

Kocharyan’s Bloc Announces New Push for Regime Change

YEREVAN (RFE/RL) — Former President Robert Kocharyan pledged to topple Armenia’s current government “through barricades or elections” on Monday, November 8, as his opposition alliance launched what it called a “nationwide resistance” campaign with a rally held in Yerevan.

The rally attended by thousands of supporters of the Hayastan (Armenia) alliance was held on the eve of the first anniversary of a Russian-brokered ceasefire that stopped the war over Nagorno-Karabakh.

Kocharyan and his political allies again blamed Prime Minister Nikol Pashinyan for Armenia’s defeat in the six-week war that left at least 3,800 Armenian soldiers dead. They also reiterated their allegations that Pashinyan is intent on making more unilateral concessions to Azerbaijan.

Kocharyan singled out Yerevan’s readiness to embark on a demarcation of Armenia long and contested border with Azerbaijan where ten-



Former President Robert Kocharyan, right, at the demonstration on Monday

sions are still running high one year after the Karabakh war. He claimed that such a process would amount to Armenian recognition of Azerbaijani sovereignty over Karabakh and a narrow land corridor connecting the disputed territory to Armenia.

The ex-president also accused Pashinyan of breaking his promises to improve living standards, eliminate corruption and create a level playing field for all businesses. Poverty in the country has actually increased under the current government, he said.

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Attendees held signs in support of Artsakh (photo Kenneth Martin)

Artsakh War Remembered in Boston

By Ken Martin

Special to the Mirror-Spectator

BOSTON — Armenian Americans from the greater Boston area gathered on the Armenian Heritage Park along the Rose Kennedy Greenway in Boston on Sunday, November 7, for the one-year remembrance of the victims of the 44-day war. The event was called “Genocide Continued: Azerbaijan Attempts to Rewrite History through Ethnic and Cultural Cleansing.” The event was organized by the Armenian Revolutionary Federation-Boston while Armenian churches of all denominations and affiliations in the Boston region served as co-sponsors, and various other Armenian organizations provided support.

The national anthems of Artsakh, Armenia and the US were performed by vocal artist Ani Zargarian and tenor Yeghishe Manucharyan sang *Der Voghormia* [Lord see REMEMBRANCE, page 11



Artak Beglaryan (photo Kenneth Martin)

Moscow Confirms Plans for Aliyev-Pashinyan Talks

MOSCOW (RFE/RL) — The Kremlin has said that Russian President Vladimir Putin is poised to organize fresh talks between the leaders of Armenia and Azerbaijan one year after brokering a ceasefire that stopped the war in Nagorno-Karabakh.

“Yes, such a meeting is being prepared, and it is prepared in the format of a video conference,” Kremlin spokesman Dmitry Peskov told the Interfax news agency on Sunday, November 7. Peskov gave no date for the talks. He told reporters on November 8 that it is still not clear when the video conference will likely take place.

Armenia and Azerbaijan did not immediately confirm the announcement. In televised remarks aired late on Sunday, Prime Minister Nikol Pashinyan said that no meeting with Azerbaijani President Ilham Aliyev has been scheduled for November 9, which will mark the first anniversary of the ceasefire.

An Armenian media outlet reported late last month that during the upcoming talks Aliyev and Pashinyan will sign two Russian-drafted documents announcing the start of the demarcation of the Armenian-Azerbaijani border and the opening of transport links between the two South Caucasus states.

Pashinyan met in Yerevan on November 5 with Russian Deputy Prime Minister Alexei Overchuk, a co-chair of a Russian-Armenian-Azerbaijani task force dealing cross-border cargo traffic. Overchuk said that the group

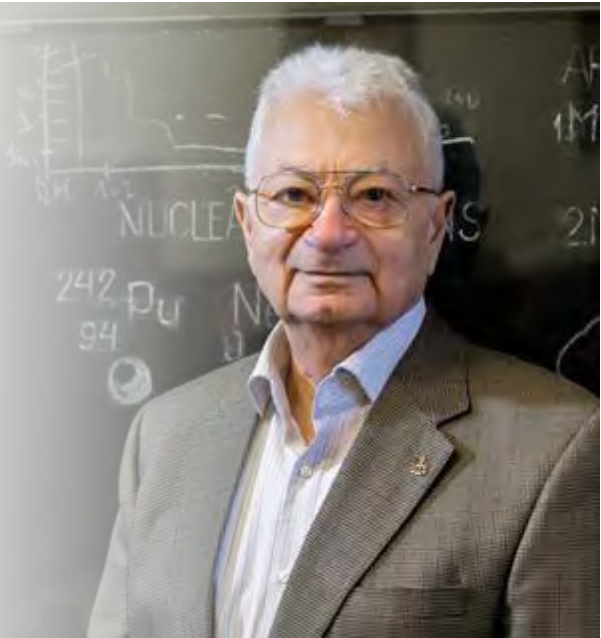
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Oganessian Receives UNESCO-Russia Mendeleev International Prize

MOSCOW (Tass) — Two scientists have been awarded the first UNESCO-Russia Mendeleev International Prize in the Basic Sciences on November 3. The winners are Russia’s Professor Yuri Oganessian and Italy’s Professor Vincenzo Balzani. The decision was made on the recommendation of an eminent international jury chaired by Professor Jean-Pierre Sauvage, winner of the 2016 Nobel Prize in Chemistry.

Yuri Oganessian, of the Flerov Laboratory of Nuclear Reactions at the Joint Institute for Nuclear Research in Dubna, owes the award to “breakthrough discoveries that extend the Periodic Table of Chemical Elements and for his promotion of the basic sciences at global scale,” the United Nations Educational, Scientific and Cultural Organization said on its website.

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ARMENIA

NEWS from ARMENIA

Armenia Elected Vice Chair Of 41st session of UNESCO General Conference

PARIS (Panorama.am) — On November 9, the election of the Chair and the Vice Chairs of the 41st session of the UNESCO General Conference took place in Paris. As the Armenian National Commission for UNESCO reports, Armenia was elected as vice chair of the General Conference from the Eastern European Group of Member States. The General Conference determines the policies and the main lines of work of UNESCO. Its duty is to set the programs and the budget of UNESCO. It elects the members of the Executive Board and appoints, every four years, the Director-General. The General Conference consists of the representatives of UNESCO's member states. It meets every two years, and is attended by member states and associate members, together with observers for non-member States, intergovernmental organizations and non-governmental organizations (NGOs). Each country has one vote, irrespective of its size or the extent of its contribution to the budget.

Another Karabakh Civilian Killed In Truce Violation

YEREVAN (RFE/RL) — One ethnic Armenian resident of Nagorno-Karabakh was killed and three others wounded by Azerbaijani forces on November 8, authorities in Stepanakert said. According to them, the four men came under fire while repairing water pipes just outside the Azerbaijani-controlled town of Shushi (Shusha). The National Security Service said it is investigating the incident together with other law-enforcement agencies.

Karabakh's human rights ombudsman, Gegham Stepanyan, reported separately that the 22-year-old victim was a utility worker. Stepanyan described his killing as further proof of Azerbaijan's "Armenophobic, genocidal and fascist behavior."

The young man is the second Karabakh civilian killed since a Russian-brokered ceasefire stopped the Armenian-Azerbaijani war on November 10, 2020. A 55-year-old Karabakh Armenian farmer was shot dead by Azerbaijani troops outside the northern Karabakh town of Martakert last month.

The latest shooting reportedly occurred at a section of the sole road currently connecting Karabakh to Armenia. Traffic through that road section was suspended as a result, according to Stepanyan.

"We condemn the violence that caused the death of an Armenian civilian," a US State Department Tweet stated. Ned Price, Department spokesperson, also referred to the one year anniversary of the Russia-brokered ceasefire declaration between Armenia and Azerbaijan. "We extend our deepest condolences to the families of those killed and injured during the hostilities last year. We call for the return of all remaining detainees, a full accounting of missing persons, the voluntary return of displaced persons to their homes, comprehensive humanitarian de-mining of conflict-affected areas, and access by international humanitarian organizations to those in need..."



The services at St. Gayane Monastery

Memorial Service Dedicated to Martyrs of War

ECHMIADZIN — On November 9, a requiem service was held at St. Gayane Monastery presided over by Karekin II, Supreme Patriarch and Catholicos of All Armenians, for the repose of the souls of the patriotic defenders killed in the 44-day Artsakh war.

Participating in the service were members of the Supreme Spiritual Council, members of the Mother See of Holy Echmiadzin were present at the ceremony.



Catholicos of All Armenians Karekin II during the services at St. Gayane Monastery

Prior to the requiem service, Bishop Mushegh Babayan invited the clergy to pray for the peace of the souls of the martyred heroes.

At the end of the ceremony, on the occasion of November 9, His Holiness Karekin II, Catholicos of All Armenians, addressed those present and the people.

"Dear pious people,

Last year, our patriotic life was shak-

en and shaken by the tragic events of the large-scale war waged by Azerbaijan against the Artsakh Republic with the support of Turkey and the involvement of terrorist groups. The martyrdom of many of our children, the loss of much of the homeland, and the grief and sorrow of new victims in the post-war period continue to grieve the hearts of our people.

A year ago, on this day, November 9, thanks to the efforts of the international community, especially the authorities of the Russian Federation, it was possible to stop the Azerbaijani aggression, the consequences of which posed serious security, economic and social challenges for our people.

The way to solve the problems facing us is to alleviate the sorrow and disappointment that has befallen us. It is our sacred duty to face these severe trials with dignity, maintaining the love and devotion of the children of our people to the homeland, caring and national values, contributing to the progress of Armenia and Artsakh, strengthening the zeal for the unity of our people around the world. The current difficult situation brings the imperative to all the children of our people, the authorities, social and political structures to unite around

the supreme national-state interests, to create a healthy atmosphere of national solidarity, trust, committed cooperation, and pursue the country's challenges through dialogue. Only then can we straighten our bent back, turn pain into strength,

Our Holy Church will continue its daily rescue mission in Armenia, Artsakh, Diaspora communities to strengthen the Armenian faith and the optimistic spirit of the future, love and devotion to the homeland with its dioceses and pious children, helping to heal our country's wounds for the strengthening of peace and brotherhood. "Let us pursue the building of peace with one another," says the apostle (Rom. 14:19). Indeed, peace will be established in the homeland, the efforts to build a bright future will be fruitful, when hatred and intolerance are rejected from the national life.

Today, from the care center of all Armenians, from Holy Echmiadzin, the members of the Supreme Spiritual Council, the Congregation of the Mother See, together with our faithful people, we pray for the peace and stability of our homeland, Armenia, Artsakh. We pray to the Most High Lord for the fallen heroes of the defense of the homeland, that the Merciful God may grant peace to their souls in the heavenly blissful floors - consolation to the bereaved families, a speedy return to the captives, the missing. We ask for the Lord's help and the protection of the Holy Right to our children living in the homeland and all over the world.

May the grace and blessing of the Lord be with our country and our people, now and forever. Amen. "

Kocharyan's Bloc Announces New Push for Regime Change

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"We are going to fight," Kocharyan told the crowd rallying in Yerevan's Liberty Square. "Rest assured that we will oust them through barricades or elections or in other ways. And I will be standing with you, leading you on those barricades. "

Kocharyan and other speakers at the rally gave no details of their stated push for regime change. Nor did they announce dates for their next demonstrations.

A Hayastan declaration read out at the

end of the rally said the "resistance" campaign could "last for a week or months" before achieving its key goal.

"We are starting to get organized," it said. "Our presence in the National Assembly will serve to strengthen the resistance. As soon as conditions are ripe, we will move our struggle only to the streets and squares. "

Kocharyan, who had ruled Armenia from 1998-2008, cautioned on October 4 that the opposition must "generate" greater popular

anger at the government before trying to topple it with street protests. "The biggest problem is that a considerable part of our people has come to terms with this situation and voted for these ones," he said, referring to Pashinyan's political team.

Pashinyan's Civil Contract party won Armenia's June 20 parliamentary elections with almost 54 percent of the vote. Hayastan came in a distant second with 21 percent, according to official election results rejected by it as fraudulent.



ARMENIA

On Anniversary of Ceasefire, Apprehension, Resilience And Defiance along the Armenian Border

By Raffi Elliott

Special to the Mirror-Spectator

YEREVAN — With the ceasefire which ended the bloody Second Artsakh War marking its first anniversary on November 9, Armenians are adjusting to a new reality. The past twelve months have witnessed political turbulence, stemming from the fallout of Armenia's military defeat against Azerbaijan, as well as the economic challenges triggered by the massive disruptions suffered by the global supply train in the wake of the ongoing COVID-19 pandemic.

Armenia has managed to weather the first of this three-pronged crisis, through an election which was lauded as "free and fair" by international observers. The country's economy also appears to be recovering from the shock caused by both the pandemic and the war at an impressive rate. The Armenian economy is now expected to grow at a rate of 7 percent in 2021, a much more optimistic forecast than that which the World Bank had originally outlined last year. These figures come against the background of increased employment, a slew of high-profile foreign investments and a boost to the export market. A rise in remittances has also helped bolster the country's economic performance.

But for many of the families still mourning the death of their sons, brothers, fathers (and in some cases, daughters), and for the hundreds of wounded veterans, adapting to the new post-bellum situation is not easy.

"My son had been exempted from the Army, but when the war started, he couldn't stay home," Anahit, a grieving mother, tells the *Mirror-Spectator*. "His commander told me that he saved his entire platoon when he



Iranian trucker posing with his vintage Mack rig near Meghri (Photo: Raffi Elliott)

at reduced capacity, in between Armenian and Azerbaijani lines. The mine, once Armenia's largest singer taxpayer, lost almost 2/3rds of its area after the war. The mine security guards say they regularly witness gunfire from Azerbaijani positions up on the hills. "Last week, they [Azerbaijanis] got drunk, and started firing at each other," one guard recounts. "When they noticed the Armenians watching, they started shooting in our direction too."

Further south, in Syunik province, the townsfolk in Verishen, one of the closest villages to the contested Sev Lake, say that the constant gunfire they heard over the summer seems to have subsided.

"My son is serving in the Army, and is

steadily being installed at key locations. These containers can be seen on flatbed trucks all along Armenia's North-South highway being delivered to their destinations.

One section of that highway, stretching between Goris and the regional capital Kapan, has become a source of regional tension since the war's end. An important stretch of this vital road connecting Armenia to ports in Iran now finds itself very close to the new Azerbaijani territory. A 2-mile section of the road near Vorotan even finds itself entirely within Azerbaijani-controlled territory — the result of careless Soviet-era map drawing, and difficult terrain for road building.

way robbery" are already taking this new road. "If we don't use the new road, we'd be forced to pay \$260 to the Azerbaijanis," says Ali, a truck driver resting on the side of the road near the Meghri border crossing into Iran.

For those who do choose the Vorotan road, even the promise of payment may not be enough to ensure safe passage. Two Iranian nationals who were apprehended by Azerbaijani border guards in September were not released until late October, after Iran began conducting war games on the Azerbaijani border, sending a clear message that it would not allow itself to be intimidated by Baku.

Just a few miles south of the incident, villagers of the now-divided town of Shurnukh must now contend with sharing their village with Azerbaijani border troops. About 10 homes were lost to the Azerbaijanis following the ceasefire since they were technically on the wrong side of the border, which is marked by the highway intersecting the town. Some of these houses now serve as barracks and guard posts for Azerbaijanis. Directly across from them, on the Armenian side, Russian border guards observe their every move. They man a joint post with the Armenian National Security Service. "Seeing Azerbaijani flags from our window is quite distressing" says Lilit, a resident of the town, "but the presence of the Russians is quite reassuring." She reports no incidents.

The Armenian government has already launched the construction of a new district in the town to house the 10 families that lost their homes last December. This development is part of a larger set of upgrades that the town of Shurnukh, as well as other villages near the frontier have been granted to compensate for any loss of productivity that the new situation has caused. Having been granted "border town status," settlements all along the Armenian-Azerbaijan border, including those in Tavush and Gegharkunik are exempt from paying property and income tax, receive subsidized utilities and are eligible for other forms of grants to spur entrepreneurial activity.

This vitality is apparent in the village of Chakaten, a small settlement about 5 miles south of Kapan, which is only accessible through a road which, once again, runs a gauntlet between Azerbaijani positions on its eastern edge, with Armenian and Russian posts on the western side. There, a small couple has recently opened a convenience store — the town's only source for these products. They report Azerbaijani intimidation, but little in terms of actual threat to the local population. "The Azerbaijanis near the road are too scared to block traffic," says Hasmik, the store owner. "Well, the only time they do try to stop cars is to ask for cigarettes" her husband interjects.

They report that the town has endured problems since the Azerbaijanis moved their positions nearby. The spring which once supplied the town is now on the Azerbaijani side, and water has been cut. They also went through several months of near-isolation as the communications tower on a hill now on the wrong side of the border had to be reinstalled elsewhere. Some of the farmland right on the border also lies uncultivated as farmers are wary about going there alone. At least four heads of cattle have also been stolen by them. "We know what the Azerbaijanis are doing, they're trying to intimidate us," says Karen, a music teacher from Kapan visiting the village. "But we're not going to go anywhere."

This phrase, "We're not going anywhere" is repeated multiple times throughout the border regions, from Meghri to Yerashk.



Sotk Mine road once leading into Karvajar, now under Azerbaijani occupation (Photo: Raffi Elliott)

covered their retreat near Hadrut with his heavy machine gun."

She visits her son's grave at the Yerablur Military Cemetery every day, where she has already struck a sort of friendship through grief with Lilit, another mother whose only son lies buried next to hers.

Along the newly established frontier with Azerbaijan — the result of a ceasefire condition to cede the 7 provinces surrounding the soviet-era borders of the Nagorno Karabakh Autonomous Oblast to Baku — villagers now find themselves within eyesight of Azerbaijani border posts, an uncomfortable feeling for many.

In Sotk, a small town once on the Vardenis-Martakert road which passes through the now-occupied Karvajar province, the local gold mine continues to operate, albeit

currently posted on the lake," one woman says. "That gives me comfort, otherwise, I would sell my house and leave, but nobody would buy it." The lake, the scene of a major flashpoint when Azerbaijani troops crossed almost 2 miles into Armenian territory around it last May, remains heavily militarized, with Armenian and Azerbaijani troops standing eyeball to eyeball across its shores. These soldiers have been sleeping in tents and other makeshift shelters throughout the summer, but with winter fast approaching, more permanent positions are increasingly needed.

The army says it is already working on providing better living conditions for the soldiers positioned along the border. Container-shaped barracks, complete with heating units, showers, and bunk beds — courtesy of the Wounded Heroes Fund — are

Azerbaijani security forces have wasted little time in taking advantage of this peculiar situation to post "border guards" at its entrance, and attempt to tax Iranian truck drivers for "using the Azerbaijani road network."

This, despite the fact that the road was built by Armenian work crews, financed by Armenian tax dollars, and connects Armenia to Armenia with no connection to the Azerbaijani road network. This blatant attempt at intimidation has only hastened Armenia's attempts at unleashing itself from Azerbaijan's chokehold on its economic routes.

The Tatev-Kapan road, which totally bypasses the border, has been repaved in record time, and is expected to formally open to traffic this month. Iranian truckers, eager to escape what they consider to be "high-



ARMENIA

European Court Says Azerbaijan Has Violated Armenian Captives' Right to Life

STRASBOURG (Public Radio of Armenia) — In two judgments issued on November 9, the European Court of Human Rights found that Azerbaijan has violated the rights of two Armenian citizens to life and has obliged the country to pay 40 thousand Euros in each case.

The case of Petrosyan v. Azerbaijan concerns the death of the applicant's son while in Azerbaijani captivity.

The applicant's son, Karen Petrosyan, was born in 1981 and was living with the applicant and other members of the family in Chinari, close to the border to Azerbaijan. On 7 August 2014 he crossed the border into Azerbaijan and was captured by the Azerbaijani armed forces.

On the same day two video recordings of Petrosyan were broadcast by Azerbaijani media. In the first one, he was seen being offered tea by a local resident of the village of Aghbulag and having a conversation with some of the other villagers. In the second recording, he was being interrogated, while on his knees with his hands cuffed and being restrained by soldiers. The interrogating army general accused him of being a soldier, having killed civilians, incited hatred and caused aggression. Being shown photographs of him in military uniform, allegedly found on his mobile phone together with phone numbers of his military commanders, he stated that he was a military serviceman.

On August 8, 2014 the Azerbaijani Ministry of Defense announced in a news report that Petrosyan had died unexpectedly, according to preliminary information due to "acute cardio-pulmonary and myocardi-

al failure."

Efforts were made by Armenia and the International Committee of the Red Cross (ICRC) to have Petrosyan's body returned. Representatives of the US State Department and the French Ministry for Foreign Affairs expressed their concern about the failure to return the body and give information on the circumstances surrounding the death.

On October 10, 2014, Petrosyan's body



Karen Petrosyan in custody in Azerbaijan

was repatriated in a severely decomposed state.

The Court found that the Azerbaijani government did not convincingly account for the circumstances of the death of Karen Petrosyan. On the basis of the information available to it, it is not possible for the

Court to establish exactly what happened to Karen Petrosyan while in detention. In the light of the injuries that were identified and the lack of plausible explanations as to how they had been inflicted on him, the Court found however that it has been sufficiently proved that he was victim of severe physical violence prior to his death, to a degree that amounted to a violation of Article 3 of the Convention in respect of him. Article 3 of the Convention prohibits

in absolute terms torture or inhuman or degrading treatment or punishment. The Court also held that there has been a violation of Article 2 (right to life).

The case of Khojayan and Vardanyan v. Azerbaijan concerns the captivity and treatment of the applicants' father in Azerbaijan.

On the morning of January 28, 2014, the applicants' father, Mamikon Khojayan, born in 1937 and a resident of the village of Verin Karmiraghbyur in the Tavush region of Armenia, close to the border to Azerbaijan, left his home. Later the same day, he appeared in a video online, surrounded by a group of people in

civilian clothes and a person in Azerbaijani military uniform. On January 30, he was interviewed by Azerbaijani ANS TV. The Azerbaijani online news agency News.az reported the same day that Khojayan was in detention and that the Ministry of National Security had stated that he was a guide of an Armenian sabotage group and had held a gun when he was apprehended.

On January 31, Khojayan appeared in another Azerbaijani TV broadcast which was uploaded on YouTube. The Court received the three videos and links to their appearance on YouTube from the applicants. On March 4, 2014, through the mediation of the International Committee of the Red Cross (ICRC), Khojayan was handed over to the Armenian authorities.

On March 5, 2014 Azerbaijani TV relayed an official statement from Azerbaijani authorities that Khojayan had been injured while captured as an armed guide of an Armenian subversive group and had been taken to Baku where he had received medical treatment, including the removal of a bullet from his arm.

No criminal investigation was undertaken by the Azerbaijani authorities, either in relation to the events surrounding Khojayan's crossing of the border and his alleged subversive motives or with regard to his treatment in detention.

The Court declared by majority that the complaint under Article 2 (right to life), Article 3 (prohibition of torture) and Article 5 (right to liberty and security) admissible.

In both cases the Court Obligated Azerbaijan to pay 40,000 euros to the applicants.

FOREIGN MINISTRY OF ARMENIA ISSUES STATEMENT ON NOVEMBER 9 ANNIVERSARY

The Foreign Ministry of Armenia issued the following statement on November 9, the anniversary of the peace treaty that ended the disastrous 44-day war:

In order to halt the aggression unleashed by Azerbaijan on September 27, 2020, against Artsakh and its people, with the direct involvement of Turkey and foreign terrorist fighters, on November 9, 2020, with the mediation of the President of the Russian Federation a Trilateral Statement on complete ceasefire and termination of all hostilities in the area of Nagorno-Karabakh conflict was signed, which resulted in deployment of peacekeeping forces of Russia in Artsakh.

Today we once again bow before the brave Armenians who sacrificed their lives for the sake of the right of the Armenian people to live and build their own future, preventing the attempt of the aggressors to completely annihilate the Armenians from Artsakh.

The 44-day war, accompanied by mass violations of international humanitarian and human rights law, deliberate targeting of civilian infrastructure and cultural monuments, use of prohibited weapons and other war crimes by Azerbaijan, resulted in thousands of casualties, tens of thousands of wounded, displaced people and mass devastation. As a result of the war, a number of regions of Artsakh were subjected to ethnic cleansing, and the population became victims of war crimes and mass atrocities committed by Azerbaijan. In particular, 40,000 people lost their homes and property, more than 17,000 civilian facilities and infrastructure were destroyed, hundreds of civilians were killed or injured, and the fate of many still remains unknown.

Armenia and Artsakh have consistently implemented the provisions of the Trilateral Statement, while just a month after the signing of the latter, despite the commitment to stop in the current positions at the time of signing, Azerbaijani armed forces infiltrated into Khtsaber and Hin Tagher villages of Hadrut region of Artsakh, killing and capturing Armenian servicemen. Moreover, after the withdrawal of the Armenian troops from the regions mentioned in the document, the Azerbaijani side responded with the infiltration and continued illegal deployment of its armed units into the sovereign territory of the Republic of Armenia from the very same territories.

Azerbaijan has not yet implemented the paragraph 8 of the November 9 Statement, holding numerous Armenian prisoners of war, hostages and other detained persons in captivity, which is not only a gross violation of the Trilateral Statement but also of international humanitarian law.

The ceasefire regime established by the Trilateral Statement is periodically violated by the Azerbaijani armed forces, accompanied by targeting not only the positions of the Armenian Armed Forces and Artsakh Defense Army, but also peaceful settlements and civilians, leading to human and material losses.

Deliberately distorting and arbitrarily commenting the provisions on unblocking regional infrastructure enshrined in Trilateral Statements from November 9, 2020, and January 11, 2021, Azerbaijan circulates the idea of a so-called "corridor" and threatens with the use of force, which not only contradicts the letter and spirit of those statements, but also aims to undermine efforts of de-escalation in the region.

The consistent Armenophobic policy blatantly conducted by the highest leadership of Azerbaijan, the ethnic cleansing in the territories of Artsakh fallen under the Azerbaijani control as a result of the use of force, the destruction and desecration of the Armenian cultural and religious heritage, as well as the obstruction of the access of international humanitarian organizations to Artsakh demonstrate the fact that the guarantee of the right of the Armenians of Artsakh to safe and dignified life in their homeland under the jurisdiction or control of Azerbaijan is impossible.

The realities created as a result of the use of force by Azerbaijan against Artsakh and its people cannot create basis for the settlement of the Nagorno-Karabakh conflict. Azerbaijan's claims that as a result of the war the Nagorno-Karabakh conflict and Nagorno-Karabakh itself does not exist in the international arena any more are also violations of the November 9 Trilateral Statement, as Nagorno-Karabakh is presented as a territorial entity right in the latter.

Only the full implementation of the Trilateral Statements from November 9, 2020 and January 11, 2021, particularly the immediate resolution of urgent humanitarian issues, first of all, the unconditional repatriation of all prisoners of war, hostages and other detained persons, the clarification of the fate of missing persons and the investigation of the cases of enforced disappearances, protection of the Armenian cultural and religious heritage, as well as the full resumption of the process of peaceful settlement of the Nagorno-Karabakh conflict can create conditions for ensuring lasting peace and stability in the region.

The comprehensive and lasting settlement of the conflict is only possible through peaceful negotiations under the mandate of the OSCE Minsk Group Co-Chairmanship, which assumes the clarification of the status of Artsakh, ensuring conditions for the safe return of displaced Armenians of Artsakh to their places of residence throughout Artsakh, and realization of the right of the Armenians of Artsakh to safe and dignified life in their homeland, based on equal rights and self-determination of peoples.

Armenia reiterates its readiness to undertake practical efforts towards the de-escalation of the situation in the region, gradually overcoming the atmosphere of hostility, opening an era of stability and peaceful development. At the same time, for the effectiveness of this process, Azerbaijan should adopt a constructive position, renouncing its policy of Armenophobia, aggressive rhetoric and actions.



INTERNATIONAL

Foreign Ministry Says Groundwork Laid For Closer Ties with Saudi Arabia

YEREVAN (Armenpress) — President of Armenia Armen Sarkissian's visit to Saudi Arabia and participation in the Future Investment Initiative conference and meeting with the Crown Prince, Deputy Prime Minister, and Minister of Defense of Saudi Arabia Mohammed bin Salman, in October, will greatly contribute to the progress of the Armenian-Saudi inter-state relations, Foreign Ministry of Armenia told Armenpress, in response to the question whether Armen Sarkissian's visit will contribute to the establishment of diplomatic relations between Armenia and Saudi Arabia.

The ministry source said that despite the absence of diplomatic ties, contacts at different levels between Armenia and Saudi Arabia have taken place over the past years.

"In general, it can be said that a positive atmosphere has been formed for the mutual cooperation with the Saudi side," the ministry said.

Asked whether Sarkissian's visit could contribute to achieving progress in the establishment of diplomatic ties or creating good preconditions for that, the source said: "Since the independence of Armenia, relations with the countries of the Middle East are one of the key directions of Armenia's foreign policy, taking into account both Armenia's geographical position towards the



Saudi Crown Prince Mohammed bin Salman, left, with Armenian President Armen Sarkissian

region and the existing deep historical-cultural ties. Armenia has adopted a policy of strengthening and deepening the existing ties with the countries of the region, expanding the cooperation with them in areas of mutual interest, and this policy is also reflected in the Armenian government's 2021-2026 action plan. From this perspec-

tive we are confident that President Armen Sarkissian's working visit to Saudi Arabia aimed at taking part at the Future Investment Initiative international forum and his meeting with Crown Prince Mohammed bin Salman will significantly contribute to the progress of the Armenian-Saudi inter-state relations."

In response to the question whether Armenia plans to take any steps through diplomatic means or whether contacts have taken place with the Saudi side, the ministry added: "It's worth mentioning that Armenian-Saudi contacts at different levels have been recorded over the past years, therefore this process exists for a long time. In general, it can be said that a positive atmosphere has been formed for the mutual partnership with the Saudi side.

On October 26, Sarkissian paid the first visit to Saudi Arabia, one of the pivotal countries of the Arab-Islamic world, in the history of independent Armenia.

Sarkissian and bin Salman attended the opening ceremony of the conference.

The two talked about the need to develop relations between the two countries and their future. It was noted that the rich historical ties between the two peoples are a good basis for building future interstate relations.

France Replaces OSCE Minsk Group Co-Chair

YEREVAN (Mediamax) — Brice Roquefeuil on November 4 was appointed as the new French Co-Chair of the Organization for Security and Cooperation in Europe (OSCE) Minsk Group.

Roquefeuil will replace Stephane Visconti who served in this post from October 2016.

Before the new appointment Roquefeuil headed French diplomatic mission in Uzbekistan (from September 2020), prior to that he was French Ambassador to Panama and Consul General in Rio de Janeiro.

In the early and mid-2000s, Roquefeuil was a political adviser at the French embassies in Russia and Turkey.



Ambassador Brice Roquefeuil

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has made important decisions. Armenia and Azerbaijan will "retain sovereignty over roads passing through their territory," he stressed.

In a statement issued later on Friday, the Russian Foreign Ministry likewise said the working group has reached an agreement to that effect. The ministry put that in the context of media speculation about the "so-called Zangezur corridor" that would connect Azerbaijan to its Nakhichevan exclave via Armenia Syunik province.

Azerbaijani President Ilham Aliyev has repeatedly claimed that the truce accord envisages such a permanent "corridor." Armenian leaders deny that.

In a related story, Azerbaijan insisted on November 5 that Armenia must recognize its territorial integrity and sovereignty over Nagorno-Karabakh through a "peace treaty" proposed by Baku.

Senior Azerbaijani officials complained that Yerevan has not yet accepted the proposal made after last year's war in Kara-

bakh.

"Our proposal is very clear: Armenia must respect neighbors' sovereignty and territorial integrity. This would help it to get out of an economic and transport deadlock and become a thriving regional country," Foreign Minister Jeyhun Bayramov said during an international conference held in the Azerbaijani capital.

In a clear reference to Karabakh, both Bayramov and Hikmet Hajiyev, Azerbaijani President Ilham Aliyev's chief foreign policy aide, said the Armenian side must drop its "territorial claims" to Azerbaijan.

Hajiyev echoed Aliyev's repeated assertions that Baku essentially ended the conflict with its victory in the six-week war stopped by a Russian-brokered ceasefire last November. "The Karabakh issue is no longer a foreign policy issue for Azerbaijan," he said. "It's an internal issue."

Armenian leaders maintain that the conflict remains unresolved, citing joint statements made in recent months by the US, Russian and French mediators leading the

Organization for Security and Cooperation in Europe (OSCE) Minsk Group. They say Karabakh's internationally recognized status has yet to be determined on the basis of the mediators' peace proposals.

Some Russian and Armenian media outlets reported last week that Russian President Vladimir Putin is set to host fresh talks between Aliyev and Armenian Prime Minister Nikol Pashinyan.

Aliqmedia.am claimed that Aliyev and Pashinyan will sign two documents envisaging the demarcation of the Armenian-Azerbaijani border and the opening of transport links between the two South Caucasus states. It said one of those documents will also commit Baku and Yerevan to recognizing each other's territorial integrity.

Foreign Minister Ararat Mirzoyan did not rule out afterwards the possibility of an Armenian-Azerbaijani summit while saying that it is not planned yet.

Bayramov and Mirzoyan had separate phone calls with Russian Foreign Minister Sergei Lavrov earlier this week.

INTERNATIONAL NEWS

Azerbaijani Special Forces Threaten Citizens of Artsakh on Social Media

STEPANAKERT (Public Radio of Armenia) — Representatives of the Azerbaijani special services have threatened a citizen of the Artsakh Republic with murder and revenge on various pages of a social network, presenting information about him that testifies to collecting personal data about the citizen of Azerbaijan in advance, Artsakh's Prosecutor's Office reported.

During that period the Azerbaijanis have presented him information that testifies to the prior collection of personal data about the citizen of Artsakh. A relevant report has been sent to the National Security Service for further investigation.

The Azerbaijani special services or their representatives have periodically used various tricks on social networks to try to involve Artsakh users in various processes in order to obtain information from them, to get information on public sentiments and opinions on certain issues, the Prosecutor's Office said.

The Prosecutor's Office asks the citizens of the Artsakh Republic to refrain from contacting or transmitting information to suspicious or unknown users on social networks, and in case of such a situation, immediately report it to the National Security Service of the Republic of Artsakh.

Israeli Lawmakers Submit Bill to Recognize Armenian Genocide

TEL AVIV (Public Radio of Armenia) — Several opposition Members of Knesset (MKs) have submitted a bill on November 9 to officially recognize the Armenian Genocide and hold a memorial day for it every April 24, the *Jerusalem Post* reports. The bill was submitted by Shas MKs Ya'acov Margi, Haim Biton and Moshe Arbel alongside Likud MKs Yuli Edelstein, Israel Katz and Yoav Kish.

This is not the first time an attempt has been made in the Knesset for Israel to officially recognize the Armenian Genocide. In 2018, Meretz MK Tamar Zandberg proposed a bill to recognize the massacre as genocide, but the bill was canceled due to government resistance. In 2019, a number of high-profile members of Knesset like Yair Lapid and Gideon Sa'ar voiced support for the move, but again it did not proceed due to little government support.

Bill on Armenian Genocide Recognition Submitted to UK Parliament

LONDON (Public Radio of Armenia) — Member of Parliament Tim Loughton on November 9 submitted a bill to the UK House of Commons, requesting Her Majesty's Government to formally recognize the Armenian Genocide to establish an annual commemoration to the victims of the genocide. The UK can help right an "appalling historical injustice" by recognizing the Armenian genocide, he said.

Community News

Society for Armenian Studies and Artsakh State University Sign Agreement On Cooperation

FRESNO — As part of its new policy to strengthen ties with academic institutions in Armenia and Artsakh, the Society for Armenian Studies (SAS) signed an Agreement on Cooperation on October 25, with Artsakh State University (ArSU). The Agreement aims at cooperating on different academic projects that would be beneficial to both parties and to advance the field of Armenian Studies.

The scope of the cooperation includes, but is not limited to, exchange of mutual information on academic activities carried out by both parties; exchange and loans of books relevant to both parties; exchange of knowledge and expertise with respect to Armenian Studies; sharing of advice, educational consultation, and research Armenian Study; and cooperation through local and international conferences, symposia, and lectures to advance the field of Armenian Studies.

Commenting on the Agreement, SAS President Bedross Der Matossian said, “We are looking forward to cooperating with Artsakh State University (ArSU) on academic issues pertaining to Armenians Studies in general and Artsakh history in particular. This cooperation will be mutually beneficial to all of us. SAS has members whose research deals with the political as well as cultural history of Artsakh. Through harnessing the existing potential of scholars from both institutions, the study of Artsakh’s history and cultural heritage will advance.”

Artsakh State University President Prof. Dr. Armen Sarkisyan commented saying: “I consider this Cooperation Agreement as an extremely important development for Artsakh State University. The role of the Society for Armenian Studies in developing Armenian Studies in the Diaspora has been crucial. The mission of the Society in strengthening the academic ties between the Diaspora and the homeland is a noble one. We are looking forward to a fruitful cooperation.”

As part of this mutual cooperation, Prof. Dr. Armen Sarkisyan will deliver a talk via Zoom on Saturday, November 20, at 12:00pm ET-9:00am PT titled “Artsakh State University: Past, Present, and Future.” The zoom registration link is: <https://bit.ly/2ZPSujH>.

Artsakh State University is the oldest and largest university in Artsakh. Over the course of its nearly fifty-year history, Artsakh State University has produced over 20,000 graduates in sixty fields of study. Currently, the university prepares specialists in thirty-one areas.

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

If interested in contributing to the activities of SAS, contact Der Matossian at bdermatossian2@unl.edu.



About 50 Armenian students and young professionals attended

University of Michigan Students Host Networking Event

By Harry Kezelian
Mirror-Spectator Staff

ANN ARBOR, Mich. — On Friday, October 22, the Armenian Students’ Cultural Association (ASCA) of the University of Michigan – Ann Arbor hosted a successful networking event, its second under the “ArmenIn” name.

“ArmenIn,” a play on popular social media networking site LinkedIn, started last year with a panel discussion of area and nationwide professionals discussing their careers with students. 2021’s “ArmenIn Kickoff: Creating Connections,” on the other hand, was held as a networking mixer in downtown Ann Arbor and was co-sponsored by the Armenian General Benevolent Union Young Professionals (AGBU-YP) of Detroit, the Armenian Church Youth Organization of America’s (ACYOA) St. John’s-Greater Detroit chapter, and the AGBU Alex and Marie Manoogian School in Southfield, MI.

Approximately 50 college students and young professionals from the Metro Detroit and Ann Arbor area crowded into the event space of the Pretzel Bell restaurant/bar in downtown Ann Arbor. The “club room” environment provided a casual college-town atmosphere combined with top-notch service and cuisine that was highly conducive to the networking purpose of the gathering. Attendees were welcomed by ASCA president, Gasia Oknayan (Public Health, Class of ’22) who thanked the co-sponsoring organizations and encouraged the participants to introduce themselves to others in their respective fields.

Older members of the gathering including the AGBU YP contingent and the ACYOA, both represented by their respective board members, enthusiastically acquainted themselves with the large number of Armenian students of the University, an increasing number of which are out-of-state students, especially from Southern California.

Hors d’oeuvres were served and a cash bar was offered. Aside from covering the costs of the venue, profits from the entry fee were donated to the Children of Armenia Fund (COAF). The ASCA also hosted a tailgate party the following day for the Michigan-Northwestern football game, and for this reason, attendees from as far as Chicago were also present at the networking event.



U-M Students at “ArmenIn” Networking Event

Santa Rosa Teen Spearheading Healing through Art in Armenia

By Kerry Benefield

SANTA ROSA, Calif. (*Press Democrat*) — We know Rima Makaryan primarily as a painter.

She is the founder of The Monarch Project, dedicated to humanizing the stories of immigrants, and a contributor to SCAPE, a group of artists working to elevate images of social justice leaders. She was the lead artist on the “Dreamer” mural at Montgomery High School, a piece meant to portray the beauty of the immigrant story.

The 19-year-old Montgomery graduate currently studying architectural design at Stanford University has earned plaudits and praise for her thought-provoking murals and her commitment to putting humanity, in all of its complicated, beautiful tangles, at the fore of her pieces.

But last winter, she produced something that looks and feels different. And she followed it this summer with something different still.

Using her winter break from Stanford to travel, Makaryan went to Armenia, where she was raised in the Lori Province until she was 8 and her family moved to Santa Rosa.

It wasn’t her first trip back to where she grew up, but on this visit she had a focused intention: To document the stories of Armenians displaced in the bloody conflict with its neighbor to the east, Azerbaijan.

“You could definitely feel very deeply the postwar energy,” she said. “I was there in the dead of winter and it was freezing and it just felt like the whole country was in constant mourning. The core memory I had of Armenia, none of that seemed to exist anymore. It was like a dystopian version of my country.”

She photographed a toddler in winter jump suit stoking a fire. She captured a woman delicately pouring tea. She documented an aging man crying.

She documented their lives, in many cases showing the unspeakable pain of displacement. Many spoke of feeling explosions and fleeing their houses with nothing. They wept over homes and a homeland they feared they would never see again.

Makaryan kept a notebook and wrote what she describes as online diary entries about what she saw, but she also took video and voice recordings. That was a crucial component, she said.

“A lot of projects like this include a lot of pity,” she said. “That was not what I was going for. It was empowerment. I wanted them to speak for themselves.”

She called it the “Forgotten Faces of Artsakh.”

Life in the portion of Armenia remains unsettled and unsettling.

“There is a very long history associated with this conflict,” Makaryan said.

It was during the project during her winter break that she got a lead on yet another way to help.

see ART, page 7



COMMUNITY NEWS

Santa Rosa Teen Spearheading Healing through Art in Armenia

ART, from page 6

She met the leader of the nonprofit Little Star Fund. The group has established training in beekeeping, agriculture and chemical-free farming — all with the intention of giving villagers the tools to stay and thrive in their own communities.

Keying in on the theme of self-determination, Makaryan was drawn to the work. She offered her help.

She started by contributing virtually. She designed a logo for the organization.

Then Makaryan agreed to return to Armenia this summer. She offered to run an arts program for kids. She lived in an apartment attached to the community center in the small village where she worked.

“That was a pretty amazing experience,” she said.

This time, she focused on the light she saw instead of the dark. It was less dystopian and more hopeful.

“When I went back this summer, there was a shift,” she said.

Makaryan wanted to build on that. But she also wanted to keep true to her feeling that Armenians don’t want pity, they want empowerment.

So created projects based on identity and focused on strength and beauty.



Rima Makaryan

“Just how strong and how powerful they are as a people,” she said. “Their glorious history, just taking pride in being Armenian.”

And this time, she wanted to focus her artistic lens on kids.

“It was all about getting kid a chance of pace and making sure that they were in school and not working,” she said. “A lot of

kids sell candles, which I don’t think kids should be doing when they are in elementary school.”

Through Little Star, Makaryan ran summer arts camps, teaching artistic concepts and having the young artists contribute to a 10-foot by 35-foot mural that today adorns the side of the community center.

“Kids would alternate between separate

arts classes where they would learn color theory and shading. Really fundamental stuff like that,” she said. “Then we’d go outside and paint flowers on the mural itself.”

Makaryan designed the mural to incorporate butterflies and wildflowers found around the village. They represent growth.

“It’s realizing your power and seeing yourself as beautiful, as an Armenian person,” she said.

Throughout the summer, kids could see metamorphosis on the wall of the community center and, hopefully, within themselves.

“You are seeing change is possible,” Makaryan said.

“It’s a very colorful, very bright, very hopeful work of art and you did that. That was you holding the paintbrush and painting butterflies.”

Makaryan wants to grow the program. Next summer, she hopes to bring more artists from the U.S. to Armenia to reach more kids, to create more art.

It’s a program that beautifies the landscape and empowers young people. But, it is also work that fortifies Makaryan.

“I want to be an artist for as long as I can be,” she said.

“That is essential to my happiness.”

You can reach Staff Columnist Kerry Benefield at 707-526-8671 or kerry.benefield@pressdemocrat.com. On Twitter @benefield.

To learn more about Rima Makaryan’s many arts and human rights projects, go to the following websites:

<https://sites.google.com/view/facesofartsakh/the-people>

<https://www.socoimm.org/art-for-armenia/>

Jack Youredjian Establishes Major Scholarship Fund for Rural Youth in Armenia

Philanthropist Jack (Hagop) Youredjian of Los Angeles has committed to supporting thousands of rural youths living in village communities supported by Children of Armenia Fund (COAF). Jack and his wife Zarig Youredjian founded the Scholarship Fund for COAF after their most recent trip to Armenia in 2019, realizing the pressing need to give Armenia’s rural youth access to higher education. The sizable fund has already awarded scholarships in its inaugural year to 102 students from COAF beneficiary villages who are currently enrolled at universities. The number of scholarship recipients will dramatically increase each year due to the Youredjian family’s commitment to continuously replenish their Scholarship Fund. Jack Youredjian was born and raised in Jerusalem, where he graduated from Sts. Tarkmanchatz Armenian School. He went on to study at the American University of Beirut, earned his doctorate in pharmacy from the University of Southern California, and founded Western Drug Medical Supply in Los Angeles in 1977. Jack credits the Gulbenkian Foundation for making it possible for him to pursue his education thanks to their scholarships. He works closely with several nonprofit organizations, and has served on numerous Boards of Directors, including COAF. He and his wife Zarig received COAF’s 2019 Humanitarian Award in recognition of their charitable work. The scholarship fund is only one of several initiatives undertaken by the Youredjian family in providing opportunities for underserved communities in Armenia and worldwide.

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COMMUNITY NEWS

Artsakh Minister Beglaryan Briefs Boston Community Leaders

WATERTOWN — State Minister of the Republic of Artsakh Artak Beglaryan, accompanied by advisor David Akopyan, visited the Boston area from November 5 to November 8 as part of a broader tour of the United States, and participated in a variety of community events. Among them was a briefing for Armenian community leaders from various organizations hosted by the Armenian Assembly of America on November 5 at St. James Armenian Church of Watertown. After a brief introduction by Anthony Barsamian, co-chair of the Board of Trustees of the Armenian Assembly, Beglaryan presented the general situation in Artsakh today and called for continued diasporan support. He then answered questions from the audience off the record.



Artak Beglaryan (photo Aram Arkun)



David Akopyan at left, with Artak Beglaryan (photo Aram Arkun)

OBITUARY

Edward Makinajian Owned Organic Poultry Farm

HUNTINGTON STATION, N.Y. — Edward Makinajian, 83, passed away on October 23, 2021.

He was part of the second generation to own and operate Makinajian Poultry Farm in Huntington, one of the oldest family-run farms in town. Paved the way for the next generation to carry on his vision of a successful organic farm. Serving the community was his passion, and he was beloved by many customers. His family will miss his guidance and knowledge. His legacy will be continued by the family and the farm to which he devoted his life.

He was the father of Michael Makinajian (Janet DiDonato), Victoria Makinajian Blake (Mark Blake), and Christina Makinajian-Atkins (Stephen Atkins). Cherished grandfather of Julia, Evan, Mark, and Lily. Dear brother of Joseph Makinajian and Lucy Weir. Visitation Sunday, 2-4 and 7-9 PM at M.A. Connell Funeral Home, 934 New York Ave., Huntington Station. A prayer service will be held Sunday evening at the funeral home. Interment Melville Cemetery Monday at 11 AM. In lieu of flowers, memorial donations made to:



Fund for Armenian Relief www.farusa.org in Edward's name would be greatly appreciated by the family.

Arrangements were made by the M.A. Connell Funeral Home, Huntington Station, NY. Interment was on November 1 in Melville Cemetery.

NAASR to Host Webinar on Avedis Derounian Archive at NAASR

BELMONT, Mass. — The National Association for Armenian Studies and Research (NAASR) will present a webinar on “The Avedis Derounian Archive at NAASR: A Vital Resource on US-Based Extremism” on Thursday, November 18, at 7 p.m. (Eastern)/4 pm (Pacific).

Researchers who have delved into the Derounian archive for their own work and are well qualified to reflect on what it tells us about Derounian's times and are own will discuss his legacy.

The webinar will be accessible live on Zoom (registration required) and on NAASR's YouTube Channel.

This special program will be moderated by Michael Bobelian, author of *Children of Armenia: A Forgotten Genocide and the Century-long Struggle for Justice* (Simon & Schuster, 2009) and *Battle for the Marble Palace: Abe Fortas, Earl Warren, Lyndon Johnson, Richard Nixon and the Forging of the Modern Supreme Court* (Schaffner Press, 2019), and a member of the NAASR Board of Directors.



Avedis Derounian

1945 (Harvard Univ. Press, 2021).

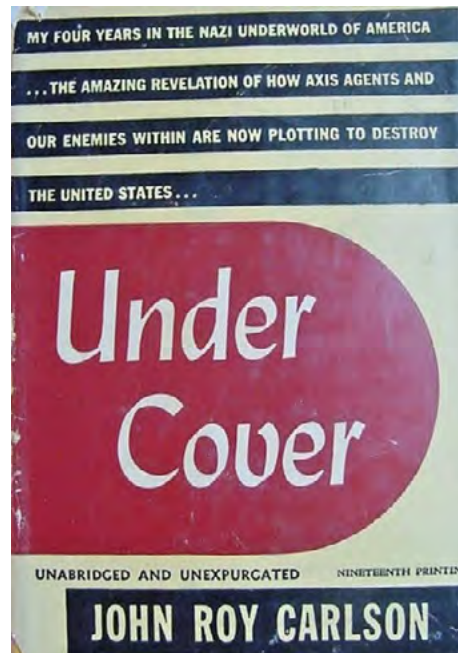
Dr. Christopher Vials, professor of English and director of American Studies at UConn (Storrs), author of *Haunted by Hitler: Liberals, the Left, and the Fight against Fascism in the United States* (Univ. of Massachusetts Press, 2014) and co-editor of *The Antifascism Reader* (Verso Books, 2020).

In the late 1930s and 1940s Armenian-American author and journalist Avedis Derounian (1909-91) went underground and infiltrated and collected materials on the full spectrum of U.S.-based extremist groups, particular those sympathetic to or in league with the political aims of the Nazis. He wrote about his experiences under the pen name John Roy Carlson. His book *Under Cover* became a *New York Times* bestseller with at least 20 reprintings. He also wrote *The Plotters* (1946) and *Cairo to Damascus* (1951).

Donated to NAASR after his death in 1991, the collection is one of NAASR's most significant personal archives, comprising more than 75 boxes of unpublished writings, notes, photographs, and other materials. His fascinating life experiences and dogged research, contained in his archive, reveal striking details about domestic fascist, pro-Nazi and other extreme right-wing groups of that time, and how Derounian and other writers and activists worked to expose these forces.

This program is made possible by a grant from Mass Humanities, which provided funding through the Massachusetts Cultural Council (MCC). Mass Humanities is a state-based affiliate of the National Endowment for the Humanities.”

For more information contact NAASR at hq@naasr.org.



A panel of experts will share their in-depth knowledge of Derounian and the historical context for his “under cover” investigations.

Guido Jimenez-Cruz, writer and filmmaker, currently working (with Leslie Dann) on “Under Cover: My Four Years in the Nazi Underworld of America.”

Dr. Charles Gallagher, associate professor of history at Boston College, is author of *Vatican Secret Diplomacy: Joseph P. Hurley and Pope Pius XII* (Yale Univ. Press, 2008) and *The Nazis of Copley Square: The Forgotten History of the Christian Front, 1939-*

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COMMUNITY NEWS

Milwaukee’s Armenian Church Celebrates Anniversary

By David Lührssen

MILWAUKEE, Wis. — On Sunday, November 7, St. John the Baptist Armenian Church celebrated its 79th anniversary with Divine Liturgy followed by a banquet and program. The Diocesan Vicar of the Eastern Diocese, Very Rev. Simeon Odabashian, was the guest celebrant. Assisting in the services was the parish’s current pastor, Rev. Fr. Guregh Hambardzumyan and his predecessor, Rev. Nareg Keutelian.

St. John was founded in 1942 in near-by West Allis, Wis., one of several industrial cities in the Midwest where Armenians found work and new lives after the massacres of the 1890s and the Armenian Genocide that followed. In 1970 the parish moved to the Milwaukee suburb of Greenfield and conducted worship and other activities in a newly constructed cultural hall. In 1986 St. John’s sanctuary, designed by architect Harold Baylerian according to Armenian tradition, was consecrated by Archbishop Torkom Manoogian, assisted by the parish’s pastor, Rev. Tateos Abdalian.

At the November 7 program, Fr. Simeon recalled his long association with St. John, which began with a visit as a teenager in the 1970s. At that time, liturgy was conducted on the stage in the cultural hall by the late Very Rev. Fr. Shnork Kasparian. Fr. Simeon was present at the 1986 consecration and as a seminarian, assisted Fr. Tateos with Holy Week services.

The program’s keynote address by Fr. Guregh stressed the challenges that the



The service at St. John the Baptist Church

founders of St. John had to overcome in “a place that bore no relation or resemblance to the land they came from.” The Armenian immigrants found work for themselves and bright prospects for their children but felt a void “that could only be filled by the construction of a new church.” In the decades since the parish was established, St. John has been “a safe haven and a gathering

place” for Armenians, a place for spiritual and emotional regeneration, an extension of the Motherland, “a living breathing structure” where people worshiped, mourned, rejoiced and remembered who they were and from where they came, Fr. Guregh said.

In appreciation for his years of service at St. John as a deacon and later a priest, Fr. Nareg was presented with a clay khatchkar

from Armenia. He recalled a conversation at the 1986 consecration with a skeptic who said in 25 years, there would be no Armenian community in the Milwaukee area. Thirty-five years later, St. John’s culture hall was crowded for the anniversary celebration and included many participants who weren’t born when the church was consecrated.

Ayp oo Pasta and Armenopoly — the Kalayjian Family of Wisconsin Gets Creative

By Harry Kezelian
Mirror-Spectator Staff

RACINE, Wis. — With social and community activities of all kinds grinding to a halt during the pandemic, people found different ways to use their time. Some found new hobbies; others binge-watched TV shows. Fr. Avedis Kalayjian and his family decided to enter the creative cottage industry by coming up with two family-friendly products celebrating the Armenian heri-

“Armenopoly” game came from his son Aram, who was 10 at the time. “Armenopoly came about because we were stuck at home during the lockdown,” said Fr. Kalayjian, “And someone gave my son ‘Fish-in’-Opoly.’ I was totally unaware of the different themed versions of Monopoly. I thought it would be a nice project for Aram and I to develop an Armenian version.”

The father and son came up with a list of the top sites of interest in Armenia, and added some sites outside Armenia but “related to the Armenian nation,” like the Armenian Patriarchate of Jerusalem. The property cards, which represent these historic Armenian sites, include an educational element in a few sentences about the site’s significance on the flipside of the card. Though some Armenian script is included, the board game is primarily aimed at the English-speaking Armenian diaspora.

Initially, the Armenopoly game was intended as a fundraiser for the St. Mesrob



A family enjoys a game of Armenopoly

Church, but with the advent of the Azerbaijani attacks on Artsakh, it was transferred into a fundraiser for the war effort. But Kalayjian wasn’t done thinking up creative ideas.

Yergaraglorakhmoradzag?

Many Armenian language nerds are familiar with that tongue twister *yergaraglorakhmoradzag*, literally meaning long, round pasta, but Kalayjian opted for the simpler “makaron.” But how did he think up Armenian pasta, of all things? “Being a parent and looking for products related to Armenian culture is a huge challenge,” says Kalayjian, and “since there was already [English] alphabet pasta, it seemed like a long overdue idea. It would be something that could show our kids and kids in the diaspora that there are people out there interested in keeping the heritage going. And this would be a tool that parents could use to inspire interest in a small way. And I have to say that the report a few years ago about Western Armenian being declared a dying language had an effect.”

To have pasta made in the shapes of the 38 letters of the Armenian alphabet was no easy task, however. Kalayjian looked into a couple of firms, before deciding on one

that imports pasta direct from Italy. Special molds had to be created for each of the letters, and the pasta is manufactured in Italy. The Italians were pretty excited about the project, Kalayjian said, because it was a unique challenge for them and something new and different. However, “they weren’t as excited about having to work with someone who was a complete beginner,” Kalayjian laughed.

The new pasta is already popping up on Armenian social media at dinner tables as far as New Jersey. Like the Armenopoly game, it’s being sold for charity, and is available on the website hyepasta.com. Proceeds will be divided between Fund For Armenian Relief (FAR) and the Armenian Wounded Heroes Fund. It can also be bought at wholesale prices to churches, schools, and other institutions for resale.

Armenopoly, on the other hand, is available on Etsy.

The projects have clearly brought the Kalayjian family together, and delighted their many friends and new customers across the Armenian community in a tough time. As for Yeretzhin Karen? “She’s been my cheerleader – and primary investor,” said Kalayjian with a laugh.



tage: “Armenopoly,” an Armenian themed Monopoly board game, and “Ayp oo Pasta,” a custom made dried pasta in the shape of the letters of the Armenian alphabet.

Fr. Kalayjian is a native of the DC area where his father, the late Fr. Vertanes Kalayjian, pastored St. Mary’s Armenian Church. His wife, Karen, is a native of New Jersey. With their two children, they are now living in Wisconsin where Fr. Kalayjian is pastor of St. Mesrob Armenian Church in Racine.

Kalayjian says that the inspiration for the



Ayp oo Pasta Before Cooking

COMMUNITY NEWS

Insurance Foundation for Servicemen Armenia Representatives Give Presentation in Watertown

WATERTOWN — Yerevan representatives of the Insurance Foundation for Servicemen (IFS) visited Boston in early November as part of their outreach tour of various Armenian-American communities between October 17 and November 18, 2021. They made a presentation to Armenian community leaders and clergy on November 1 about how IFS over the past four years has helped servicemen and their families after the former lose life or limbs while in the military.

Sona Baghdasaryan, fundraising and donor relations manager, and Narine Galstyan, head of Public Relations and Fundraising, spoke at the newly renovated Baikar Building in Watertown, accompanied by PowerPoint illustrations.

Joseph Simonian, a member of the IFS Board of Trustees who happens to live in the Boston area, also provided information about the foundation.

Guests were initially welcomed on behalf of the Tekeyan Cultural Association of the United States and Canada (TCA) by Aram Arkun, TCA Executive Director. TCA hosted the event with the help of TCA Boston chapter members in order to help disseminate information about IFS, though it should be noted that TCA is not in any way affiliated with IFS.

Among other places, the duo is visiting Washington, DC, Philadelphia, New Jersey, New York, Detroit, Chicago, San Francisco, Fresno and Los Angeles.

IFS operates in a unique manner be-

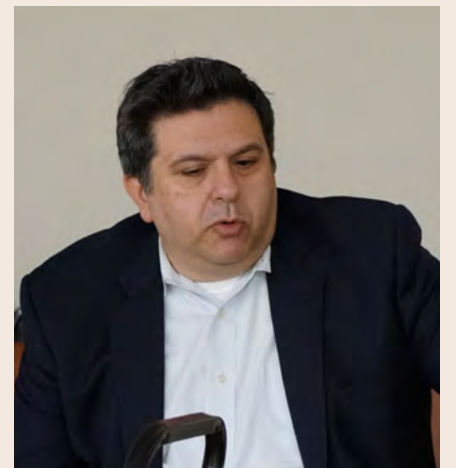


Narine Galstyan, left, and Sona Baghdasaryan (photo Aram Arkun)



Sona Baghdasaryan (photo Aram Arkun)

cause it is regulated by a law of the Armenian National Assembly which requires all people working in Armenia to contribute towards it on a monthly basis and establishes that every serviceman must receive compensation for loss of health incurred as a result of their military duties. Yet IFS is not a governmental institution and operates as an independent foundation. For more information on IFS, see its website, Insurance Foundation for Servicemen - 1000plus.am, and the October 2021 Mirror-Spectator article "Group Tries to Give Armenian Veterans' and Martyrs' Families Their Due," by Alin Gregorian.



Joseph Simonian (photo Aram Arkun)

Bishop Daniel Findikyan Greets Patriarch Bartholomew During Gathering of New York Religious Leaders

NEW YORK — On November 1, 2021, Bishop Daniel Findikyan, Primate of the Eastern Diocese of the Armenian Church of America, joined a gathering of religious leaders to greet Bartholomew I, the Ecumenical Patriarch of Constantinople, during the latter's pastoral visit to the U.S.

The luncheon took place at the New York residence of Metropolitan Elpidophoros, leader of the Greek Orthodox Archdiocese of America. Attending were fellow hierarchs of the Eastern Orthodox and Oriental Orthodox churches in America, as well as leaders of the Roman Catholic and Protestant churches, and the city's Jewish and Muslim communities.

Representing the Oriental Orthodox churches alongside Bishop Daniel were Archbishop Dionysius Jean Kawak of the Syriac Orthodox Church, and Bishop David of the Coptic Orthodox Diocese — who also serves as president of the Standing Conference of Oriental Orthodox Churches.

Patriarch Bartholomew arrived in the United States on October 23, following an itinerary that led him from Washington, DC, through stops in the Midwest, and culminating in a visit to New York. There he presided over a cross-raising service on November 2, at the newly-constructed St. Nicholas Church at "Ground Zero" in Lower Manhattan.

The new church is built over the spot of the historic Greek Orthodox sanctuary of that name, which stood in the shadow of the Twin Towers for many years, but was reduced to ruins during the collapse of the



On November 1, 2021, Diocesan Primate Bishop Daniel took part in a gathering of religious leaders, to greet His All-Holiness Bartholomew, Ecumenical Patriarch of Constantinople, during the latter's pastoral visit to the U.S. Pictured (l-r): Bishop Daniel (Eastern Diocese of the Armenian Church of America); Archbishop Dionysius Jean Kawak (Syriac Orthodox Church); Bishop David (Coptic Orthodox Diocese); Ecumenical Patriarch Bartholomew (Greek Orthodox Church); and Archbishop Elpidophoros (Greek Orthodox Archdiocese of America), at whose New York residence the gathering took place.

World Trade Center on September 11, 2001.

At the November 1 gathering of New York religious leaders, Roman Catholic Archbishop of New York Cardinal Timothy Dolan formally addressed the Ecumenical Patriarch. "When we see you," he said, "we sense the transcendent, we sense the spiritual. And today we need that very, very much."

"A spirit of fraternity and filled the hall," reflected Findikyan after the gathering. "The Ecumenical Patriarch offered a message of hope and a call to action, calling on

religious leaders and all who look to the one God to collaborate for the cause of peace and healing in a deeply divided and troubled world."

As a gift on behalf of the Oriental Orthodox faithful in America, Findikyan, Bishop David, and Archbishop Dionysius presented Ecumenical Patriarch Bartholomew with a beautifully crafted episcopal staff.

"It was a great pleasure to receive the warm greeting of the Ecumenical Patriarch," said Bishop Daniel. "He graciously spoke of our meeting during his previous visit to

New York, shortly after my election as Primate. And I had the privilege of meeting His All-Holiness in his home city two years ago, when I was present at the enthronement of His Beatitude Patriarch Sahak II Mashalian, the Armenian Patriarch of Constantinople."

The Ecumenical Patriarch also noted to the Primate that on a recent visit to Rome, he had been in the company of Karekin II, the Catholicos of All Armenians, and Pope Francis, during an international conference on "Religions and Cultures in Dialogue," which brought together religious leaders from around the world in early October.

Prayer Service in Washington

On an earlier leg of Patriarch Bartholomew's pastoral visit, Diocesan Legate and Ecumenical Director Archbishop Vicken Aykazian greeted the Ecumenical Patriarch and led a special prayer on his behalf.

The occasion was an ecumenical prayer service and reception organized by the National Council of Churches, held in Washington, DC, on October 26.

Aykazian delivered the closing prayer. "Lord, place your special blessing upon our honored guest today: His All-Holiness Bartholomew I," he said. "In his great ministry as Archbishop of Constantinople, New Rome and Ecumenical Patriarch — the 270th successor to the apostle St. Andrew — Patriarch Bartholomew has distinguished himself as one of the finest examples of spiritual leadership in this generation: a man of eloquence and fierce conviction, perfectly balanced by his warm humanity, genuine humility, and lofty spirituality."



COMMUNITY NEWS

Artsakh War Remembered in Boston

REMEMBRANCE, from page 1
Have Mercy]. Opening remarks by Dr. Vazrik Chiloyan presented the history and contemporary events concerning Karabakh, including the Russian Tsarist control of the Caucasus, the Soviet period, the first Karabakh war in the 1990s leading to local Armenian control of the Nagorno Karabakh enclave, and the establishment of the Artsakh Republic. War crimes by Azerbaijan in the recent war were enumerated, including illegal use of weapons of mass destruction including white phosphorous, anti-personnel cluster bombs, Turkish and Israeli drones, deliberate beheadings of Armenians and more attempts to ethnically cleanse the region.

The keynote speaker was Artak Beglaryan, former Human Rights Ombudsman of Artsakh and former Chief of Staff of the President of the Republic. Currently Beglaryan is State Minister of the Republic of Artsakh and he coordinates the activities of four ministries and two committees in the humanitarian field.

Beglaryan related the events of the war and laid out a detailed plan for recovery of the remaining areas of Artsakh under Armenian ethnic control and protected by Russian peacekeeping forces. He stressed the need for the Armenian diaspora in the United States and around the world to support the current republic especially concerning infrastructure, hospitals and schools. He also proposed diaspora Armenians travel to Armenia and Artsakh as further ways to support the homeland against the continuing genocidal plans of Turkey, Azerbaijan and others.

He related his personal story about the horrors of war. His father died fighting during the first Karabakh war, and Beglaryan himself lost his sight as a child in 1995 due to an exploding mine found in a garden when he was 6. Two friends lost their limbs in the same incident.

Prayers and blessing were performed by the Armenian clergy of eastern Massachusetts led by Archbishop Vicken Aykazian, Ecumenical Director and Diocesan Legate



Tenor Yeghishe Manucharyan singing, with clergy behind him (photo Kenneth Martin)

of the Eastern Diocese of the Armenian Church of America.

A soulful rendition of Amazing Grace was performed by mezzo-soprano Victoria Avetisyan.

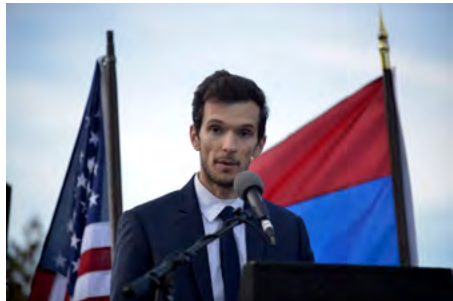
Among the audience of more than 200 attendees, a separate demonstration was conducted by the group National Democratic Alliance, which advocates for Western involvement and a more democratic movement in Armenia. The Alliance believes Armenia’s alignment with the European Union, NATO, and the United States is necessary as a result of public frustration with Russia’s treatment of Armenia during the 2020 Nagorno-Karabakh war.



Some of the Armenian clergy, including, from left, Fr. Vart Gyozyan, Fr. Khachatur Kesablyan, Fr. Antranig Baljian, Rev. Dr. Avedis Boynerian, Archbishop Vicken Aykazian and Fr. Vasken Kouzouian (photo Kenneth Martin)



Flags of the Artsakh Republic and a miniature replica of the sculpture “We Are Our Mountains” (photo Kenneth Martin)



Dr. Vazrik Chiloyan



National Democratic Alliance supporters held up their own posters (photo Kenneth Martin)



Arts & Culture

Armen Aroyan Library-Museum Inaugurated

By Kevork Keushkerian
Special to the Mirror-Spectator

PASADENA, Calif. — The dedication ceremony for the Armen Aroyan Library-Museum took place in the backyard of the Armenian Cilicia Evangelical Church in Pasadena on Saturday, October 9.

The Armenian Evangelical Cilicia Church is the first Armenian church in Pasadena, established in 1922 as the Armenian Congregational Mission of Pasadena. Later, in 1927, the church changed its name to the Armenian Cilicia Congregational Church. The current location of the church, 1339 Santa Anita Ave., was purchased in 1991.

Rev. Serop Megerditchian, the senior pastor of the church, offered the opening prayer, and then invited the master of ceremonies, Ara Assilian, to facilitate the dedication. Assilian is the chairman of the church’s parish council.

In his remarks, Assilian paid homage to Armen Aroyan’s 40 years of service as the choir director of the church. He then expressed his and the church council’s gratitude for Aroyan’s generous contribution to the church, through which an empty room was renovated into a reputable library-museum, where more than 3,000 of Aroyan’s historical books,



Armen Aroyan

rare coins, stamps and copper artifacts were given a home for permanent display.

Assilian also donated a rare rock from Mount Ararat, brought to him by Harout Der Tavitian, who had led an expedition to the top of the Armenian mountain from Turkey’s side. It will be part of the permanent exhibition in the newly dedicated Armen Aroyan Library-Museum.

Rev. Berdj Djambazian, Minister to the Union of the Armenian Evangelical Union of North America, thanked God for this unique opportunity and praised Armen Aroyan for his years of service to the Armenian Cilicia Evangelical Church.

Next, Rev. Kevork Terian, the former senior pastor of the Armenian Cilicia Evangelical Church, took to the podium and spoke about Armen’s dedication to his clients, whom he took on a pilgrimage to their ancestral lands in Western Armenia.

I could attest to this firsthand, as my wife and I went to Western

see INAUGURATION, page 15



The Pure Spirit of ‘Zulali’ Appears on the Big Screen

By Lilit Shahverdyan
Special to the Mirror-Spectator

YEREVAN — The long-awaited movie “Zulali” was released on October 21 in Yerevan. The film is about personal hardships in the small community of Berd in the Tavush region and explores the mysteries hidden within the walls of a tiny village house.

The depiction of a harsh destiny and love are accompanied by the melodies of Tigran Mansuryan, who returned to composing music for cinema after many years. Narine Abgaryan, the author of the eponymous novel on which the film is based, and the film’s producer and director Hayk Ordyan are both intimately familiar with Berd as natives of Tavush.

Ordyan started his career as a documentary filmmaker in Armenia and abroad and produced movies in Russia, China and other countries. “I decided to attempt a feature film and pondered long about the plot I wanted to bring to the big screen,” asserted Ordyan. A chance meeting with Abgaryan in Moscow sealed the destiny of “Zulali,” which Ordyan thought had the potential to become a competitive feature film. Emphasizing the significance of the film, he added, “It was very much mine, very natural. I grew up in the same environment, surrounded by the same characters, the same mind-set, and dialect.”

“Zulali” attracted the producer with its complexity and varied layers which “can be put together as a mosaic” and seemed an appealing subject for the big screen. It explores the difficulties of life in small communities where everything is connected and one careless step alters the whole course of events. The film is based on the stories and memories of three main characters, Zulali, Akir and Nazaros, through which the cruel fate of a family is unveiled. Despite all the difficulties they face, the villagers are able to overcome them together, living, loving and taking care of one another.

Ordyan always kept in touch with the book’s author, Narine Abgaryan, who provided her assistance in every aspect, starting from mental support to choosing the characters. “I showed Narine all the photographs of the actors and the scripts because her opinion was always essential for me,” states Ordyan, “and we worked together on shaping the language of the movie.” Though the novel was written in Russian, the producer decided to use the local Armenian dialect for the film in order to make the film more authentic. “We used the language of Tavush to get closer to the peculiarities of the

see ZULALI, page 13

The Time of Your Life: California Public Radio Revisits Saroyan

By Christopher Atamian
Special to the Mirror-Spectator

I have a confession to make. Growing up and throughout my youth, I was not a fan of William Saroyan. Like much of the New York Establishment, I found his writing quaint — provincial in the bad sense. I would re-read his short stories and wonder if Armenians just liked him out of misplaced chauvinism.

Saroyan also seemingly disappeared from high school and college curricula after his death in 1981, so I no longer gave his work much thought. In article after article, purported personality flaws had helped to sink his reputation: the bard of Fresno had a flamboyant personality which enchanted some but irked others — but much like Lillian Hellman stateside or Françoise Sagan in France, I always found comments about his personal life misguided at best. When women or minorities gambled or drank, it became newsworthy — when Hemingway or Fitzgerald did the same, it was somehow macho, almost commendable. As another son of Fresno Mark Arax put it, by the early aughts Saroyan qualified as “the most famous forgotten writer of the twentieth century.” So it was with both trepidation and keen interest that I first decided to listen to a seven-part series of recordings on Central Valley Public Radio produced by Arax, each story accompanied by a discussion of its relevance. There was also, I read elsewhere, a new Saroyan House Museum in Fresno: watch out world, Saroyan seemed to be making a comeback.

That I could have so misjudged a writer fairly boggles my mind. Each exquisite text in the series, each one read by a different Fresno writer, delights both ear and mind. It turns out that Fresno, or the “Big Raisin” as it was euphemistically called in the 1970’s and 80’s, is home to a colony of talented writers and poets.

I name them here to salute their own individual talents — I made it a point to familiarize myself with their work as well and each one is worth a read: Kenneth Chacón, Brynn Saito, Aris Janigian, Marisol Baca, Tanya Nichols and of course Arax himself.

In Saroyan text after Saroyan text, I (re)discovered a writer garrulous and funny, ingenious and surprising — someone in whom sentimentality is but a front for an almost Zen-like simplicity of style and thought. If you will pardon the overused oenological metaphor, like fine wine Saroyan gets better with time.

A minimum of research also reveals that for the pre-World War I and II period that he grew up in, Saroyan’s writing was in fact bold and original.

Fresno Poet laureate Marisol Baca sensitively interprets “The Hummingbird that Lived through Winter,” where Saroyan describes in simple

see SAROYAN, page 15



ARTS & CULTURE

Eastern Diocese's Sacred Music Festival Presents "Christ in a New Key"

By Elisa Griego

NEW BRITAIN, Conn. — The Sacred Music Council of the Eastern Diocese of the Armenian Church of America over the weekend of October 8-10 led a jam-packed "Sacred Music Festival."

Clergy, choristers, organists, and altar servers from around the Eastern Diocese gathered in-person at New Britain's Holy Resurrection Church to share, learn, and collaborate on various topics related to the Sacred Music of the Armenian Church. The camaraderie was palpable throughout the weekend, as participants gathered for earnest vespers and matins, shared meals, and music.

Under the theme "Holy Translators: Christ in a New Key," the festival included enlightening sessions on sacred music history from Diocesan Primate Bishop Daniel Findikyan and Dn. Rubik Mailian; Fr. Arshen Aivazian's thoughtful discussion on the Armenian lectionary; roll-up-your-sleeves, hands-on workshops at the organ and in the choir loft by Diocesan Sacred Music Instructor Fr. Mamigon Kiledjian; a talk on youth participation led by Linda Bullock; and an altar servers workshop in the vestry led by Holy Resurrection pastor Fr. Haroutiun Sabounjian.

These formal sessions were punctuated by informal gatherings and discussions--in-



Choir members and altar servers gathered in-person at Holy Resurrection Church in New Britain, CT, for the Eastern Diocese's Sacred Music Festival. Diocesan Primate Bishop Daniel presided over the Oct. 8-10 gathering, and delivered the

cluding a casual fellowship sing-along led by Fr. Vart Gyozyalyan.

The Diocese's Sacred Music Festival culminated in a joyous Sunday badarak celebrated by Bishop Daniel, with other clergy assisting, and glorious music rendered by altar servers and choir singers

from around the Eastern Diocese.

The shared experiences of the weekend—especially after the isolation of the pandemic lockdown—had an inspirational effect on all the participants, who enjoyed the festival's spirit of collaboration in a common interest, shared learning, and

dedication to the Lord Jesus Christ and his church.

For those unable to attend the Sacred Music Festival in person, the major presentations have been recorded and are available on the YouTube page of the Eastern Diocese's Sacred Music Council (SMC).

The Pure Spirit of 'Zulali' Appears on the Big Screen

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region," explained Hayk, "but made the dialect lighter, so it would be understandable for everyone."

Cooperation with Abgaryan came easily for Ordyan through their mutual attachment to Tavush. Later, the two also became close with Hermine Stepanyan, who plays the title character, as she also hails from there.

In the film, the title character loses her ability to speak due to a family tragedy, and Stepanyan said that she was able to capture her character thanks to a strong relationship with Ordyan. "It was a challenging role that I was afraid to perform," she said, "but Hayk had my back, and he helped me overcome all my fears."

Zulali's role was complex, full of distinct emotions, thoughts, and actions, and the film set a path of self-discovery for Stepanyan. "After reading the book, I tried to understand the essence of Zulali," added Stepanyan. "I realized that she represents nature, and I also became a part of that nature."

Zulali never kept silent. She always talked to herself, to Akir and to Nazaros, yet no one could hear and understand her, because it all happened in her imagination and dreams. One of the villagers, however, took advantage of Zulali's weakness and raped her. Soon, little Nazaros was born, who became the pillar of his family, helping his aging stepmother Akir and Zulali in every possible way.

During the course of the shoot, the char-

acters appeared amidst surroundings of magnificent mountains and valleys. Returning to everyday life after the movie was a new hurdle they encountered: "Living like Zulali would be difficult for actors," said Hermine, "and we had to shift the things to back where we initially started."

Ordyan's production company, Order Film, started working on the movie in 2019 and faced major issues caused by the pandemic and then the war of 2020. These events brought about financial difficulties, which at one point halted production. "I even believed that 'Zulali' was not destined to be screened," confessed Ordyan, but the support from collaborators made the completion of the film possible after the war.

"I returned due to Mansuryan," he said, "as

he came with a fait accompli: he had written the score, so I had to complete editing."


Ordyan considers this a triumph as he convinced Mansuryan to start composing music for movies after a prolonged hiatus. "The maestro saw the first images of the movie and immediately asked for a pen and paper to start writing the music," said Ordyan.


"Zulali" will be available for competition and showings at international film festivals. It is already being dubbed into Russian, the original language of the books which made Abgaryan popular in Russia. "'Zulali' is all based on enthusiasm; it was supposed to be created, and we created it," added the producer.

Abgaryan pointed out that Ordyan as a producer exceeded her expectations because he grew up in Shamshadin, in Tavush province, and was well-acquainted with the region. Reflecting on the movie premiere on October 22, she posted on her Facebook account: "I lived again all that I was made of — the sharp smell of the earth awakening after hibernation, the sweet taste of barely fermented wine, the nuts in the darkened palm of my great-grandmother, her tales..."

Ordyan asserted that the main idea behind the film is spreading love and humanity, the values that should lead people. "Zulali" translates from Arabic as "purity," which is the virtue they aimed to portray. Only at the end of the film are Zulali's thoughts and emotions revealed, with her memories of the day she lost her mother. Zulali's mind was free and she danced, releasing her thoughts and concerns through her movements, so that she could be seen and heard by the audience. "Zulali has many layers, but love is the most important," says Ordyan. "If the film heartens the viewers and they start loving life, I will consider myself a success."

To see a clip of the film, go to https://www.youtube.com/watch?v=rVWNp0o_w6Q





Tekeyan Cultural Association
Los Angeles and Metro Los Angeles chapters

Under the Auspices of
His Eminence Archbishop Hovnan Derderian, Primate
Western Diocese of the Armenian Church of North America

Anahit Nersisyan - soprano
Suren Mkrtchyan - tenor
Armine Ghazaryan - piano
Armen Mangasaryan - violin
Hovhannes Meghrikyan - violin
Hovhannes Fishyan - viola
Hovik Hovhannisyan - cello

Mistress of Ceremonies:
Lilit Keheyan

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on the 100th anniversary of his birth



ARTS & CULTURE

Recipe Corner



by Christine Vartanian



Rachel Hogrogian's Tutumov Rechel (Pumpkin preserves)

Rachel Hogrogian's Tutumov Rechel

"Armenian cuisine is as varied as the Near East and the areas the Armenians came from." This is the first line of the late Rachel (Ansoorian) Hogrogian's *The Armenian Cookbook* published in 1971. "There is *midia dolma* (stuffed mussels), a specialty from Constantinople; *keshkeg* and *pacha*, the hearty meals eaten in the mountains around Erzinjan; and *lahmajoon*, a meat pie that is very special when made by the people of Aintab (or Antep). There is a natural overlapping with Turkish, Greek, Persian and Arabic foods."

In her seminal cookbook, Rachel showcases her family's long journey and history of survival, and their collection of traditional Armenian recipes in their

incredible flavors and varieties — from appetizers and rich soups to succulent meat, fish, lamb, and poultry dishes, to grains and vegetables, and desserts that are the perfect climax to any meal. Rachel was born on the island of Cypress, where her parents had emigrated from their native Aintab, Turkey. Other family members were from the Erzurum area (Erzinjan and Chmishgezek), and Aleppo. Her family lived in Cyprus from the late 1890's until 1910, when they eventually emigrated to Union City, New Jersey when she was a child. Like many Armenians who were forced to leave their homes because of the Armenian Genocide, Rachel's family and relatives could bring little with them but their love and preservation of their region's food,

music, and history.

"*The Armenian Cookbook* was lovingly written by my grandmother and illustrated by my two-time Caldecott Medal-winning aunt, Nonny Hogrogian, a renowned illustrator of children's books," says Liza Boyajian, Rachel's granddaughter. "I was about 10 years old when my dear grandmother decided to create this essential cookbook that includes an Armenian food glossary, menus, and index. It was a labor of love to write down and record these old family recipes. We spent an entire year tasting and testing these classic recipes, as she tried figuring

out how much 'a pinch of this and a pinch of that' was. My grandmother made attainable many of those splendid breads and pastries that may have seemed too great a challenge to the intermediate baker. The *lahmajoon* made by the *Aintabtsees* (people of Aintab) is unsurpassable, as you will see, and you have never tasted keshkeg as good as the keshkeg from Erzinjan which she also included."

Out of print since 1980, Liza self-published *The Armenian Cookbook* in 2014 on Amazon to keep her grandmother's recipes accessible for new readers. "Republishing my

grandmother's cookbook was a way to keep her recipes alive for future generations — it's my own personal Armenian cooking bible. Her cookbook serves as a great introduction to classical Armenian dishes, with a little family history thrown in, too. My grandmother was a very talented home cook who used large amounts of butter when cooking. I don't think many people were too worried about cholesterol in 1971. But she would never substitute margarine when making her Armenian desserts and pastries. Her cookbook reminds me of the times we shared together tasting each of the recipes that have been passed down for generations — like my grandmother's Tutumov Rechel filled with real pumpkin goodness."

INGREDIENTS:

6 pounds pumpkin (ask for Long Island Cheese Pumpkin, see Note)
Pickling lime*
Water
10 cups sugar
2 sticks cinnamon
8 cloves
Juice of 1 large lemon

PREPARATION:

Cut pumpkin into 1/4-inch slices. Remove the seeds and the skin. Cut each slice into 3-inch pieces.

Dissolve lime in a gallon of water in a large bowl. Add pumpkin pieces to the bowl, and let them soak in the lime water overnight. The following day, drain pumpkin, wash the pieces in cold running water, and drain again.

Combine sugar with 5 quarts of water in a large pot. Bring mixture to a boil, add the pumpkin, and cook for 3 hours. Add cinnamon and cloves, and continue cooking for 30 minutes. Add lemon juice and continue cooking for another 30 minutes, until syrup is thick and pumpkin is clear. Pour preserve into sterilized jars, and store in the refrigerator.

(Note: The Long Island Cheese Pumpkin (sometimes called a Cinderella pumpkin), is related to butternut squash, and has been favored for its smooth texture, long storage capabilities, and for its use in pumpkin pie. The name is a nod to the squash's growing region along the eastern seaboard, and its unique shape which resembles a cheese wheel.)

*Pickling lime is a white chemical powder used in older pickle recipes to add crispness to the finished product. It works by introducing calcium into the pectin of the food to be pickled. Pickling lime works well for this purpose, but it's no longer recommended because use of this chemical can lead to botulism in the finished pickles; several cases have been reported. (See substitutes at: <https://www.thespruceeats.com/what-is-pickling-lime-what-s-a-safer-substitute-1389134> or at <https://www.tasteofbeirut.com/pumpkin-jam-cubes-mrabba-etta-al-yakteen/>)

Makes 2 quarts.

ORDER TODAY: *The Armenian Cookbook*, paperback, June 25, 2014, first published in 1971 by Rachel Hogrogian, illustrated by Nonny Hogrogian. Go to: https://www.amazon.com/Armenian-Cookbook-Rachel-Hogrogian/dp/149738706X/ref=sr_1_1?ie=UTF8&qid=1544203693&sr=8-1&keywords=the+armenian+cookbook

"Armenian cuisine is a far better thing than the bit of pilaf or stuffed grape leaves that the casual diner in Near Eastern restaurants has timidly sampled. And here it is in all its dazzling variety — piquant appetizers to stir the taste buds; good, rich soups to nourish the soul; succulent meat, fish and poultry dishes for hearty entrees; exciting different combinations of grains and vegetables. Rachel Hogrogian has made attainable those splendid breads and pastries that may have seemed too great a challenge to the intermediate baker. And her meltingly delicious desserts will be the perfect climax to any meal."

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Liza Boyajian, Rachel Hogrogian's granddaughter



ARTS & CULTURE

The Time of Your Life: California Public Radio Revisits Saroyan

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prose his delight in nature, in the lightning quick almost gravity-defying flight of this tiniest and most beautiful of creatures.

Baca appreciates the fact that the story’s human protagonist, old blind Dikran, “delights in the miniscule as it explodes into the very large.” To her this most fable-like of stories flows like a narrative poem.

From the story, I retained: “Each form of life has an instinctive form of defense against other forms of life,” and the image of a hummingbird floating magically “suspended like a little miracle in a shaft of light over a big flower or a cluster of little ones or turning like gay insanity and shooting straight as an arrow toward prac-



Young William Saroyan

tically nothing for no reason or for the reason that it’s alive.” To me the image of this old, blind man who is able through his love and knowledge of nature to bring the hummingbird back to life, forms one of lovelier images in 20th century literature. Listen also to Sato reading “Journey to Hanford” and Janigian interpreting “Five Ripe Pears” and “The Armenian and The Armenian,” all three stories charming in their own particular way.

For anyone with an interest in indigenous history or that of persecuted peoples in general, Chacón delivers a passionate rendition of “70,000 Assyrians.” Here the

narrator encounters an old but proud California Assyrian trying to regain territory for his people in Iraq, some 6,000 miles away. But of the seven stories, “The Daring Young Man on the Flying Trapeze,” named after a popular 19th century song, stands out: iconic, exquisite. The now classic story of a young penniless writer who wants to survive by dint of talent and hard work but ends up dying alone in a seedy motel room, will bring tears to the reader’s eyes:

“The half pound of sugar that he had bought before was all gone. He drank a cup of the hot black fluid sitting on his bed...There was nothing to say. He began to polish the penny that he had found this morning...how many pennies would he need to go on living? Wasn’t there something else left that he might sell? No...he felt ill and ashamed for having parted with his books...He fell face first onto the bed thinking...I ought first at least to give the coin to a child...Then swiftly, neatly with the grace of the man on the trapeze he was gone from his body. For one eternal moment he was all things at once: the bird, the fish, the rodent, the reptile and the man...The city burned. The herded crowd rioted. The Earth circled away and knowing that he did so he turned his face to the empty sky and became dreamless, unalive, perfect.”

In a sense these stories are all fables: not cautionary or judgmental like Aesop or La Fontaine, but simple and declaratory. This is life, Saroyan tells his readers, simple and beautiful, sometimes tragic: enjoy it while you can. This from the man who from his hospital deathbed famously declared: “Everybody has got to die, but I have always believed an exception would be made in my case.”

Born poor to immigrant survivors of Ottoman Sultan Abdul Hamid’s reign of ter-

ror and placed in an orphanage by a single mother at the age of three, Saroyan rose to fame and temporary fortune on the sheer strength of his outsize talent and personality. He was awarded the Pulitzer Prize but turned it down. For an Armenian with few contacts and no existing institutional support, this was no mean feat. In “The Time of Your Life,” Saroyan sums up his philosophy of life. It’s good advice for even the most conservative among us. In an age of increased technological change, global warming and seemingly unending wars, the author advises us to lead lives of wonder and to embrace the sensual:

“In the time of your life, live — so that in that good time there shall be no ugliness or death for yourself or for any life your life touches. Seek goodness everywhere...and let it be free and unashamed. Place in matter and in flesh the least value, for these are the things that hold death and must pass away. Discover all things that shine and are beyond corrup-

tion...ignore the obvious, for it is unworthy of the clear eye and the kindly heart. Be the inferior of no man, or of any men be superior. Remember that everyman is a variation of yourself...Despise evil and ungodliness, but not men of ungodliness or evil. These, understand. In the time of your life, live — so that...you shall not add to the misery and sorrow of the world, but shall smile to the infinite delight and mystery of it.”

In syntax and vocabulary at once circuitous and powerful Saroyan exhorts the reader to not judge, but rather to accept and understand the world as it revealed to them. Think what you might of Saroyan or his work, but better words have rarely been spoken.

Listen to the best of Saroyan: <https://www.kvpr.org/term/william-saroyan>

Buy William Saroyan’s books: <https://www.thriftbooks.com/a/william-saroyan/196574/>

Armen Aroyan Library-Museum Inaugurated

INAUGURATION, from page 12

Armenia with Armen Aroyan in the fall of 2007. We began our tour from Istanbul and one of the sites that we visited was the tomb of the newly assassinated Armenian newspaper editor, Hrant Dink. Aroyan made an extra effort to take the group to each participant’s ancestral home. Thus, we visited the village of Gemerek, the birthplace of my mother-in-law’s parents, in the province of Sivas (Sepasdia).

Among other places that we visited was the village of Peri in the province of Kharpert, where my father-in-law was born. The group was gathered around the fountain in the village’s main square, while I was chatting with some of the local villagers. There, I learned that the valley nearby was called the valley of Dakess, after my father-in-law’s family name, Dakessian.

When I mentioned this to Armen, on the way back, he made an extra effort to go back and visit the same valley. Then my wife recalled that her aunt used to tell her about her father being slain on top of the hill that belonged to him and dragged down to the river Euphrates: talk about emotions and deeply hurt feelings that surfaced with this sudden revelation. It is hard to put into words, and we have Armen to thank for the experience.

The cultural program included a dance

performance presented by members of Patil Dance Academy and a musical recital presented by Vem Musical Ensemble of the University of California, Los Angeles, under the direction of of Movses Pogossian.

Dr. Peter Cowe, UCLA Narekatsi Profes-



Part of Armen Aroyan’s collection of books

sor of Armenian Studies, was the keynote speaker. He dwelled upon Aroyan’s vast knowledge of the historical sites in Western Armenia, including the churches, monuments, famous convents, and scattered cemeteries. Unfortunately, some of those sites were in such ruins that they were hard to identify.

In his closing remarks, Megerditchian thanked everyone for attending the ceremony and noted that the Armen Aroyan Library-Museum will be utilized in the future for lectures, recitals, and exhibitions on a regular basis. He then invited Armen Aroyan to cut the ribbon and invite the guests to visit the library-museum.

CALENDAR

OF EVENTS & PROGRAMS

MASSACHUSETTS

NOVEMBER 13 — ANNUAL ARMENIAN FOOD FESTIVAL & BAZAAR at the Armenian Apostolic Church at Hye Pointe, 1280 Boston Rd., (Rt. 125) Haverhill. Free Admission. Saturday, November 13, 11:30 a.m.-7 p.m., Delicious Armenian Food, Losh, Kheyma, Lamb Kebab, Chicken Kebab, Pastry Table, Choreg, Paklava, Khadayif-nuts & cream| Armenian, Kata (Nazoog), Gift Baskets & Cash Raffles, Winner need not be present. Country store selling Armenian Delicacies, Tourshi, Tel Banir (string cheese). Specialty Vendors will be there, Credit cards accepted, Online Ordering Available, Until November 6. www.HyePointeArmenianChruch.org 978 – 372 – 9227

NOVEMBER 14 — GIVING THANKS! TOGETHER IN CELEBRATION, Sunday, 2 p.m. Armenian Heritage Park on The Greenway, Boston Meet & Greet. Enjoy the Boston Children’s Chorus singing an Armenian Folk Song .Walk the Labyrinth. Tie a Ribbon Giving Thanks on the Wishing Tree.

NOVEMBER 19 — The Boston “Ararat” lodge of the Knights of Vartan is hosting a tasting of Aran Wines from the Sarafian Vineyards of Armenia and Artsakh at the Larz Anderson Auto Museum, 15 Newton St, Brookline, 7-9 p.m. Tickets are \$100/person. Payments may be made by check payable to Knights of Vartan, PO Box 400, Belmont, MA 02478 before November 13, 2021. Please indicate checks are for the Wine Tasting. Proceeds will be used to continue the Knights of Vartan’s support of schools in Armenia, educational programs, and support for Student Home - a project supporting students from distant villages attending universities in Yerevan. Parking is available. The museum stipulates that masks must be worn indoors. For more information contact Dro Kanayan at 978.828.5755 or Joseph Dagdigian at 978.772.9417. DECEMBER 4 and DECEMBER 5 — Holy Trinity 2021 “Grab and Go” Christmas Bazaar. Saturday and Sunday, Holy Trinity Armenian Church grounds, 145 Brattle St, Cambridge, MA 02138.

DECEMBER 19 — CANDLELIT VIRTUAL LABYRINTH WALK: IN PEACE & HARMONY, 4.30 p.m. Meet & Greet. Walk the Candlelit Labyrinth. Wish on The Wishing Tree. Hot Chocolate. Individually-wrapped cookies. RSVP hello@ArmenianHeirtagePark.org

NEW JERSEY

NOVEMBER 13 — Save the Date: Saturday. 12 Vocations, Fulfilling the Promise of St. Nersess Seminary. Celebrating the 60th Anniversary of St. Nersess Armenian Seminary and the vocations of the first 12 priests who graduated from St. Nersess and St. Vladimir’s Seminaries and were ordained. This is the first in a series of events to recognize the alumni of St. Nersess, both ordained and lay, who are in service to the Armenian Church, in any capacity. The celebratory dinner will be held at the Old Tappan Manor in Old Tappan, N.J. For more info, go to www.stnersess.edu.

RHODE ISLAND

Sts. Sahag and Mesrob Church of Providence continues programming the Armenian Cultural Hour programs, every Friday at 7:30 p.m. The program can be livestreamed on the church’s Facebook page by everyone at <https://www.facebook.com/armenianchurchprovidence>

NOVEMBER 19 - Konstantin Petrossian’s creative evening in Armenia

NOVEMBER 26 – Armenian Spiritual Music

Books

Sweet Delights: Alec Ekmekji’s *The Unauthorized Biography of Tango Woman*

By Arpi Sarafian

Alec Ekmekji’s *The Unauthorized Biography of Tango Woman: A Tone Poem in Fifteen Movements* is an eloquent reminder of the redeeming power of beauty. The recently published volume of haikus and illustrations (August 2021), confirms French writer Alain Robbe-Grillet’s words, quoted in the book, that “The true writer has nothing to say. What counts is the way he says it.” Indeed, Ekmekji’s book testifies to the power of words, and of images, to help transcend the trauma of a past, no matter how destructive or how painful that past has been.

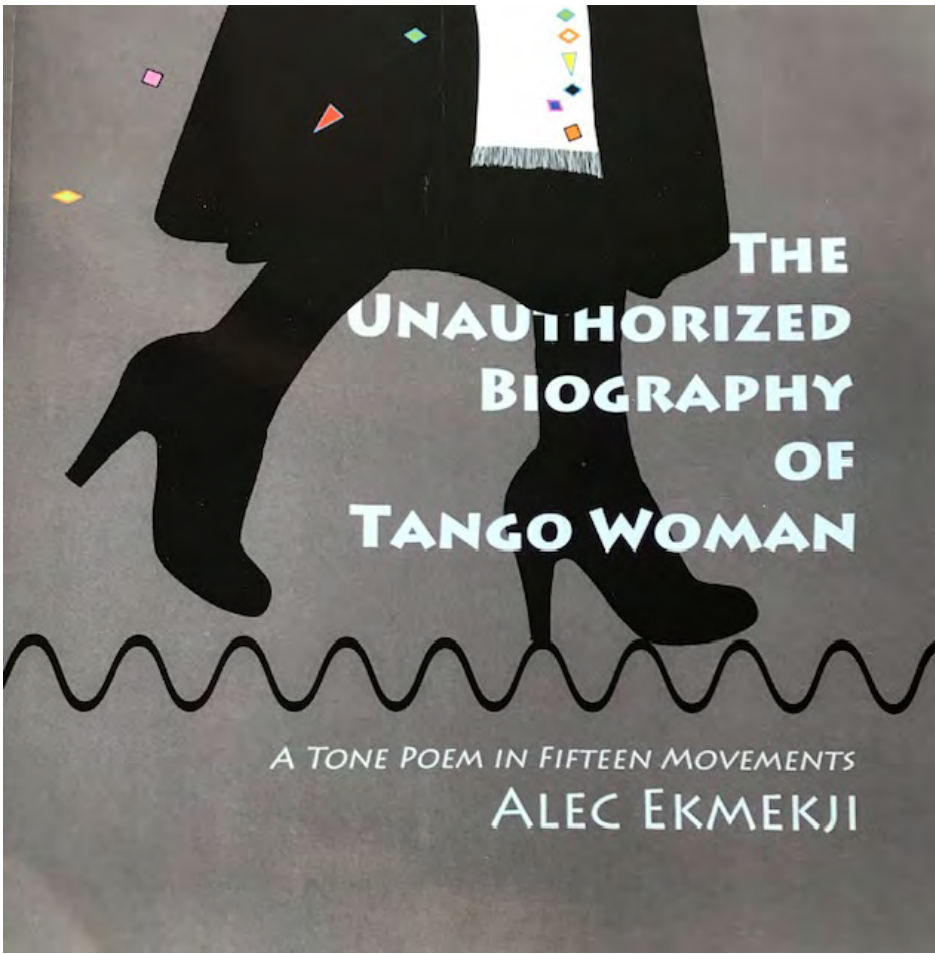
The tango woman’s biography may be “unauthorized,” yet it has the authority of lived experience behind it. The woman who “writes long haikus in the sand” and who “does yoga with the swallows,” moves around in the company of history’s greatest. Einstein holds the elevator door for her. Proust hears every word she confesses at La Madeleine. Socrates, Mozart, Beethoven, Strauss, Chopin, Rodin, Kafka, Truffaut are all inspired by her. There is nothing gossip about the flattering por-

bly called to the words and to the images that dramatically capture the spirit of the poems. “My tango woman/hands a pistol to Tehlirian/Gomidas forlorn” shocks and upsets, but it also captivates with Ekmekji’s astonishing ability to compress so much history into a few syllables.

The “sweet delights of poesy,” in 16th-century English poet Sir Philip Sydney’s words, carry the day. The poet himself writes of “the joys of men, born of mind and pen/They stroll arm in arm in meter and rhyme” in a poem published in his 1917 collection, *Beneath the Glass Bell*. These “dear pleasures” do indeed, in the poet’s own words, “lure the sorrow/From the hearts of men.”

The past returns, but tango woman is not consumed by her memories. Ekmekji’s is an attempt “to revive gently rolling, gently fading memories.” His “My tango woman/hails a cab in Yerevan/“Melancholy Lake,” penetrates deep into the sadness ingrained in his culture, yet there is nothing melancholic, or even ambivalent, about “my tango woman/hikes the trail to Ararat/Apovian’s footprints.” “My tango woman/roams the plain of Avarayr/ancient poppies sway” is a celebration of the poet’s Armenian roots. The past has been reckoned with.

Those familiar with the allusions to Ekmekji’s Armenian heritage pick up layers of meaning and emotion that add immensely to the pleasure of reading the poems. But for those who do not have the background, or share the knowledge, in other words, for those who are not, for example,



aware that in Berlin, in 1921, Soghomon Tehlirian shot and killed Talaat Pasha, one of the masterminds of the Armenian Genocide, to avenge the death of a million and a half of his people, the meaning is obscured. For these, Ekmekji provides a glossary of names and of events, which turns out to be a happy addition to the book.

The poems are easily understood, with no complicated images and metaphors to decipher. They retain the rhythm of ordinary speech, even as they maintain the formal pattern of the haiku. The lightness of touch of Ekmekji’s verse also contributes to the pleasure of reading it.

“Tango Woman at Maxim’s” is magical:
My tango woman
takes me to dine at Maxim’s
a roasted peacock

my tango woman

carves the peacock with one glance
knife falls from my hand
my tango woman
bites into the peacock’s leg
I exhale feathers

The visual and the poetic images, printed on facing pages in the elegant volume, delight the reader. The *Unauthorized Biography of Tango Woman* vindicates a whole history of loss, evidencing that a poem is more than a “momentary stay in the confusion of life,” to borrow famed American poet Robert Frost’s words. Art can indeed be lifesaving. One leaves Ekmekji’s tone poem “in calm of mind, all passion spent,” to use yet another celebrated English poet’s words (John Milton).

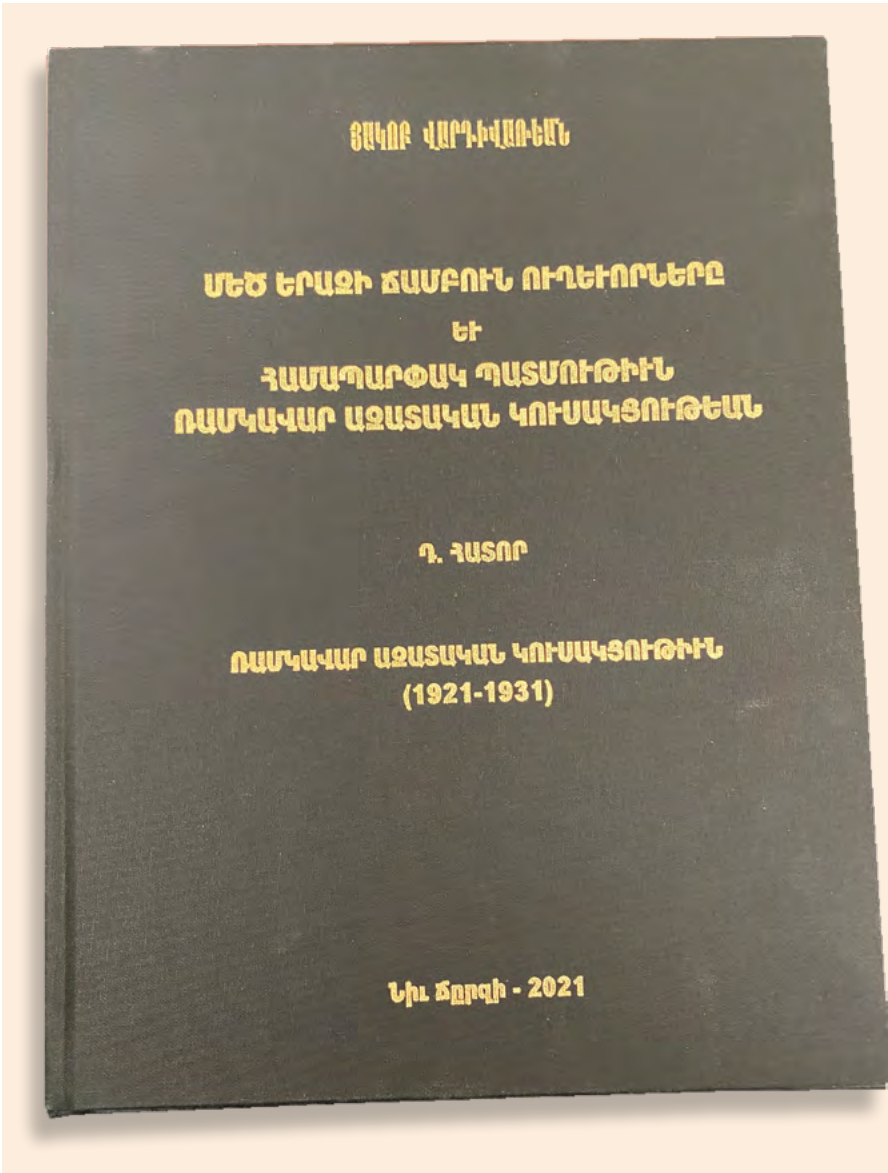
What the poet says and how he says it are not mutually exclusive. What a writer has to say definitely matters. “The way he says it,” however, makes all the difference.



trait of a woman who is cherished and admired by all.

Nonetheless, tango woman longs for her roots. She confronts a present of exile with memories of her rich Armenian past. The poems invoke Ara Keghetsig, an Armenian king renowned for his physical beauty. They invoke King Ardavazt, the first Armenian playwright of classical Armenian theatre, and also Dikranagerd, the ancient Armenian capital of King Dikran the Great. But they also recall the horrors of the killings and the deportations that forcibly removed her people from their ancestral lands and scattered them into the remotest corners of the world. “My tango woman/sings me The Song of the Bread/does Varoujan hear?” evokes the silencing of an entire generation of our poets at the onset of the 1915 Genocide. An all-black page—the only all-black page in the book—accompanies the seventeen syllables that conjure this darkest chapter in our history.

No matter how chilling the memory, however, the reader’s attention is inevita-



Hot off the Press

The [Armenian] Democratic Liberal Party (1921-1931)
Vol. IV of Travelers on the Path of the Great Dream and a Comprehensive History of the [Armenian] Democratic Liberal Party

By Hagop Vartivarian

An Armenian-language 425-page hardcover volume.

To order this or previously published volumes, please write to: Tekeyan Cultural Association, 572 Glasmere Rd., Mahwah, NJ, 07430, or contact the author at (201) 406-9771 or hhvartivarian@gmail.com



ARTS & CULTURE

New Research Unearths Never-Before-Published Information About Genocide Perpetrators

By Ani Duzdabanyan

Special to the Mirror-Spectator

ALTADENA, Calif. — A traditional book presentation which included pouring wine over the pages and blessings by Archbishop Hovnan Derderian, brought Prof. Barlow Der Mugrdechian, the coordinator of the Armenian Studies Program and director of the Center for Armenian Studies at Fresno State all the way to the Tekeyan Cultural Association (TCA) Beshgeturian Center in Altadena on Saturday, November 6. The event was cosponsored by the Armenian Studies Program and the TCA Metro Los Angeles chapter.

Der Mugrdechian was presenting the book he had co-edited with Umit Kurt and Ara Sarafian, *The Committee of Union and Progress, Founders, Ideology, and Structure*.

The volume consists of five articles by five scholars; it was first introduced during a 2018 conference at California State University, Fresno.

According to Der Mugrdechian, there is not much information and research regarding the Committee of Union and Progress (CUP), the group in power during the Genocide. This created a perfect opportunity for the authors of the book to do in-depth research through studying the biographies of members and the group's history in local communities.

"These scholars did very good work to help to understand the mindset - what was the Committee of Union and Progress doing, what were its founders thinking, and how was it structured, which is also very important," said Der Mugrdechian, who learned new information himself from this research.

The CUP was established in 1889 with a different name: the Committee of the Ottoman Union.

In 1908 the Young Turk revolution ended the 32-year dictatorship of Sultan Abdul Hamid II and inaugurated a constitutional era, which was very significant for the Armenian population in the Ottoman Empire.

The book shows how the Committee of Union and Progress developed from a political party ultimately to organize and perpetrate the Armenian Genocide.

Der Mugrdechian separates several important elements in studying the organization and its activities: "First, there is a lack of institutional understanding of the structure and the organization of this political party. Who were the key players? We always think of only three — Talat Pasha, Enver Pasha and Djemal [Jemal or Çemal] Pasha. The book gives important insights into the relationship among these three people and those who developed the idea of the Armenian Genocide.

"The second [element] is secrecy. The Committee of Union and Progress did not want people later to know their own activities. Until today the archives of the Committee of Union and Progress have never been found and studied. We have to use secondary sources, biographies, memoirs by those who wrote them but we don't have the actual documents from the committee. We need to do more research on the connections of the leaders on the local level to understand how the orders in Istanbul get translated to the provinces and why did the people in the provinces implement those. It is a very important question because it really goes into the factor of why the genocide became so widespread," he said.

Der Mugrdechian thinks that one of the



Blessing the book with wine

significant factors of that period was the transformation of the Ottoman Empire into a modern state.

Each chapter of the book presents a different aspect of the Committee of Union and Progress as a separate article.

Raymond H. Kevorkian discusses how the ideology of this committee developed.

goes even further, saying that Zia Gokalp also influenced Atatürk in the founding of the Turkish State.

"Turkey always says about the Armenian Genocide that it is not responsible because it was the Ottoman Empire, it wasn't them. But this [article] is the argument which proves that the Turkish State is the continuation of the Ottoman Empire. It's the same ideology, it's the same approach. Here we are in 2021 and we know what happened last year in Karabakh and Azerbaijan. One hundred years after the end of the Ottoman Empire the spirit of Zia Gokalp would sway over the nationals in Turkey," said Der Mugrdechian.

The research done by Dikran Kaligian in the archives of the Armenian Revolutionary Federation (ARF) explores the relationship between the party and the Committee of Union and Progress when they worked with each other in 1908. The goals at that time were establishing the rights of everyone as equal citizens.

"For the ARF to influence the government and the policies to improve the conditions for the Armenians, it would have to work closely with the CUP," writes Kaligian. "Some people can criticize that today: It's easy to look back because we have hindsight, and know what happened," adds Der Mugrdechian.

Umit Kurt in his chapter talks about a single official in Aintab, Necmeddin Bey, who is being attacked by Armenians and

Turks because he didn't want to accept the new standards imposed by the constitution.

"The Ottoman revolution upset the whole status quo between the government, local leaders and the minorities," said Der Mugrdechian.

For four hundred years since the 16th century Armenians lived as "second class citizens." Now, suddenly they have to be equal citizens.

What did the Muslim leaders in the Armenian provinces think of that? "They don't like that idea. Then comes the ultimate conclusion: Armenians are causing trouble because they are seeking reforms. Because it's promised to them. The local leaders will eventually work with the CUP in planning and implementing the Armenian Genocide," he summarized.

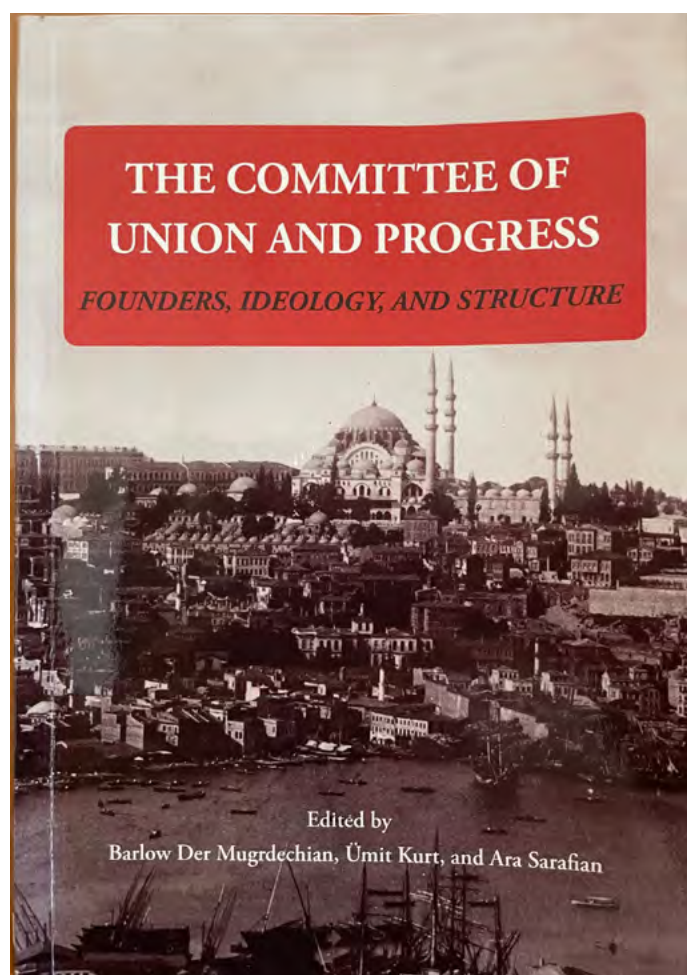
The last article is by a graduate student at Princeton University, Duygu Coskuntuna, and it is titled "Homeland and Nation Revisited: A Discourse Analysis of the Memoirs of Young Turks," which Der Mugrdechian calls "complicated."

Coskuntuna studied the memoirs of these figures and explores how their concepts led to practical planning for the Genocide. She explores the concept of "Turkishness." Does it mean that every minority can be a citizen or is it limited to only religion, language and culture? What does it signify for the Armenians and Greeks?

The Committee of Union and Progress came to power facing problems and questions. The Ottoman Empire was failing and on the verge of entering a war. The core issue was to keep the empire from dissolution. This new book draws the road from 1908 to 1915 of the CUP's ideology developing from Islamism to pan-Islamism, pan-Turkism and Ottomanism before settling on an extreme version of racism.

"The genocide was not inevitable. All steps did not lead to genocide. The Ottoman Turks could have taken other steps," Der Mugrdechian concluded.

To purchase the book visit <http://www.abrilbooks.com/books/history/organizations/committee-of-union-and-progress-the.html>.



What were the factors that caused it to change its thinking? He talks about the goal of the CUP which was also to form an elitist centralized party and state. "In other words that was going to lead to the dictatorship," adds Der Mugrdechian.

The Australian scholar Hans-Lukas Kieser in his work talks about Zia Gokalp who, he believes, largely influenced Talat Pasha in his ideas and the instigation and planning of the Armenian Genocide. He

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COMMENTARY

EDITORIAL

As We Cross Fateful Anniversary of November 9 Ceasefire



By Edmond Y.
Azadian

One hundred and six years after the Genocide, the unrepentant perpetrator is still next door, and its Turanic plans still being driven forward, at the expense of Armenia.

President Recep Tayyip Erdogan calls the surviving Armenians “leftovers of the sword,” meaning that they deserved the fate of their martyred kin, yet have been spared the execution they deserved in the minds of their executioners.

In his turn, Azerbaijan’s President Ilham Aliyev continues to characterize Armenians as the enemy and brags that the Azerbaijani army has chased the Armenians “like dogs” from its territory. This kind of parlance is not a lexicon for political discourse in the 21st century. And yet, Armenia is poised to sign a peace treaty with leaders who have such a mindset.

The Turkish delegation was received by Aliyev.

To further explore the irony of that logic, we need to quote the Turkish daily, Sabah, which has covered the victory celebrations in Shushi, where Turkey was represented by Defense Minister Hulusi Akar.

“Speaking at the ceremony, Akar said, ‘Victory has been won but a new struggle has begun to ensure a permanent peace that will bring stability to the Caucasus after many years.’

“Earlier on Monday in Shusha, Azerbaijan President Ilham Aliyev said the country was able to ‘mobilize all our forces and kick the enemy out,’ referring to Armenian militias that occupied Karabakh since 1991. ‘Armenia is now a defeated state.’

“Aliyev and Turkey’s President Recep Tayyip Erdogan have displayed an extremely constructive approach to bequeath peace to future generations, and have opened the door to a new era based on stability and cooperation, Akar noted.

“Everyone needs to know that a future cannot be built on grudge and hatred. Armenia should abandon hostility and look to the future,’ he said.”

This kind of rhetoric is not characteristic of a victorious party; it is derived from the frustration of the Turkish and Azerbaijani leaders. If President Aliyev truly believed that he could “mobilize all our forces and kick the enemy out,” he would not need Israeli and Turkish drones, nor Syrian jihadists and the firepower of the Pakistani air force. With all this “mobilization” the Armenian army justified its reputation as the most formidable fighting force in the region by opposing the onslaught for 44 days and causing three times more casualties (18,000) to the Azerbaijani army.

In the aftermath of the war, the situation appeared so fluid that Turkey and Azerbaijan might be able to force open the “Zangezur Corridor” for themselves. But since then, the configuration of forces has prevented the Turkish plans from being achieved. Before the war, the Azerbaijanis had resented that the Armenian army had taken part of “their territory.” Today, they have to tolerate the presence of two armies: the Karabakh defense forces are still in Stepanakert, while the Russian peacekeepers are portrayed as an occupying force.

The restive domestic opposition has been contributing to anti-Russian sentiments blaming Aliyev for the Russian presence.

Although the Aliyev clan has been touting the city of Shushi as a war trophy, no Azerbaijani citizen has yet set foot in that city, contributing to the rising resentment towards Aliyev’s autocratic regime.

Turkey, in its turn, was able to gain a larger foothold in Azerbaijan, albeit together with the Russian forces, but was left out of the tripartite negotiations amongst the deputy prime ministers of Armenia, Russia and Azerbaijan.

After eight sessions during the course of an entire year, since November 9, 2020, these negotiations have come up with

agreements for unblocking roads and communication lines.

During the last year or so, a number of pointed political signals were delivered from the West toward Turkey and Russia, not necessarily in support of Armenia but certainly against the latter’s enemies. As a consequence of those signals, Armenia has gained some breathing room and possibility to maneuver.

One such obvious signal was President Biden’s acknowledgement of the Armenian Genocide, directed at its uncooperative NATO ally, Turkey. The State Department’s Erika Olson’s visit to Yerevan, to confer with the US ambassadors to Armenia, Azerbaijan and Georgia, was yet another such signal. And that conference in another capital would have sent a different message.

President Biden has invited the leaders of Armenia and Georgia on December 9-10 to Washington for a conference on democracy and demonstrably has left out Turkey and Azerbaijan as authoritarian countries.

Earlier in the year, the US Secretary of Defense Lloyd Austin visited Georgia to blast the 3+3 formula for the resolution of the conflicts in the region.

“Russia has to respect Georgia’s territorial integrity before promoting such ideas,” he stated.



Also taking aim at Azerbaijan, the Parliamentary Assembly of Europe (PACE) has blamed that country for violating one of its fundamental principles of membership, resorting to war to resolve conflicts, which warrants sanctions.

Azerbaijan has also violated stated principles of the Organization for Security and Cooperation in Europe (OSCE) by resorting to war. However, no party has yet reprimanded Baku for that violation.

Indeed, behind all the negotiations and political developments in the Caucasus, two conflicting formats are at play. One format has been promoted by Ankara and Baku, to which Moscow claims to be a reluctant partner. That format (“3+3”) puts the burden for all settlements on Russia, Turkey and Iran, with Armenia, Georgia and Azerbaijan as participants.

Georgia has ruled out participating in that format because it refuses to deal with Russia. The Armenian side hesitates to do so, in order not to ruffle feathers in the Kremlin.

Since the main purpose behind this deal is to keep the West out of the Caucasus, Iran is treating it favorably. Considering all the participating countries, one can find out none of them favor discussing the legal status of Karabakh. For Russia, the status of Karabakh is something that can be done in the future, as it hopes to see the total Russification of the enclave.

The other competing formula is that of negotiations under the auspices of the OSCE Minsk Group, which still maintains that the legal status of Karabakh is one more remaining principle to be settled. Armenia pins its hopes on the Minsk Group,

continued on next page



COMMENTARY



Comprehensive Report Reveals Turkey’s Total Failure in Washington Lobbying

Over the years, I have written countless articles describing the activities of US lobbying firms hired by Turkey and Azerbaijan for millions of dollars. Fortunately, no matter how much money these countries spend on lobbying, they are unable to whitewash their expansionist and undemocratic actions. After the departure of Erdogan’s bosom buddy Trump, the political landscape has become bleaker in Washington for Turkey with President Biden’s reaffirmation of his commitment to uphold the sanctions against Turkey and his acknowledgment of the Armenian Genocide.

Ben Freeman and his team of researchers at the Washington-based Center for International Policy published a comprehensive 30-page analysis last month titled: “Turkey’s Lobby in the United States.” The report showed that it is simply impossible for Turkey to be a trusted US partner, while cozying up to Russia, NATO’s rival. The reprehensible behavior of authoritarian wannabe Sultan Erdogan has made him a pariah, both at home and abroad!

The report revealed in great detail “the story of how Turkey’s agents attempted --and largely failed -- to shift US stances” on several highly controversial Turkish policies on foreign and domestic matters.”

The report’s Executive Summary stated that the researchers “analyzed every Foreign Agents Registration Act (FARA) document filed by organizations registered to work on behalf of Turkish clients in 2020. From these documents, we recorded every single ‘political activity’ done for those clients, every campaign contribution mentioned in these FARA filings, every piece of ‘informational material’ distributed on Turkey’s behalf, and every dollar these organizations reported receiving from their Turkish clients.”

- Here are the key findings of the report:
- 11 [US lobbying] organizations [were paid \$5 million to register] under FARA to work on Turkey’s behalf in 2020;
 - Those organizations reported making 2,319 contacts on behalf of their Turkish clients;
 - 568 [political] campaign contributions, totaling \$526,177, were made by those firms and their registered foreign agents;
 - One Senator received a campaign contribution from a firm that had contacted her office on Turkey’s behalf that same day.”

Among the five most active US firms hired by Turkey were: Mercury Public Affairs and Greenberg Traurig both of which ended their contracts with Turkey in October 2020, as a result of pressure from Armenian-Americans during last year’s attack on Artsakh by Azerbaijan and Turkey. The other three firms are: Venable, LB International Solutions, and Capital Counsel. The latter also terminated its contract with the Turkish government in April 2021. Nevertheless, as of September 2021, there are still 10 US lobbying firms hired by Turkey.

The report broke down the number of contacts made by these lobbying firms in 2020: House of Representatives (1044); Senate (657); media (377); think tanks (83); and businesses (37). They mostly contacted the House Committees on Foreign Affairs and Armed Services. The most contacted members of Congress were: Pre. Steve Chabot (R-Ohio); Sen, Roger Wicker (R-Mississippi); and Sen. Todd Young (R-Indiana). Among the most contacted media members

were: The New York Times, Bloomberg, The Washington Post, CNN, and The Wall Street Journal. The public relations professionals on Turkey’s payroll submitted to newspapers pitches for stories, op-eds and letters to the editor. Four of the think tanks contacted by Turkish agents received funding from the Turkish government or Turkey-related non-governmental organizations: the Brookings Institution and the German Marshall Fund of the United States received funding from the Turkish Industry and Business Association (TUSIAD); the Center for Strategic and International Studies received at least \$100,000 from the Turkish government in 2019; and the Center for American Progress received funding from the Centre for Applied Turkey Studies (CATS).

Despite intense lobbying efforts by Turkey, Congress imposed sanctions on that country for purchasing the Russian S-400 air defense system, blocked the sale of advance US F-35 military jets, and placed a hold on all major arms sales to Turkey. In addition, the United States blocked Turkey’s planned sale of \$1.5 billion worth of helicopters to Pakistan.

In 2020, \$156,000 out of \$526,000 campaign contributions made by the lobbying firms representing Turkey went to Political Campaigns Committees, making it impossible to know which political candidate got how much money. The top five recipients of some of the remaining \$370,000 were: \$28,000 to Pre. Vern Buchanan (R-Florida); \$10,600 to Sen. Tim Kaine (D-Virginia); \$9,500 to Pre. Kevin McCarthy (R-California); \$9,100 to Sen. Gary Peters (D-Michigan); and \$6,700 to failed Senatorial Democratic candidate of Iowa Theresa Greenfield. The report noted that many of the top recipients of contributions from firms representing Turkey were also amongst the most contacted by Turkey’s lobbyists.

The report also identified one example of “pay to play” politics: “In at least one case, the contribution and contact on behalf of Turkey occurred on exactly the same day. On March 3, 2020 Venable foreign agent and former Member of Congress, Bart Stupak (D-Michigan), spoke with Sen. Jean Shaheen’s (D-New Hampshire) scheduler to request a meeting with the Senator. That same day Venable reported that one of its foreign agents made a \$1,000 contribution to Shaheen’s campaign.”

Importantly, the report concluded that “In 2020, the Turkey lobby in America fought a number of major battles and, in nearly every instance, lost. Turkey remains sanctioned as a result of the S-400 purchase. [Dissident Turkish cleric] Fethullah Gulen hasn’t been extradited to Turkey and continues to reside in Pennsylvania. And, the US continues to support Kurdish fighters in Syria.” For the foreseeable future, the Turkish government’s “influence in America will likely remain marginal, at best.” Meanwhile, Turkey continues to waste millions of dollars hiring useless lobbyists in Washington, while millions of Turkish citizens are unemployed and on the verge of starvation.

The report cautioned, however, that it has covered only “one part of Turkey’s influence in the US This report, for example, does not address the influence of the Turkish Heritage Organization, a non-profit convener that regularly hosts events providing a platform for Turkish officials in the US Nor does it discuss illicit influence operations, such as the work Michael Flynn did on Turkey’s behalf. This analysis of just one part of Turkey’s influence in America -- their FARA registrants -- is telling nonetheless.”

While Armenian-Americans do not have influential lobbying firms working on their behalf in Washington, they have a large number of voters and contributors in several key states that elected officials pay more attention to rather than foreign agents hired by Turkey. No amount of lobbying can whitewash a lie or exonerate the corrupt and authoritarian Turkish regime.

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however, not exactly knowing what the co-chairs of that group visualize as a legal status for the enclave.

Throughout the tripartite negotiations, the Kremlin has sent mixed signals regarding accommodating Aliyev’s claim on the “Zangezur Corridor” at the expense of Armenia’s sovereignty.

But it seems that signals from the West and political developments in the Caucasus region have brought clarity to Russia’s position.

Recently, Russia’s Deputy Prime Minister Alexei Overchuk visited Armenia. Answering Prime Minister Nikol Pashinyan’s complaint that Azerbaijan has not fulfilled its obligations under the November 9 declaration, Overchuk stated: “Armenian and Azerbaijani government officials have made major progress in Russian-mediated negotiations on establishing transport links between their countries.”

More significantly, he addressed the sovereignty issue: “So we now have a very good understanding of what really exists on the ground, the state of the roads,” he said. “Based on that knowledge ... it seems to us that we are getting close to concrete decisions, which are first and foremost based on the notion that the countries will retain sovereignty over roads passing through their territory.”

This, of course, is an indirect reference to the corridor issue. However, the Russian Foreign Ministry released a statement, reinforcing Mr. Overchuk’s commitment, which directly referred to the “Zangezur Corridor.”

“It is no less important,” clarified the statement, “that particularly in light of the so-called ‘Zangezur

Corridor,’ debated in the news media, that all members of the tripartite working group have agreed that all unblocked or newly-built roads will operate respecting the sovereignty and territorial integrity of their respective countries.”

These statements may satisfy the Armenian side. Is that why Moscow has announced that the parties will be signing an agreement soon, via remote meetings?

This may lay to rest the corridor issue. However, the Armenian opposition, led by former president, Robert Kocharyan, organized a rally on November 8 in Freedom Square, protesting the “Turkification of Armenia.”

Once the details of the agreement are released, Armenia’s citizens will learn which party was right, the government or the opposition.

This, of course, is the beginning of a long process, to determine the unblocking of roads or building new ones. Armenia, Azerbaijan and Georgia may be the eventual beneficiaries but the network of roads will be determined by major powers and investors to serve their interests.

Next comes the process of demarcation and delimitation of borders, which is a thorny issue but nothing like the thorniest of all, which is the peace treaty between Armenia and Azerbaijan.

Azerbaijan is proposing a peace treaty whereby Armenia has to renounce all claims on Karabakh. Turkey’s peace treaty intends to finalize its borders with Armenia based on the Treaty of Kars of 1921 and to absolve Turkey of the crime of genocide.

Both treaties are as toxic as the war the duo unleashed on Armenia.

Lentils in the Ashes: Excavating the Feminism in My Motherline

By Janice Okoomian

The story might be true, or it might not be. It goes thus: Khosrofouhi, educated daughter of an elite, intellectual Armenian family in 1890s Constantinople, had three suitors. Two suitors lived in Constantinople. The third, Mgrdeech, was a cooper from Kharpert, living in Boston and traveling with an Irish-American wrestling team based in Chicago. Mgrdeech travelled to Constantinople, intending to go to Karhpert to find a bride. But friends warned him about the massacres in the provinces. Instead, they said, they knew of a nice marriageable girl in Constantinople. And so it happened that Mgrdeech knocked at Khosrofouhi’s garden gate one day. He asked for a glass of water, which she fetched for him; then he proposed to her.

Khosrofouhi was faced with a choice between extremes: one of the local men, who presumably met with parental approval, or the less socially-acceptable peasant-wrestler-émigré, who would take her far away from all of her family and connections. To choose the latter would probably run counter to the wishes of her family and might mean she would never see them again. She told Mgrdeech to return to her gate the next day for her answer.

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Lentils in the Ashes: Excavating the Feminism in My Motherline

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That night, Khosrofouhi went to the catacombs to make a decision, which she did by the following method: she lit a candle for each of the three suitors. She waited (with what feelings — anxiety? indifference? hope?) for the breeze to come up and blow one of the candles out. The suitor whose candle stayed lit longest was the one she chose to marry. The next day, back at her garden gate, she told Mgrdeech that she would marry him, but that she wanted to go on a two-week vacation to the French Riviera first.

This story presents an intriguing puzzle. Why did Khosrofouhi make these choice? Was the candle ritual a way of asserting some agency in a cultural context that disallowed women from making independent choices in marriage? Was Khosrofouhi hoping to get away from a stifling patriarchal family environment? Having lived through the 1894-1896 massacres of Armenians under the regime of Sultan Abdul-Hamid, some of which took place even in Constantinople, did Khosrofouhi yearn to live in a country in which Armenians were not subject to periodic massacre or second-class citizenship? Khosrofouhi might have been a believer in jagadakeer (fate, literally “what is written on the forehead”), might have been sure that the wind represented the will of God

or Destiny. Perhaps it was her family, not she, who believed in fate, and candle was a stratagem to persuade them that her choice was the right one. Or, maybe she was really unsure what to do. Perhaps Khosrofouhi actually lit the candles numerous times, trying out the alternatives until she discerned her actual desire. Hopefully it was drafty in the catacombs.

Khosrofouhi did go on her vacation and then boarded a ship for Ellis Island. She wrote to Mgrdeech telling him when she was due to arrive, but when she disembarked in New York, he was not there. Somehow, speaking only Turkish, Greek and French, she got herself, her trunk full of clothes, and her feather mattress to Boston. Mgrdeech was astonished to find her at his door, and eventually it came out that his uncle did not want him to marry a city girl and had been burning Khosrofouhi's letters.

While I cannot see into Khosrofouhi's consciousness, I can attest to the effects of her decisions. At the age of 25, as the Hamidian massacres were ending, she ran away to America to marry Mgrdeech, and her family disowned her. She did keep up a flowery correspondence with one sister in Athens, but the rest of her family perished in the Genocide. So, what are the effects of Khosrofouhi's decision to throw her lot in with Mgrdeech? Aside from the

fact that she was spared from the Genocide, it also meant accustoming herself to a new nation, language and culture. She joined Mgrdeech's family in Everett, Mass.; their peasant ways were quite different from those of the intellectual elite of her own family.

Constantinople was the most cosmopolitan of Ottoman cities, and Khosrofouhi's family, the Balian, were both prominent and affluent. Several of the Balian men had held the position of official architects to the Sultan of Turkey throughout much of the 19th century, and they designed buildings of great splendor and artistry, such as the Dolmabahçe palace. Her uncle, Drtad Balian, the Bishop of Gesarya, had started a school for boys and was an art collector. Khosrofouhi was educated, as were other urban girls of her era. Most importantly, her home life was intellectually and artistically vibrant. Her family held literary salons in which they gathered prominent artists and intellectuals, both local, and European. She would have been influenced by European customs and ideas. This was the during the “Awakening” (Zartongk) era, which included new ideas about not only national identity, but education, the family, and the role of women.

It is notable that Khosrofouhi named her only child, Goldie Voski Takhouhi,

after Queen Victoria of England. Victoria was sympathetic to the plight of Ottoman Christians; but perhaps Khosrofouhi also admired Victoria as a woman head of state, and for her advocacy of choice in marriage for women. She and Mgrdeech loved each other, and from what we know, they did in fact have a considerably egalitarian marriage, more so than most Armenian women of her era would have had.

Gar ou chigar. There was and wasn't. As Khosrofouhi's great-granddaughter, what legacy does her story confer upon me? I must construct it from fragmentary bits, like sifting lentils from the ashes. While there are many gaps, it seems to me that Khosrofouhi's life in Constantinople, together with some of her life choices in America, suggest a feminist consciousness and values. Those values, handed down to me across three generations, are a valuable legacy indeed.

(This is adapted from: “Lentils in the Ashes: Excavating the Fragments of Ancestral Feminism.” *Mother of Invention: How Our Mothers Influenced us as Feminist Academics and Activists*. Eds. Vanessa Reimer, and Sarah Sahagian. Bradford, Ont.: Demeter Press, 2013. 168-180. <https://digitalcommons.ric.edu/facultypublications/408/>)

SAS and NAASR to Host Roundtable Discussion on Vartan Matiossian's *The Politics of Naming the Armenian Genocide*

FRESNO — The Society for Armenian Studies (SAS) and the National Association for Armenian Studies and Research (NAASR) will host a round table discussion on Vartan Matiossian's *The Politics*

of Naming the Armenian Genocide: Language, History and 'Medz Yeghern,' published recently by I.B.Tauris, an imprint of Bloomsbury Publishing, as the inaugural book in the Armenians in the Modern and

Early Modern World series. The event will be held on Thursday, November 11, at 7:30 pm (Eastern Time). The program will be accessible live on Zoom (registration required) and on SAS's YouTube Channel. To register please visit: <https://bit.ly/3m-mwJBb>.

The round table will feature Talar Chahinian (University of California, Irvine), Bedross Der Matossian (University of Nebraska, Lincoln), who is the series editor of the *Armenians in the Modern and Early Modern World series*, and Marc Mamigonian (NAASR).

Dr. Vartan Matiossian is executive director of the Eastern Prelacy of the Armenian Church in New York City. A historian and literary scholar, over the past thirty-five years he has published eight books on Armenian history, literature, and language in Armenian, English, and Spanish, along with twenty-two books in Spanish and English translation, and several edited volumes. He has also published scores of articles, translations, and essays in the Armenian and non-Armenian press.

This book explores the genealogy of the concept of *Medz Yeghern* ('Great Crime'), the widely used Armenian term for the annihilation of the Armenians in the Ottoman Empire between the years 1915-1923. Vartan Matiossian has tackled a subject both omitted and misinterpreted in the historiography, taking a combined historical, linguistic, literary, and political perspective. He has drawn upon an impressive collection of Armenian literary and periodical sources, as well as other European languages in order to trace the development of the concepts pertaining to mass killing and genocide of Armenians from the ancient to the modern periods. The book is an insightful exploration of the politics of naming a catastrophic historical event, with a careful analysis of the use and abuse of *Medz Yeghern*, by the Vatican, Turkey, and the United States over the past two decades and

its repercussions in the Armenian realm.

Khachig Tölölyan, emeritus Professor of Letters at Wesleyan University, has noted that the book “offers a matchless analysis of texts ranging from newspaper articles and books to 114 monuments and shows how diplomats seeking to evade the moral and legal consequences of fully acknowledging the genocide sought to use the Ar-



Dr. Vartan Matiossian

menian term for shameful camouflage.”

Philosopher and literary critic Marc Nichanian, author of *The Historiographic Perversion*, has added that *The Politics of Naming the Armenian Genocide* is “... an erudite overview of the uses of the Armenian word *Yeghern* across the ages and an in-depth study of the systematic misuses of this same word in translation within the languages of the civilized world, especially in the last few decades, allegedly for the sake of reconciliation or for more obscure reasons.”

To order a copy of the book visit: <https://amzn.to/301oDFo>.

For more information about the event, contact Bedross Der Matossian at bdermatossian2@unl.edu

Oganessian Receives UNESCO-Russia Mendeleev International Prize

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Vincenzo Balzani, an Emeritus Professor of Chemistry at the University of Bologna will receive the award for “the lasting impact of his outstanding scientific achievements in basic chemical sciences and his career-long efforts to promote international cooperation, science education and sustainable development.”

“Professor Oganessian's work played a leading role in the synthesis and study of new chemical elements of the periodic table. He has driven major developments in international scientific cooperation that led, inter alia, to the discovery of superheavy elements like the one with atomic number 118 named after him as Oganesson,” UNESCO said.

Oganessian is considered the world's leading researcher in superheavy chemical elements. He led the discovery of these elements in the periodic table. He succeeded Georgy Flyorov as director of the Flerov Laboratory of Nuclear Reactions at the Joint Institute for Nuclear Research in 1989 and is now its scientific leader. The heaviest element known in the periodic table, oganesson, is named after him, only the second time that an element was named after a living scientist (the other being seaborgium).

The laureates will receive the prize at a ceremony at UNESCO Headquarters in Paris on November 15, during the 41st session of the Organization's General Conference.

Established as a follow up of the International Year of the Periodic Table of Chemical Elements in 2019, the UNESCO-Russia Mendeleev International Prize in the Basic Sciences was created to foster scientific progress, science popularization and international cooperation in the basic sciences. The Prize honors the remarkable scientific heritage of Dimitri Mendeleev, father of the Periodic Table, whose work was fundamental to the development of chemistry, physics, biology, aeronautics, hydrodynamics, meteorology and astronomy as well as what is now termed sustainable development.

The prize is awarded annually to two individuals for their breakthrough discoveries or outstanding innovations driving, or with potential to drive, socio-economic transformation and development of human societies, and for their dedicated promotion of basic science.