together, along with an entirely Armenian cast, they wanted to make a movie about memories that would inspire survivors of the genocide and their children, grandchildren, and great grandchildren to tell their own stories; showing the human side of exile in the process. Dr. Vahe Tachjian, the director of the Hushapamayan Project based in Berlin, Germany, was an advisor for the film, which contributed to making the film’s costumes, setting, and story as authentic as possible. The directors even filmed the movie in the Armenian Highlands.

Prof. Der Mugrdechian brought attention to the fact that a majority of the film was in Turkish, with a few Armenian hymns and phrases sprinkled throughout. In fact, the directors used Turkish in the film to attract a Turkish audience.

Prof. Der Mugrdechian also explained the structure of the film and its significance to Armenian history. For instance, the film begins with a happy family in a nice village and a warm portrayal of the celebration of Easter. The only thing missing is the father, who has been drafted but has not yet returned. This implies that World War I is occurring, and the Armenian Genocide has already begun. Additionally, in the second part of the movie, the film shifts to a darker, more panicked tone, especially when the grandfather was arrested and lost his bird, named Bachik.

Top to bottom: Dr. Mary Husain, Directors Ella Alyamac and Aren Perdeci, and Prof. Barlow Der Mugrdechian.

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Give Your Way to the Armenian Studies Program
There are many ways to support the Armenian Studies Program.

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

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

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Dr. Charlie Laderman Presents on “The Armenian Genocide and America’s Global Role” for ASP

SARA BEBEIAN STAFF WRITER

“Who, after all, speaks today of the annihilation of the Armenians?” Armenians have been plagued by this haunting 1939 question from Adolf Hitler for many years. The Armenian Genocide is an open wound in the hearts of Armenians all around the world. Nearly 100 years later, Armenians still suffer from Turkey’s denial of their “crime against humanity,” and their continued struggle to the existence of the Armenians. Armenians wonder why they are often left alone in spite of their desperate need for political mediation from other nations.

On Sunday, October 25, 2020, the Armenian Studies Program hosted an event titled “The Armenian Genocide and America’s Global Role.” The event was moderated by guest speaker Dr. Charlie Laderman, lecturer in International History at King’s College in London. Ara Sarafian was a member of the Commissions in London, also joined the presentation to discuss Laderman’s book, Sharing the Burden: The Armenian Question, Humanitarian Intervention, and Anglo-American Visions for American intervention on behalf of the Armenians.

President Theodore Roosevelt was often outspoken in his beliefs that intervention on behalf of the Armenians was completely justifiable, but was unwilling to do more than just speak about it. In his analysis of both Presidents Roosevelt and Wilson, Dr. Laderman came to two important conclusions regarding American intervention: first, he warned against political rhetoric that is detached from the reality of the situation. For example, speaking out against injustices but doing nothing to stop it. The second important conclusion was that intervention on behalf of the Armenians was completely justifiable, but was unwilling to do more than just speak about it. In his analysis of both Presidents Roosevelt and Wilson, Dr. Laderman came to two important conclusions regarding American intervention: first, he warned against political rhetoric that is detached from the reality of the situation. For example, speaking out against injustices but doing nothing to stop it. The second important conclusion was that intervention on behalf of the Armenians was completely justifiable, but was unwilling to do more than just speak about it.

Dr. Laderman went on to explain the American political situation before and during World War I and the Armenian Genocide. He explained how the United States was well aware of the atrocities facing the Armenian people, and listed the numerous reasons why the United States government did not intervene on behalf of the Armenians.

President Woodrow Wilson’s reasoning for abandoning the Armenians was based on Wilson’s desire to have America stay neutral. He wanted to limit America’s international responsibility as well as to not militarily intervene in the Ottoman Empire. There was no political or economic advantage for American intervention on behalf of the Armenians.

President Theodore Roosevelt was often outspoken in his beliefs that intervention on behalf of the Armenians was completely justifiable, but was unwilling to do more than just speak about it. In his analysis of both Presidents Roosevelt and Wilson, Dr. Laderman came to two important conclusions regarding American intervention: first, he warned against political rhetoric that is detached from the reality of the situation. For example, speaking out against injustices but doing nothing to stop it. The second important conclusion was that intervention on behalf of the Armenians was completely justifiable, but was unwilling to do more than just speak about it.

Dr. Laderman also discussed his new book, Sharing the Burden: The Armenian Question, Intervention, and Anglo-American Visions for American intervention on behalf of the Armenians.

“Sharing the Burden successfully addresses challenges and debates that occurred in the past using the language of our time,” stated Sarafian. The Armenian Genocide was the attempted destruction of a people, and there was bi-partisan agreement for the American government to get involved. The book hauntingly echoes challenges that Armenians face today and is recommended by Sarafian “to all Armenians and all diplomats.”

Sharing the Burden can be purchased online through the website: globaloup.com/ academic, and the presentation can be viewed on the Armenian Studies Program YouTube channel, bit.ly/armenianstudiesyoutube.

Hye Oozh - Saturdays 9:00AM - Noon

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

With the failure of the Republic of Turkey to take action to decisively address how non-Muslims would co-exist as equal citizens, the Armenian community in Turkey, more specifically Istanbul, was left endangered.

“The Turkish state has created a deliberate legal vacuum and administrative ambiguity in defining and treating Armenians, and in this regard, it has facilitated the demise of Armenians as one of the non-Muslim communities in the republic,” concluded Dr. Kılıçdağı.
Breanna Aivazian
FRESNO STATE NEWS SPECIAL TO HYE SHARZHOOM

For Breanna Aivazian, a chance to save money on college while affordably putting herself through college and starting her undergraduate work. She four “invaluable” Armenian Studies courses and language courses as part of her electives. “Being Armenian, it was, and still is, important that I educate myself on the rich history of my people,” she said. “I am very thankful to have had that opportunity.”

Aivazian last year completed the student teaching component of her credential program at Clovis East High, leading to a full-time job there. She said “it feels very full-circle” to be teaching English in Clovis Unified, the same district as her alma mater, Buchanan High School.

Aivazian said the focused time in the credential program — spent closely with her mentor teachers, department teachers and school site administration, during her student teaching and classroom observations — was meaningful to her professional development and also crucial to getting a quick employment offer. “I treated every single day like it was a job interview,” she said. “I got hired at the school where I student taught.”

Mandaville said Aivazian is a “passionate and dedicated” educator who caught the attention of her assigned school’s administrators right away. She said that type of scenario tends to repeat itself as students like Aivazian progress toward their credential.

Our goal is to get students to know each other, to prefer them to engage in meaningful conversations about the stories they are reading and writing, to being creative and active learners who realize that they can be leaders in, just not recipients of, their educations,” she said. Mandaville explained that the meta-cognitive work that English credential candidates and English education majors do — that is, learning and thinking about how and why they learn and think — is immediately transformative for many students. They get a chance to reflect on their histories as readers and writers, and they appreciate the power that language and the language arts can have in people’s lives.

“They also think about learning from the other side,” Mandaville said. “They are given permission to critique not only the texts they are reading, but the ways in which they are being taught and have been taught. That literacy, and especially critical literacy, can be a part of making change in the world, in addressing issues of equity. That’s really powerful.”

Aivazian calls Prof. Barlow Der Mugrdechian, a Fresno State professor of Armenian studies, an “amazing professor,” who represents Armenia in his writing and teaching.

Ayanian was inspired to create the film in 2014, on the eve of the centennial of the Armenian Genocide. She wanted to make a different kind of Genocide film, one that demonstrated what Armenians were doing in memory of the Genocide and to connect with their culture. Ayanian wanted the film to “educate non-Armenians who may not know about Armenians, Programs, and to raise general awareness for Armenians.

Documentary “What Will Become of Us” Screened for CineCulture

Ayanian, with a budget of over $400,000 and a crew of three, traveled around the United States recording stories about survivors. The documentary should be included in her documentary, and she wanted to select Armenian-American film critics, artists, musicians, and politicians, all of whom were incorporating their Armenian identity into their everyday lives and work.

Ayanian was pleased to have a greater understanding of the Armenian people and exclaimed “there are all different kinds of Armenians!” She explained it was difficult to edit the cinema- style film since she did not want so many Armenian stories she wanted to include. In the end, with help from colleagues, Ayanian chose to keep the stories that she believed best illustrated an Armenian perspective to get Americans the most invested.

Ayanian was happily surprised how generous Armenians were with their time and their stories. The film demonstrates that even though Armenians differ from one another, Armenians are tied by their culture as well as their shared experiences and talk about the experiences of their ancestors.

Fresno State student Andrew Hagopian and his grandfather Richard Hagopian, were featured in the film. Hagopian is following in the footsteps of his grandfather by maintaining his Armenian culture through traditional Armenian folk music.

Another example was that of Michael Aram Wohelojian, an artist who represents Armenia in his work. Michael Aram’s ancestors were from the same part of Armenia as Ayanian’s. It was difficult for Ayanian to hear the countless Armenian stories about the Genocide. She explained that during interviews, she had to continue to have meaningful conversations while getting emotional. “As Armenians, all of our stories are intertwined... their survival are my stories,” stated Ayanian.

The title of the film, “What Will Become Of Us,” is a question that hung over the program’s head to answer every day. As Armenians in the diaspora, it is their duty to work extra hard to stay Armenian, to send our children to Armenian

Stephanie Ayanian
PHOTO: AYP Archive

SARA BEHERIAN
STAFF WRITER

“The least you can do is let it not be in vain,” said Karine Shamlan. “You feel responsible for who we are as a people.”

Shamlan understands the terror her grandmother, Genocide survivor Adghig Teterian, underwent and strives to preserve Armenian culture and traditions to honor her.

Alemian, however, is not the only Armenian to experience extreme hardships. Armenians have survived years of turmoil, especially the Armenian Genocide of 1915. But of the 1.5 million Armenians living in Western Armenia, 1.5 million were murdered at the hands of the Ottoman Turkish government. Those few who survived were forced to leave traditional Armenian lands and are now scattered all over the world, creating a large Armenian diaspora. In these foreign lands, Armenians have to work extremely hard to maintain their culture and identity as Armenians.

To honor the memory of those Armenians who were murdered for their faith and culture, the least Armenians can do is practice Armenian traditions, learn the Armenian language, and attend the Armenian church.

On Friday, October 9, the CinéCulture scholar, Ayanian’s documentary “What Will Become Of Us.” Ayanian is an American-Armenian film producer, director, and editor. Participants in the Friday evening discussion had the opportunity to watch the film during the prior week and were then treated to a virtual panel discussion featuring Ayanian, Prof. Barlow Der Mugrdechian, and Prof. Mary Bishans of CineCulture.

Ayanian was inspired to create the film in 2014, on the eve of the centennial of the Armenian Genocide. She wanted to make a different kind of Genocide film, one that demonstrated what Armenians were doing in memory of the Genocide and to connect with their culture. Ayanian wanted the film to “educate non-Armenians who may not know about Armenians, Programs, and to raise general awareness for Armenians.

Visit us at hyesharzhoom.com
1) What is your major? What scholarship did you receive from the Armenian Studies program?

Carina Tokatian: I am an English Education major with an emphasis in Composition and Rhetoric. I received the Charlie Keyan Scholarship last Spring 2020.

Ariana Garabedian: My major is Secondary Pre-Nursing Education. I have been awarded several different scholarships through the Armenian Studies Program, including the Pete P. Peters scholarship, the Walter Sepetjian Scholarship, and the Knights of Vartan Scholarship.

Christine Pambukyan: I am a Pre-Nursing Major and pursuing an emphasis in Education. I received the Pete Peters Armenian Studies Scholarship, the Armenian Studies Scholarship, and the Triple X – Selma Chapter Armenian Scholarship.

Dustin Vartanian: I am currently majoring in Business Management and Minoring in Armenian Studies. This past year I received the Pete P. Peters Scholarship for Armenian Studies.

2) What draws you to Armenian Studies?

Carina: Armenian was a language always spoken in my family, but one I had never formally learned myself. I was also drawn to the Introduction to Armenian Studies Program (ARMS 10) course because I had heard from friends how it covered a broad overview of Armenian history from what is perceived to be our beginnings to the current day and age. I had always known, for instance, that Armenia was a Genocide, but I never knew the extent to which it was caused and executed until taking this class.

Ariana: This class helped me to delve into my own family’s stories as well as Fresno’s story and the Armenian community here in the San Joaquin Valley.

Ariana: I am minoring in Armenian Studies because, as an American-Armenian, I believe that it is important to do my part in learning about the Armenian culture and history. Pursuing this Minor has given me several opportunities to learn about our culture, heritage, local history, family history, and Armenian history in general. I am drawn to the subject simply because I’m in Armenian. The Armenian Studies Program at Fresno State has given me a place where I feel as if I belong!

Christine: As a proud Armenian and Fresno native, I am minoring in Armenian studies to learn more about my heritage and deepen my understanding of the history I grew up learning through family stories. I have always been drawn to the subject of Armenians because prior to attending Fresno State, exposure to Armenian culture was through family and church events. My history books failed to mention anything about Armenians. However, it was not until after taking my first course in Armenian Studies when I decided to pursue the minor. The more I take, the greater desire I have to learn more.

3) Do you have a favorite memory from your time in the Armenian Studies Program?

Carina: I can’t recall a specific memory, but there were quite a few fun moments I experienced in the language classes. It felt as if I was always smiling or laughing about one thing or another, whether we were learning about fruits, exchanging play money, or watching a classmate try to recall all the colors in Armenian after bringing in a colored disco ball (the kind you plug in the wall). So, you could say that one of the benefits of taking Armenian Studies courses was the community factor. Whether we were Armenian or non-Armenian, we all seemed to be having a fun time learning the language together.

Ariana: I don’t think I have one favorite memory that stands out to me. Rather, the people I’ve met and the classes I’ve taken through this program have been very fun and memorable. I haven’t gotten to experience the trip to Armenia with the program yet but I’m sure more fun and favorable memories will come from that trip!

Ariana: My favorite memory from my time in the Armenian Studies Program was visiting St. Paul Armenian Apostolic Church with Professor Sheklian and learning about all the hidden symbolism of the church I grew up attending. This field trip was a part of our required course and it was interesting to learn more about the Armenian Church in Fall Semester 2019.

Dustin: There are too many great memories to pick one, but in general all of the lectures apart from the Armenian Studies Lecture Series this semester have been memorable. Every lecture is always interesting. I have heard from many of us from Armenia go out somewhere. It’s a great combination of learning about the culture and having a great night with all of my friends.

4) What impact has the scholarship you received through Armenian Studies had on you and your education?

Carina: The scholarship I have received through Armenian Studies Program has greatly benefited me. A college education certainly comes at a cost in terms of the scholarships I need to be successful in those courses. Therefore, the scholarship I have received has helped to cover the cost of some of those expenses as I further my education. It has also made my enrollment in Armenian Studies more affordable. I am truly grateful.

Ariana: The impact of the Armenian Studies Scholarship(s) I’ve received have allowed me to achieve my goals. In receiving these scholarships, I know that there are people who are able to continue learning about the Armenian culture and history. These scholarships motivate me to continue to work hard in school and the Armenian Community.

Christine: As a result of the scholarships I have received through the Armenian Studies Program, I am able to comfortably focus on my education without worrying too much about paying off my tuition. The scholarships have opened up my horizons to learning opportunities I otherwise would not have been able to afford. For that, I am truly grateful.

Dustin: Receiving scholarships from the Armenian Studies Program motivates me to do more in Armenian Studies. I feel honored to be a recipient, and I feel determined to learn more after receiving a scholarship.

5) If you could meet the people who funded your scholarship, what would you say?

Carina: I would give them a huge thank you for their generosity.

Ariana: I would express my gratitude for their support of the Armenian Studies Program of my own (and other students’) studies, as well as in the Armenian community. Then, I would ask why they donated or why a donation was made under a person’s name. I love learning about the people behind them. There are so many Armenians in the Central Valley that care deeply about preserving their heritage, and I think it’s such a beautiful thing!

Christine: Thank you for your generosity towards the education of students interested in the Armenian Studies Program. With your donations, I am able to focus on my studies, achieve high grades, and enjoy what Fresno State and the Armenian Studies Program has to offer. I am truly honored to have received your aid throughout my educational career thus far.

Dustin: I would thank them for something more in Armenian Studies. I would express my gratitude for their support of the Armenian Studies Program of my own (and other students’) studies, as well as in the Armenian community.
December 2020

Hye Sharzhoom

Crisis in Recent Election of the Armenian Patriarch of Istanbul
Explored by Dr. Kılıçdاغi

Kazan Visiting Professor Dr. Ohannes Kılıçdاغi gave his third talk of the semester on November 16.

DUSTIN VARTANIAN
STAFF WRITER

"There remained no legal document that defines the Patriarch and specifies the rights and responsibilities of the Patriarch and also specifying the rules of Patriarchal elections. This would become problematic in future elections for the Patriarch of Istanbul. When elections get complicated, there are no set processes and the Turkish government exerts great influence," stated guest speaker Dr. Ohannes Kılıçdاغi.

This was the main topic of discussion for Dr. Kılıçdاغi's presentation "The Armenian Patriarchate of Istanbul Under the Light of the Last Crisis of the Patriarchal Election," which took place on Friday, November 16, and was the third and final lecture Dr. Kılıçdاغi gave during the Fall semester.

The presentation was part of the Armenian Studies Program Fall Lecture Series.

Dr. Kılıçdاغi began with the interesting history of the Armenian Patriarchate of Istanbul. When the 1863 Armenian Constitution was adopted, the patriarchate's authority was reduced as the National Assembly played a larger role in the Armenian community.

However, Sultan Abdul Hamid II abrogated the Ottoman Constitution, and also the Armenian Constitution, which placed the Patriarch back at the head of the Armenian community.

It was not until the Ottoman Revolution of 1908 that the Armenian Constitution again took effect and the authority of the Patriarch was once again diminished. However, Dr. Kılıçdاغi stated that this diminished authority did not make the role of the Patriarch unimportant.

"The Patriarch in the capital and the Prelacies in the provinces were still important interlocutors of Turkish politicians and bureaucrats," asserted Dr. Kılıçdاغi.

Furthermore, today the title “Patriarch” does not legally exist in Turkey but the Patriarch is still perceived to be the representative of the Armenian community.

Dr. Kılıçdاغi then turned to the topic of the recent crisis in the Patriarch of Istanbul in 2006, which arose from Patriarch Mesrop Mutafyan’s illness that unfortunately left him in a coma for a number of years. Patriarch Mutafyan was elected Patriarch in 1998, but withdrew from all duties in 2008.

Archbishop Aram Ateşyan sought to establish a “co-patriarch” and the initiator committee wanted to elect a new Patriarch so they could handle the responsibilities of Patriarch Mutafyan, who was no longer able to carry out his duties. However, the Turkish government decided to create the position of “general deputy” to which Archbishop Ateşyan was elected by the religious council.

However, others involved in Patriarchal affairs wished to elect a locum tenens which would take place of the general deputy. Tensions arose in the Armenian community as elections were organized to replace Archbishop Ateşyan but the Turkish Government refused to recognize it. As a result, Archbishop Ateşyan remained in his position until the election of the new Patriarch.

Dr. Kılıçdاغi concluded his presentation by explaining how the absence of election processes and the control of the Turkish government created strong internal tensions within the Armenian community.

“We saw once in this election that the absence of a permanent legal document defining the Patriarchate and organizing the election create arbitrariness and how this arbitrariness erodes the Armenian community,” stated Dr. Kılıçdاغi.

He referred to the role the Turkish government played during the Patriarchal elections saying that “members of the Armenian community are actors of a stage but set by the Turkish state.”

Throughout all of the conflict and tension aroused in the past few years, the role of the Patriarch no longer enjoys as much authority as before. Dr. Kılıçdاغi stated that the role of the Patriarch is a matter of prestige because of the same reasons since there was no prominent legal rules and regulations defining the limits of authority, the authority and influence of patriarchate and patriarchate depends on the influence and the prestige of those among the members of the community.

This is an intriguing thought to walk away with at the conclusion of this lecture.

A group of Musa Dagh volunteers in the Légion d’Orient. From The Armenians of Musa Dagh. Courtesy of Bedros Hergelian.

Masqin Dagh, FROM PAGE 1

Der Mugrdechian, general editor of the Armenian Series. "Dr. Shemmassian’s meticulous study is significant in that it brings to light much of the history of Musa Dagh in the late 19th to early 20th century.”

Shemmassian’s work reveals much information which has been uncovered for the first time, based on primary sources.

The volume includes 5 maps, 14 tables, and 162 rare photos, providing a glimpse into the life of the people of Musa Dagh.

Volume I, Shemmassian is Professor and Director of the Armenian Studies Program at Prof. Hassain and Prof. Der Mugrdechian questions about the film through the question-and-answer function on Zoom. A recording of the discussion can be found on the Armenian Studies Program YouTube Channel.

For bulk orders please contact the Armenian Studies Program, at 559.278.2669 or by email at bulkorders@cfulenoos.edu.


Lost Birds, FROM PAGE 2

taken away along with the rest of the men in the village. Also, the use of music plays a large role in the film. In fact, the directors use an Armenian hymn, “Der Vohgormba,” at intense and sad moments of the film, especially when Maryam is separated from her brother.

Overall, the film was authentic, utilizing beautiful metaphors and music, and was a great way to introduce the topic of the Armenian Genocide through a multidisciplinary format.

As part of the discussion, viewers were able to ask questions to the Executive Council about the Armenian Genocide through a question-and-answer function on Zoom. A recording of the discussion can be found on the Armenian Studies Program YouTube Channel.

Ayanian, FROM PAGE 4

school, to go to Armenian church, cook Armenian food, learn Armenian dances, and participate in visit Armenia.

Karine Shamlian expressed it best, when she said “the least we can do is not let it be in vain.”

Over 100 years ago, our ancestors were murdered for being Armenian Christians. Today, Armenians are still fighting to hold onto their land, culture, traditions, and religion. The least we can do in the diaspora is practice our Armenian traditions and support our Armenian homeland. The question, of what will become of us, is a burden given to every Armenian. It is up to each individual Armenian to make sure that the culture survives.

Sas, FROM PAGE 5

this task,” added Der Mattossian. The Executive Council would like to engage more members in activities and encourages anyone who is interested in Armenian Studies to contact the Executive Council with suggestions, concerns, and feedback.

The SAS, founded in 1974, is the international professional association representing scholars and teachers in the field of Armenian Studies. The aim of the SAS is to promote the study of Armenian culture and society, including history, language, literature, and social, political, and economic questions.

More information about the SAS can be found on its website at societyforarmenianstudies.com or by following the SAS on its Facebook page. @societyforarmenianstudies.

Visit the Armenian Studies Program Photo Archive https://www.flickr.com/photos/ armenianstudies/
Dr. Christopher Sheklian began the international conference with a keynote address. Dr. Philippou walked the audience through how a “naive historians” would research the establishment of the early Turkish Republic. She began by presenting questions that she would have if they had no knowledge of the Armenian Genocide, World War I, the Turkish revolution, and whatever else would happen after the formation of the early Turkish Republic. She also mentioned how general the documentation of the revolution for the period of 1923 and 1928 is and the boundaries researchers of the topic face; including interpreting Mustafa Kemal Atatürk’s foundational speech Nâzîd, the revisions of Nâzîd by Atatürk’s followers in the 1940’s and by historians in the 1980’s, the movement for genocide recognition by Armenians and a few Turkish historians, and the efforts of the APK (Justice and Development Party) Coalition in the late 1990’s. Dr. Philippou’s keynote served as a great introduction to the topics presented throughout the panel.

Next, Dr. Christopher Sheklian, director of the Krikor and Clara Zohrabi Information Center, presented, “Armenian and the Problem Space of Secularism in the Early Turkish Republic.” Dr. Sheklian described how the term secularism in the early Turkish Republic established the relations between the Armenians and Turkey up until today. He emphasized that secularism is central to understanding the political, social, and economic developments of the Early Turkish Republic, especially after the development of the APK (Justice and Development Party) Coalition in the late 1990’s. Dr. Sheklian argued that secularism as a dominant force in Turkish politics. As a result, secularism evolved away from the Ottoman Empire and produced the category of religion as a form of ideology. Dr. Sheklian added that the Armenian Church, due to the role of Armenian clergymen in the Ottoman Empire as political spokespersons, now had both a political and secular character. He continued from where he viewed religion today. He ended his lecture with an introduction to valdik (foundations), asserting that there were a friction point for the Turkish republic due to their blurred boundaries between religion and politics.

Erdem Biber (UCLA) concluded the first evening session with his lecture titled, “The Ottoman Impact on Turkish Nation Building: An Analysis of the General Inspectors (1895-1945).” Biber presented an outline of his non-thesis dissertation covering the period of the formation of the early Turkish Republic beginning in 1895 and ending in 1952. He focused primarily on the construction of the state, based on the relations between the Ottoman Turks, the Armenians, and the Kurds during the Hamidian and Young Turk Periods.

On Saturday morning, Dr. Talin Suciyan, from Ludwig Maximilian University in Munich, Germany, presented a second session with her lecture, “The Amorphous/Abstracted Peasant of Ottoman and Turkish Historiography.” In her lecture, Dr. Suciyan discussed how the secondary Turkish publications eliminated the use of the term “peasant” or “peasant,” as a method of erasing Armenian history from their literature and research. However, several non-Muslim peasants were to the Ottoman Empire and the formation of the early Turkish Republic. She claimed that however, the formation of a distinguishing category in the early Turkish Republic, refers to the non-Muslim, taxpaying subjects who were permitted residential tenants attached to the soil within the Ottoman Empire. Dr. Suciyan argued that deleting the term eliminates Armenians and peasants from the Turkish historiography and the non-Muslims. The question of the Armenians population in Turkey today is to look at the Armenian Administrative Records, particularly those from real estate from the 1930’s. She then concluded by describing how the Turkish Republic categorizes the Armenians from its citizens, implying that records were used to spy on them. This reinforces the idea that categorizing the Armenians is solely to eliminate any record of the non-Muslim people and other non-Muslim inhabitants from their lands and history.

Finally, Dr. Ari Şekeryan, a Manoukian-Dendrinos Fellow at the University of Michigan, Ann Arbor, concluded the international conference with a research project on the “Giray” loyalty of the Republic: The Armenian Community During the First Years of the Republic of Turkey. In this talk, he presented his dissertation, and according to his lecture, Dr. Şekeryan describes how the remaining Armenian and non-Muslim population were treated in the early Turkish Republic, despite their loyalty to the nation. He explained that after the signing of the Treaty of Sevres and the establishment of the Republic of Turkey in 1923, Armenian leadership led in Istanbul to move to create closer relations with the Turkish government in Erzurum. They were tired of the constant wars lasting from 1912 to 1922; many intellectuals lost their lives in wars and genocide; thousands of refugees were displaced to Syria, Greece, and Lebanon; and many Armenians that were left in Istanbul emigrated to the United States of America and Europe in 1922, eventually resulting in a feeling of betrayal and need to establish good connection with Turkish leadership and integrate into Turkish society.

Dr. Şekeryan then explained how the Armenians went about proving their loyalty to the Turkish Republic. One example he presented was when Armenian businessmen forced Patriarch Aram IV to publicly recognize the Republic. Another example he apprised the Turkish National Movement leadership who viewed him as a traitor, replacing him with Bishop Kevork Aslanian as locum tenens. He then presented the hardships and struggles Armenians and non-Muslims faced during the early years of the Republic of Turkey. Dr. Şekeryan explained that non-Muslim schools were forced to hire unqualified Turkish language, geography, and history teaching staff, often having to pay them four times the salary of the qualified Armenian or non-Muslim teachers. He then added that there was a travel ban in Istanbul, preventing Armenians from claiming their lands in Anatolia, continuing business travels, or returning home. Dr. Şekeryan concluded his lecture by describing the anti-Armenian publications of nationalist Turkish newspapers and how this led to killings and hate crimes against Armenians who remained loyal out of necessity and fear.

At the end of each session of the conference, viewers were able to ask the panelists questions through the question-and-answer function on Zoom.
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