

All-Armenian Fund Raises Big Bucks at Thanksgiving Telethon

LOS ANGELES — In an annual telethon broadcast from Los Angeles late on Thanksgiving Day, the Yerevan-based Hayastan All-Armenian Fund (Himnadram) sponsored its annual telethon, during which the organization received \$12.3 million in pledges. This year, as in last, the funds will be used primarily toward the reconstruction of Nagorno-Karabagh's water distribution network.

Final figures may prove to be higher after it completes the tabulation of donation pledges received from Armenians in the United States and elsewhere in the world.

"Right now we are ascertaining and processing the whole list of contributors," Hayastan spokeswoman Hasmik Grigorian said. "I think this work will continue until December."

Irina Lazarian, the executive director of Armenia Fund USA, said she was happy with the telethon. "It went pretty well. Compared to last year, we did better."

She said there will be a dinner in Moscow on December 21, which is expected to raise large sums again, as it did last year. Last year, the telethon raised about \$10.2 million, while the dinner raised about \$10.6 million.

The telethon, she said, benefits infrastructure development in rural villages in Armenia and Karabagh. The program, she said, will take place as long as Armenia and Karabagh need help. In particular, she said, Karabagh cannot get help from any international organization, as "many organiza-



Host Mark Geragos (second from right) and Kev Orkian, joined by co-hosts, mark the end of the telethon.

tions prefer not to support an unrecognized territory."

"According to our estimates, about 27,000 people have had running water since then," said Grigorian. "But there are tens of thousands of others who still have problems with access to drinking water."

"If we take into account the fact that the sum raised at the latest telethon does not include the results of the [upcoming] gala, then we can conclude that it exceeds the

result of last year's telethon by \$2 million," said Grigorian.

Hayastan raised a record-high \$35 million in 2008. Moscow-based businessman Samvel Karapetian donated \$15 million of that.

see TELETHON, page 20

Religious Leaders Call for Sniper Withdrawal in Karabagh

YEREVAN (RFE/RL) — The top religious leaders of Armenia, Azerbaijan and Russia have called for a withdrawal of snipers from Karabagh frontlines as a means to stop bloodshed amid more reported casualties in the conflict zone.

Russia's Patriarch Kirill read out the statement that he made jointly with Catholicos Karekin II, the supreme head of the Armenian Apostolic Church, and Azerbaijan's top Shia Muslim leader, Sheikh-ul-Islam Allahshukur Pashazade, at

the end of a trilateral meeting in Yerevan held as part of a summit of top clerics from post-Soviet countries.

Armenia, as well as international mediators, have repeatedly called for a bilateral withdrawal of snipers in order to reduce deadly ceasefire violations reported along the Armenian-Azerbaijani "line of contact" on a regular basis. Each side blames the other.

The military authorities in Armenia and see SNIPERS, page 20

Erdogan Admission Of Dersim Massacres Viewed in Yerevan As Courting EU

By Naira Hayrumyan

YEREVAN (ArmeniaNow) — After the surprise announcement by Turkish Prime Minister Recep Tayyip Erdogan, who apologized for the massacre of Kurds in Dersim in 1937 to 39, when, according to official figures, 13,000 were killed, a question arose about the next step. First of all, will this be limited to an apology, or will there be some reparations to the Kurds for their material losses, and secondly, will the Turkish prime minister also apologize to the Armenians for the 1915 Genocide?

Apparently, Turkey feels very uncomfortable because of international pressure and by taking "preventive" steps, is trying to shift the issue from the material-territorial plane into the moral dimension. Any hope of an apology to Armenia has always been colored by whether Genocide survivors would demand a return of their lands.

Armenia has repeatedly stated that it has no territorial claims against Turkey. At the same time, the government of Armenia does not recognize the current borders of Turkey. And, for decades, the Armenian Diaspora has pushed for international recognition of the Armenian Genocide and the fact that the see ERDOGAN, page 20

Armenian President Visits Georgia



President Serge Sargsisian, left, stands with Georgian President Mikheil Saakashvili upon his arrival in Tbilisi. See story on page 3.



NEWS IN BRIEF

Pop Star Sylvie Vartan Says She Is Armenian

PARIS — French pop star Sylvie Vartan said for the first time on the show "Vivement dimanche" that she was of Armenian descent through her father, Georges Vartan, former press officer at Embassy of France in Sofia; this was the singer's first public statement on her Armenian heritage.

Asked a question by Michel Drucker, on "Vivement dimanche," the singer replied, "Yes, I'm Armenian [on the] side of my father."

Born in Bulgaria on August 15, 1944 (her mother is Bulgarian), she arrived in Paris on December 1952 with her parents.

She started in show business at 16, and immediately became successful with a song by Charles Aznavour and Georges Garvarentz, *La plus belle pour aller danser* (The most beautiful to go dancing).

Her son, David Hallyday, is also a pop star in France.

Youth Chess Player Takes World Title

CALDAS NOVAS, Brazil (Tert.am) — Armenian chess player Samvel Ter-Sahakyan won first prize at the World Youth Chess Championship, in the under 18 category.

Ter-Sahakyan earned a total of eight points.

Robert Aghasaryan, in the same age category, ended his game with Erik Rozen from the US at a draw at the last round and took 14th place with six points.

In the championship for those under the age of 16, Karen Grigoryan, who was considered the favorite, lost to Iranian rival Idani Powai and took 14th place with six points.

Of the 104 participants in this championship Grigoryan had the highest rating.

Hovhannes Gabuzyan, playing at the same category, had a good performance, beating Denis Kadric from Bosnia in the last round and taking the fourth place with 6.5 points.

Armenia did not have representatives in other age groups.

Armenia's Poor Increases by 270,000

YEREVAN (news.am) — The number of poor in Armenia increased by 270,000 in the past two years, as a result of the 2008-2009 economic downturn. Currently there are 1.2 million living at the level of poverty, according to statistics provided by the government.

Of the country's residents, 35.8 percent were considered to be indigent last year, compared to 27.6 percent in 2008. Those in extreme poverty were 3 percent of the population, compared to 1.6 percent in 2008.

People whose monthly salaries are below 33,500 drams (\$90), are considered to be at poverty level.

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ARMENIA

News From Armenia

Argentinean Film Festival in Yerevan

YEREVAN (Arminfo) – The Argentinean Film Festival will be held December 9-11.

The Argentina's Embassy in Armenia reported that the first screening of the Oscar-winning film "Secret in Their Eyes," directed by Juan Jose Campanella, will be shown in the festival.

All films will be screened with English subtitles.

Echmiadzin among UNESCO World Heritage Cities List

ECHMIADZIN (news.am) – The 11th World Conference of UNESCO World Heritage Cities Organization was held in Sintra, Portugal. A delegation from Echmiadzin, led by Mayor Karen Grigoryan, also attended the event.

In conjunction with the conference, Grigoryan also met with the organization's leadership, UNESCO representatives and several city mayors from a number of countries. During the meetings, the parties discussed forms of cooperation in urban economics and other domains.

Moody's Downgrades Armenian Credit Rating

YEREVAN (RFE/RL) – Moody's Investors Service has downgraded Armenia's credit rating and lowered its broader outlook for the Armenian economy, citing the anticipated economic downturn in Europe and Russia.

In a statement this week, Moody's cut the government's foreign and local currency issuer ratings by two notches to Ba2. It also revised from "stable" to "negative" the country's sovereign debt outlook.

The risk assessment firm attributed the move to Armenia's vulnerability to renewed recession in Europe and Russia. In particular, it warned of a possible fall in international prices of base metals, the country's number-one export item.

Moody's also said that an economic slowdown in Russia could seriously reduce vital remittances sent home by hundreds of thousands of Armenian migrants working there.

Fitch, another ratings agency, kept Armenia's debt rating unchanged "BB-" in September. It had lowered the long-term rating from "BB" in August 2009, citing the severe impact of the global recession on the Armenian economy.

With the bulk of the Armenian deficit still financed by non-commercial loans from the World Bank, the IMF and other international institutions, the rating downgrade alone will hardly complicate the government's fiscal performance in 2012.

It is based on the assumption that the domestic economy will grow by 4.2 percent in 2012. Finance Minister Vache Gabrielian admitted last week that renewed recession in Europe could call those projections into question.

Hilton Hotel May Come To Yerevan

YEREVAN (Arka) – Yerevan Mayor Karen Karapetian met on October 24 with Robert Dilevsky, president of the Filoksenos Polska Spolsky Company, authorized to represent the Hilton Hotels to discuss hotel construction and development issues.

"Robert Dilevsky and members of his delegation presented to the mayor a package of services offered by Hilton Hotels chain and expressed interest in building a hotel in Yerevan by international standards," the municipality said.

In turn, Karapetian, highlighting the importance of tourism in the Armenian capital, welcomed the possible entry of the well-known hotel brand in Yerevan.

"High-level services provide an appropriate atmosphere for boosting tourism. I am sure that the Hilton brand will come to Yerevan and we are ready to discuss proposals for mutually beneficial cooperation," Karapetian said.

AAA Yerevan Hosts Presentation on Armenia-Turkey Relations

YEREVAN – Earlier this month, the Armenian Assembly of America's Yerevan office hosted a presentation on Armenia-Turkey relations featuring political analyst and author Dr. Artak Shakaryan, who is a Yerevan-based expert in Turkish studies.

With an audience of journalists, various experts, political analysts and students alike, Shakaryan discussed aspects of his book, Beyond Ararat, which is intended as a resource for a range of users, including journalists covering topics on Turkey, Oriental Studies experts, historians, international relations specialists, as well as students wishing to gain a wider perspective on Armenia's neighbor to the west. The publication covers Turkey's foreign policy principles, and discusses many trends in Turkey's current external affairs.

Shakaryan places special emphasis on Armenian-Turkish relations, the protocols negotiation process and the influence these had in the region. A translation of the portions on Armenia from Turkey's Minister of Foreign Affairs Ahmet Davutoglu's book, Strategic Depth, is also included in the appendix.

"While the issue of Armenia-Turkey relations is complex, there is no doubt that Turkey's policy of 'zero problems'



Country Director Armina Darbinian with Dr. Artak Shakaryan and his family

with its neighbors rings hollow in light of Turkey's ongoing actions against Armenia," stated the Assembly's Country Director Armina Darbinian. "Having accurate and complete information is important and Dr. Shakaryan's book provides unique insight and analysis of Turkish actions that journalists may not necessarily have at their finger-

tips," added Darbinian.

"Through the ongoing projects of the Youth Club, the Armenian Assembly continues the important tasks of informing the public, educating the youth, raising awareness of critical issues and encouraging the next generation of responsible citizens and future leaders in Armenia," she added.

Scholars, Authors Sound Alarm over State of Contemporary Children's Literature in Armenia

By Sara Khojayan

YEREVAN (ArmeniaNow) – Armenian children's writers and literary critics are concerned about the current state of literature targeting children. They appeal to media to raise the concerns and make the public at large aware of the dangers that the lack of proper contemporary literature for kids may pose.

Armenian prose and verse writing for kids that flourished in the 20th century is going through hard times today as no sufficient state funding is provided for the development of this literary genre, which is considered to be one of the hardest for writers. Besides, specialists say there is no proper popularization of local writers who write prose and poems for children. Private television companies do not provide sufficient time or quality approach for propagandizing works by Armenian writers. Children's literature is also getting "old" as young, commencing writers do not attempt to create in this genre as for many it largely remains uncharted waters.

Writers' Union Secretary Eduard Militoniyon says very few young writers actually choose the genre for work, because it is very difficult to keep the "rhyme and size" that would fit children's psychology and language mentality.

"Feeling that this is a hugely complex genre, our young writers often do not

even attempt to create in it," says Militoniyon, warning about the consequences of the lack of proper contemporary works for children. "Our children's language changes every day as slang and improper language enter their lives from the street and through television."

The Writers' Union representative says the absence of an alternative for kids in the form of some good modern literature corresponding to their age may affect children's social behavior later on when they grow to be teenagers and adults.

Children's writer Koryun Arakelyan, a member of the National Commission on Television and Radio (NCTR), also complains about the quality and contents of the television programs targeting children or teenage audiences.

He says that during the latest tenders for television frequencies late last year the NCTR issued licenses to several companies also based on their directions. In particular, AR TV was given a license as a channel prioritizing programs for children and teenagers, Yerevan TV and ATV were licensed as more youth-oriented channels.

Arakelyan, however, says that the NCTR cannot direct private television companies on what to broadcast, because these companies should be able to find financial resources for their work and very often they choose to run low-quality soap operas as a means to attract larger audiences and subsequently give more space to business sustaining ads and commercials.

"During the Soviet years a special ideology was created for children and teenagers. Agencies would specialize in directing this ideology. Now there is no such ideology. When something is elim-

inated and no new thing is put in place, there is a danger that this vacuum will be filled with trash," says Arakelyan.

The Ministry of Culture is trying to give some support to modern children's writers by publishing their works. But children's writer Suren Muradyan still does not consider these efforts to be sufficient to revive the trend.

"The print runs of books for kids do not exceed 500 copies. Meanwhile, on a



Children's books in Armenia

daily basis, I get calls from Gumri, Vanadzor and other provinces, from dozens of schools, and they all ask for books. If they [the Ministry of Culture] fund the publication of more copies of books and distribute them among schools, as an author I will be very much in favor of going and signing all those books."

The writer says that despite the declarations that children in Armenia are a privileged class that needs special attention, in reality organization of children's education and leisure involves difficulties and is quite costly. Children's books are not affordable for a majority of the population and so are tickets to children's theater plays, he explains.

Militoniyon shares Muradyan's viewpoint. He says: "The Ministry of Culture and the educational sector should develop a joint policy by which at least state-funded institutions should be guided."

Correction

Due to a typographical error, a date in the editorial by Edmond Azadian last week was incorrect. The date for General Evran's coup in Turkey was 1980.



INTERNATIONAL

Jailed Publisher Decries ‘Mass Lynching’ in Turkish Crackdown

By Philip Boroff

ISTANBUL (Bloomberg News) — Prison has not silenced Ragip Zarakolu, a Turkish publisher and journalist who has been challenging his country's taboos for four decades.

Earlier this month, after he and other activists were arrested under Turkey's anti-terror laws, Zarakolu published an open letter, undaunted.

“I believe that it is time to show a collective opposition to this wave of arrests, which has become a campaign of mass lynching,” Zarakolu wrote from prison. The letter was posted November 3 on the website of the PEN American Center, which monitors the mistreatment of writers, editors and publishers around the world. He demanded an end to “all moves by the authorities that go against the law and principles of due legal process.”

Zarakolu was charged with being affiliated with the Kurdish Communities Union, the political wing of the Kurdistan Workers' Party, which the Turkish government lists as a terrorist organization. About 12,000 Turkish citizens have been arrested under terror statutes since 2001.

Free speech and assembly are under assault worldwide, Larry Siems, director of the Freedom to Write program at PEN, said in an interview. Curtailing lib-

erties has increased since September 11 in the name of antiterrorism, he said.

“That's something we've obviously struggled with in this country as well, which hasn't helped in holding the line on this internationally,” Siems said.

Sinan Zarakolu, a 36-year-old architect, called his father's arrest “crazy.”

“Ragip is a person who never declares himself a member of a group,” he said in a telephone interview from his Istanbul apartment. “He tries to cover various points of views. His point is freedom of speech.”

In his open letter, Zarakolu said he wasn't questioned about the organization he was accused of joining.

“I have only been pressed on works that I have written or edited, speeches I have given, and free and public meetings I have attended,” he wrote.

Since a military junta assumed power in Turkey in 1971, he's been imprisoned with regularity. Zarakolu spent five months in prison and was tried on charges of having secret relations with Amnesty International, according to a biography provided by PEN. The charges were dropped.

In 1972, he was imprisoned for two years for an article he wrote about Ho Chi Minh, the president of North Vietnam until 1969. In 1977, Zarakolu and his wife, Aysenur, founded the Belge Publishing House, which led to more prison and fines. Zarakolu co-founded a newspaper, Demokrat, and

was imprisoned in 1982 in connection with his work there.

After a 1980 military coup, Belge began publishing books by political prisoners and about the genocide of Armenians in Turkey in the early 20th century. In 1995, its offices were fire-bombed and in the 2000s he and his wife were charged with such infractions as disseminating propaganda and insulting Turkish institutions. (Aysenur died in 2002, at 56, of cancer.)

In March 2011, Zarakolu was fined for spreading propaganda to support the PKK. His son Deniz, an editor at his father's publishing house, was arrested on October 7. The father was taken into custody on October 28 and sent to a high-security prison in northwest Turkey, according to a report in the English-language *Hurriyet Daily News*.

His lawyer, Ozcan Kilic, was quoted in the paper saying he was concerned about his client's health in prison.

Siems described Zarakolu as modest, with a buoyant sense of humor. He said he isn't surprised by Zarakolu's defiant open letter, which calls the arrest part of a campaign to intimidate intellectuals and democrats. Siems said Aysenur Zarakolu kept a packed suitcase at home to prepare for the arrests that were sparked by the couple's publishing and activism.

“This is what he and his late wife dedicated themselves to doing,” Siems said. “He's that committed to Turkey's future.”

Armenian President Starts Visit to Georgia

TBILISI (RFE/RL) — President Serge Sargsian on Tuesday began a two-day official visit to Georgia amid calls from at least one local ethnic Armenian group to address their identity issues at meetings in Tbilisi.

Sargsian was received by Georgian President Mikheil Saakashvili at his palace, after which the two sides reportedly signed a raft of agreements, including those concerning cooperation on border issues, standardization and metrology, cooperation between some ministries.

At a joint press conference with Saakashvili following the meeting, Sargsian spoke about “dynamically developing” relations between the two neighboring nations.

“We spoke about all issues. Those are energy, transportation, relations between our parliaments, defense, security at the borders, and these discussions will be continued,” the Armenian leader said, according to the Georgian news website Georgia Online.

Both Sargsian and Saakashvili spoke about regional conflicts, with the Armenian president stressing that solutions to these conflicts are possible only through negotiations.

The Georgian president, for his part, stressed that all conflicts in the Caucasus have been “instigated” from outside and again presented his “United Caucasus” concept as a way to settle all disputes.

Sargsian is scheduled to meet with representatives of the Georgian-Armenian community and take part in a Georgian-Armenian business forum slated for Wednesday.

Meanwhile, an organization of local Armenians called the Community of Armenians of Georgia disseminated an open letter on the eve of Sargsian's visit to Georgia urging the leaders of the two countries to consider also issues

that “will promote improved good-neighborly relations between the two peoples.” According to the authors of the letter, among these issues are “availability of education in the native [Armenian] languages” for members of the sizable Armenian community, “the return of the property seized from the Armenian Apostolic Church during the Soviet years, the conservation of churches and other buildings and monuments and their transfer to lawful owners.”

The organization, according to its press service head Armen Aghajanov, was not on the guest list of the meeting with Sargsian and chose to publish an open letter instead.

“The most important question is the opportunity to receive education in our native language. The number of Armenian schools in Tbilisi has been decreasing in recent years,” Aghajanov said in an interview.

In general, Sargsian's current visit to Georgia comes amid lingering speculations about the Armenian leader's earlier reluctance to travel to the neighboring state.

It was not until November 22 that Sargsian's office announced the date of the visit that is said to have been delayed earlier. Tbilisi had reportedly been expecting Sargsian to pay an official visit at the beginning of November, but official Yerevan denied it had delayed the visit, saying that the Armenian leader had not scheduled any trips abroad for the period in question.

The conflicting information sparked speculation that by ostensibly canceling or rescheduling his visit Sargsian meant to expressed his displeasure with Saakashvili's reported remark that Georgian authorities would have responded faster and more effectively to a massive landslide in northern Armenia that killed five people in early

October. Armenia's Minister of Emergency Situations Armen Yeritsian afterwards questioned the veracity of the statement attributed to the Georgian president.

Visiting Yerevan on November 7, Georgian Foreign Minister Grigol Vashadze insisted that Sargsian's visit was not cancelled. He said the two sides simply failed to prepare for it on time.

Later, on November 19, the Armenian and Georgian prime ministers chaired a regular session of an inter-governmental commission on economic cooperation in the Georgian city of Batumi. They said their governments were pressing ahead with plans for joint management of the Georgian-Armenian border crossings and will continue to expand bilateral commercial ties.

Speaking on Tuesday, Yerevan-based political analyst Stepan Grigorian said that meetings between the two countries' leaders are necessary particularly for smoothing out possible differences.

“Let's face it. Georgia is oriented toward Europe and NATO; we work more closely with Russia. Reforms in the state system of Georgia have clearly made headway, and it is obvious that we are starkly different from them. That's why these meetings are necessary as a means to iron out the differences that may arise.”

Grigorian also stresses the importance of Sargsian-Saakashvili meetings as an opportunity for political discussions to find a solution to the issue of Armenian churches.

Despite amendments approved by Georgian lawmakers in July to grant Georgia's minority religious groups, including the Armenian Church, the status of “legal entities of public law,” a number of issues, including those relating to property, still remain between the Armenia Apostolic and Georgian Orthodox churches.

International News

French Police Bust Georgian Crime Ring

PARIS (UPI) — French police say they crushed an alleged gang of Georgian criminals colluding with an Armenian outfit to sell property stolen from Paris and southwest France.

About 300 gendarmes Friday rounded up 23 Georgians and Armenians from their dwellings in the Pyrenees foothills, Radio France Internationale reported.

They were detained, accused of theft, receiving stolen goods and money laundering and will be formally questioned and charged in Bordeaux.

Police allege the gang was well organized.

French police became aware of their alleged activities after noting a wave of robberies targeting mostly digital products and jewelry from businesses and homes across southwest France.

Biden Visits Greece, Turkey at Key Moment

WASHINGTON (Reuters) — Vice President Joe Biden travels to Turkey this week amid deepening concern over Syria, before visiting a new Greek leader battling a debt crisis that could unravel the euro zone and sink the US recovery.

Biden flew into Ankara on Thursday with a range of hot-button topics to discuss including the eight-month crackdown on pro-democracy protests in neighboring Syria and the future of Iraq after US troops leave by the year's end.

Tony Blinken, Biden's top foreign policy adviser, said in addition to discussing the turmoil in Syria and Turkey's strained relations with Israel, the vice president is expected to talk about the fight against Kurdish PKK rebels, who he called a “common enemy” of Turkey and the United States.

Biden will meet in Turkey with Prime Minister Tayyip Erdogan and President Abdullah Gul. Aside from those talks the main public event of his trip is a Global Entrepreneurship summit in Istanbul on Saturday, which the United States hopes will promote a merchant class that can help deliver economic and political change in the Arab world.

The Obama administration has placed a premium on close ties with Turkey — a NATO member on a vital frontier between Europe, Asia and the Middle East — and Biden's trip comes at a time of tumult in the region after the Arab Spring.

Turkey, a former friend but now a sharp critic of Syrian President Bashar al-Assad, said last week it was ready to take action with Arab powers if he fails to take steps to end a bloody crackdown on pro-democracy demonstrators.

Biden will travel on Sunday to Athens, where he will deliver symbolically important support to Greece's new Prime Minister Lucas Papademos.

Patriarch of Moscow Receives Mashtots Medal

YEREVAN (Armenpress) — President Serge Sargsian hosted this week Patriarch of Moscow and All Russia Kirill and Catholicos of All Armenians Karekin II.

The presidential press service said that the president welcomed the visit of the delegation of the Russian Orthodox Church to Armenia and expressed hope that it will serve for strengthening friendly relations between the Armenian Apostolic and Russian Orthodox Churches.

The head of the republic praised the efforts of Kirill directed toward strengthening people morally and spiritually. According to Sargsian, Kirill is a fine example of serving the homeland and the Russian Orthodox Church.

On a decree from Sargsian, Kirill was awarded the Mesrop Mashtots Medal for outstanding contribution to expanding friendly relations between Armenian and Russian peoples and strengthening ties between the Armenian Apostolic and Russian Orthodox Churches.

Kirill expressed gratitude to Sargsian and the Catholicos of All Armenians for assisting in the organization of the board of trustees of CIS Inter-religious Council and wished God's blessing for the Armenian people and prosperity to Armenia.



Australian MPs Call to Recognize Genocide

CANBERRA, Australia (Armradio) — In an unprecedented development, seven federal members rose in the House of Representatives of Australia on November 21, 22 and 23 to affirm the historical reality of the Armenian, Greek and Assyrian Genocides and call for Australian recognition of these crimes against humanity, reported the Armenian National Committee of Australia (ANC Australia).

Members of Parliament (MP) Craig Kelly, Malcolm Turnbull, Michael Danby and Joel Fitzgibbon — new supporters of this fundamental issue of humanity — added their voices to long-time friends of the Armenian, Greek and Assyrian communities in MPs John Alexander, Joe Hockey and Paul Fletcher and paid tribute to the victims of the first genocide of the 20th century.

In his first parliamentary speech on this issue, Kelly, spoke in detail about the genocidal policies of the Ottoman Empire against its Armenian, Greek and Assyrian populations.

“The Armenian Genocide and the related Assyrian and Greek Genocides were the result of a deliberate and systematic campaign against the Christian minorities of the Ottoman Empire between 1914 and 1923,” Kelly said.

“Aside from the deaths, Christian minorities of the Ottoman Empire had their wealth and property confiscated without compensation. Businesses and farms were lost, and schools, churches, hospitals and monasteries became the property of the Ottoman Empire.”

The member for Hughes underlined the importance for Australia to recognize this crime against humanity.

“It is now time for our parliament to join other parliaments around the world and recognize these genocides for what they were,” Kelly stated.

Turnbull, also delivering his first parliamentary speech on this issue, said, “They are assembled here, as we are, to lament what was one of the great crimes against humanity, not simply a crime against the Greeks, the Assyrians and the Armenians but a crime against humanity — the elimination, the execution, the murder of hundreds of thousands of millions of people for no reason other than that they were different. This type of crime, this sort of genocidal crime, is something that sadly is not unique in our experience.”

The member for Wentworth reflected on the Ottoman Empire’s record of multiculturalism of which these genocidal crimes constituted an aberration.

“We lament today great crimes but also the loss of diversity and the loss of tolerance,” Turnbull said.

The member for Melbourne Ports and chairman of the Joint Standing Committee on Foreign Affairs, Defence and Trade, Michael Danby, affirmed the historical reality of the Armenian Genocide during a debate in the House of Representatives on a motion related to the 1995 genocide in Srebrenica.

“... Adolf Hitler, said on August 22, 1939, on the eve of perpetrating another genocide, ‘Who remembers the Armenians?’ referring to the failure of anyone to react to Turkey’s genocide of two million Armenians. It is because he was able to say that in Europe in the 1930s that further tragedies engulfed Europe,” said the member for Melbourne Ports.

Danby emphasized the need to acknowledge and remember past genocides in Armenia, Rwanda, Darfur and Srebrenica to prevent such horrible crimes from recurring.

The member for Hunter, Joel Fitzgibbon, voiced similar sentiments in his first public statement on this issue.

“We should collectively spend more time recognizing that between 1915 and 1923 hundreds of thousands of Armenians had their lives

Queen Keran Gets Back her Royal Train

By Arthur Hagopian

JERUSALEM — Queen Keran has regained her royal train and her glory.

The first time I saw her, I could not even bring myself to touch her with my own hands. She looked so ineffably fragile and sacred, I was terrified I would be committing a sacrilege. I could only gaze at her in wonder — an 800-year-old masterpiece I had been one of the privileged few to have seen or examined close up.

The *Queen Keran Gospel*, a 1272 manuscript, illustrated by the most celebrated medieval Armenian artist, Toros Roslin.

(I had returned to Jerusalem as consultant on a movie project planning a 3D IMAX film on the city, and the first port of call was the Armenian Patriarchate of St. James).

Ensnared within the confines of the patriarchate, its location undisclosed, the incomparable work of art bears vivid testimony to the greatness of the art of Armenian manuscript illustration during what experts call its golden age.

But for over a century, the queen had lain forlorn, ravished by rapacious hands that had ripped off two of its illuminated pages, representing a portrait of the evangelist St. Mark and the Ascension.

The loss had been incalculable, degrading what is considered one of the most valuable holy objects in the art treasures of the Armenian patriarchate.

Not any more.

The two “prodigal sons” are back where they belong, a magnanimous boon granted the Armenians by Greek shipping magnate, Thanassis Martinos, who had acquired them from Dutch antiquities collector Michel Van Rijn, from the latter’s icons and east Christian works of art.

In a statement issued here, the patriarchate revealed that the train of events leading to the repatriation of the missing pages began in May this year when Timothy Bolton, Medieval manuscript expert at Sotheby’s London, contacted Dr. Vrej Nersessian, curator in charge of the Christian Middle East section in the British Library for expert opinion on the provenance of the two miniatures.

Having investigated the matter and provided the required documentation of proof of the unlawful removal of the leaves from the *Queen Keran Gospel*, Martinos graciously agreed to return the miniatures as gift to the Armenian patriarchate of Jerusalem, the handover facilitated by Nersessian.

For years, the Patriarchate’s Grand Sacristan, Archbishop Nourhan Manoogian, has cherished a dream of reproducing the gospel in facsimile, he confided to me. He realizes that an exact facsimile will be an expensive exercise, but he is comforted by the expectation of intense demand from particularly from discerning collectors, including museums and libraries.

And now that the *Queen Keran Gospel* is whole again, interest in the acquisition of a facsimile will undoubtedly increase.

Experts note that the technology is certainly available in such a highly advanced IT location as Israel, but believe costs might be lower abroad.

The 1272 manuscript is considered the most elegant produced

work during the Medieval ages. It contains, in addition to canon tables and richly-decorated headpieces, 13 full-page miniatures illustrating the main events in the life of Christ and 103 marginal miniatures.

Scholars note that the most remarkable aspect of the manuscript is the inclusion of portraits of members of the royal family. The gospel was commissioned by Queen Keran for her husband and future king, Levon of the Armenian Kingdom of Cilicia. It was copied by the scribe Avetis in the capital city of Sis in 1272 and illustrated by Roslin. The manuscript was bound in Jerusalem in gold repousse work by the monks of the St. James Brotherhood. The front cover represents the Crucifixion and the back the Virgin and Child; on the claps are the four Evangelists.

The integral part of ancient Armenian manuscripts is the colophon, and these can be exhilaratingly inspiring or revealing.

“I have saved from captivity this precious garden, this fragrant orchard, this pure and shining book in memory of myself and of my parents, my wife and my children,” reads one such entry.

In the dedicatory picture the Queen is represented on one of the final leaves, together with her husband King Levon III and their five children kneeling in front of picture of Christ enthroned, flanked by Virgin Mary and John the Baptist.

In the long colophon where all the members of the royal family are mentioned, the scribe Avetis writes that when he had completed the copy of the manuscript; the Queen “gave it to a man skilled and honored in the art of the scribes, in order to adorn it.”

That man has been identified as Toros Roslin.

Nersessian notes that manuscripts were regarded with a deep sense of veneration in the Medieval Ages which accounts for “the abundance of various kinds of warning with respect to the proper handling of manuscripts, as well as anathemas against those who violated these injunctions.”

“The scribes beseech the owners of the manuscripts, whether individuals or ecclesiastical institutions, not to regard manuscripts

as sellable merchandize or an object that can be mortgaged,” he points out.

“They placed a moral obligation on future generations to recover manuscripts carried off as booty, by ransom or other means. Captured manuscripts were never referred to as booty, but rather, like human beings, they were either carried off into captivity or they were rescued or purchased from captivity.”

Nersessian quotes an example of this kind of injunction in a gospel manuscript copied by a scribe, Kostandin Vahkatsi, in 1413:

“Let no one remove it from this place, let no one hand it over to an infidel... Let them put it in safekeeping in a fort, or take it to the island of Cyprus, and when the danger has passed, bring it back to this place and receive their fitting reward.”

Another scribe, Avag, showers curses in a 1337 colophon on anyone who would “dare to steal this holy Gospel, or tear off pages from it, or remove it from the great church . . . may he share the fate of Cain, Judas and the crucifiers and inherit the doleful maledictions.”

While another colophon dated 1410 threatens that whoever “approaches this holy book with a sword or a knife and cuts off folios from this book, may the flaming sword cut off his loins.”

But whoever ripped off those two pages from the *Queen Keran Gospel* some 100 years ago, apparently had not heard of the curses of the manuscripts.



Roslin’s depiction of the evangelist St. Mark

cut short for no other reason than for their ethnicity,” said Fitzgibbon.

“The best and most effective way to heal the wounds carried still by Armenians today is to recognize and acknowledge both the events of the past and the motivations behind them. Only then will the global community collectively be able to offer the Armenian people and others sufficient empathy. And only then will the international community be able to genuinely claim an unqualified determination to identify and eradicate genocide in any and every corner of the globe.”

The member for Bennelong, John Alexander, reaffirmed his support for the recognition of the Armenian, Greek and Assyrian Genocides during an adjournment speech on November 21.

Recalling the 1948 United Nations’ Convention on the Prevention and Punishment of the Crime of Genocide, Alexander said: “From the eyewitness accounts of ANZAC sol-

diers and survivors there is little doubt that the massacre of an estimated 1.5 million Armenians, one million Greeks and 750,000 Assyrians fits this definition.”

Alexander called upon the Australian government to join the wave of international recognition of the Armenian, Greek and Assyrian Genocide.

“I urge the government to follow in the footsteps of so many nations in formally recognizing these genocides. The actions of members of this parliament will help to solidify the global movement to identify these atrocities for what they are.”

The member for North Sydney, Joe Hockey, emphasized the strong connections between Australian history and the genocide that began in 1915 during an adjournment speech on November 21.

Hockey called for an official Australian recognition of this crime against humanity.

“We as a nation should no longer fail to rec-

ognize the truth of history-truth that was recorded even by the Australian media as it was occurring, at the beginning of the 20th century-and so I officially call on our parliament again to recognize the genocide of the Armenians, Greeks and Assyrians that occurred in Ottoman Turkey between 1915 and 1923.”

The member for Bradfield, Paul Fletcher, once again affirmed the historical reality of the Armenian Genocide and called for its official recognition by the Australian government during a constituency speech on November 22.

“Consistent with the definition of genocide, these deaths took place with the clear intent of destroying Armenians as an ethnic group.

“Some 20 countries around the world have declared these events as genocide. These countries include Canada, France and Germany. It is time that the Australian government also recognized what happened in the early decades of the last century as genocide,” stated Fletcher.

Community News

St. Stephen's Armenian Elementary School Receives Grant from Gelfand Family Charitable Trust for Science Program

WATERTOWN — St. Stephen's Armenian Elementary School (SSAES) announced recently that the school is going to be part of a Science, Technology, Engineering, and Math (STEM) Initiative funded by the Gelfand Family Charitable Trust.

The school has received a \$10,000 planning grant from the STEM fund for the 2011-2012 academic year, to create a four-year strategic plan geared toward infusing STEM into the curricula and school culture.

"Our mission will be to increase the focus and emphasis on science, technology, engineering and math (STEM) throughout our school, in order to create and support a deep and sustainable culture of inquiry-based teaching and learning that excites and inspires our students," said SSAES Principal Houry Boyamian.

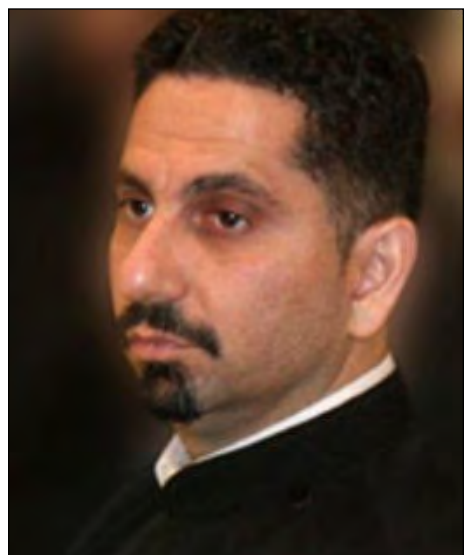
At the end of the planning year, grantee schools that submit a strategic plan that is approved will then be eligible to receive up to \$10,000 annually for four years, subject to annual review and evaluation of plan implementation.

"We have already formed the STEM Team that will convene at least four times during the planning phase," added Boyamian. The team is made up of three elementary teachers, the technology teacher, the preschool director, a parent with a strong science background, a college instructor and the principal.

To learn more about St. Stephen's Armenian Elementary School, visit www.ssaes.org.

St. David's Pastor Celebrates 20th Year of Ordination

FORT LAUDERDALE, Fla. — On Sunday, November 6, a committee which has come together to mark the 20th anniversary of the ordination to the priesthood of Rev. Nareg Berberian, pastor of St. David's Armenian Church, met. The meeting was chaired by Carol Norigian. The members of the committee are: Armen Melkonian, Rose Kazanjian, Rose Tatarian, Nadia Isguzar, George Stapan, Nina



Rev. Nareg Berberian

Stapan, Claudette Sarian, Maral Kazandjian and Beatrice Babgouni.

The committee decided to hold this function on Saturday, January 21, 2012 at the Mardigian Church Hall. Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church, will preside over this function. Also participating will be Archbishop Vicken Aikazian.



Painting of Gabriel, by Ana Edwards

From Armenian History to Black-American History: Elizabeth Cann Kambourian

RICHMOND, Va. — Elizabeth Cann Kambourian was a student at Virginia Commonwealth University in Richmond, majoring in history when she decided to write her honors thesis on the first Republic of Armenia. Many years later she became an expert in an important American slave rebellion in Richmond. In both cases, curiosity about people and things around her stimulated her research.

Kambourian was 28 when she went to college, having already gotten married and formed a family. She was working in a jewelry store run by her husband's family, the Kambourians, and would walk to classes from work. Kambourian explained that her husband's family history was interesting. The Kambourians were a prosperous family in Erzerum. As a result of a quarrel there, one young son, Manuel, was sent abroad in the early 1880s, initially to France. He then came to New York and became a jeweler like his father. After some business disagreements, he immigrated to Richmond and started a rug business. He had three sons, two of whom took over the rug business — which still is flourishing today in the hands of a fourth-generation Kambourian, and the youngest of whom went into the jewelry field.

One relative, Dikran Najarian, married to a Kambourian, was a Tashnag, or member of the Armenian Revolutionary Federation. He went back to the Ottoman Empire in the beginning of the 20th century and got arrested and was executed. His final writing from jail is preserved by the family.

As Kambourian took an interest in the family's history, one of her husband's uncles gave her various family documents, including photographs, Ottoman travel papers and a work permit for the aforementioned Najarian.

Kambourian wrote her undergraduate thesis on the first Republic of Armenia but gave background dating back to 1870. Her professor was able to give her good guidance and she used contemporary French and English newspapers among her sources.

Ironically, as Kambourian pointed out, while in college "I skipped American history altogether, but ended up getting involved in it in the end." It turned out that the house that she and her family bought in 1974 played a key role in this. The

see KAMBOURIAN, page 8



Aram Kambourian, father of Manuel and a jeweler in Erzerum

Arakelian Family Renovates Getapi Village School in Honor of Jack Arakelian

GLENDAL, Calif. — The Arakelian family, led by Ron Arakelian Jr., has sponsored the renovation of the Getapi village school in the Shirak region of Armenia. This renovation was done in memory of Jack Arakelian, who was born in the village on March 3, 1913 and later emigrated to the United States. The renovation was completed through the guidance and the management of the Armenian Educational Foundation (AEF). The Arakelians donated \$75,000 to underwrite the renovation as part of the AEF's 60th anniversary celebration, which took place in November 2010.

Jack Arakelian was a long-time member of the AEF, serving as president from 1968 to 1979.

The village of Getapi (originally named Ghasmal) lies in the foothills of the Aragats mountain range. Getapi was founded in 1827-1828 by immigrants from Kars, Alashkert, Manazkert and Moush, forming 40 households. In the mid-20th century its population reached 1,100 and the current count is 830. Getapi is 18.6 miles from Gumri and 62.2 miles from Yerevan.

The Getapi school building was originally built in 1950 and in 1994 it became a high school, producing its first graduates in 1996. The school currently has 95 students, yet in the past that number has reached 160. It has 21 teachers and five staff members.

Prior to the renovation, the school was in a deplorable condition. During the renovation the windows were replaced, the floors were replaced and painted, the walls were all repaired and painted, the doors were replaced, new gutters were installed outside the building and new concrete walkways were installed along all sides of the building. The Arakelians' donation also helped furnish the school with desks, tables for the teachers, filing cabinets, chairs and blackboards.

The administrator of the village, Mr. Sanosyan, stated that the school renovation has had an enormous impact for the village. "The school was very humid and the overall sanitary conditions were very poor which potentially could have caused disease and other health hazards. However, after the renovations all these issues have been resolved." Sanosyan added, "This program has been very important and has become a source of inspiration for the villagers. They feel that their compatriots in America are with them and if necessary can help financially and morally. Our deepest gratitude to you. The people of the village are appreciative and grateful to the AEF and the Arakelian family for their generosity."

The villages of Armenia have great significance for Armenia and the diaspora. These villages hold the key to Armenian traditions and customs; hence, their preservation is imperative. Today's global circumstances put more pressure on Armenian villages by threatening their mere existence. Therefore, it is important to keep Armenians strongly connected with their land. Recognizing the importance of the village, AEF focused its renovation program to village schools in Armenia, Artsakh and Javakhk.

For 60 years AEF has been providing financial assistance to students and educational institutions.



COMMUNITY NEWS

Archbishop to Preside over Requiem Service for Filmmaker J. Michael Hagopian

LOS ANGELES — A requiem service will be held on Sunday, December 11, at 4 p.m. for documentary filmmaker Dr. J. Michael Hagopian on the one-year anniversary of his passing. Immediately after the service at St. Peter Armenian Church in Van Nuys, which will be officiated by Archbishop Hovnan Derderian, there will be a one-hour program in the church hall celebrating Hagopian's legacy, followed by a light reception. The memorial program will touch on Hagopian's numerous activities and his legacy as a filmmaker, humanist and visionary.

Hagopian made 70 educational films and documentaries exploring the diverse cultures and geography of the world during his long career,

an accomplishment which earned him an invitation to be a member of the Explorer's Club of New York and Adventurer's Club of Los Angeles. He spent 40 years filming the testimonies of Armenian Genocide survivors and eyewitnesses. He also was instrumental in establishing the Narekatsi Armenian Chair at UCLA in 1969 and was one of the community leaders who founded the City of Thousand Oaks in 1964. With four other Armenian activists, he created the Armenian Film Foundation in 1979.

Hagopian's last major public act was in April 2010, when he signed an historic agreement with the University of Southern California (USC) Shoah Foundation Institute to digitize,

index and disseminate the 400 interviews he had filmed in 10 countries.

He died on December 10 of that year, at the age of 97, his legacy secure.

A four-minute mini-documentary about Hagopian made by Council Member Paul Krekorian's director of special projects, Hrag Yedalian, will be screened during the memorial program, and composer Alan Roubik will perform two piano pieces: *Spirit of Armenia* and *The March*, which he composed for Hagopian's 2003 documentary, "Germany and the Secret Genocide."

The memorial program is organized by the Armenian Film Foundation and the Hagopian family. The public is invited. There is no charge.



Dr. J. Michael Hagopian

OBITUARY

Paul Motian Jazz Drummer

By Ben Ratliff

NEW YORK (*New York Times*) — Paul Motian, a drummer, bandleader, composer and one of the most influential jazz musicians of the last 50 years, died on Tuesday, November 22, in Manhattan. He was 80.

The cause was complications of myelodysplastic syndrome, a blood and bone-marrow disorder, said his niece, Cindy McGuirl.

Motian was a link to groups of the past that informed what jazz sounds like today. He had been in the pianist Bill Evans's great trio of the late 1950s and early 1960s and in Keith Jarrett's so-called American quartet during the 1970s. But it was in the second half of his life that

Philadelphia on March 25, 1931, and reared in Providence, RI. In 1950 he entered the Navy. After briefly attending its music school in Washington, he sailed around the Mediterranean until 1953, when he was stationed in Brooklyn. He was discharged a year later.

He met Evans in 1955 and by the end of the decade he was working in a trio with him and the bassist Scott LaFaro. That group, in which the bass and drums interacted with the piano as equals, continues to serve as an important source of modern piano-trio jazz.

In the late 1950s and early 1960s, Motian played with many other bandleaders, including Lee Konitz, Warne Marsh, Mose Allison, Tony Scott, Stan Getz, Johnny Griffin and, for a week, Monk. After leaving his partnership with Evans, he worked steadily with the pianist Paul Bley, whom he often credited with opening him up to greater possibilities.

"All of a sudden there was no restrictions, not even any form," he told the writer and drummer Chuck Braman in 1996. "It was completely free, almost chaotic."

In an interview on Tuesday, November 22, Bley recalled: "We shared the same philosophy, musically. He knew that what he was doing in the past was not his

answer. What he lived for was growth and change."

Then, and even more with Jarrett's quartet in the 1970s, Motian moved away from swing-based rhythm; he improvised freely, or played off melodic form. Eager to grow beyond percussion, he studied and composed on a piano he had bought from Jarrett, and in 1973 he made a record of his own compositions for ECM, "Conception Vessel," with Jarrett and others. One of the last records he made with Jarrett's quartet, "Byablue" (1977), consisted mostly of Motian originals.

But the old sense of swing never left and it later became abundantly clear again, whether he was playing an original sketch built on uneven phrasing with gaps of silence or a root text of jazz like *Body and Soul*. Sometimes he would strip a beat to absolute basics, the sound of brushes on a dark-toned ride cymbal and the abrupt thump of his low-tuned kick drum. Generally, a listener could locate the form, even when Motian didn't state it explicitly.

"With Paul, there was always that ground rhythm, that ancient jazz beat lurking in the background," said the pianist Ethan Iverson, one of the younger bandleaders who played with and learned from him toward the end.

Motian's final week at the Vanguard was with Osby and Kikuchi, in September. "He was an economist: every note and phrase and utterance counted," Osby said on Tuesday, November 22. "There was nothing disposable."

He is survived by his sister, Sarah McGuirl.



Drummer Paul Motian

Motian found himself as a composer and bandleader, with work that could be counterintuitive or straightforward, runic or crowd-pleasing.

Stylish and alert — he wore sunglasses in the dark and laughed often and loudly — he worked steadily for decades, for the last six years or so almost entirely in Manhattan. He had the support of the record producers Stefan Winter and Manfred Eicher, who released his music on the labels Winter & Winter and ECM, and of Lorraine Gordon, the proprietor and presiding spirit of the Village Vanguard, who booked him many times a year, either in his own groups or those of others. (In his 1970s he grew tired of traveling, and anyway, he said, he preferred the sound of his drum kit at the Vanguard.)

The many musicians he played with regularly included the saxophonist Joe Lovano and the guitarist Bill Frisell, with whom he had a working trio; the pianist Masabumi Kikuchi; the saxophonists Greg Osby, Chris Potter and Mark Turner, with whom he played in trios and quartets; the members of the Electric Bebop Band, with multiple electric guitars, which in 2006 became the Paul Motian Band and dozens of others, from developing players to old masters.

For nearly all of his bands, his repertoire was a combination of terse and mysterious originals he composed at the piano, American-songbook standards and music from the bebop tradition of his youth by the likes of Bud Powell, Thelonious Monk, Charlie Parker and Charles Mingus.

Stephen Paul Motian was born in

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COMMUNITY NEWS

TCA Arshag Dickranian School's Annual Thanksgiving Dinner

LOS ANGELES — On November 18, the community of TCA Arshag Dickranian School enjoyed the traditional Thanksgiving Dinner-Dance held each year by the Parent-Teacher Organization (PTO) at the Walter and Laurel Karabian Hall.

Friends, parents, teachers and students gathered in the hall to celebrate the occasion together as one large family. As in previous years, the menu comprised an assortment of Armenian appetizers and the Thanksgiving turkey.

Prior to serving dinner, 2010-2011 Student Council Chairperson Morris Sarafian and current Student Council Chairperson Lucy Bambalyan delivered the opening remarks,

welcoming guests and interactively explaining the purpose of the day. They also used the occasion to thank parents and faculty for the opportunity given to them for the quality education they receive at Arshag Dickranian School.

Following the opening speech, students from Pre-kindergarten, fourth and fifth grades took the stage respectively and recited poems and riddles about Thanksgiving. Sixth-grader Diana Gasparyan recited a poem about the importance of sharing,

which was followed by a poem about luck performed by eighth-graders Lilit Shishikyan and Liana Sultanyan.

Continuing with the program performed by an all-student cast, the first, second and third graders delighted the audience with short plays revolving around the origin of Thanksgiving, ending their performance by singing *This Land is Your Land*. Next, ninth-grader Armine Gulyan sang *Komitas*, followed by a gymnastics performance by seventh-grader Elizabeth Petrosyan, which left the audience in awe of her talent. She has been a gymnast since the age of 4 and is a member of the Junior Olympic Team. The school choir



Students recite a Thanksgiving poem.

then gathered on stage and sang various songs about Thanksgiving.

On the high school level, the guests were entertained by a live set of short improvisational performances directed by their English and drama teacher, Ricardo Rocha. The students were given a time frame of 30 seconds to two minutes to come up with creative ways to act on various scenes given by Rocha and improvise them, which brought much laughter and joy. At the end, the panel of three judges gave the first-place award to the 10th-grade performers. The program ended with a medley of Armenian folk songs performed by 2011 school alumna Ani Nercessian and opera singer Ruben Telunts.

PTO Chairperson Hourri Taglyan-Kourouyan expressed her thanks and appreciation to her PTO colleagues for organizing the event, Armenian teacher Emma Umroyan, Kindergarten teacher Anahid Avanesian, pre-K teacher Madlena Marikyan, dance teacher Robert Arakelian and music teacher Komitas Keshishian for putting together the successful program, and Principal Vartkes Kourouyan, administrative secretary Arpi Mazlounian and public relations coordinator Salpi Asayan for extending their services to ensure the success of the evening.

The event continued into the late hours of the night, with attendees dancing to the music of disc jockey Shahen. Due to the large number of students taking part in the program, the evening turned more into a family-type gathering.

Over the years, the PTO has supported the school by organizing functions, serving students' daily lunches and promoting goodwill.

Located at 1200 North Cahuenga Blvd., Los Angeles, the TCA Arshag Dickranian Armenian



Alumna Ani Nercessian and opera singer Ruben Telunts sing Armenian folk songs.

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COMMUNITY NEWS

Children Helping Children in Boston

WELLESLEY, Mass. — The Boston Orphan and Child Care Committee of the Armenian Missionary Association of America (AMAA) held its 16th annual Children Helping Children Luncheon on Thursday, October 27, at the Wellesley Country Club.

The luncheon featured both live and silent auctions. Auction items included tickets and memorabilia from all the major Boston sports teams, diamond jewelry, framed art, oriental rugs, dinners and much more. AMAA Board of Directors members Edward Avedisian and Jeanmarie Papelian, Esq. acted as auction-



Carolyn Eurdolian and Stephanie Goldstein with live auction artwork



Students from St. Stephen's Armenian Elementary School sang at the program.

eers for the event, and kept the bidding competitive and lively. More than 150 guests attended the fundraising event; proceeds

from the luncheon were donated to the AMAA's Orphan and Child Care Fund to benefit needy children in Armenia.

ASA Searches for Scholarship Recipients

WARWICK, R.I. — The Armenian Students Association of America, Inc. (ASA) invites students to apply for its available scholarships for the 2012-2013 academic year. Established in 1910, the ASA is the oldest major Armenian organization founded in the United States and to this day is still highly regarded for the financial assistance it gives to deserving Armenian students in the form of scholarships. In order to qualify for an ASA Scholarship, potential applicants need to meet the following three requirements: must be of Armenian descent, must be enrolled as a full-time student and have completed one full year of academics at a four-year accredited US college by June 2012 or must be enrolled in a two-year college and are transferring to a four-year college or university as a full-time student in the fall 2012, and must be a US citizen or possess the appropriate visa status in order to study in the US.

Students who meet these criteria are encouraged to download an online application, by going to www.asainc.org/national/scholarships.html. Completed applications must be received at the ASA national office no later than March 15, 2012. For additional questions, write to headasa@aol.com.

From Armenian History to Black-American History: Elizabeth Cann Kambourian

KAMBOURIAN, from page 5

old lady who sold the house gave her a title search done in 1918, which traced the plot of land back to 1745, when it was part of a much larger tract. Eventually, in the late 1980s, out of curiosity Kambourian went to the Henrico County records and found a plan of a plantation, Quincy Plantation, which included her own plot.

She said, "I knew already that a slave rebellion had taken place in this neighborhood. I thought that surely my house would have had participants since it was adjacent to two other plantations where slaves participated. And I did find a slave, George Smith, who was involved. He was a conjurer. It was fascinating."

The slave rebellion, called the Gabriel rebellion after its leader, a blacksmith, was planned for the summer of 1800. Kambourian said, "The rebels were well educated and belonged to lax owners — that is, they were allowed to roam about. They did not have it that bad [compared to other slaves]. They could, however, see during their trips for business into Richmond how deprived they really were. Death or liberty was their banner." They had wide-ranging contacts with other slaves and hoped their act would spark a broader rebellion.

The rebellion failed, due to betrayal by fellow slaves, as well as torrential rains. Virginia's gov-



Dikran Najarian in the front with the Panama hat and walking stick; Annie Najarian is the young girl in the back who married Manuel Kambourian; the seated older woman is Lucy Najarian.

ernor was then James Monroe, the future fifth president of the United States. After he suppressed the rebellion by force, he attempted to cover it up, fearing it could cause political trouble. It was a presidential election year with another Virginian, Thomas Jefferson, vying for the highest position in the American government. However, Monroe was unsuccessful and newspapers in the North did write about the event. The longterm consequences included the strengthening of restrictions on the rights and activities of slaves.

Kambourian's research led her to locate the gallows where Gabriel was hung, along with his fellow conspirators. They were immediately buried nearby in a site which had been turned into a parking lot on Broad Street. This is the African-American or Negro Burial Ground. Kambourian tried to get people to listen to the results of her research in the 1990s, but she found that nobody was interested until around 2000. She gave a key presentation then in the Black History Museum and Cultural Center of Virginia in Richmond, and an organization called the Defenders for Freedom, Justice and Equality soon began to cite her discoveries. A struggle was waged to memorialize the burial ground, and it no longer is used as a parking site.

In 2002, Gabriel's death was commemorated by a resolution of the City of Richmond, and in 2006 Gov. Tim Kaine informally pardoned Gabriel and his collaborators in recognition of his struggle to end slavery and promote equality for all people.

While Kambourian was reading in the State Library in the 1980s and 1990s, she noticed that African-Americans were always coming in to ask about how to start work on their family genealogies, and the librarians would tell them

to look at the Freedmen's Bureau records. She eventually decided to write a book making this raw information more accessible, and in 1997 published *The Freedmen's Bureau in Virginia*. This volume provides a list of former slaves and



Flag rug woven by Manuel Kambourian and displayed at the 1907 Jamestown Exposition (courtesy of Mark Kambourian)



Burial Ground for Negroes, looking south

freedmen who received food and medical aid from the Virginia Freedmen's Bureau, with maps and whatever personal information was available in the records

At present Kambourian is preparing a book on the Gabriel rebellion. She has found interesting personal motivations for Gabriel and a number of the chief conspirators which may have led them to rebel despite the relatively good circumstances of their lives as slaves. For example, Gabriel, a handsome young man, may have had his front teeth knocked out and have been humiliated and disfigured by his master, though they were of the same age and friends of sorts.



COMMUNITY NEWS

Holy Trinity Church of Cheltenham Marks 45 Years

CHELTHENHAM, Penn. — Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America (Eastern), visited Holy Trinity Church of Cheltenham on Sunday, November 20, as the community commemorated the 45th anniversary of its current house of worship.

During the celebration of the Divine Liturgy, Barsamian ordained five acolytes (Daniel Aslanian, Shawn Carnavale, Frederick Jordan, Andrew Movsesian and Brian Peckjian) and five sub-deacons (Michael Alexanian, James Keshgegian, Harout Nalbandian, Brian Peckjian and Chris Torcomian).

In a sermon on lay ministry — this year's Diocesan theme — Barsamian spoke about Christ's call, reminding parishioners that "we are called to be like Christ, to recognize our true identity in and through him and to share who we are with others."

Following services, close to 300 people gathered for the celebratory banquet. The Rev. Hakob Gevorgyan, parish pastor, welcomed Barsamian and expressed his gratitude to the banquet committee and the attendees.

"Today we thank our Almighty Lord because he gave us the opportunity to have this beautiful church and this beautiful property," Gevorgyan said. "I know your parents and you worked very hard for this church and now you are enjoying the fruit of your labor."

The afternoon program included musical performances by local artists Dr. Andre Garabedian and Greg and Karinne Andonian. A photo slideshow featured images of the church through its four-and-a-half decade history.

Six individuals who have been faithful servants were recognized as "pillars" of Holy Trinity Church: Robert and Lorraine Damerjian, Larry and Jeanette DerHagopian, John Kash and Merle Santerian. The honorees were presented with the St. Vartan Award by Barsamian.



Seated, from left, Rev. Hakob Gevorgyan, Archbishop Khajag Barsamian and Rev. Karekin Kasparian, with altar servers and choir members at Holy Trinity Church

"This was a wonderful way of bringing our community together," said Merle Santerian, who has chaired the Parish Council and continues to be involved in parish organizations. "I



Rev. Hakob Gevorgyan and Archbishop Khajag Barsamian with the St. Vartan Award recipients at Holy Trinity Church



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For more information contact State Representative Jon Hecht at

electhecht@gmail.com
617.320.8905

am grateful and blessed to have the opportunity to contribute to this parish and I am honored to have received this beautiful award."

Barsamian spoke about the importance of carrying forward the mission of the Armenian Church and emphasized each parishioner's role in helping to realize that mission. He said the day's celebration was "an opportunity to express that we are a living Armenian Church and that in our togetherness we can answer God's call."

Holy Trinity Church was originally located elsewhere within Philadelphia but when a fire destroyed the church building in 1964, parishioners decided to rebuild outside the city and purchased property in the Cheltenham suburb. The present church was consecrated in September 1966.

The 45th anniversary celebration was the result of the collaborative efforts and service of the entire parish. On this occasion the community also welcomed a number of special guests: the Very Rev. Oshagan Gulgolian, pastor of St. Sahag and St. Mesrob Church of Wynnewood; Rev. Karekin Kasparian, pastor of St. Gregory the Enlightener Church of White Plains, NY; Rev. Vertanes Kalayjian, former pastor of St. Mary Church of Washington, DC and Sister Arousiag

and Sister Emma from the Armenian Sisters Academy.

"I was pleasantly surprised to see all the people, especially the representation by our friends from all of the other Philadelphia-area Armenian churches," said parishioner Tanya



Archbishop Khajag Barsamian ordained acolytes and sub-deacons during a recent visit to Holy Trinity Church of Cheltenham, Penn.

Paretchan. "Events like this bring everyone together as a community and ignite energy among us. We couldn't ask for anything better."



New York
METRO

ACYOA Leadership Conference Discusses Cardinal Christian Virtues

STONY POINT, N.Y. — ACYOA members attending a leadership conference last weekend learned that love and service are at the heart of strong leadership.

The conference, held November 4-6, brought together 70 young people representing 23 parishes to examine how Christ calls his followers to serve. Under the guidance of clergy and lay leaders of the Eastern Diocese, the ACYOA participants discussed their roles in answering that call as leaders in the ACYOA and the church.

The conference was planned by the ACYOA Central Council, and held at the Don Bosco Retreat Center. Also joining the ACYOA members were young representatives from sister Coptic

the young people to think about the way in which they love others, and how they might work to strengthen their relationships.

Deacon Ryan Tellalian spoke about Holy Matrimony and Holy Orders, explaining the similar emphasis on love and service found in both sacraments. He also underlined the importance of sacrifice as it applies to both marriage and the priesthood.

Deacon Benjamin Rith-Najarian led a Bible study on 1 Corinthians 13 (“Love is patient, love is kind, love envies not.”) Participants reflected on the adjectives used to describe love in the well-known passage, and shared which of those characteristics they saw in themselves.

areas of need in one’s community.

“This weekend really started from scratch by teaching us to lead by the example of loving all. This is the first step in being a leader,” said Melissa Mardoian of Sts. Joachim and Anne Church of Palos Heights, Ill. “We can now go and show our love by starting good service projects in our parishes.”

The evening concluded with a special workshop titled “Let’s Get Creative: Self Expression Through Art” — which asked participants to summarize what they learned by presenting a skit or a song or making a collage based on the day’s lessons.

“The leadership skills they worked on were not designed to teach them how to run a meeting or create a program,” said Sabounjian. “They were designed to teach them how to be true servant leaders through the way they live their lives and make their decisions based on Christian love.”

On Sunday, Sabounjian celebrated the Divine Liturgy in the retreat center chapel, with young people assisting on the altar and singing in the choir.



The Rev. Krikor Sabounjian, conference chaplain, celebrated the Divine Liturgy at the retreat chapel.



ACYOA Leadership Conference participants take part in Bible study sessions.

and Indian Orthodox Churches.

Titled “Let Love In,” the conference opened on Friday evening with a vespers service and introductory remarks by conference chaplain, the Rev. Krikor Sabounjian. ACYOA Central Council Program Coordinator Olivia Derderian and Vice Chair Karen Dardarian, who helped put together the sessions, welcomed participants and outlined the goals of the weekend gathering.

On Saturday morning, Sabounjian spoke about divine love and human love. He stressed that divine love is unconditional while human love is often tinged with expectations. He encouraged

“I thank God that I was given the opportunity to serve as the chaplain for this year’s ACYOA Leadership Conference,” Sabounjian said after the conference. “I was, once again, extremely impressed with the quality and seriousness of purpose exhibited by these young adults of our Diocese. Their thirst for spirituality and a deeper relationship with our Lord is truly refreshing and inspiring.”

Following services, the young people had an opportunity to participate in an open forum with the ACYOA Central Council in which they shared their concerns and hopes for the future of the organization.

“I learned a lot during this gathering and I am

definitely taking a good chunk back home with me,” said Alina Grigorian of St. Mesrob Church of Racine, Wis. “I would encourage every young person to try and attend an ACYOA Leadership Conference in the future.”

ACYOA Central Council Chair Danny Mantis added that he was pleased with the turnout.

“Since the year 2000, the ACYOA Leadership Conference has been one of the most successful programs sponsored by our organization,” he said. “I was especially inspired to see so many new people attending this year’s conference.”

Reception for Artsakh Delegation at UN Mission

NEW YORK — On November 18, Armenian Ambassador to the United Nations Garen Nazarian hosted a reception at the Armenian Mission in honor of Artsakh President Bako Sahakian and his delegation. During the reception, Sahakian bestowed upon Andreas Roubian the Vachagan Parebashd Medal for his unwavering support for the people of Artsakh. Roubian was the chairman of the Karabagh Committee of East Coast, which was formed

during the 1990s to help the Artsakh liberation struggle.

Upon receiving the medal, Roubian said, “I accept this medal on behalf of the many brave soldiers of Karabagh who died in the fight for the liberation of Karabagh. Today we are strong and we are able to depend on ourselves and defend our country.” He added that he hoped this independence and strength would be a hallmark of the future of Armenia.



From left, Andreas Roubian, Karabagh Primate Archbishop Pargév Martirosian, Karabagh President Bako Sahakian and Ambassador to the UN Garen Nazarian

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New York METRO

The Toufayans Bring Miracles to the Village of Zangakatoun

By Florence Avakian

NEW YORK and YEREVAN — “We want to show the local people in Armenia our warmth and our caring for them. And we hope that our country Armenia will rise up and advance so that the people will not leave Armenia which today is a very critical problem,” said benefactor Hratch (Harry) Toufayan, America’s “Pita King,” in his large office complex in New Jersey, recently. “And I am very happy to be helping Armenia through the Fund for Armenian Relief.”

A month later, Hratch Toufayan and his wife, Suzanne, were in Armenia ready to make a historic trip to the picturesque village of Zangakatoun, where they have completely refurbished a new section of the school, including classrooms, kitchen, playroom and resting area and are also constructing a 200-ton refrigeration and cold storage unit.

As we traveled by bus with several Fund for Armenian Relief (FAR) employees, through the lush Ararat valley in November, the beauty of Armenia’s mountainous landscape was alive with fall foliage and sheep grazing on sparse grasslands. The village of Zangakatoun, nestled in snow-covered mountains near the Azeri border, was founded in 1828, and is the birthplace of the poet Paruyr Sevak.

On arrival, we were greeted warmly by the village governor and a large group of the 1,300 villagers and school children. Welcoming remarks were offered by Armenia’s FAR director, Bagrad Sargsyan, and the village governor who expressed deep appreciation to the Toufayans. He noted that their gift is “most valuable because it is for our future, our children. No matter where we live, we are all Armenians,” he stated.

Before cutting the ribbon for the newly-reconstructed school that will benefit 80 kindergarteners, an emotional Hratch Toufayan, in a choked voice, replied, “You don’t need to thank us. You are our brothers and sisters, and we can never forget you. Our children are our miracles.”

Suzanne Toufayan concurred, “We are very proud and happy to accomplish this. The children are our future.”

Many were seen wiping away tears. To the delight of all, the children recited and sang during the beautifully-prepared reception, after which a handmade cross in a decorated wooden case was presented to the Toufayans.

The group then toured the stone shell of the huge Toufayan-sponsored Business Support Development Center, which will house the refrigeration and cold storage unit that is soon to be completed. This cooling facility is being built with new technology introduced by the Megerian-Shin company.

The Zangakatoun community is famous throughout Armenia for the high quality and large production of apples, as well as other fruits. However, its economic sustainability has been hampered due to lack of a facility to store this crop and other harvested fruits and vegetables.

“It’s a good model of the Fund for Armenian Relief engaging a local community into productive, mutually beneficial and honest business cooperation,” said Toufayan. “When many people are speaking of corruption and ‘oligarchization’ of Armenia’s business environment, this is an alternative approach — an open, transparent accountable business cooperation with high integrity of relations between clients. Agriculture is the major economic source of the Ararat Valley, and the Toufayan Business and Support Center, through FAR, will provide technical as well as marketing support to farmers of Zangakatoun and neighboring villages.”

The Toufayans also visited the Children’s Center in Yerevan, sponsored by FAR. It is the only establishment in all of Armenia and Karabagh that takes in and cares for abandoned, abused, exploited, neglected, maltreated, addicted or homeless children. During the visit, Hratch Toufayan knelt down and was able to coax from an abandoned and visibly depressed and fright-

ened 3-year-old boy a kiss on his cheek.

In the center, Gregory Toufayan, the Toufayans’ son, has established through FAR a digital media lab with several state-of-the-art computers and modern media equipment. As the Toufayans walked into the lab, the teenagers who were busily working, stood and gave them a standing ovation and even conducted a recorded interview. Through this program, the Armenian Church Youth Organization of America (ACYOA) has been able to establish a Big Brother, Big Sister-type linkage with the youngsters in the center. It will also be used as an occupational therapy facility for these children who have little or no social skills, so that they can return to a normal childhood.

The Toufayans also participated in the three-day 60th birthday celebration of the Catholicos of All Armenians Karekin II. As part of the festivities, they visited the Armenian Church Youth Center in Echmiadzin, sponsored and funded by them. It is a large, modern structure used by the students of Echmiadzin before and after their school day, housing daily classes in sports (gymnastics, wrestling), music, drumming, dance, decorative arts and crafts, chess, rug-making, weaving, needlepoint and religious education.

While the students (ranging in age from 4 to

four children, including a brother Krikor, and sisters, Armine and Maro, and educated in French Catholic schools. His mother, Siranoush, was born in Izmir and his father, Haroutiune, hailed from Yozgat, losing members of his family in the Genocide.

“After classes, I loved watching my father who established the bread making business in Egypt in 1926. I used to love playing and creating with dough,” he recalls. “Until now, I still play with dough to create new things,” he recalled.

His company in America started in 1968, first in West New York, then in North Bergen. He still has the original brick oven. On a tour of the Toufayan Bakery in New Jersey beneath his company headquarters, workers were busy manning the whirring assembly lines making the various kinds of Toufayan breads and pita that are best sellers throughout the United States, the Caribbean and Central America.

Two other large Toufayan bread-baking plants are located in Orlando Plant City, both in Florida. The Toufayan Bakeries employ 800 workers, and service tens of thousands of outlets, including retail, wholesale, food service, cafeterias and restaurants. They also produce countless products for the Arnold and Thomas companies. He attributes the secret of his company’s

in Orlando, and is responsible for having the hall expanded in the St. Mary Armenian Church in Livingston, NJ.

Toufayan considers his greatest joy to be his family and his good health. Though he impresses one with his obvious warmth, modesty and sincerity, he regards the secret of his success to his “hard work, intelligence, aggressiveness and confidence.”

Suzanne Toufayan is the dynamic and buoyant half of this remarkable union. The daughter of a baker who worked with Wonder Bread, the company that Harry Toufayan is now deeply connected with, it seemed almost natural that they would share life together. A graduate of Queens Hospital Center, she worked as a registered nurse at New York’s Mount Sinai Hospital in child psychiatry for four years. “I am a bread doctor,” Harry Toufayan said to her when they first met.

“It was Harry’s sincerity, honesty and forthrightness that attracted me immediately,” she recalls. “He told me what his dream was, and when you love someone, you want to do it together. We looked forward all the time, never giving up, even when times were hard. When we made a decision, we stuck with it.”

Of French-Canadian and German heritage, she grew up in a mixed neighborhood, and quickly became part of the Armenian-American community. “Most people were very welcoming. I felt comfortable.”

After 43 years of marriage, “I wouldn’t change anything,” she declares without hesitation. Her greatest passion is her family, she says, adding, “and exercise.” She ran and completed the New York marathon at age 51. Now her two daughters are following in her footsteps and in November completed the same marathon. Suzanne Toufayan, who was in Armenia at the time, stayed up late to hear the good news.

And it has been through her influence that the three children went to Saturday Armenian school, Sunday school, attended the Armenian church and joined the ACYOA. Now all seven grandchildren attend the Hovnanian school and like their parents, speak Armenian.

The Toufayan family, including the two daughters and son, all work in the Toufayan enterprise. Kristine Toufayan Casali, the controller in the company, worked behind the counters, packing and delivering bread from her childhood days.

“I’ve done everything,” she says proudly.

Now, a wife and mother with a daughter and a son, she still considers it “a joy” to come to work every day. “We each have our niche, and we all get along. It stems from the ideals instilled in us by our grandfather and father who took care of his parents throughout their lives in his home.”

Karen Toufayan Nargizian, head of sales and marketing, wife and mother of three sons, again accentuates the great family bond due to their parents and grandparents. “We did, and still do everything together. On weekends, other people’s kids were going to other houses to play. In our house, other kids came to our home. We even do family trips together.” Just recently, the Toufayans — 16 parents, children and grandchildren — took an Alaskan cruise together.

Gregory Artin Toufayan, vice president of Toufayan Bakeries, who oversees the three factories in New Jersey and Florida, again spoke of the strong family bond. He recalls growing up with his grandparents, eating Toufayan breadsticks dipped in tea and milk and watching “Loveboat” with his grandparents. “It was unthinkable to act differently.” Married with a daughter and two sons, he says, “Nothing has appealed to me more than what I’m doing. Baking bread has a special lure. It is almost holy.”

All three Toufayan children have been to Armenia several times and it is the hope and wish of Harry and Suzanne Toufayan that they will continue the Toufayan generosity to Armenia. “There are many examples in the diaspora where the children do not follow their parents’ contributions. I have great faith that our children will follow our example,” states Harry Toufayan.



The Toufayans at FAR’s Children Center (photo taken by children of the center using cameras and computers in the Toufayan Media Lab)

18) attend the various classes, their mothers take advantage of the computers in another area. In addition to these classes, there is a soup kitchen in the building established this year, where 200 seniors eat a nutritious lunch every day.

Throughout the building, the art and craft talents of the youngsters were on display, creating a warm and inspirational atmosphere. We visited each and every classroom where the children respectfully stood and clapped as we entered. To everyone’s delight, Suzanne Toufayan joined the students in the dance class and perfectly followed the steps with the group.

A few days later, the Toufayans again went to the Armenian Church Youth Center where the students presented a recitation, music and dance performance, after which the school principal presented handmade gifts made by the students to the Toufayans and expressed appreciation for their generosity. Hratch Toufayan said, “It is always sad to leave our Armenia, but we will return again and again.”

A Model Family

The Toufayans — Hratch (Harry) and Suzanne, son Gregory and daughters, Kristine and Karen, — are an unusually close-knit family, working together in the family business and spending time together outside of work, preserving the old family values. Harry Toufayan, owner of Toufayan Bakeries, is one of the premier bread makers in America, and is popularly known as the Pita King. He attributes his success to the inspiration he received from his parents whom he cared for in his home.

Born in Heliopolis, Egypt, on Easter Eve, he was appropriately named Haroutiune, one of

success to the “quality and variety of the product, to the ingredients and to automation.”

Harry Toufayan reveals that he “loves” the business because “bread is like a saint, like communion. It is the bread of life.” He relates that when he first visited Armenia in 1983 with his whole family, he “saw poor people getting up at 4 a.m. to get a loaf of bread. So if I drop any bread, I always pick it up.”

‘In My Blood to Help Armenia’

In 1989, following the earthquake, he returned to Armenia with his father, met with Catholicos of All Armenians Vasken I and offered to donate some bread making machinery to Armenia. “It did not happen because the circumstances were not right. However, it was in my blood to help Armenia,” he declares.

When he again asked the catholicos how he could help his homeland, it was suggested that he renovate an abandoned youth center in Echmiadzin which took five years, and opened to great fanfare in 2007 with the catholicos in attendance, as well as 134 of his family and friends from all over the world.

This was followed by his funding of the renovation of the kindergarten and building of the refrigeration and cold storage plant in Zangakatoun through FAR.

“We want to show our warmth, caring and love to the people of Armenia. We don’t want the people to leave Armenia. We want our homeland to rise up and advance so the non-Armenians will know there is an Armenia, a country we are all proud of.” Besides his great contributions to Armenia, he is also the benefactor of the St. Haroutiune Armenian Church that is being built



Arts & Living

Amaras Art Alliance To Sponsor Holiday Concert to Benefit Juvenile Diabetes Research Foundation

NEWTON, Mass. — The Amaras Art Alliance of Watertown will sponsor a Holiday Concert at the Union Church, 14 Collins Road in the Waban section of Newton, to benefit the Juvenile Diabetes Research Foundation (JDRF) on Saturday, December 10 at 7 p.m.

This concert will be filled with Broadway tunes, classical melodies, the latest pop music and of course holiday favorites.

The concert will feature 17-year-old tenor Alexander Carroll, son of Paul Carroll and Diane Nahabedian, a person with Type 1 diabetes, who will host and perform along with pop singer Danielle Starz; baritone, Carl Wrubel; pianist, William Merrill and the Kranial Kandy Band. “I want to be part of a world that lives without diabetes,” says Carroll. “I hope that through my efforts as a singer and actor I can bring attention to the need for more research for diabetes. I am so pleased that along with the other performers we can help JDRF continue their amazing work.”

Carroll and Starz appeared in Amaras’ production of Heaven’s Music in February, and Carroll was featured as a Young Star in 2011 in the Amaras Art Alliance Young Stars Concert in May.

The aim of Amaras Art Alliance is to promote the rich cultures of people all over the world as well as to facilitate the exchange of ideas and expressions between cultures through performances, exhibits, lectures, publications, children’s art camp, youth cultural travel tours and funding of special programs.

Amaras creates opportunities for people to observe, get involved and enjoy the traditions of all cultures — from folk to the fine arts.

Since its founding in 1970 by parents of children with type 1 diabetes, JDRF has funded more than \$1.5 billion in research. In FY2010 alone, JDRF provided more than \$107 million for type 1 diabetes research.

More than 80 percent of JDRF’s expenditures directly support research and education.

For tickets and information go to amarasonline.com. For directions to the Union Church, visit ucw.org.

Erevan Choral Society Holiday Christmas Concert on December 11

CAMBRIDGE, Mass. — The Holy Trinity Armenian Apostolic Church of Cambridge, Fr. Vasken A. Kouzouian and the Erevan Choral Society and Orchestra will host their annual Christmas Holiday Concert, celebrating the 20th anniversary of the independence of the Republic of Armenia, to be held on Sunday, December 11, at 3 p.m.

This season’s concert continues the tradition of Armenian choral singing begun by the Very Rev. Oshagan Minassian in 1965, and carried on since Minassian’s lamented passing in 2008, by composer and conductor Konstantin Petrossian. The program, as in years past, combines traditional Armenian, classical and Western Christmas music, and, continuing another Erevan Choral tradition, will feature a world premiere, Siro Khosk Hayastanin (Words of Love to Our Armenia) by composer Martin Vardazarian. Featured soloists in this year’s concert will be mezzo-soprano Victoria Avetisyan, tenor Yeghishe Manucharyan and a new soloist, soprano Nouna Karapetian. The balance of the program will comprise a selection of seasonal favorites, including both Christmas carols and a series of powerful settings of Armenian liturgical pieces associated with the season.

The concert will take place at Holy Trinity Armenian Apostolic Church, 145 Brattle St. Admission is complimentary.



Harry Koundakjian shows some of his photos to Queen Noor of Jordan.

Koundakjian Rekindles Friendship with Queen Noor

NEW YORK — I had been shooting pictures for more than 20 years. One day, while based in Beirut for the Associated Press, I received a call from King Hussein of Jordan. He said to me, “I know you like to take pictures of happy events, and I will give you that event.”

Of course I was curious. He said, “Come to Amman tomorrow. It is very important for me.” Early the next morning I flew to Amman, Jordan. A Royal Jordanian limousine was waiting. I was driven directly to the palace, where the chief of protocol told me, “They are in the garden.”

By Harry Koundakjian

King Hussein and Lisa Najeeb Halaby were chatting. Minutes later, he said, “I wish to announce that I have decided to ask Ms. Halaby to marry me.” That was it.

I took several shots of them talking together, smiling at each other. I was happy myself. Not many photographers get the occasion to take pictures of kings and their fiancées. We had a couple of glasses of juice together, and I had to leave to send my pictures to New York to the Associated Press, for whom I was working at the time.

The wedding date was set and, of course, I was on top of the list of press representatives. Some colleagues were careless and they nearly toppled the wedding cake. They cut the wedding cake with a sword, with members of the royal family present, and all the guests cheering. Again the protocol chief, motioning me over to him, said “Go down to the basement.” I answered him, “I don’t like basements. They keep you away for a long time as if you are in a prison.” His reply was amazing. He said, “The king wants you to be there.”

I ended up in the Royal Diwan, where King Hussein, Lisa Halaby, her father Najeeb, the king’s brother Prince Hassan, the Mufti of the kingdom, along with the prime minister, were all laughing. The moment was important. They all signed the wedding contract and that was it. I was the only photographer to record this event. Not even the royal photographer was allowed in. That was in 1978.

I met with the former Lisa Halaby, now Queen Noor, again on November 2 of this year at a luncheon for journalists that took place at the Dag Hammarskjöld Fund of the United Nations. She and actress Mia Farrow received UNICEF’s Goodwill Ambassador Inspiration Awards for their humanitarian work.

I thought presenting Queen Noor with some of my pictures taken in 1978, which I was sure she did not have, would be a nice gesture. She was very touched and we talked for a few minutes, in Arabic, and then we left.

Prof. Russell to Explore the Symbolism of Bells from Poe To Sardarabad

WATERTOWN, Mass. — Dr. James Russell, Mashtots Professor of Armenian Studies at Harvard University, will present a program titled “The Bells: From Poe to Sardarabad,” on Thursday, December 15, beginning at 7:30 p.m., at the Armenian Library and Museum of America (ALMA).

“Church bells are deeply symbolic and of all musical instruments may come closest to language,” Russell explains. “Edgar Allan Poe’s great final poem, ‘The Bells,’ is language that comes closest to music, and the Russian poet Konstantin Balmont, coming to Poe through the French poet Charles Baudelaire, produced the translation Sergey Rachmaninov used in his symphony, The Bells.”

Russell goes on to note that the Armenian poet Rupen Sevak, in Lausanne, wrote a poem, “Bells, Bells!” in reaction to the 1909 Adana massacre, and it echoes in the hidden, unpublished poems of Yeghishe Charents, who was fascinated by Poe. Poe, in turn, inspired the American protest singer Phil Ochs as well.

Finally Paruyr Sevak, taking the nom de plume of the earlier poet as his own, rings the bells again in his epic poem, “Anlreli zangakatun” (“The Unsilenced Bell Tower”) and hymn, Sardarapat, changing the tone of their chiming from the clangor of disaster to the ringing of survival, defiance and victory.

“We take a philological journey across the Armenian and world cultures and history of two centuries, guided by men whose lives ended uniformly in tragedy, but whose creative work has conquered death,” Russell explained.

Russell has been the Mesrob Mashtots Professor of Armenian Studies at Harvard



Prof. James Russell in St. Petersburg, Russia

University since 1992. He is the author of several books, and his most recent articles include an analysis of the Armenian fragment in the Cairo Geniza and studies of several Armenian magical manuscripts. He is at present writing a study of Armenian secret languages, based on a manuscript at the Oriental Institute of the Russian Academy of Sciences, St. Petersburg.

Aside from his academic work, Russell this year is spearheading the preparation of an exhibit at Harvard next spring, commemorating the 500th anniversary of the first Armenian printed book, in Venice in 1512. Publications from the extensive Armenian collections at the see RUSSELL, page 9



ARTS & LIVING

Academic, Activist Proposes Vision for Elimination of Mass Violence

By Daphne Abeel

Special to the Mirror-Spectator

Overcoming Evil: Genocide, Violent Conflict and Terrorism by Ervin Staub.

Oxford University Press. 2011. 581 pp. \$50. ISBN 978-0-19-538204-4

The founding director of the Psychology of Peace and Violence program at the University of Massachusetts, Ervin Staub has pursued a lifelong study of violence, its origins and the methods and strategies by which it may be overcome.

While his career has been primarily in academia, he has taken on the role of activist and field worker in his efforts to promote reconciliation in several situations, most notably in Rwanda, but also through the creation and administration of training programs with police in cities such as Los Angeles and Boston.

This book, a sequel to a previous title, *The Roots of Evil: The Origins of Genocide and*

moral”; a situation in which one group has become devalued and is targeted for scapegoating; passivity in the face of violence on the part of both internal and external bystanders; support in a community for a small group devoted to a terrorist ideology that can contribute to the evolution of terrorist violence; and group violence, where the perpetrators refuse to accept responsibility and blame the victim, thereby leading to fresh violence.

Staub identifies several situations that can become the catalysts for violence. He groups these under the description “difficult life conditions.” They include economic deterioration, political disorganization, a situation where two factions are competing for political power and rapid social/cultural change. Frustrated needs for security, control, a lack of positive identity, a lack of connection to others, a lack of comprehension of reality (knowing how the world operates), lack of justice and the lack of transcendence of self, that is the ability to work for the welfare of others, can all create the groundwork for mass violence.

Staub draws on the work of many scholars and researchers and using these conceptual tools, surveys many situations in which mass violence has occurred, including the Holocaust in Germany, the Genocide of the Armenians in Turkey, the Hutu-Tutsi genocide in Rwanda, the massacres in the Congo, and the Israeli-Palestinian conflict to show, in each case, what led up to violence and mass killings.

One of Staub's key concepts is that of the bystander—the internal bystander, who actually witnesses what is happening, and the external, bystander, often in another country who observes from afar. Passivity on the part of either of these groups encourages perpetrators of mass violence. He gives as examples the Allies who ignored the Nazi death camps during World War II and the reluctance of the UN Security Council to intervene in Rwanda as it argued over the definition of genocide.

Staub, as noted previously, has intervened personally in a number of situations to promote the strategies of reconciliation and

his involvement in Rwanda provides a portrait of his idealism and willingness to involve himself in a complex effort to heal a community. With his colleague, Laura A. Pearlman, he set up a multi-faceted program of workshops and dialogues between the Hutus and Tutsis that eventually led to an atmosphere of reconciliation.

One product of the program was a series of radio broadcasts that created scenarios with which the population could identify, portraying both victims and perpetrators. This focused and intense effort in a particular situation bore results, but it's unclear that the intricacies of these structures could be transferred to other venues.

Staub has a positive and idealistic vision that can be so sweeping as to appear unrealistic. He says, “Dialogue is essential to this process [the creation of shared goals]. In the case of group conflict, mediation, dialogue and other conflict resolution processes can be used to develop a shared vision of society and shared goals, which then can provide a framework for peace building.” This prescription is admirable, but the practical obstacles can, clearly, be immense.

In Rory Stewart's observations of Iraqi society in his book *The Prince of Marshes*, he quotes more than once a mantra that different sects and tribes share: “In revenge, there is life.” How does a society that espouses that thought make the leap to dialogue and conflict resolution?

The key to bringing about a world where people care for others, identify with others, sympathize and empathize with others, Staub suggests, is education. He says, “There are two outcomes of child rearing that can affect

group violence: the kind of persons children become and the kind of group members they will be. Raising children so that they become adults who care about the welfare of other people, who feel empathy and responsibility for others' welfare and whose caring extends to people outside the boundaries of their own group makes group violence less likely.” Yes, of course, but the challenge is immense, particularly in societies where families are torn apart by war and poverty, where there may be few or no resources to establish this sort of education system.

In sum, this is a book to admire for its broad based scholarship and analysis of the origins of hatred and mass violence. And just

as admirable is Staub's vision that reconciliation, even between the most intractable enemies, is not only desirable, but possible. His example of personal involvement should go a long way towards inspiring others to participate in the process of healing and caring.

Staub has included an interactive feature in his book, asking readers to post their thoughts and suggestions concerning the prevention of violence and reconciliation on a blog. Interested readers should post their thoughts and comments to <http://overcomingevil.wordpress.com> where they may be incorporated into essays by researchers and students to further scholarship in the field.

Staub's Boots-on-the-Ground Work Based on Research

HOLYOKE, Mass. — In addition to writing many books, Ervin Staub has worked in a number of situations on the problem of violence prevention.

“My work in various field settings has been guided by my academic work,” said Staub in an interview from his home. “In my formal research, I study mass killings and violence in the context of the history of the country, the place and the relationships between people. I apply my understanding to different situations, always asking how can we prevent violence.”

One of the situations where his help was requested was in Los Angeles after the widely-publicized beating of Rodney King by the Los Angeles police.

“I got a call from the LA Times asking me to analyze what happened. And then I was invited to an event organized around the Rodney King incident. I was invited to develop a training program for the police officers which involved the concept of the bystander. Police officers work in pairs. If one of them gets emotional or threatening towards a citizen, the other officer is apt to get involved to support his fellow officer.”

Staub added, “It's a difficult learning process on the part of the police. What does it mean to support another officer? It can mean intervening to stop an action.”

Because of his extensive work in Rwanda to promote reconciliation between the Hutus and the Tutsis, Staub was asked to come to Amsterdam after filmmaker Theo van Gogh was killed by a Muslim jihadist for having criticized the treatment of women by Muslims. Following van Gogh's death, there were 800 instances of violence against mosques.

“People were very upset. The mayor of Amsterdam invited me to study the situation and to create proposals that would make violence less likely between the Dutch and Muslim populations. I interviewed many people, and discovered there was a great deal of segregation in the schools due to where people lived. There were very few schools where the two populations mixed. I developed a set of proposals to which the city administrator responded and there were some mitigations.”

Staub also traveled to New Orleans after Hurricane Katrina devastated the city.

“There was a need to promote racial reconciliation,” said Staub. “After Katrina, there were certain attempts to make the city more white, to keep black people out. The challenge was how to develop more positive relations between blacks and whites, how to make it possible for people in one group to see the humanity of people in the other group.”

As noted in his new book, *Overcoming Evil*, Staub has been deeply interested in the education of children.

“I have always worked with groups of teachers and parents on the issue of how you raise non-violent children. I've worked with Facing History and Ourselves on curriculum. They use the Holocaust and the Armenian Genocide to teach people about history and also about the passivity of individuals. Why do bystanders remain uninvolved? We teach that there is the potential of a witness to become active, to become involved and oppose violence.”

Warmth and affection are necessary to raise children, said Staub, but they are not enough. “You have to teach principles and show children that there are consequences to their actions. We place a lot of emphasis on learning by doing, getting children to help other people, getting them to engage with people outside their own group.”

This program, Quabbin Mediation, has been in place for five years and can be applied to other settings such as the workplace, said Staub. “Its goal is to train active bystanders.”

Staub feels that the Occupy Wall Street movement is a reaction to the myth of equality in America. “This myth cannot be maintained when the normal democratic process is subverted by people with money and the lobbyists. I think they are right about a lot of things except they lack a constructive plan. But I think the movement does support a vision of community that includes everyone — even the rich — not everyone who is rich wants to maintain the current system. I think they are working to create a genuine community where everyone deserves respect and consideration.”



Other Group Violence (1989) is based on 32 years of research, work in real life settings and publications on violence between groups and its prevention. He notes in the introduction, “I wrote this book to advance scholarship but also very much to promote practical efforts in prevention and reconciliation.”

Born in Hungary where he lived until the age of 18, Staub experienced both the Nazi Holocaust and then the effects of the Communist regime, and it is these experiences, he says, that motivated him to work on the prevention of genocide and the development of humane and caring behaviors in societies that have undergone violence and mass killing.

The book is divided into two parts — the first explores the conditions that lead to mass violence, while the second is devoted to the principles and practices that can promote the prevention of violence and group reconciliation.

Staub sets forth several conditions that can lead to active group violence: a persistent conflict between groups, based on material and/or psychological factors; difficult societal conditions such as economic deterioration; political disorganization or great social/cultural change that can often create confusion and chaos; difficult life conditions, which can cause individuals to turn to a group that will give them a sense of security, identity, a feeling of effectiveness and control and a meaningful understanding of what is going on around them; harmful actions performed by individuals or groups that enable a reversal in morality whereby killing members of the targeted group becomes “right and



Ervin Staub



ARTS & LIVING

‘Grandma’s Tattoos’ at Watertown Middle School

Screening of Suzanne Khardalian Film

WATERTOWN, Mass. – The Armenian Club of Watertown High School, the ARF Boston Sardarabad Gomideh, the Armenian International Women’s Association (AIWA) and the National Association for Armenian Studies and Research (NAASR) will present Suzanne Khardalian’s documentary, “Grandma’s Tattoos,” on Wednesday, December 14, at 7 p.m., at Watertown Middle School Auditorium, 68 Waverley Ave.

Khardalian will be present the evening of the screening and will speak and engage in a question-and-answer session following the film.

“Grandma’s Tattoos” runs for 56 minutes. It contains adult themes and may not be appropriate for children under age 13.

In 1919, just after the end of World War I, Allied forces reclaimed 90,819 Armenian young girls and children who, during the war years, were forced to become prostitutes to survive, or had given birth to children after forced or arranged marriages or rape. Many of these women were tattooed as a sign that they belonged to an abductor. European and American missionaries saved thousands of refugees who were later scattered all over the world to places like Beirut, Marseilles and Fresno.

“Grandma’s Tattoos” is a personal film about what happened to many Armenian women during and after the Genocide. It is a ghost story – with the ghosts of the tattooed women haunting us – and a mystery film, where many taboos are broken. As no one wants to tell the real and whole story and in order to bring the pieces of the puzzle



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zle together, the director makes the audience move between different times and space, from today’s Sweden to Khardalian’s childhood in Beirut.

“As a child I thought these were devilish signs



Suzanne Khardalian, sitting on right, with a Bedouin family

that came from a dark world. They stirred fear in me. What were these tattoos? Who had done them, and why? But the tattoos on grandma’s hands and face were a taboo. They never spoke about it,” explains Khardalian.

“Grandma’s Tattoos” is a journey into the secrets of the family. Eventually, the secret behind Grandma Khanoum’s blue marks are revealed.

Khardalian is an independent filmmaker and writer. She studied journalism in Beirut and Paris and worked as a journalist in Paris until 1985, when she started to work on films. She also holds a master’s degree in international law and diplomacy from the Fletcher School at Tufts University and contributes articles to different journals. She has directed more than 20 films that have been shown both in Europe and the US. They include, among others, “Back to Ararat” (1988), “Unsafe Ground” (1993), “The Lion from Gaza” (1996), “Her Armenian Prince” (1997), “From Opium to Chrysanthemums” (2000), “Where Lies My Victory” (2002), “I Hate Dogs” (2005) and “Young Freud in Gaza” (2009).

Admission to the event is free (donations appreciated). The film will begin at 7 p.m.



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ARTS & LIVING

Hovannisian's Family of Shadows Released In Paperback, Translated into Armenian

NEW YORK — Publishing house HarperCollins is offering the paperback release of Garin K. Hovannisian's *Family of Shadows: A Century of Murder, Memory, and the Armenian American Dream*, the history of the Hovannisian family: Kaspar — the survivor of Genocide and soldier of General Antranig; Richard — the historian and pioneer of Armenian Studies and Raffi — the repatriate citizen and first foreign minister of independent Armenia.

The new edition is available on Amazon and at bookstores nationwide.

The book, which has accompanied its author on a yearlong tour across the United States and Canada, has received strong critical praise. "Hovannisian brings a historian's rigor, a poet's lyricism and a native son's passion to this remarkable book," wrote Samuel G. Freedman, columnist for the New York Times. David Ignatius of the Washington Post called it "one of modern history's great unexamined stories."

Family of Shadows has also been translated into the Armenian language by Samvel Mkrtchyan — the editor and translator most recently of James Joyce's *Ulysses*. The translation, titled *Gerdastan Stverats*, was unveiled on September 6, at the Yeghishe Charents House Museum in Yerevan. "It



From left, Garin, Raffi and Richard Hovannisian

draws you from page to page with a magnetic force," remarked Levon Ananyan, president of the Writers' Union of Armenia, on the occasion of the release.

The Armenian edition is now available at major bookstores in Yerevan and at Abril, Berj and Sardarabad bookstores based in Los Angeles. All proceeds will be donated to Orran, a non-profit benevolent organization founded by Raffi and Armine Hovannisian, which supports needy children and the elderly in Armenia.

For more information, visit the website www.familyofshadows.com.



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Tekeyan Cultural Association - Mher Megerdchian Theatrical Group

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Presents Aldo Nigolski's



Oradell Elementary School, 350 Prospect Avenue, Oradell, NJ
Շաբաթ, Դեկտեմբեր 10, 2011 ժամը 8-ին Saturday, December 10, 2011 at 8pm
Կիրակի, Դեկտեմբեր 11, 2011 ժամը 4-ին Sunday, December 11, 2011 at 4pm
Tickets: \$35, \$25

For Information/Tickets Call Marie Zokian (201) 745-8850, or Maro Hajakian (201) 934-3427

Hachig Kazarian and Richard Hagopian Headline St. John Church 80th Anniversary Celebration

DETROIT — Kef Time Detroit on November 13 was a musical evening to honor the past and to celebrate the future. The evening was filled with Armenian food and music — a combination that made for a great evening.

Clarinetist Hachig Kazarian and oud player Richard Hagopian were featured in a musical celebration of the 80th anniversary of the establishment of St. John Armenian Church of Greater Detroit.

Kazarian, a native Detroit, now lives in Las Vegas. He has been associated with Armenian music most of his life and has performed on more than 17 recordings. His musical excellence has made him one of the foremost Armenian musicians.

Hagopian has become one of the most renowned Armenian musicians, preserving both folk and classical repertoire of Armenians from the Ottoman Empire. In his youth in Fresno, he learned more than 1,500 folk songs. The New York Times referred to Hagopian as "one of America's most accomplished folk musicians."

Uniting these two outstanding musicians, Kazarian and Hagopian, with Harold Hagopian, Bruce Gigarjian and Michael Kazarian made for a musical evening that will long be remembered. Harold and Michael are the sons of Richard Hagopian and Hachig Kazarian and are continuing the Armenian musical traditions of their fathers.

The event was sponsored by St. John Armenian Church Women's Guild and the Men's Society. The co-chairs, Anna Baylerian, Yvonne Korkoian, Greg Baise and Daniel Cristiano and their committee members worked

tirelessly for months to organize the 80th anniversary celebration.

The evening opened with a brief program. Edward Korkoian, master of ceremonies, welcomed everyone and then introduced Brenda Lawrence, mayor of Southfield, who read a proclamation. Greg Jamian relayed greetings from Michigan Gov. John Snyder. St. John's pastor, Fr. Garabed Kochakian, offered words of congratulations and launched the evening with blessing. The warmth and spirit that filled the room was electrifying. The 575 attendees ate, danced and mingled until 1 a.m.

Russell to Explore the Symbolism of Bells

RUSSELL, from page 2
Harvard libraries will be on display, as well as loaned items from local Armenian organizations including the Armenian Cultural Foundation, ALMA and the National Association for Armenian Studies & Research (NAASR). Also participating are area universities with Armenian Studies programs, Tufts and Boston Universities.

The public is invited to attend the lecture, which is free of charge, and will be followed by a reception and refreshments. Further information about the Russell program or about activities at ALMA's recently renovated building at 65 Main St. in Watertown Square is available by contacting ALMA at info@almainc.org.

Advertise in the Mirror-Spectator



ARTS & LIVING

Zoryan Announces New Book that Sets Post-WWI Ottoman

Trials in Their Historical and Legal Context

TORONTO — In the aftermath of its disastrous defeat in WWI, Ottoman Turkey had to face the wartime crime of the destruction of its Armenian population. An inquiry commissioned by the Ottoman government in 1919 presented enough preliminary evidence to organize a series of trials involving the perpetrators of these crimes. It is the record of these trials and the unparalleled details they provide on the planning and implementation of these heinous crimes that has brought together the two most renowned scholars of the Armenian Genocide,

mentation, which the Ottoman government was forced to release during the trials. Second, unlike most books on the Armenian Genocide, which are historical interpretations, this study, for the first time is based also on the testimony of high-ranking Ottoman officials, given under oath, on the magnitude of the crimes against the Armenians, and in this sense, serves as a legal case study of the Armenian Genocide.”

During his more than 50 years of research on the subject, Dadrian discovered that the Takvim-i Vekâyi, the official Ottoman government’s gazette, was not the only major source of information on these military tribunals. In fact, Renaissance, a French-language Armenian newspaper in Constantinople at the time, reported

cities. Often, the articles we were looking for had been cut out of the paper in one location, but we were able to find a copy in another location.” The Zoryan Institute sponsored the collection of these newspapers, their translation and transliteration, as part of the long-term project known as “Creating a Common Body of Knowledge,” and retains copies in its archives.

According to the institute’s president, K. M. Greg Sarkissian, “The objective is to provide knowledge that will be shared by Turkish and Armenian civil societies and western scholarship. The aim is to locate, collect, analyze, transliterate, translate, edit and publish authoritative, universally-recognized original archival documents on the history of the events surrounding 1915, in both Turkish and English. Elaborating on the importance not only of the primary source material in this book, but also the analysis provided by the book’s authors,” he continued, “the more such documents are made available to Turkish society, the more it will be empowered with knowledge to question narratives imposed by the state. Restoring accurate historical memory will benefit not only Turkish, but also Armenian society. Both will be emancipated from the straightjacket of the past. Such a common body of knowledge will hopefully lead to an understanding of each other, act as a catalyst for dialogue and aid in the normalization of relations between the two societies. Judgment at Istanbul is the most recent example of the Zoryan Institute’s strong belief in the importance of a common body of knowledge as a key factor in helping the future of any relationship between Turkey and Armenia.”

The trials described in Judgment at Istanbul had a far-reaching bearing in the international community. As the first national tribunal to

prosecute cases of mass atrocity, the principles of “crimes against humanity,” which were introduced then, had their echo subsequently in the Nuremberg Charter, the Tokyo Charter and the UN Genocide Convention. This book is an essential source for historians, legal scholars, political scientists, sociologists, policy makers and those interested in Genocide Studies, Turkish Studies and Armenian Studies. It also holds current relevance, with recent interest internationally regarding the Armenian Genocide and its denial.

To order a copy, contact the Zoryan office at zoryan@zoryaninstitute.org.

Judgment at Istanbul: The Armenian Genocide Trials. By Vahakn N. Dadrian and Taner Akçam. New York and Oxford: Berghahn Books, 2011. 363p. ISBN 978-0-85745-251-1 (hardback), ISBN 978-0-85745-286-3 (ebook). \$110.00 (\$75.00 to Zoryan Friends).



Taner Akçam and Vahakn N. Dadrian

Professors Vahakn Dadrian and Taner Akçam, in their first joint publication. The Zoryan Institute announces that after years of research and analysis, the authors have compiled for the first time in English the complete documentation of the trial proceedings and have set these findings in their historical and legal context.

The book is titled Judgment at Istanbul: The Armenian Genocide Trials and is published by Berghahn Books of New York and Oxford.

In describing the book, Dadrian commented, “This is a most important work, for two reasons. First, it is based on authentic Turkish docu-

summaries of many of the trial proceedings taken from the reports of the Ottoman language newspapers of the day, which were otherwise not accounted for in official government records.

Akçam, the book’s co-author, noted that “While the official government record lists only 12 trials, newspapers provide us details on 63. For the first time, information from the Ottoman newspapers of the era has been utilized to reconstruct the trials. A great deal of effort was required to track down all issues possible of 14 different Ottoman newspapers, which meant visiting many libraries in different

CALENDAR

MASSACHUSETTS

DECEMBER 11 — Christmas Holiday Concert: Erevan Choral Society and Orchestra, 3 p.m., church sanctuary, Holy Trinity Armenian Church of Greater Boston, 145 Brattle St., Cambridge. Conductor Konstantin Petrossian. For further info, contact the church office at office@htaac.org or (617) 354-0632.

DECEMBER 31 — St. Gregory Armenian Apostolic Church of Merrimack presents its annual New Year’s Gala, Saturday, at 8:30 p.m. \$75 pp, Wyndham Hotel, Andover. Includes mezza and the midnight soujouk and eggs full breakfast, buffet and desserts. Music with Richard Berberian, Mal Barsamian, Bruce Gigarjian and Ron Tutunjian. For tickets, contact Christine Kourkounian at (508) 878-4199, Greg Minasian at (978) 470-3075 or the church office at (978) 685-5038.

JANUARY 21 — The Armenian Missionary Association presents jazz sensation Grace Kelly in concert. Proceeds to benefit the Avedisian School. National Heritage Museum, Lexington. Tickets: \$35, \$20 with student ID. Cocktails, 6:30 p.m.; concert, 8 p.m. For more information, visit www.gracekellymusic.com or www.amaa.org.



On Saturday, December 31, St. Gregory Armenian Apostolic Church of Merrimack will hold its annual New Year’s Gala at the Wyndham Hotel, Andover, Mass. Festivities include the midnight soujouk and eggs (pictured here) full breakfast, as well as live music. Tickets are \$75 each. Contact Christine Kourkounian (508) 878-4199, Greg Minasian (978) 470-3075 or the church office at (978) 685-5038.

NEW YORK

DECEMBER 3-4 — St. Peter Armenian Church Women Guild present their Holiday Bazaar. Gourmet Pantry and Bakery. St. Peter Armenian Church, 100 Troy Schenectady Road, Watervliet. For info, (518) 274-3673.

DECEMBER 11 — Armenian Church of the Holy Martyrs presents Shnorhali Choir. Celebrating the 20th anniversary of Armenia’s independence at 4 p.m., Madison Theater of Molloy College, 1000 Hempstead Ave., Rockville Centre. For info, (516) 678-5000, ext. 7715.

MAY 19, 2012 — HMADS Gala Dinner Dance. Details to follow, June 25. HMADS 30th Commencement Exercise at 8 p.m., Kalustyan Hall.

NEW JERSEY

DECEMBER 10-11 — Tekeyan Cultural Association, Mher Megerdichian Theatrical group presents Aldo Nigolski’s “To Kill for Love,” a comedy directed by Gagik Karapetian. Oradell Elementary School, 350 Prospect Ave., Oradell, NJ. Saturday, 8 p.m.; Sunday, 4 p.m. Call Marie Zokian (201) 745-8850 or Maro Hajakian (201) 934-3427.



COMMENTARY

COMMENTARY

Erdogan's Apology Opens a Pandora's Box For Turkey

By Edmond Y. Azadian

By all estimates, Turkey's Prime Minister Recep Tayyip Erdogan is a smart politician and much of the credit of Turkey's rise on the international stage goes to him personally and, to some extent, to his party. But his country's history does not cooperate with him, since Turkey has too many skeletons (figuratively and literally) in its closet and they may jump out at any moment to embarrass the country and its leaders.

That is exactly what happened when the prime minister made a calculated move to apologize for the mass murders of Dersim during 1937-38 operations, when more than 100,00 Alevis and Kurds were massacred in the name of suppressing a so-called revolt.

Erdogan's calculated political risk triggered incalculable reactions, which are still piling up. He is a master of hypocrisy and demagoguery; he can use anything and everything to pursue his political agenda.

But, it seems, this time, there is a boomerang effect that may cost Turkey dearly as compared to the anticipated political dividends.

Currently there is a cutthroat competition between Erdogan's Justice and Development Party (AK) and the main opposition Republican People's Party (CHP) and both are trying not to leave any stone unturned when it comes to embarrassing and bringing down the other.

The ruling AK Party successfully eliminated a powerful opponent, Deniz Baykal, who was the head of the Republican Party, by leaking a sex tape involving him and a former staffer. The seemingly mild-mannered and moderate Kemal Kilicdaroglu replaced him, though now he, too, is spewing fire against Erdogan, his party and his administration.

At this time, accusations and counter accusations are flying from one party to the other. Mr. Erdogan had multiple targets in mind when he touched upon the Dersim issue, when he stated: "Dersim is among the most tragic events in recent history. It is a disaster that should now be questioned with courage. The party that should confront this incident is not the ruling Justice and Development Party; it is the Republican People's Party which is behind this bloody disaster, who should face this incident and its chairman from Tunceli (current name of Dersim)."

In a dramatic move, Mr. Erdogan went further by stating: "Is it me who should apologize or you [Kemal Kilicdaroglu]? If there is the need for an apology on behalf of the state and if there is such an opportunity, I can do it and I am apologizing. But if there is someone who should apologize on behalf of CHP it is you, as you are from Dersim. You were saying you felt honored to be from Dersim. Now, save your honor."

Erdogan, who is fond of asking for apologies from Israel, Germany and Armenia, himself was engaged in this apology game.

One of the multiple targets of Erdogan's apology policy is to get at the opposition Republican People's party, founded by Ataturk himself. The hot target was Kilicdaroglu, head of that party. The cold and discrete target, however, is Ataturk himself, whose legacy is being dismantled, brick by brick, by the ruling Islamist party.

The Ergenekon investigations, the arrest of the army brass and the campaign against the military establishment are all part and parcel of that persistent policy.

Another target, of course, was the Alevi population in Dersim, whose votes the prime minister was wooing.

All these are on the domestic front. But Erdogan also was targeting his international audience by indicating that Turkey is gradually coming to terms with its bloody history. Thus, he was expecting to win brownie points to be applied towards Turkey's admission to the European Union.

Some quarters in Armenia and the Armenian Diaspora raised premature hopes that the floodgates of apologies were being thrown wide open and that the next apology could come regarding the Armenian Genocide. But Erdogan manipulated his debate with the opposition party in such a way that he shut the door on that possibility. To begin with, his statement about Dersim case was exclusionary as he began his statement with the following sentence:

"Dersim is among the most tragic events in recent history," which means there is no event more tragic, thus the Armenian Genocide is not even being considered. But Erdogan further developed on that exclusionary theme

when Kilicdaroglu suggested Erdogan's policy may also force upon Turkey an apology for the Armenian Genocide, much in line with the Diaspora-Armenian thinking. Erdogan retorted: "You are putting me in the same basket with the Armenian Diaspora! Shame on you! How dare you put me and the Armenian Diaspora in the same basket!"

Kilicdaroglu said that it is not enough to apologize for the Dersim massacres and that the state has to open the archives on that incident. Opening the archives will become another can of worms, where the military leaders who had concocted the incident there, where the Alevi population had managed to continue in a semi-autonomous system despite Ataturk's policy of population engineering to homogenize Turkey, will be implicated. One of the demands of the military, at that time, was for Alevi leaders to hand over 25,000 Armenians who had survived the Genocide by finding a safe haven in Dersim. Another case was the crimes committed by Sabiha Gokcen, Ataturk's adopted daughter and Turkey first military pilot. Armenians in Dersim were doubly hurt that their "sister" had joined the Turkish military to shower bombs on them. Hrant Dink had discovered and publicized the fact that Sabiha Gokcen was an Armenian orphan, much to the chagrin of Turkish racists.

Of course, the Turkish military conducted carpet-bombing and exiled the Dersim survivors to other regions of the republic to assimilate them, after confiscating their properties.

Despite Erdogan's careful delineation of his apology, virtually avoiding and excluding the Armenian Genocide, an avalanche of press commentaries are demanding apologies for the Armenian Genocide.

It was impossible for Armenians to explode and explore the Genocide issue in the Turkish media in current dimensions. But one statement by Erdogan didn't.

He may live to regret it, or if we give too much credit to his political acumen, his move may have been a deliberate one.

Eren Keskin, a contributor to *Radikal* newspaper, says that before anyone else, Turkey should apologize for the 1915 genocide of the Armenians. He has further conducted a survey among many academics who have come up with a series of cases which need apologies. Thus Dr. Mourad Paker brings the case of 5,000 inmates in Diyarbakir prison who were tortured. Another professor reminds people of the massacre of Marash and Chorum. Rifaat Bali brings up the cases of Jews in Thrace being bankrupted through confiscations in 1934 and the wealth tax on non-Muslims in 1941, which sent many to die in labor camps. Regarding the Armenians, Keskin insists that an apology is not enough. They also have to be compensated for their losses.

The Human Rights Committee of Turkey has released a communiqué requesting the formation of Truth Committee to investigate the issues of the Armenian Genocide and the forced assimilation of the Kurdish population.

But the most succinct and sharp questions were asked in the newspaper Sabah by columnist Engin Ardic, informing that lawyers have already taken up the issue of Dersim and they are planning to sue the Turkish state. Coming to the Armenian case he states that there is a conspiracy of silence, especially by the wealthy class. "If you dig down their past, you will find out that they murdered Armenians and they usurped their properties. Should the case be raised, there will be an issue of money. They think how could a government compensate Armenians after spending \$200 billion to suppress Kurdish rebellion? But there is a basic question: is there a principle of continuity in the government? If no, why apologize for Dersim? If yes, why leave out 1915?"

These questions lead to the very fact that Mustafa Kemal Ataturk, under the guise of Europeanizing his country, conducted the racist policy of the Nazis, as characterized by the above writer. In carrying that state policy, he has used and collaborated by all the government officials who had executed the Ittihadist plan of the Armenian Genocide.

From Sultan Abdul Hamid to Talaat, the genocidal policy has worked inexorably. Ataturk continued it, under the nose of the Great Powers, who even now claim Turkey as our "trusted ally," no matter how much blood has stained that "ally's" hands.

The Genocide issue has become a hot topic for Turkish society, more than Armenians could anticipate. Should Turkey take the road to self-cleansing, maybe the turn will come to apologize for the Armenian Genocide.

Erdogan has opened Pandora's Box inadvertently. Let us see what may come out of it.

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COMMENTARY

Turkish Television Takes on Topic of Child Brides

By Susanne Güsten

ISTANBUL (*New York Times*) – A young girl in braids and a bridal veil lifts a tear-stained face to the camera. “My name is Hayat, and I am 15 years old,” she tells the audience. “My husband is 70 years old.”

A stout, white-bearded man steps into the frame to join her and she dissolves into tears. “This dress is not my bridal gown,” she sobs. “It is my shroud.”

The music swells and the camera cuts to black. “One out of two women in Turkey is married off as a teenager,” a speaker announces from off screen. “More than 2 million of our girls have been sold for a bride price.”

The two-minute film clip, which has already racked up tens of thousands of clicks on the Internet, is the trailer for a much-anticipated soap opera by Mahsun Kirmizigül, a popular singer turned screenwriter and director, was scheduled to debut last Friday on Turkish television.

The series, called “Life Goes On,” will follow the life and times of Hayat’s extended family as they flee poverty in central Anatolia and attempt to find their feet in Istanbul. The focus in the initial episodes will be on the fate of the young girl, as she is married off to the old man – a fate that is all too common in Anatolia.

In fact, as the television critic Sina Kologlu pointed out in an interview in Istanbul last week, the trailer bears a striking resemblance to the real-life testimonies of child brides around the country interviewed for a documentary film by women’s rights activists being released this week.

The film, titled “Child Brides,” is the result of an 18-month information and awareness campaign conducted by the Flying Broom women’s rights group, which included seminars, conferences and meetings with local officials and families around the country, as well as a book and an academic research project.

“I was 13 years old when I was married off to a 30-year-old man I had never seen,” a woman, now 37, told campaigners at one of these meetings in the southeastern province of Van. “I always remained afraid of him.”

“I was married at 16,” another recounted at a

meeting in Izmir, while other women spoke of violence, abuse and misery in testimonies collected in the campaign’s book. “We have spent 20 years in silence. We are still strangers to each other.”

A national average of 28 percent of Turkish women are married before the age of 18, Yildiz Ecevit, a sociology professor at Middle Eastern Technical University, told a parliamentary committee hearing on child brides in Ankara last month.

But regional differences mean that as many as 40 or 50 percent of girls are married off as minors in some parts of the country, particularly in eastern and central Anatolia, she added.

Reliable figures on child brides are hard to come by, a parliamentary commission said in a report last year, because official statistics do not register the unofficial religious marriages still prevalent in much of Anatolia. Childhood marriages are “widely accepted” by Turkish society, the report by the Commission on Equality of Opportunity for Women and Men found.

Girls are married off early to minimize the economic burden on their family as well as the risk of any sexual contact before marriage, with the bride price that is still paid in many regions as an additional incentive, the commission report revealed.

As further causes, the report pointed to deeply-rooted customs like the exchange of brides between two families, the betrothal of babies at birth, the giving of girls as brides to settle blood feuds and the continued practice of polygamy in some regions.

In addition, girls who have been raped or molested are quickly married off to the rapist or any other man to preserve family honor,

the report noted.

The commission slammed child marriages as “violations of children’s rights, women’s rights and human rights,” pinpointing the practice as a prime cause of domestic violence, infant mortality and gender inequality.

“State institutions do not yet address this problem sufficiently,” the report found.

Selen Dogan, project coordinator of the Flying Broom campaign, agrees.

“Almost all local officials we spoke to at our conferences around the country agreed that this practice is a bad thing, but no one had ever done anything about it,” Dogan said in an interview.

The campaign had made some inroads, she said, reaching 20,000 people directly and many others via media reports and a hearing in parliament last month, the culmination of the project.

“This cannot continue. We must do something about this immediately,” Fatma Sahin, the government minister in charge of family affairs, said at the hearing, pointing out that Turkish laws do not even agree on the definition of a child: The civil code defines a person as a child until the age of 17, the criminal code until 15 and the child protection law until 18.

Sahin announced that her ministry had recently signed an agreement with the Religious Affairs Department, under which the 60,000 imams employed by the department around the country would endeavor to teach their flocks that child marriages have no place in Islam.

Dogan, the activist, hopes the television soap opera “Life Goes On” will spread a similarly enlightened message. “It could have a positive effect, but it all depends on the

screenplay,” she said.

“Will the girl manage to get out of the marriage, is she strong, can she liberate herself? That would be a good thing. But if it turns out to be just another depiction of a destiny to be borne, then it will be a setback.”

The production company had contacted the Flying Broom as a courtesy, but not sought their advice for the screenplay, Dogan added.

Kirmizigül, a former crooner from the Kurdish southeast of the country, has directed several movies, including the 2009 film “I Saw the Sun” about the plight of a Kurdish family racked by the armed conflict in southeastern Turkey, which brought the suffering of the region’s population home to a wider Turkish audience.

“Life Goes On” is his first attempt at a television series.

Kirmizigül, who has not spoken to the press in three years, according to his publicist, declined to be interviewed for this article.

Women’s issues like rape and domestic violence have become an increasingly popular subject of Turkish soap operas over the past two to three years.

While some series initially adopted a chauvinistic point of view, pressure from women’s rights groups had caused a shift in perspective, in some cases even within an ongoing series, Kologlu said, citing the rape-themed series “What Is Fatmagül Guilty Of?” as an example.

As for “Life Goes On,” expectations are high, Kologlu said. “From what I have seen, it will be an ambitious work, technically striking, a very lavish production,” he said. “The question is whether it will fulfill expectations when it comes to the content, the message.”

America Defends the Weak and Small

By Victor Davis Hanson

Recently, an open microphone caught French President Nicolas Sarkozy and American President Barack Obama jointly trashing Israeli Prime Minister Benjamin Netanyahu. Sarkozy scoffed, “I cannot stand him. He’s a liar.” Obama trumped that with, “You’re fed up with him, but I have to deal with him every day.”

In one of the most bizarre op-eds published by The New York Times in recent memory, Paul Kane suggested that the United States could literally sell out its support for democratic Taiwan for about \$1 trillion. He argued that the Chinese might be so thankful to us for letting them get their hands on the island that they might forgive much of what we owe them.

So why does the United States take risks in guaranteeing the security of countries such as Israel and Taiwan? Surely the smart money – and most of the world – bets on their richer enemies. The Arab Middle East has oil, hundreds of millions of people and lots of dangerous radical Islamic terrorists. China is more than 1 billion strong, with the fastest-growing economy in the world.

But President Obama should remember that America does not think solely in terms of national advantage. In fact, only the United States seems to have an affinity for protecting tiny, vulnerable countries. In two wars, and more than 12 years of no-fly zones in Iraq, America saved the Kurds from a genocidal Saddam Hussein.

Greece today has few friends. Its northern European creditors are furious with its profligacy and duplicity. Nearby, an ascendant Turkey is flexing its muscles over occupied Cyprus and new finds of gas and oil in the Aegean and eastern Mediterranean. In short, a bankrupt Greece of only 11 million people, residing in one of history’s most dangerous neighborhoods, has few strong friends other than the United States. The same is true of Christian Armenia, which likewise is relatively small and near to historical enemies in Turkey and Russia.

All of these people – Israelis, anti-communist Chinese, Kurds, Greeks and Armenians – have a few things in common. They have relatively small – and often shrinking – populations, aggressive neighbors, few strong allies, many expatriates and refugees in the United States and a tragic history of persecution and genocide. Half the world’s Jews were lost to the Holocaust. Had Mao Zedong – the most prolific mass murderer in history – gotten his way, the entire anti-communist Chinese population who fled in terror to Taiwan would have been wiped out. In the early 1920s, nearly a million Greeks perished in Asia Minor – ethnically cleansed by a Turkey that had at one time conquered and occupied Greece for more than 350 years. A million Armenians perished during the breakup of the Ottoman Empire during World War I. The stateless Kurds have often been persecuted by Arabs, Iranians and Turks.

We should remember that Greece and Taiwan would have disappeared in the late 1940s as free, independent countries without American military support and guarantees. Armenia did not exist as a free nation until America helped to force the collapse of the Soviet Union. Kurdistan emerged as an autonomous province only when America deposed Saddam Hussein. Israel might have vanished during the 1973 Yom Kippur War without massive American military aid.

Of course, these historically-persecuted peoples can at times be testy allies and even sound anti-American. Their national characters –

reflecting centuries of oppression – understandably can seem prone to collective paranoia and conspiracy theories. Yet Israel, Taiwan, Kurdistan, Greece and Armenia are democratic, with rich histories that survived against all odds.

In the next few years, as never before, our small friends will be tested. Iran has promised to wipe out Israel and may soon get the bomb to do it. We are withdrawing all troops at the end of the year from Iraq, and Kurdistan will then be entirely on its own. Russia often talks about reconstituting its former Soviet client states into some sort of new imperial federation. China thinks it is only a matter of time before Taiwan can be absorbed. The new Turkey is beginning to look a lot like the old imperial Ottoman Sultanate.

Yet if protecting these small states is risky, our concern also reflects positively upon the singular values of the United States. The United Nations has neither the will nor the capability to ensure the security of these countries. The eroding European Union talks grandly of international values but rarely risks its blood or treasure to defend them.

Only America is strong enough to protect the world’s historically-vulnerable but culturally unique peoples. It would be a shame if we forgot that – either out of desire for profit or because we became fed up with the bother.

(This commentary originally appeared in the November 20 issue of the *Richmond Times Dispatch*.)

LETTERS

Charkoudian Thanks Mom for Support in Oral History Project

To The Editor:

On the 20th anniversary of my mother’s death, I was reading the letter to the editor by Haig Der Manuelian (“Hovnanian Deserves Accolades, Other Assembly Founders Need to Be Remembered”), in the November 26 edition of the *Armenian Mirror-Spectator*. In that letter, Der Manuelian mentions me as the administrator of the ALMA [Armenian Library and Museum of America] Oral History Project in the 1970’s but what he does not mention, nor does he know, is the part that my mother played a part in that project. If it wasn’t for the support that my mother gave me at the time, caring for my children, cooking, providing names and introductions to her friends, survivors who she knew would be willing to talk with me, there is no way that I could have administered ALMA’s Oral History Project. So here’s to you, Mummy, Lucille Mae (Jennie) Vartanian Bilezikian, who allowed the project to happen, and here’s to all the survivors who were willing to relive the horror of their experiences in order that their stories be known to all in the future.

– Bethel Bilezikian Charkoudian
Newton Corner, Mass.

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- All articles submitted should be typed, double (or triple) spaced and printed in a type size large enough to be clearly legible (10 point or larger). Submissions that do not conform to these specifications will be assigned lowest priority.
- Articles sent by fax are acceptable, and e-mail submissions are encouraged.
- All submissions should include the name of a con-

tact person and a daytime telephone number.

– Deadline for submission of all articles and advertising is 12 noon on Monday of the week of publication.

– Photos will be published without charge at the discretion of the editors and art director. Photos will be returned only if a self-addressed and stamped envelope is included.

– The *MS* will publish only one article about an upcoming organizational event. For major special events, exceptions may be made only by special arrangement with the editors.

– Telephone numbers, ticket prices and other details (at the discretion of the editors) will not be included in press releases, but should be reserved for calendar listings and advertisements.



COMMENTARY



My Turn

By Harut Sassounian

No one should be Fooled by Erdogan's Empty Apology for Kurdish Massacres

Turkish society was thrown into turmoil last week when Prime Minister Erdogan issued an unexpected apology for the hitherto taboo topic of the Kurdish massacres in south-eastern Turkey in the 1930s.

There are many striking similarities between the Kurdish massacres and the Armenian Genocide. Under the guise of quelling a rebellion, the Turkish government, led by Kemal Ataturk, ordered the killing and deportation of tens of thousands of Alevi Kurds from Dersim, now known as Tunceli. Turkish warplanes dropped bombs and sprayed poisonous gases on Kurds hiding in mountain caves.

Ironically, taking part in the bombing raids was Sabiha Gokcen, Turkey's first female pilot, who was an Armenian orphan adopted by Ataturk. Gokcen was unwittingly participating in the killing of not only Kurds, but also fellow Armenians who had sought refuge in the remote region of Dersim, after having survived the 1915 Genocide.

Erdogan's surprise admission of the "Dersim killings" was prompted not by an honest desire to lift the veil of secrecy from a long concealed state crime, but by the intent

to discredit his main political opponent, Kemal Kilicdaroglu, leader of the Republican People's Party (CHP) which was in power during the Kurdish atrocities.

Erdogan shrewdly scored a major public relations coup when Kilicdaroglu, a native of Dersim who had lost many members of his family, refused to reverse the CHP's long-standing cover up of these massacres.

Seeing an opportunity to deliver a bigger blow to his reticent rival, Prime Minister Erdogan went on national TV, revealing a series of documents from the state archives that provided chilling details of the brutal torture of Kurdish men, rape of women and mutilation of children. In a dramatic gesture, he tore up the government's falsified report on the Dersim carnage.

To counter Erdogan's attacks, Kilicdaroglu came up with a surprise announcement of his own. Despite his failure to acknowledge the Dersim massacres, Kilicdaroglu claimed that an apology was not enough! He challenged Erdogan to release all archival documents on this subject and return the properties confiscated from the Kurdish victims.

The prime minister's surprise apology generated a major national debate in Turkey. Some media commentators viewed Erdogan's acknowledgment of the Dersim massacres not only as an effort to undermine Kilicdaroglu's support with millions of Alevi voters, but also to tarnish Ataturk's legacy. Others saw hopeful signs that Erdogan was preparing to face other dark chapters of Turkey's history, including the Armenian Genocide.

Kilicdaroglu, in turn, tried to damage Erdogan's reputation by accusing him of planning to acknowledge the Armenian Genocide and likened his mentality to that of Diaspora Armenians. Erdogan promptly distanced himself from what he considered to be an insulting comparison and sharply rebuked and warned his political opponent for drawing such a parallel!

Erdogan's racist reaction did not bode well for those who claimed that "the genie is out of the bottle," hoping that the Prime Minister's apology to the Kurds would set a precedent for Turkey's eventual acknowledgment of the Armenian Genocide. When one carefully examines the Prime Minister's distorted statements on the Dersim massacres, one cannot help but note the eerie similarities with Turkey's denialist views on the Armenian Genocide:

- 1) Minimizing the Kurdish death toll from tens of thousands to 13,800;
- 2) Describing the Kurdish massacres merely as "killings" or "events";
- 3) Placing the blame for the "killings" on a rival political party rather than the Turkish state; and
- 4) Offering no compensation and no restitution to heirs of the Kurdish victims.

All those hoping that Erdogan would issue a similar apology for the Armenian Genocide probably do not realize the futility of their expectation. In reality, a Turkish apology would do more harm than good to the Armenian Cause, as it would discourage some Armenians from pursuing restitution from Turkey, mislead the international community into thinking that Armenian demands are now completely fulfilled and deprive Armenians from attracting further political support for their national cause.

Furthermore, should Erdogan apologize for the Armenian Genocide, the international community would shower him with praise, nominate him for the Nobel Peace Prize and support Turkey's candidacy to the European Union.

The international community should rather demand that Erdogan fully acknowledge the genocides of Armenians, Assyrians, Greeks, and Kurds, issue a genuine apology, offer compensation, and return the confiscated properties to the heirs of millions of innocent victims.

A Chill in the Air Up North: 'New Cold War' Could Have Implications for Armenia

By Aris Ghazinyan

In light of recent aggravated contradictions between Moscow and Washington, "New Cold War" is the most commonly used phrase characterizing the current state affairs between the two superpowers. Armenia, Russia's military ally, may also feel the chill.

On November 23 Russian President Dmitry Medvedev made a special statement in reference to the situation with NATO countries' Missile Defense System in Europe.

Stressing that "regrettably, the USA and other NATO partners have not showed enough willingness" to cooperate with Russia in developing a joint sector-based rather than in-stages missile defense system, Medvedev presented his five decisions, among them "protective cover of Russia's strategic nuclear weapons; putting the missile attack early warning radar station in Kaliningrad on combat alert" and others.

In the fifth point Medvedev stressed that "if the above measures prove insufficient, the Russian Federation will deploy modern offensive weapon systems in the west and south of the country, ensuring our ability to take out any part of the US missile defense system in Europe. One step in this process will be to deploy Iskander missiles in the Kaliningrad Region."

The phrase "Cold War" was first introduced by Winston Churchill in his famous speech in March 1946, in the American town of Fulton, Missouri.

Churchill called for an overthrow of communist regimes in the countries of Central and Eastern Europe and used a number of new formulations (such as "Iron Curtain"), that later became part of a universal political lexicon.

The Cold War is commonly considered to have finished with the fall of the "iron curtain" and collapse of communist regimes and the USSR. However, the Russian president's speech seems to have become a fresh reminder.

Today's environment does not rival the early 1960s "Cuban Missile Crisis" (when Moscow put missiles in Cuba, 90 miles from the US, after the US put missiles in Turkey). The closest "cold war or words" is Medvedev's decision to deploy modern offensive weapon systems in the west and south of Russia.

However, where Kaliningrad was named in reference with the west of Russia, nothing definite was said about the southern borders.

On the south the main constituent of the

Russian missile attack early warning system is Gabala radar station (RS). Its detection range is around 8,000 km in radius, capable of detecting missile launch from the shores of the Indian Ocean, and keep a watchful eye on Turkey, Iraq, Iran, India and all the Eastern European countries.

The catch is that Gabala RS is in Azerbaijan, and Russia has been renting it for \$7 million per year for the past decade. The contract, however, is expiring next year, but envisages a possible

extension.

Azeri-Russian negotiations on the extension of the rental contract were held the day before Medvedev's speech; Deputy Foreign Minister of Azerbaijan Araz Azimov had said that "Russia's annual rent of \$7 million for the Gabala station is inadequate." Hence, Russia might have to pay double.

The day after Medvedev's speech, Collective Security Treaty Organization (CSTO) Secretary General Nikolay Bordyuzha made a statement

saying that: "Gabala RS is utilized for the good of Russia, and if there is a need to further use that segment in the Russian missile defense system, Russia will go for extension of the contract."

Theoretically, there is also a possibility that Russia might consider deploying a new radar system on the territory of Armenia, where Russian military base No102 is deployed until 2044.

(This commentary originally appeared in the November 25 issue of ArmeniaNow.)

The Arab Spring Has Given Turkey a Voice. Don't Mess with it

By Robert Fisk

The French Foreign Minister Alain Juppé was here "to talk about Syria." Turkey's prime minister, Recep Tayyip Erdogan, pontificated that "perhaps because Syria has not enough petroleum, there has been less interest in the West in the killing of Syrian civilians" – probably true – while every Turkish newspaper has been speculating about the Turks' future plans for action in Syria. A Turkish military cordon sanitaire inside the border with Syria seems to be the favorite.

Listening in the old capital of the Ottoman Empire to the mice-turned-to-lions of the Gulf, you could almost believe these were the Last Days of Assad. Personally, I doubt it. When The Wall Street Journal announces his forthcoming demise I reckon he's safe for a good while yet. The Syrian National Council in Istanbul is itself a pretty argumentative mouse, recognized only by the pipsqueak power of the new Libya.

Yet the very final ultimatum from the Arab League – it expires tomorrow – is an extremely serious matter for the Baathist powers in Damascus. Does Syria allow a 500-strong team of observers from the League to go prowling around Homs and Hama and Deraa? Isn't that in itself a real boxer's punch to Syria's sovereignty? The Moroccan ambassador has left Damascus after the attack on his embassy. The Qataris and Saudis left a long time ago. The German ambassador is flaunting what is supposed to be a new draft UN Security Council resolution condemning Syria. Presumably he has discovered some crumbs to throw to the

Russians and Chinese to bring them on board.

In Turkey, however, there is real anger at Syria's response to Turkish initiatives. And when President Abdullah Gul says that Turkey's reaction to another attack on its embassy in Damascus will be "entirely different" if it happens again, he probably means what he says. As the Israelis found out after their killing of nine Turks on the Mavi Marmara last year, you don't mess with Turkey, certainly not the newly self-confident Turkey which is championing the Arab awakening and whose flag flies once more in honor across the Arab world.

Mr. Erdogan was almost cruelly to the point when he addressed Syria and its President, saying: "You, Assad, have been holding thousands of political prisoners in jails; you have to find those who attacked the Turkish flag and hold them accountable." The Turks want far more than the personal apology they received from Syrian Foreign Minister Walid Moallem at the weekend. They want a full and official apology from Syria – just as they are still waiting for a full and official Israeli apology for the Mavi Marmara killings.

There is much talk in Istanbul of cutting all oil links with Syria, of cutting back on electricity supplies to Syria – much good will that do, of course, because it is Syria's poor who will suffer. The Syrian government has generators, does it not? Interestingly, the Turks evacuated 60 of their diplomats and families from Syria at the weekend – but all their embassies and consulates remain fully operational.

Opposition parties in Turkey have been claiming that Erdogan and his chums in Ankara have taken a sectarian dislike to the Assad family because they are Alawites, a branch of

Shiism. And the Turkish Foreign Minister Ahmet Davutoglu felt he had to respond. "Assad has been a Nusayri [Alawite] all along," he said. "Wasn't he one when we were friends? We do not view Syria through a sectarian lens." Well maybe, but this explanation probably belongs to the ho-hum department. Turkey, of course, is largely Sunni Muslim.

What Mr. Juppé and his Turkish opposite number have to chat about is perfectly clear: they want to unite the Syrian opposition and thus prevent any of the catastrophic divisions – like, for example, the burning alive of the Libyan rebel army commander before Gaddafi had fallen – which befell the opposition in Libya. Wisely, the Turks are taking claims by Syrian insurgents that they have attacked an intelligence headquarters outside Damascus with a very large pinch of salt. As for the gunfire reportedly heard around the city, no doubt the French ambassador in Damascus will enlighten the world about this when he makes his own exit in the near future.

Since the official Syrian news agency Sana itself announced that the Arab League wanted to send observers to Syria, one can assume that Mr. Moallem – which in this case means President Assad – has approved their arrival. But 500 of them? And how much freedom will they be given? And will they try to visit opposition figures inside Syria and – more to the point – find out exactly who these mysterious but real and armed insurgents are?

(Robert Fisk is a Middle East correspondent for *The Independent* newspaper. This commentary originally appeared in the November 18 issue of the paper.)



Religious Leaders Call for Sniper Withdrawal in Karabagh

SNIPERS, from page 1

Karabagh reiterated their readiness to withdraw snipers from the frontline positions also following the reported deaths of two Armenian soldiers near Karabagh on November 19 and 20 by what Stepanakert described as sniper fire from Azerbaijani army positions. They stressed, however, that they cannot do so unilaterally.

At the same time, the military in Armenia vowed to retaliate to discourage further sniper activity in the conflict zone. Karabagh's ethnic Armenian army reported seven killed or wounded in the Azeri army in the past week, describing the casualties as resulting from their troops' "punitive actions." Azerbaijan has confirmed only one death.

Talking to media at the weekend President Serge Sargisian underscored that the responsibility for future losses in the Azerbaijani army lies entirely with Azerbaijan's authorities.

Sargisian also attended the Monday proceedings of the religious summit in Yerevan, calling for a Karabagh conflict settlement to be achieved "through contacts, negotiations and cooperation, rather than through the escalation of tensions and threats."

"We were ready to stretch our hand of friendship first even at the time when we weren't sure that we would get an adequate answer," said

Sargisian, reaffirming Armenia's commitment to solve the conflict peacefully, through negotiations being mediated by the Organization for

that is Christianity and Islam, against each other.

In this context, the Armenian leader also



From left, Sheikh-ul-Islam Allahshukur Pashazade, Russia's Patriarch Kirill, President Serge Sargisian and Catholicos of All Armenians Karekin II

Security and Cooperation in Europe (OSCE) Minsk Group.

Sargisian also warned against giving the conflict an ethnic dimension and pitting the different predominant religions in the two states,

called inadmissible destroying historical, cultural and spiritual monuments under the guise of religious differences.

"In front of this prominent audience, on behalf of the Republic of Armenia, I reaffirm our commitment to conserve and, if necessary, restore all such values," Sargisian said.

The Armenian leader had left the premises before the floor was given to Azerbaijan's top Shia cleric, who also addressed the Karabagh issue in his speech. Russia's Patriarch Kirill explained that the Armenian president had other scheduled meetings and could not stay till the end of the meeting.

(Later, the president's press office reported that Sargisian received Pashazade and Karekin at his office and welcomed the assistance of the

two in the matter of finding a solution through dialogue.)

In his remarks at the summit referring to conflicts, Pashazade said that "millions of people have to live as refugees" in the former Soviet space, including in the Caucasus.

"We fully support the efforts of the OSCE Minsk Group and the presidents of our states. At the same time, we have to say that, unfortunately, until today the United Nations Security Council resolutions [on the Nagorno-Karabagh conflict] have not been fulfilled and the long-standing efforts of the Minsk Group co-chairs have not yielded tangible results," said Pashazade.

Armenia-backed ethnic Armenians in Nagorno-Karabagh broke free of Baku's control following the disintegration of the Soviet Union in 1991. Baku's military response against the mostly Armenian-populated region triggered three-year-long hostilities that were halted due to a Russia-brokered ceasefire.

The war and earlier ethnic tensions in Azerbaijan and Armenia displaced hundreds of thousands of people. The military phase of the conflict also resulted in ethnic Armenians remaining in control of most of the enclave as well as some surrounding territories. Negotiations since then mediated by the American, Russian and French co-chairmanship of the OSCE Minsk Group have resulted in little progress in resolving the dispute.

The religious leaders of Armenia, Azerbaijan and Russia already issued a joint declaration in April 2010 when the Armenian pontiff paid a landmark visit to Baku to attend a summit of religious leaders from around the world. Then, they, too, voiced support for the long-running efforts to resolve the Karabagh conflict and condemned "acts of vandalism" committed in the conflict zone.

Erdogan Admission of Dersim Massacres Viewed in Yerevan as Courting EU

ERDOGAN, from page 1

Turkish Republic was built through the extermination of the indigenous population. And this could call into question the legal basis of Turkey's territorial integrity.

Presumably, the Turkish government is preparing some kind of gesture timed to the 100th anniversary of the Armenian Genocide of 1915, although it is hard to predict anything now. This opinion was expressed by Turkish historian, professor of the Clark University in the United States, prominent scholar Taner Akcam. "I do not know what it might be, but will not be surprised if something happens," said Akcam.

Armenian experts generally comment on this statement in light of Turkey's intentions to join the European Union. Giro Manoyan, Director of

the International Secretariat of the Armenian Revolutionary Federation (Dashnaksutyun) Bureau in Yerevan, said Erdogan's apology was n't really an apology and that such steps towards Armenians were unlikely.

Earlier, Turkish President Abdullah Gul, visiting from London, stated that problems that exist in the relations between Armenia and Turkey will not be solved by a single step. According to him, the normalization process is so frozen that whole raft of initiatives is needed for a thaw.

In its turn, Turkey's influential Today's Zaman newspaper raises deep psychological issues, trying to figure out why Ankara does not recognize the tragedies of the early 20th century. The reason, according to the newspaper, lies in the foundations of the modern Turkish identity.

"There are even more painful factors, some of which have been pointed out by Taner Akcam and other writers. Some of those who played active roles in the massacres of the Armenians were also part of the founding cadres of the Turkish Republic. Thus, facing up to the past also means that we may lose our founding 'heroes' and have them turned into a series of 'murderers' to be embarrassed about instead. It is now clear that we in Turkey have constructed an identity on top of this whole denial mechanism," writes the Turkish publication.

Armenian Ruling Party to Name Candidate for Parliament Speaker

YEREVAN (RFE/RL) – The parliament is set to elect its new speaker next week after nearly a month of having no permanent chairperson.

The majority Republican Party of Armenia (HHK) confirmed through a spokesman on Tuesday that the party will name its candidate for the position before the legislative body is due to convene next Monday for a four-day session with the election of a new speaker on its agenda.

The post became vacant after Hovik Abrahamian stepped down on November 14. About two weeks before that Abrahamian had announced his intention to resign, saying that President Serge Sargisian, who is also the leader of the ruling party, offered him the post of managing the HHK campaign for the next parliamentary elections due in May.

The HHK, which controls the majority of seats in the 131-member body, is in a position to name the new speaker and one of his or her deputies under a power-sharing deal with its two junior coalition partners, the Prosperous Armenia Party and Orinats Yerkir (Rule of Law Party).

HHK spokesman Eduard Sharmazanov said the party has not yet discussed possible candidates for the positions. But the HHK's deputy leader Galust Sahakian said last week that Samvel Nikoyan, one of the two deputy speakers who took over as acting speaker last week, was likely to be the choice if they were to elect a permanent speaker before the end of the current parliament's term next May.

More Funds Raised for Karabagh During Thanksgiving Telethon

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(Material from Radio Free Europe was used in this story. Additional reporting was done by Alin K. Gregorian.)

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