



# The National Association for Armenian Studies and Research

## NAASR Holds 57th Annual Assembly and Elects New Board Members

The National Association for Armenian Studies and Research (NAASR) held its 57th Annual Assembly of Members on May 14, 2011, at the NAASR Headquarters, 395 Concord Ave., Belmont, MA. The Assembly included reports on NAASR's activities and business during the past year and held elections for its Board of Directors, which meets four times per year. Those in attendance also heard a compelling lecture by Taner Akçam, the Robert Aram & Marianne Kaloosdian and Stephen & Marian Mugar Professor of Modern Armenian History and Armenian



Dr. Shahkeh Setian with her 25-Year Member certificate

Genocide Studies at Clark University, on "The State of Armenian Genocide Research and Needs for the Future." (See accompanying article, "Some Observations on the Current State of Armenian Genocide Research" by Prof. Akçam.)

Reelected Board members were Yervant Chekijian of Boston, see ASSEMBLY, page 2

## Vital Bequests Bolster NAASR's Efforts

In early 2011, NAASR received a bequest from the estate of Vera Crosby of Pinole, California. Hers is the most recent of a number of bequests that have benefited NAASR, including in recent years significant gifts from the estates of the late Ethel Jafarian Duffett and Varnum Paul. Other members and supporters such as Maria Littleton, NAASR Founding Member Dr. Elizabeth Gregory, and NAASR Chairman Emeritus Manoog S. Young have informed the Association of their plans to include NAASR in their estates.

Ms. Crosby graduated from Fresno State College in 1939 and also received a degree from the University of California in Educational Counseling. She was a member of NAASR for more than half a century, having first joined the Association in 1956, in its second year of existence. It is noteworthy that Crosby was herself an educator and recognized very early on the significance of NAASR's efforts to establish Armenian Studies on a permanent basis in American universities and colleges. Her steady support as a member for decades demonstrated her commitment to the ideals and goals of NAASR, and her bequest is an enduring testimony to the importance she placed on NAASR and its work.

Dr. Gregory Adamian, President emeritus and Chancellor of Bentley University and a NAASR Charter Member and former long-serving member of the Board of Directors, has also included NAASR in his estate planning. "I have included NAASR in my estate because I believe in the goals and ideals of the organization as much now as I did in 1955," says Adamian. "I urge all of NAASR's supporters to do likewise in order to insure the continued success of the Association."

Former NAASR Chairman and current Fundraising Committee Chairman Nancy Kolligian expressed her gratitude to those who have included NAASR in their estates. "Fundraising is an ongoing, necessary, and often challenging endeavor for any non-profit organization, but we are encouraged by the dedicated members who, through the years, have understood what it takes to help NAASR continue to grow and develop," says Kolligian. "Their consistent support is needed now more than ever as we go through this growth pattern."

NAASR Chairman Raffi P. Yeghiayan emphasized that "many of our members have taken the step of including NAASR in their estate planning, and generous bequests have been crucial to sustaining us in our operations and activities."

Yeghiayan points out that "without such support, NAASR could not have established the first permanent programs in Armenian Studies in the U.S., organized and co-sponsored nearly two dozen groundbreaking ac-



Maria Littleton (third from left) with Nelson Hartunian, Elizabeth Hartunian Dalton, Sharon Hartunian Credit, Talyn Hartunian Credit, and Byron Hartunian at the dedication of a plaque memorializing Littleton's establishment of a fund in memory and recognition of Rev. Vartan and Grace Hartunian and the Hartunian family, October 21, 2010.

ademic conferences, established the Mardigian Library as one of the premier Armenian research libraries in the U.S., developed an active and diverse series of lectures and public programs, provided vital research grants to several generations of scholars, become the nerve-center and clearing house for information on all aspects of Armenian Studies for scholars and the general public, nor anything else we have been able to accomplish."

Your continuing support is needed now more than ever. Please include NAASR in your estate planning and help insure that our work can continue and expand for generations to come. If you have already included NAASR in your estate, please let us know. If you have not, we ask you to contact us about your estate planning today by telephone, mail, or e-mail. There are many different ways to include NAASR in your estate planning and we are more than happy to share those opportunities with you to find the right fit.

# NAASR Holds 57th Annual Assembly

ASSEMBLY, from page 1

Roxanne Etmekjian of West Newton, Stephen A. Kurkjian of Manomet, Prof. Aram S. Karakashian of Waltham, and Dr. Suzanne Moranian of Winchester, all for Greater Boston; and Michael S. Kilijian of Fresno, CA. Sara M. Bogosian of Lowell, MA, Anahid Yacoubian of Arlington, MA, and Dr. Gregory Ketabgian of La Canada, CA, were newly elected to the Board.

Stepping down from the NAASR Board were Robert D. Bejoian of Cambridge, MA, Prof. Simon Payaslian of Worcester, MA, and Dr. Rubina Peromian, of Glendale, CA.

## *Twenty-Five Year Members Honored*

At the Assembly, ten NAASR members of twenty-five years' standing were honored and several were present: Mary B. Aroian, Yervant Chekijian, Susan Giragosian, Dr. Kenneth B. Nanian, Mrs. Patricia Z. Nanian, Dr. Anny P. Bakalian, Dr. Sanford Gifford, Judith Kolligian, Dr. Shahkeh Y. Setian, and Theodore Sussman. Mary Aroian, Yervant Chekijian, and Shahkeh Setian were on hand to receive their 25-Year Certificates in person. NAASR is grateful to all for their steadfast support for a quarter of a century!

## *Members of 2011-12 Executive Committee*

Following the Assembly, a new Executive Committee was chosen. The 2011-12 Executive Committee of the NAASR Board of Directors



Board Chairman Raffi P. Yeghiayan addressing the NAASR Assembly

thus consists of: Raffi P. Yeghiayan of Lexington, Chairman; Van M. Aroian of Worcester, First Vice-Chairman; Jack M. Medzorian of Winchester, Second Vice-Chairman; Stephen A. Kurkjian, Secretary; Roxanne Etmekjian, Treasurer; Yervant Chekijian, Advisor; and Nancy R. Kolligian of Watertown, Advisor.

## NAASR Continues Support for Zoryan Institute's Genocide and Human Rights Program in 2010 and 2011

As it has done for the past several years, in Summer 2010 and 2011 NAASR provided funds to support a deserving student to attend the Zoryan Institute's Genocide and Human Rights University Program (GHRUP) held at the University of Toronto. In 2010 this allowed Jeremy Garsha, a second-year graduate student at San Francisco State University focusing on history and comparative genocide, to attend. In 2011, the beneficiary was Lilit Banduryan of Yerevan, who is completing two Master's degrees, one in International Law at the American University of Armenia, the other in International Relations at Yerevan State University.

Zoryan Executive Director George Shirinian writes: "I can truly say, without NAASR's scholarship funding, we would not be able to bring Lilit to the program, introduce her to a network of other highly motivated students from around the world, and give her the encouragement and knowledge to go back to Armenia with a new under-

standing of the Armenian Genocide, its relevance today, and how it fits into the larger picture of genocide and its prevention. After 10 years of the GHRUP, we are steadily establishing a new generation of scholars, in the US, Canada, Mexico, Argentina, Brazil, Turkey, Armenia, and elsewhere, with the training to be able to make a contribution to understanding the causes of genocide, the way genocide works, the legal aspects of genocide, how it may be prevented, how there could be reconciliation between victim and perpetrator groups, and how to deal with the emotional trauma caused by genocide and its denial, among many other subjects.

"On behalf of the Board of Directors, staff, faculty, students, and volunteers of the International Institute for Genocide and Human Rights Studies (A Division of the Zoryan Institute), I thank NAASR's Board of Directors for its staunch support over the years."



## NAASR to Co-Sponsor “Beyond the Armenian Genocide: The Question of Restitution and Reparation in Comparative Review” at Clark in Fall 2011

NAASR will continue its collaborative efforts with the Kaloosdian-Mugar Chair in Modern Armenian History and Genocide Studies at Clark University by co-sponsoring the October 27-28, 2011, conference “Beyond The Armenian Genocide: The Question of Restitution and Reparation in Comparative Review.” The interdisciplinary conference will be hosted by the Strassler Center for Holocaust and Genocide Studies at Clark. In 2009, NAASR combined with the Kaloosdian-Mugar Chair, Prof. Taner Akçam, and the University of Minnesota’s Ohannessian Chair, Prof. Eric Weitz, to organize the workshop “The State of the Art of Armenian Genocide Research: Historiography, Sources, and Future Directions.”

Turkish recognition of the Armenian Genocide has been an enduring goal of Armenian communities at home and internationally. Yet, the political, financial, and legal consequences that might emerge in the wake of recognition have not been fully articulated. Recently, scholars and lawyers have pursued concrete efforts to secure reparation, restitution, and compensation; they are proceeding independent of groups lobbying governments to acknowledge the Genocide. These initiatives demonstrate that the pursuit of justice through financial means can progress without resolving the complicated politics of Genocide recognition.

Recent court cases against American and French insurance companies have resulted in reparations, and they have given encouragement to newly-filed lawsuits in the U.S. These developments demonstrate that financial redress for the Armenian community may be possible on a broader scale. New lawsuits addressing theft of artifacts, properties, and bank accounts have been filed against the Turkish government and private Turkish companies. They seek compensation for both individual and collective losses suffered during the genocide.

In this conference, leading scholars will examine questions of post-conflict justice in a comparative review of the cases of Armenians, Jewish victims of the Holocaust, and Native Americans. The participants will consider different aspects of compensation including the return of stolen art and artifacts; the restitution of personal and communal property; and how post-war agreements and treaties shape discussions about compensation. The Holocaust case offers a model for restitution and reparation that has achieved significant success but also frustrating disappointments and delays. The Native American case provides a valuable example of the importance of pursuing justice at home and for all peoples. Discussions about the Armenian case will consider why efforts to secure compensation emerged so late and the influence of developments in securing justice for victims of the Holocaust.

Further information about the conference will be made available in the near future.

## Steve Kurkjian Speaks at Glendale Commemoration

Stephen Kurkjian, NAASR Board member and a member of its Executive Committee, gave the keynote address at the city of Glendale’s 10th annual commemoration of the Armenian Genocide on April 26.

The commemoration, sponsored by the city of Glendale, CA, and held at the legendary Alex Theatre, included several members of the Glendale City Council, as well as its incoming mayor Laura Friedman and outgoing mayor Ara Najarian, who chaired the event, and US Congressman Adam Schiff, who has long sponsored the congressional resolution to recognize the Genocide.

About 800 people attended the two-hour commemoration which was televised on the city’s local cable station. The event also included a performance of scenes from *Forgotten Bread*, a play about the Genocide, featuring Shaun Duke Moosekian and Christine Kludjian of the Armenian Dramatic Arts Alliance.

In his talk, Kurkjian stressed that despite Congress’ refusal to adopt the Genocide resolution, Armenians should never lose sight of the positive influence they have had on American life. In his years as an award-winning reporter and editor at *The Boston Globe*, Kurkjian said he was often told by those he was interviewing of Armenians who had assisted them or their families during hard times.



“These are not mythical accounts,” Kurkjian said. “Remember the experience of former U.S. Senate President Robert Dole who never forgot Dr. Hampar Kelikian for performing seven surgeries on Dole’s hand that had been deformed by shrapnel during World War II, and told he would never use it again.

“They know us not by our wealth or power, but our determination and good deeds, our humanity, which is a miracle when you think of the inhumane things that have long befallen us—first and foremost—the Genocide of 1915-1918.

While the Turkish government shows no sign of relenting on its denialist politics, it should consider taking one step towards reconciliation towards the Armenian people, Kurkjian said, welcoming back to the villages of their heritage, family members of the more than one million Armenians who were martyred in the Genocide.

If it is possible, the brutality that took place between 1915-1918 robbed Armenians of even more than a generation of their ancestors, said Kurkjian, whose grandfather was one of several family members killed in the Genocide. “So much of our identity—from our history as a people to our own family ties—were lost in those villages.

“I am so envious of my friends, whether they be Irish, Polish, Italian, or Puerto Rican, who return from vacations to the towns and villages where their families had their roots,” Kurkjian said. “They have such a glow of discovery of their past, of themselves. When can that happen for us?”

In researching the circumstances of the Genocide in Gesaria (Kayseri) in central Turkey, Kurkjian said he had learned that none of the thousands of Armenians who had been killed there had been buried with Armenian funeral services. “That wrong, at the very least, needs to be addressed, and I would urge the Turkish government to underwrite an initiative to allow an Armenian funeral with full religious ceremonies for every person who was killed in the Genocide on the soil where they were taken from us.

“Invite our priests, der hayrs, badvelis, and ministers to the cities and villages where our ancestors died. Allow those souls, who still haunt that land, to be honored as they should be honored.”

# Some Observations on the Current State of Armenian Genocide Research

By Taner Akçam

*Editor's note: the following are portions of the talk delivered by Prof. Taner Akçam at NAASR's 57th Annual Assembly of Members on May 14, 2011.*

When J. Michael Hagopian made his first classic acclaimed documentary on the Armenian Genocide in 1975 which was nominated for two Emmys, he called it *The Forgotten Genocide*. Since then decades have passed and hundreds of publications in a variety of languages have been printed on the subject. It can now be said that the Armenian Genocide has taken its rightfully important place within the field of genocide studies. It is not a "Forgotten Genocide" anymore.

By saying "rightfully important place" I do not want to imply that the challenges and problems that are rife in this field of study have been confronted. Before discussing what these challenges and problems are, I'd like to make some general statements about the stages that Armenian Genocide research has passed through.

Armenian Genocide research has passed through all of the stages that other episodes of mass murders have passed through. The first experts on the Armenian genocide were the survivors. They were the first to gather documentation, compile memoirs and, later, publish these records in a systematic way. The material and publications of Aram Andonian, which he began compiling in 1916, may be considered the foundation for studies in this area. Raymond Kevorkian's monumental, almost 1,000 page book *The Armenian Genocide: A Complete History* is in part a product of this collection. Two authors who began a more systematic approach in the 1960s are Father Krikor Gergerian, who wrote under the pen name "Kriger," and Haigazn Kazarian. Their major contributions were the collection and translation of the original Ottoman materials.

Vahakn Dadrian's scholarship serves as a bridge between these first efforts and the works that followed. Using Gergerian's and Kazarian's materials extensively and with his own extensive research, Dadrian was the first to bring academic discipline to the study of primary source materials; his books and articles established a foundation for Armenian

Genocide studies within the field of social sciences. I would consider Richard Hovannisian's many volumes of work in this category as well.

We can call this stage of Armenian Genocide research the beginning, or primary stage. The academics of that era weren't just combating a large and powerful state that had mobilized all of its resources in a campaign against them. They were engaged in an enormous battle against the silence and indifference of the academic world at that time.

Even in the United States, most historians of the late Ottoman period have eluded the forced deportations, expulsions, massacres, and genocide that took place during the demise of the empire. These events have been "non-existent" in their works. What is more, the broaching of this subject has generally been dismissed as a disturbing expression of narrow-minded ethnocentrism by members of the targeted ethnic groups. It was as if ignoring mass deportations and annihilation were an academic virtue and noble act.

Since Armenian Genocide scholars of the early period were pre-occupied with gaining acceptance, on two different fronts, the main focus of their studies was the question "What really happened?" and their aim was to show that "it was genocide." This is why one can observe and feel a deep well of anxiety and tension in trying to prove something all through their works. As a result of this pressure to "prove what happened" in the face of deep-seated opposition and denial one can discern a very obvious approach that was taken on two different points. Firstly, most of the works produced during this period did not place Armenian sources front and center so they did not generally rely on them. For example, Dadrian, who published some of the most important works of that era, used Armenian sources in a limited fashion and only when he found that they were backed up by equivalent information in Turkish sources. It was their way of countering any arguments that their positions were based on "Armenian sources" only and were therefore suspect.

The second noteworthy point was a desire to describe and define the Armenian Genocide in terms that were similar to the Holocaust. What this inevitably did was cause some of the distinct characteristics of the Armenian Genocide to be neglected and placed

outside the circle of analysis.

It goes without saying that the central place that the Holocaust occupied in genocide research as a *sine qua non* was not limited to the Armenian Genocide. The Holocaust became the yardstick in the entire genocide field against which an event might or might not measure up as a genocide. Every researcher of mass violence other than the Holocaust spent enormous amounts of energy trying to prove that the event they were studying shared similarities with the Holocaust, so as to strengthen the case for genocide. In its early phase Armenian Genocide research also suffered from this general analytical weakness. Today, we can easily say that the fledgling period of genocide research has been left behind.

Before beginning a discussion of what challenges lie ahead, I would like to touch upon a very crucial political subject.

As is well known, the political path that Turkey's taking has a direct and serious impact on academia. It is no exaggeration to say that the subject of the Armenian Genocide constitutes the most perfect example of politics directly impeding academia. It has become so politicized a subject that it is impossible to hide behind a "pure academic" mask. What I'm talking about is a field where academic behavior is formulated as a result of political decisions. Without understanding what the political interference with academia has become, as academics I don't believe we can understand the problems that we are facing.

During the past few years, after the AKP (Justice and Development Party) came to power, we all see that there have been some very real democratic initiatives taken in Turkey. Even April 24th memorials are now taking place in public space. As much as we can appreciate that this is an indication of the development of civil society in Turkey, one has to concede that these events could not take place without the state taking strict precautions to provide a secure environment for the meetings. Without those protective precautions these public commemorations would most definitely not take place.

However, despite these positive developments in Turkey, we can observe that on the subject of the Armenian Genocide, the Turkish government and entities that support its

positions follow a very systematic and aggressive policy in the U.S. The essence of this policy is to make the idea that “1915 was not genocide” as accepted a normal and equivalent belief as the idea that “1915 was genocide.” U.S. universities and academics have been chosen as the target. Lawsuits are being filed against academics who state that those promoting the idea that the events of 1915 did not constitute genocide are denialists and that those individuals or institutions who espouse this view are not academically “reliable.”

Can denial of Armenian Genocide be rehabilitated and normalized in American universities? Is there any chance of this strategy being successful? This is an open-ended question. My personal response to this is “yes.” If education and academic activities aren’t supported and given the importance they deserve then this strategy could be successful. I’d like to add that this situation has ramifications for not only Armenian Genocide research but the entire field of Holocaust and genocide research.

As I elaborated above, Turkey and some organizations that support its positions have been following a very systematic policy toward American academia and trying to make denial an inseparable part of academic discourse. For this purpose they are pouring millions of dollars into American universities and creating new programs. This policy has a very real chance of turning the denial of genocide into a normal and accepted part of the American academic world.

As if this weren’t threatening enough, we are facing another very serious situation. Armenian Genocide research has been suffering from a problem of recruitment and renewal. The scholars in our field who have accomplished much work and carried out great changes are at this point in time growing old. The aging of our academics is causing a serious case of attrition. One by one the great academics of our field are retiring but there is no one to fill their places.

We are entering a new period of thinking, and we have to redefine what our duties are

going to be in this new period. We have to conceptualize what the weaknesses in Armenian Genocide research are and determine how we are going to overcome them; what steps need to be taken.

I hold the Robert Aram and Marianne Kaloosdian and Stephen and Marian Mugar Chair on Armenian Genocide at the Strassler Center for Holocaust and Genocide Studies at Clark University. Our center has a doctoral program. This is the only doctoral program in North America on genocide studies. I have the opportunity to prepare doctoral students and thus bring new scholars into the

First and foremost, we need to support and promote graduate students and graduate programs. We have enough chairs in the field; what we lack are interested students to pursue this field of study. With all of the challenges that face this field of research, the thought of not having enough students interested in pursuing the answers to such important questions of historical significance is deeply disconcerting to me.

There is also another truly distressing development which grieves me. As you know the Armenian Genocide has started to become one of the most important political items on

Turkey’s domestic as well as foreign agendas; and lack of knowledge and scholars is one of the most crucial problems there. Every year at least three to four students from Turkey apply to my program, saying “Professor, we want to work on genocide issues, but in Turkey they won’t let us do this. We want to come to you. We want to work on the Armenian Genocide.” But I am forced to refuse them. Isn’t it our dream to have people in Turkey talking about the Armenian Genocide, and giving it the importance it is due? Now they are knocking at the door, but I am unable to open it, and cannot give a response. It is as if I am telling them, “We do not want you to be discussing this topic in Turkey.” Isn’t this an extremely depressing situation?

There are Armenian students who want to work on genocide research, and I am

forced to reject them as well. Of course the ethnic identity of people working on genocide is not important, but while we have the possibility, why shouldn’t we produce three or four, or even ten Vahakn Dadrians, ten Richard Hovannisians? The possibility of doing this is solely, and I mean solely, in our hands. This is not a daydream—I am talking about something that can be realized.

Please accept this talk as a cry of desperation. My cry of desperation is not because of something that is impossible to be done—the solution is before and it can be done easily. NAASR can again play a leading role in creating new scholars and programs in the field...Let us work together!



Prof. Taner Akçam speaking at the NAASR Assembly, while Chairman Raffi Yeghiayan listens

field. It is a bitter truth, but at this moment in North America, there is no other scholar than myself engaged in active work on the topic of the Armenian Genocide. Just saying this is a bit unnerving, but unfortunately this is the real situation. A solution must be found to this.

NAASR is the leading institution in promoting Armenian Studies in North America. I cannot count the many important contributions of NAASR in the creation of a solid foundation in the U.S. for Armenian Studies. My center has been working and collaborating with NAASR on different levels. Now, it is time for us to describe what new tasks are before us and what our vision needs to be.



# Pioneering Filmmaker and Former NAASR Board Member Dr. J. Michael Hagopian (1913-2010)

Renowned filmmaker Dr. J. Michael Hagopian, a NAASR Charter Member and former member of its Board of Directors, passed away on December 10, 2010, at the age of 97 at his home in Thousand Oaks, Calif. NAASR joins with his family and all in the Armenian community and beyond who knew and respected Dr. Hagopian in mourning his loss and celebrating his extraordinarily rich and long life and achievements.

Dr. Hagopian joined NAASR in the year of its founding, 1955, and served on its Board of Directors as Regional Director for Southern California from 1959-1965. In this capacity, he worked tirelessly to advance NAASR's development on the West Coast in its first decade of existence and spearheaded its efforts to establish the second endowed chair in Armenian Studies in the U.S., at UCLA. (See article "Fifty Years Ago at NAASR" in this issue of the Newsletter.)

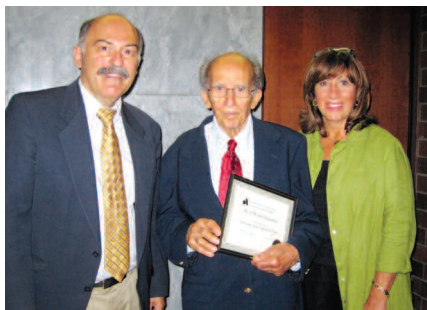
NAASR Board Chairman Raffi P. Yeghiayan stated, "On behalf of the NAASR Board of Directors I want to express our heartfelt condolences to the family of J. Michael Hagopian. His passing is a great loss to all Armenians after his long and untiring efforts to document the tragic events of the Armenian Genocide on film, which he did with conviction and excellence. He was a dedicated supporter



J. Michael Hagopian in 1959

of NAASR and we were privileged to present many of his documentary films to the appreciative Armenian community."

Former Chairman Nancy R. Kolligian had recently visited Hagopian and his wife Toni in connection with NAASR's co-sponsorship of a showing of his film *The River Ran Red* at California State



Hagopian with Barlow Der Mugrdechian of CSU-Fresno and Nancy Kolligian in October 2010

University, Fresno, where Hagopian was honored by Prof. Barlow Der Mugrdechian for his lifetime of achievement in film.

"I got to know Michael during my tenure as Chairman and formed a wonderful friendship with him," said Kolligian. "He asked if I would come introduce him in Fresno, and of course I said yes. It was inspiring to see how engaging and vibrant he was as he interacted with the audience, especially with a group of students who viewed the film. He also showed us where he grew up in Fresno and spoke with enthusiasm about his next film project. He was a remarkable man and it was a privilege to know him."

Hagopian was born in 1913 in Mezreh, in the Kharpert region of Historic Armenia. A young child during the Armenian Genocide, he

tells the story of his near-miraculous survival in his film *Voices from the Lake*. He grew up in Fresno, California, before moving to Los Angeles as a teenager. He graduated from the University of California, Berkeley, in 1937, and earned a doctorate in international relations from Harvard University in 1943, writing a dissertation entitled "Hyphenated Nationalism: The Spirit of the Revolutionary Movement in Asia Minor and the Caucasus, 1896-1910." He taught at UCLA, Oregon State University, Benares Hindu University in India, and the American University of Beirut.

In the 1950s, Hagopian founded Atlantis Productions, through which he produced and directed many educational documentary



J. Michael Hagopian visiting with Manoog S. Young at NAASR in the early 2000s

films, and in 1979 he established the Armenian Film Foundation, a non-profit educational and cultural organization dedicated to the documentation and preservation of the Armenian heritage in multimedia formats.

Although in his filmmaking career, which spanned from the 1950s until his death, Hagopian created works on a multitude of subjects, from the 1960s on he devoted himself to Armenian subjects and in particular to the pressing task of filming interviews with Armenian Genocide survivors. In total, he filmed some 400 interviews, a vast trove of information which he has drawn upon in such important films as the Emmy-winning *The Forgotten Genocide*, *The Armenian Case*, *Where Are My People*, *Voices from the Lake*, *Germany and the Secret Genocide*, and his final completed film, *The River Ran Red*. Earlier this year, the Armenian Film Foundation reached an agreement with the USC Shoah Foundation Institute to preserve and maintain Hagopian's film archive, thus making it available to researchers for all time.

NAASR's Director of Academic Affairs Marc Mamigonian remarked, "He leaves a huge legacy through his work as a filmmaker and his unceasing dedication to furthering knowledge of Armenian issues. We must honor his memory by continuing the vital work he was involved in throughout his remarkable and long life."

Hagopian is survived by his wife Antoinette (Toni); children James Michael, Maui, Hawaii; Joanne, Berkeley, CA; David, Thousand Oaks, CA; William, Honolulu, Hawaii; and five grandchildren.

# NAASR U.S. Distributor of Susan Pattie's *Who Are the Armenians?*

NAASR is pleased to be acting as the U.S. distributor of Dr. Susan Pattie's delightful book *Who Are the Armenians?* The book is a guide for both children and adults to learn about the Armenian people. Aimed at children aged 5–12, the book brings the 3,000-year-old Armenian history and culture to life through folktales, language, food, religion, music, dance, art, poetry, sports, and games. The book includes information about the Republic of Armenia and also explains how Armenians have made homes all over the world. *Who Are the Armenians?* presents the lives of children in Armenia and diaspora countries showing how they live today. A CD is included with songs, poems, dance music, and spoken words. (The book *Who Are the Armenians?* has no connection with the still-existing permanent and travelling exhibitions of the same name created earlier by the Armenian Library and Museum of America in Watertown, MA.)

Dr. Pattie is a Senior Research Fellow at University College London (anthropology), teaches for the Syracuse University London Program, and is Director of the Armenian Institute. She was a Visiting Scholar in the Armenian Studies Program and Anthropology Department at the Uni-



NAASR arranged for Dr. Pattie to speak to fourth graders at St. Stephens Armenian School in Watertown, MA, the same day she spoke at NAASR on June 2, 2011. Everyone had a great time!

versity of Michigan in autumn 2009. Author of *Faith in History: Armenians Rebuilding Community* (Smithsonian Institution Press) and numerous other publications, Dr. Pattie's research has focused on Armenians in diaspora, beginning with fieldwork in

Cyprus.

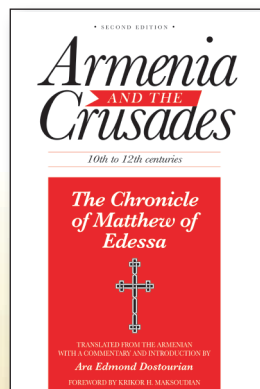
The book is \$20.00 (NAASR members receive a discount of 15%) and is available at the NAASR Bookstore, 395 Concord Ave., Belmont, MA 02478, by calling 617-489-1610, or e-mailing [hq@naasr.org](mailto:hq@naasr.org).

## Forthcoming from NAASR's Armenian Heritage Press

Fall 2011 will see a pair of books and an issue of the *Journal of Armenian Studies* brought out by NAASR's Armenian Heritage Press.

The *Journal of Armenian Studies* (Volume 9, nos. 1-2), returning after a long hiatus, will include papers given at the 2006 NAASR 50th Anniversary Symposium on "Armenian-Turkish Dialogue and the Direction of Armenian Studies" by Taner Akçam, Kevork B. Bardakjian, Rachel Goshgarian, Richard G. Hovannisian, Gerard J. Libaridian, and Christina Maranci; articles by Nick Bagdasarian, Philip P. Ketchian, Sonia Ketchian, Marc A. Mamigionian, and James R. Russell.

The Press will be publishing a new paperback edition of *Armenia and the Crusades: The Chronicle of Matthew of Edessa*, translated and with commentary by Ara E. Dostourian. This important



work was originally jointly published by the Armenian Heritage Press and University Press of America in 1993. It is a vital source of information not only for students and scholars of Armenian history but also for anyone interested in the Crusades and Middle Eastern history.

NAASR is also proud to work with former Secretary of the Navy Paul Ignatius to issue a revised and expanded edition of his memoir *Now I Know in Part*, originally privately printed in 2000. Ignatius, a distinguished Armenian-American, reflects on his upbringing in Glendale, CA, as the son of Armenian immigrants, his education, military service, working in the Johnson administration, and travelling to the Republic of Armenia as well as his family's ancestral lands in Historic Armenia in Turkey.





# NAASR Benefits from Birthday Tidings

Everyone at NAASR was touched and impressed by Anahid Yacoubian's wonderfully creative and generous gesture, which brought in some \$600. Thank you!

By Anahid Yacoubian

Recently, I celebrated a milestone in my life. This happy occasion gave me the opportunity to urge friends to make a donation to NAASR in lieu of gifts.

NAASR needs our financial support as well as our talents, resources, and time. Therefore, I strongly encourage others to consider making NAASR the beneficiary of donations in lieu of gifts at various milestones in their lives.

To sustain the quality of scholarly and educational programs sponsored by NAASR, we have to support it in every way we can!



## LIBRARY DONATIONS LIST

Since the last listing of donations received, the following members and friends have helped to add to the depth and breadth of the NAASR Edward and Helen Mardigian Armenian Reference and Research Library's collection. We are very grateful to them for their generosity and for the continuing support of and interest in our library.

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 Judith Norsigian, Newton, MA



Osman Köker working in NAASR's Mardigian Library, with Academic Director Marc Mamigonian and Board Member Shushan Teager. Mr. Köker generously donated several of his publications to the library.

Dr. Susan Pattie, London, United Kingdom  
 St. Gregory the Enlightener Armenian Church, White Plains, NY  
 St. Nersess Armenian Seminary, New Rochelle, NY  
 Dr. Erna Shirinian, Yerevan, Armenia  
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# “Where Is Armenia?” An Oklahoma High School Learns About the Armenian Genocide

By Nellie Garone, Millburn, OK

## INTRODUCTION

*In February of this year I received an e-mail from Prof. Dickran Kouymjian, formerly of California State University, Fresno, and now retired and living in Paris. He had been contacted by Ms. Nellie Garone, a teacher from Milburn High School in Milburn, Oklahoma, seeking information about Leslie Davis and the Armenian Genocide in order to stage a short play. NAASR immediately sent copies of Peter Balakian's book *The Burning Tigris*, which contains much information on Davis and on U.S. response to the Armenian Genocide, and over the next several months we exchanged e-mails. Ms. Garone was kind enough to provide an account of her experiences which we are pleased to share with you.*

*In addition, Ms. Garone wrote: “The amazing thing for me was the aftermath. I talked with the team; the ones that were heavily involved in the research told me it was hard to let it go and there was almost an emotional letdown after the project. I was amazed because I had experienced the same thing myself. We all discussed how you all must feel having it be a part of your heritage and for some, a part of their family history. We were so privileged to do this project and the support from the Armenian community was overwhelming. Thank you for all that you did for us.”*

—Marc Mamigonian

“Where is Armenia?” was our first comment when our school found out a new foreign exchange student named Norik was on the way. Now, two years later, not only do we know where Armenia is, but we have become extremely knowledgeable about the Armenian Genocide and our responsibilities.

National History Day is a program that endeavors to bring history alive for students. Each year a different theme is chosen and students compete in their local districts, then at the state level, and finally, nationally. Students have the opportunity to enter a research paper, create a website, film a documentary, build an exhibit board, or do a short performance skit. The theme for 2010-2011 was “Diplomacy and debate: successes, failures, and consequences.”

Many of the students and teachers had heard our foreign exchange student talk about the Armenian Genocide and his hope for the United States to finally recognize the atrocities as genocide. Remembering Norik's quest, we wondered if perhaps we could present the Armenian

Genocide. Very quickly, we realized that the Consul for the United States, Leslie A. Davis had an important role in documenting the genocide. In fact, his book, *The Slaughterhouse Province*, was cited many times when arguments to recognize the Genocide as genocide were given. Our project was born.

The projects for the National History Day involve many, many hours of research. We had help from numerous people. In fact, our support kept us going when the team got tired or hit a dead-end in their research. Marc Mamigonian from the National Association for Armenian Studies and Research was invaluable to us. The organization donated two copies of *The Burning Tigris* for our research, and Mr. Mamigonian gave us technical support with pronunciations, resource ideas, and encouragement. Armenian Planet donated Davis' book *The Slaughterhouse Province* to us and really jumpstarted our research. Many people within the Armenian community sent us testimonies. We were so touched by the stories of Paul Boghosian's mother Victoria Boghosian and the family of Janice Shaldjian Morrison. We were even blessed to hear the heart and words of genocide survivor Charlotte Kechejian. It is one thing to read a testimony or hear it on video, but to hear it directly...we were so touched.

The students took all the research and compiled it into a nine minute skit. Our skit was called “Secret Truth.” They dressed in authentic replica costumes, the Turks spoke with an accent, and in the skit, the students used replications of photos that Davis actually took to use for evidence. Our characters were: Dr. Herbert Atkinson, Consul Leslie A.

Davis, Sabit Bey, Rachid Bey, and Gracie Snow. The students did a newscast with a flashback to 1915 Kharpert, Ottoman Turkey. An annotated bibliography with thirty sources and a process paper detailing the team's research was included with the entry.

The Milburn team coached by Dave Walters and Nellie Garone won their district contest and moved onto the state competition in Oklahoma City. The team did not place and, unfortunately, will not go onto national competition in Maryland.

Teachers and students learned a great deal. It will be impossible to view inhuman treatment of mankind

through the same paradigm. The students finished up the experience by listening to reports of genocides in Russia, Cambodia, Nanking, the Holocaust, Bosnia, and Darfur. They also talked about the power of forgiveness and the responsibility that forgiveness brings.



Students in costume for the skit “Secret Truth”

# The Hussenig Archive of Marderos Deranian

As reported in the last issue of the *NAASR Newsletter*, Dr. Martin Deranian of Worcester, MA, generously donated his father's important collection of materials relating to the village of Hussenig, including the manuscripts and notes for his book on Hussenig, to NAASR's Mardi-gian Library.

As a sort of overview of the collection and taste of its significance, Dr. Deranian gave us permission to quote from a talk he gave on October 16, 2010, to the Women's Club of Holy Trinity Armenian Church, Cambridge, MA.

NAASR applauds Dr. Deranian and his father Marderos for their extraordinary foresight in compiling and preserving this precious material, documenting one of the lost villages of Historic Armenia. We join with Dr. Deranian in encouraging future researchers to avail themselves of this material which has so much to tell us about a way of life that is no more.

My father, Marderos Deranian, left behind, after his death in 1957, a large tattered, pencil-written book in Armenian on the town of his and my mother's birthplace, Hussenig, which was located in the Anatolian Plain of Turkey and a part of historical Armenia. The actual writing of the manuscript occupied the last 15 years of his life. Perhaps because his own mother died at his birth, my father never could forget his birthplace and, in a sense I was an eternal exile, destined to live and die far from his beloved native soil.

"As a son of Hussenig," he wrote in his introduction, "I have felt a strong compulsion to perpetuate the sacred traditions and memory of my beloved forefathers. Therefore, during my advanced years, putting aside all thoughts of pleasure, enjoyment, and recreation, I devoted myself to the task of recording and thereby immortalizing the traditions of my people and, at the same time, of expressing the yearning of my heart for my birthplace, Hussenig."

My father left Hussenig in 1899 and after travelling and working along the east coast, including a stint at the Jamestown Exposition in 1907, settled in Worcester, Massachusetts. My mother, also a native of Hussenig, had been married and had six children; all were lost in the genocide. She arrived in America

in 1920 and married my father in 1921. Her story, "The Wailing Well," is preserved in my book in both editions.

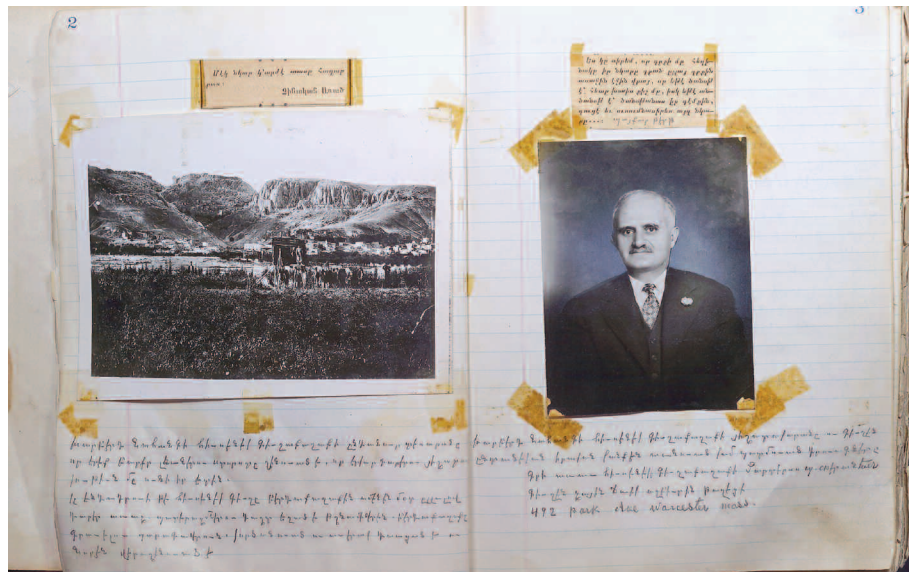
I have a vivid memory of my father, though not an educated man, sitting at his desk writing seemingly endlessly and of his literally

The year 1982, being the 100th anniversary of his birth, presented an ideal time for me to have it translated and to self-publish his book in a bilingual first edition with Baikar Press. Since then, in 1994 I published, with the assistance of NAASR's Armenian Heritage Press and at my own expense, a revised expanded edition in English. I am deeply indebted to Dr. Barbara J. Merguerian, in her former position as Editor of the *Armenian Mirror-Spectator*, who was directly involved in both editions. An added bonus was that her ancestors were also from Hussenig. This expanded edition has over 93 photographs, additional essays, and a map of Hussenig which I reprinted with permission from Bertha Nakshian Ketchian's book *In the Shadow of the Fortress: The Genocide Remembered*, 1988, for which I am grateful.

Located in the province of Kharpert in Old Armenia, the town of Hussenig before 1915 had approximately 5,000 residents; of these 3,500 were Armenians. It is my understanding that the original Armenian settlers of Hussenig were 48 families who arrived in the eleventh century after being displaced from their homes in Van and Ararat Provinces, although I cannot verify this.

The town was located about a mile or so south of the larger, more urban city of Kharpert, which was

5,000 feet above sea level. Dominating the landscape high above was Kharpert Fortress or Citadel (Kharpert Perte) about which Dr. James Barton, the second President of Euphrates College, wrote, "A forgotten race built a town citadel on this hilltop some 8,000 years ago." Below Hussenig southwardly spread the verdant, beautiful, and famous Plains of Kharpert remembered as "The Plains of Gold," which were truly golden with their abundant crops and natural irrigation. The lower hillsides were covered with vineyards, nut groves, fruit orchards, and mulberry trees. The fields were prolific with cotton, wheat,



Pages from the beginning of Marderos Deranian's Hussenig manuscript. A photograph of the village may be seen on the left; Deranian on the right.

"buttonholing" anyone whom he felt had a photograph or a bit of information to add. He followed every lead. The resulting manuscript was a distillation of many persons' remembrances, hence it is a very human story.

The book was never published during his lifetime because the one condition that he placed could not be met. He wanted a single united committee representing all Armenian factions to join in publishing it. "I would gladly and freely give it to them if they would come together," he would say to me. But the time was premature and this requirement could not be met. He was very disillusioned.



sesame, all types of grains, and melons.

The town was built on the slopes of two mountains, Fox Mountain on the west and Saint Sarkis Mountain on the east. Hussenig was one of 365 villages in the Province of Kharpert. But there was a mystique or flavor about this town which intrigued the visitors and set it apart from the other 364 towns. It developed in the inhabitants a unique community pride. The neighboring towns considered them to be mavericks who followed the independent course in life. But amongst themselves, they were one family composed of many households, patriarchal in nature. The father was a sort of prince but a hard-working prince. They were hospitable, warm and disciplined. Hussenig was described as "The Park Avenue of Kharpert."

There were three Armenian churches in Hussenig. Surp Varvar (St. Barbara), the Apostolic Church was built in 1848 (the two previous ones having been destroyed), the Catholic Church established in 1875, and the Evangelical Protestant Church established in 1865.

Saint Barbara's (Varvar) was considered to be the most magnificent and perhaps the largest and most famous church in Kharpert Province. It was built on one of the highest points in the village on the slope of a hillside. Its highly-placed cross could be seen from the surrounding villages. This deeply disturbed the local Turks.

Saint Barbara (Varvar) was the patron saint of those suffering from eye disorders. Pilgrims flocked to the church hoping for a cure. My father described how the priest would dip a cotton ball into the Church's oil lamp and would rub it in the eyes of the pilgrims. "May your pain disappear and your faith heal you," the priest would pray.

In spite of the ever-present shadow of fear that hung over the Armenians, the inhabitants were gay and jovial. Birthdays, Name Days, Feast Days, engagements, and weddings were all occasions for gaiety. The picnics in the fields and on the river bank, the aroma of kebabs, the sound of music and dancing, all stand out as reminders of a happy past. When the chilling blasts would blow through the long winter days, the family would gather around the *kursi* (the Armenian version of the pot-bellied stove) under the warmth and security of great fleece-stuffed quilts. Grandparents telling fantastic fairy tales to the little ones; young girls working on intricate needle work and laces; mothers bringing in trays laden with delicacies to wile away the time, and the men folk speaking in low tones of their hope for the day of freedom from oppression. This was the Hussenig before the tragic days

of 1915.

My father describes the town mill, the foundry, the candle maker, and the carpenter shop. However, agriculture was the primary occupation. In addition, there were what we



Young men of Hussenig in 1898. Marderos Deranian is standing, center.

would call "the cottage industries" or products manufactured in the home.

The town of Hussenig had an early and sustained love affair with America. The first person to leave for America in 1876 was Hagop Bogigian, my mother's father's brother or my great-uncle. It took him five harrowing months to get here arriving in abject poverty. Eventually he went on to become the first Armenian-American millionaire. When he sent his photograph back to Hussenig with an American suit, it created an immense impression on the young men to follow his example. When they arrived, he helped them find jobs. There was such a mass exodus that the Rev. James Barton, President of Euphrates College, complained in 1888 that "from Hussenig—over 200 are now in the United States and fully as many more are ready to start." Originally they intended to work a few years and earn enough money to return to Hussenig and buy land. There, with a few dollars, an American suit, and the inevitable gold watch, they would be considered wise and elder statesmen.

Hagop Bogigian had a passion for providing the means for the education of Armenian young women. After his death in 1931, his will provided for scholarships at two women's colleges, Mount Holyoke in South Hadley, Massachusetts, and Wilson in Chambersburg, Pennsylvania. The Bogigian Fund at Mount Holyoke has reached nearly one million dollars. As far as Wilson College is concerned, we

have been able to arrange for two Armenian young women to attend for four years free of tuition and provisions for incidental expenses. I am in continual contact with these colleges to see that Bogigian funds are used for the benefit of Armenian women.

In 1882, natives of Hussenig formed perhaps the first formal Armenian organization in America when the Education Union of Hussenig was formed in Worcester. The purpose was to raise \$200 annually to send back to Hussenig to help needy students. In 1888, this Union purchased a bell for Saint Varvar Church. It was brought back to Hussenig by the minister of the Evangelical Protestant Church, the Reverend Assadour Antreassian, who was preaching to the Armenians in Worcester. According to newspaper accounts, he was here as

early as 1888 and may well have been the first Armenian clergyman to be in America. When he returned to Hussenig with the bell, it was hung atop Saint Varvar's Church and could be heard for miles away, much to the dismay of the Turks.

During the massacres of 1895, Turks detached the bell and threw it down onto the street below. As a mark of final disdain, a neighboring Turk carted it to his stable and filled it with grass and hay for his domestic animals. By the time the orgy had ended, 280 villagers were dead and hundreds wounded. Things were never the same in Hussenig after these events of 1895. They reached their incomprehensible zenith of inhumanity in 1915.

There is no more fitting way to describe the last hours of the presence of the Armenians in Hussenig in 1915 than to quote from my father's book:

"Early in the morning, before sunrise, one by one the Armenians locked their doors forever. With bundles in their hands and on their backs they gathered together and cast a last backward look at their village. Their sadness and deep depression cannot be described. They were taken as lambs to slaughter and they were numb from shock. The people were leaving the homes which they had built with their hands, the land which they had inherited from their ancestors and the country which had been theirs for many centuries. As the Armenian people left, Hussenig sank into a deep abyss from which it has never recovered."

# Fifty Years Ago at NAASR: *Turning to the West Coast*

By Marc Mamigonian

(The following piece is adapted from a work in progress, "From Idea to Reality: The Development of Armenian Studies in the U.S. from the 1890s to 1969." I am grateful in particular to Manoog S. Young and Vartkes Yeghiayan for sharing their recollections with me and also to the late Dr. J. Michael Hagopian for providing me with copies of his NAASR files for this era.)

Within five years of the initial meetings of the NAASR founders in 1954 and the establishment of NAASR in 1955, the organization had grown rapidly and achieved its first major goal: the culmination in May 1959 of the campaign to raise \$300,000 (a total that was, in fact, exceeded) to establish an endowed chair in Armenian Studies at Harvard University.

By 1960-61, NAASR was looking towards its next major undertaking—and that involved turning from the East Coast to the West.

NAASR had established a West Coast section in 1957, which functioned under the direction of Dr. J. Michael Hagopian. Hagopian's communications with UCLA began even as the Harvard Chair campaign was winding down, and on May 21, 1959, Hagopian wrote to Dean Paul Dodd of the completion of the Harvard campaign that the NAASR "Assembly voted unanimously to establish the next chair of Armenian studies in California...we will want to explore the possibilities of such a chair at one of the several large universities of our State."

In a letter of November 4, 1959, University of California President Clark Kerr wrote to NAASR Chairman Manoog Young that "[b]ecause I am greatly impressed with the 'General Purposes' and 'Specific Objectives' of the Association...I am wondering if the Association would be interested now in turning its major attention toward the establishment of a counterpart of that Chair on the Los Angeles campus of the University of California...I urgently invite the National Association for Armenian Studies and Research to make its next major national project one of establishing an endowed Chair of Armenian Studies at UCLA which would be the western counterpart of the newly established Chair at Harvard University."

In June 1960, at NAASR's 6th Annual Assembly, it was officially announced that UCLA would be the site of the second Armenian Studies chair. According to a NAASR press release of June 25, 1960:

In making the announcement regarding UCLA being the next

center of Armenian Studies, Mr. Young stressed that the full resources of NAASR would be made available in order to make this a reality but that no active fund-raising is contemplated until Harvard's program for Armenian Studies has been put into motion. Meanwhile NAASR will seek to build up the UCLA Library's Armenian Collection and will work with the University Administration in developing an active interim program consisting of lectureships and extension courses. He disclosed that UCLA has already taken steps to offer courses in Armenian language and history next fall and that further details will be forthcoming soon....President Clark Kerr, in his most recent letter to NAASR's Board Chairman, reiterated this when he said that "We consider Armenian Studies to be an integral part of our program in Near Eastern Studies in the Los Angeles campus."

Very shortly thereafter, Louise Nalbandian was appointed as lecturer in Armenian History for the 1960-61 academic year. In addition, in spring 1961, Armenian Studies courses, presented by the University of California Extension in cooperation with the Near Eastern Center at UCLA, began being offered at Van Nuys and Fresno, where the instructor was Richard G. Hovannisian.

The process was not without difficulties. Some in the California community resented the intrusion of meddling Easterners. Moreover, there were significant disagreements over priorities and methods. A major disagreement existed over whether the UCLA campaign should be launched at once or whether it should be deferred until NAASR's larger capital campaign was further advanced. This problem was exacerbated by what appeared to be mixed signals from the University of California.

Concurrent with developments centered on UCLA, efforts unrelated to NAASR were ongoing to establish a program at UC-Berkeley. In fall of 1959, a Society for Armenian Studies was established at Berkeley under the leadership of Zaven Guiragossian, Pakrad Kazazian, and Vartkes Yeghiayan.

In July 1960, Berkeley announced that the Armenian Educational Foundation, spearheaded by Alex Pilibos, would support a program of Armenian courses beginning in the fall and Dr. Paul Essabal was appointed to head the fledgling program.

In light of NAASR's developing relationship with UCLA, there was great concern about the possibility of another nascent Armenian program within the same university system.

NAASR Chairman Young wrote to University of California President Clark Kerr that NAASR's own focus on UCLA was



**WILL SPEAK** — UCLA instructor Richard Hovannisian will speak about the Armenian communities of the Far East at a special dinner presented by the National Association For Armenian Studies and Research (NAASR) on Friday evening, February 15, at 7 p.m. The event, which will feature pianist Maro Ajemian, will be held at the Armenian Cilicia Congregational Church in Pasadena.

Notice for an early NAASR lecture by Richard Hovannisian in 1963





NAASR Founding Chairman Manoog S. Young, first NAASR California Director Dr. J. Michael Hagopian, and a UCLA official

based on the understanding that “the overall University administration itself had decided that the Los Angeles campus was to be the locale for its permanent center of Armenian Studies,” and he stressed that “this parallel development...will be a source of confusion in the minds of the Armenian community and which will hamper any fund-raising activity.”

The University attempted to reassure NAASR about its plans to make UCLA the focus. A letter of December 12, 1960, from Chancellor Franklin D. Murphy to Chairman Young reported that “the development of the program at Los Angeles is certainly more vital and extensive because the University decided that the center of strength in Middle Eastern Studies is to be at Los Angeles rather than Berkeley.”

Matters came to a head in 1962 following Chairman Young’s visit to California in March, during which feathers were decidedly ruffled in Berkeley.

However, the issue was largely resolved by a July 3 memo from Clark Kerr, stating that UCLA was to be the focus of any fundraising efforts in support of Armenian Studies.

Thus, the path was clear for efforts to establish a chair at UCLA. In September 1962, the university’s Board of Regents voted “That the National Association for Armenian Studies and Research be authorized to use the name of the University in a fund-raising campaign...to establish an endowed Chair for Armenian Studies at the University of California, Los Angeles.”

NAASR’s California chapters began organizing events to call public attention to the organization and its campaign for a UCLA

chair. Lectures were given by author and translator Aram Tolegian, Richard Hovannisian, and others. By the May 1963 UCLA kickoff banquet, nearly \$30,000 had been raised.

Although serious disagreements persisted between East and West and the road ahead was by no means a smooth one, by 1969 \$150,000 had been raised and a chair in Armenian Studies was established with Avedis Sanjian as the first occupant. A decade later the chair would be named after Narekatsi, and in 2000 Peter Cowe became the second holder of the chair. In the same year of 1969, Richard Hovannisian, who had been teaching at UCLA for several years already, was hired to teach Armenian History on a full-time basis. Eventually, Hovannisian’s position would itself become an endowed chair funded by the Armenian Educational Foundation.



Manoog S. Young with UCLA’s Gustave E. Von Grunebaum, professor of history and founder and director of the Near Eastern Center at UCLA

# NAASR Lectures and Programs

## FALL 2010 — SUMMER 2011

As the listing below illustrates, the latter half of 2010 and the first half 2011 was a very busy period for NAASR in organizing and co-sponsoring high-quality, interesting, and scholarly programs on many aspects of Armenian Studies. We cannot maintain this level of activity without the essential efforts of our co-sponsors and co-organizers, the support and encouragement of members and friends who regularly attend,

and, of course, the lecturers themselves.

Organizing such a rich assortment of programs costs money: please consider making a contribution to sponsor a program or programs. Your donation will be appreciated and acknowledged: please contact us if you are interested in helping underwrite NAASR's vital public events that do so much to bring top scholars to the Armenian community.

### 2010

**September 16:** Prof. James Russell, "The Armenian Magical Medical Tour: A Manuscript in the NAASR Collection," at the NAASR Center. Lecture in honor of NAASR Founders Thomas T. Amirian, Arra S. Avakian, and Manoog S. Young.



NAASR Chairman Raffi Yeghiayan and former Chairman Nancy Kolligian welcome Adrienne Amirian and Arra Avakian, children of two of the three NAASR Founders, at the September 16, 2010, lecture at the NAASR Center.

**September 17:** Dr. Rita Kuyumjian, "Talk on Trilogy—Andonian, Teotig, Komitas," at Glendale Public Library, Glendale, CA. Co-sponsored by the Tekeyan Cultural Association, the Ararat-Eskijian Museum, and NAASR.

**September 19:** Dr. Rita Kuyumjian, "Komitas Vartabed: Trauma or Mental Illness? Facts and Myths," at the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by the Ararat-Eskijian Museum and NAASR.

**September 30:** Garin Hovannisian, "Family of Shadows," at the NAASR Center.



Dr. J. Michael Hagopian with CSU-Fresno students on October 1, 2010

**October 1:** Screening of J. Michael Hagopian's *The River Ran Red* at California State University, Fresno. Co-sponsored by the CSUF Armenian Studies Program and NAASR.

**October 3:** Sylva Manoogian, "Shahan Natalie: The Indomitable Ideologue—on the 125th Anniversary of His Birth," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum and NAASR.

**October 7:** Dr. Aida Boudjikianian, "The Armenians of Lebanon," at the NAASR Center.

**October 13:** Prof. James Russell, "Calm before the Storm: The Armenian Poet Misak Medzarents on the Threshold of the Genocide," at Boston University. Co-sponsored by the Charles K. and Elisabeth M. Kenosian Chair in Modern Armenian History and Literature at BU and NAASR.



Prof. James Russell, right, with Prof. Simon Payaslian at BU



**October 14:** Dr. Vicken Cheterian, "Little Wars and a Great Game: Caucasus Conflicts and the Desperate Search for Peace," at Columbia University. Co-sponsored by the Columbia University Armenian Studies Program, the Armenian Center at Columbia University, the Middle East Institute at Columbia University, and NAASR.

**October 21:** Panel Discussion on "Higher Education in Armenia: Challenges and Reflections," with university administrators from Armenia, at the NAASR Center. Co-sponsored by the Cambridge-Yerevan Sister City Association (CYSCA) and NAASR.



Prof. Keith Watenpaugh, left, chats with Prof. Taner Akçam on October 28, 2010, at NAASR.

**October 28:** Prof. Keith Watenpaugh: "Finding the Lost: the Rescue of Trafficked Children After the Genocide," at the NAASR Center. Co-sponsored by the Armenian International Women's Association (AIWA) and NAASR.

**October 31:** Garin Hovannisian, "Family of Shadows," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum and NAASR.



Garin Hovannisian, center, flanked by NAASR Board Member Bruce Roat (left) and Stephan Bagboudarian (right), on October 31, 2010, at the Ararat-Eskijian Museum

**November 4:** Jennifer Dixon, "Changing the State's Story: The Politics of the Past in Turkey and Japan," at the NAASR Center.

**November 10:** Gregory Aftandilian, "World War II and Ethnic Identity: The Armenian American Experience," at City University of New York (CUNY). Co-sponsored by the Middle East and Middle Eastern American Center (MEMEAC) and NAASR.



Jennifer Dixon speaking at NAASR

**November 11:** Edward and Mary Ann Kazanjian, "Journey to Historic Armenia in 2010," at the Armenian Library and Museum of America (ALMA). Co-sponsored by ALMA and NAASR.

**November 17:** Prof. Armen Marsoobian, "At the Crossroads of Family and Institutional Memory: Marsovan (Merzifon) and Anatolia College, 1890-1922," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum, Project SAVE Armenian Photograph Archives, Anatolia College, and NAASR.

**December 16:** NAASR Christmas Open House with illustrated presentation by photographer Hrair Hawk Khatcherian, "Western Armenia: A Photographer's Journey to Discover His Cultural Heritage"

## 2011

**January 30:** Osman Köker, "Images of Armenians in Turkey 100 Years Ago," at the Glendale Central Library. Sponsored by the Glendale Public Library and co-sponsored by the Ararat-Eskijian Museum, the Organization of Istanbul Armenians (OIA), Project SAVE Armenian Photograph Archives, and NAASR, through the generous support of the Hampartoum Chitjian Foundation and the OIA.

**February 3:** Prof. Taner Akçam, "Forced Assimilation as a Structural Component of the Armenian Genocide," at the NAASR Center.

**February 5:** Gregory Aftandilian, "World War II and Ethnic Identity: The Armenian-American Experience," at St. Mary's Armenian Church Hall, Washington, D.C. Sponsored by the Knights of Vartan, Ani Lodge #21, and NAASR.

**February 13:** Presentation of Armenian Constantinople, featuring Dr. Joseph A. Kechichian and Prof. Richard Hovannisian, at the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by the Ararat-Eskijian Museum and NAASR.

**February 24:** Prof. George Bournoutian, "The Book of History of Arakel of Tabriz: A Vital Source on 17th Century Armenia and More," at the NAASR Center.

**March 3:** "Traces: A Museum Without Artifacts: Design, Projection, and the Armenian Genocide," an Illustrated Presentation by Dr. Martin Bechthold, Allen Sayegh, and with Introduction and Remarks by Prof. James R. Russell, at the NAASR Center.

**March 6:** Prof. Vahram Shemmassian, "The Experiences of Musa Dag Armenian Immigrants in the United States, 1900-1950," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum and NAASR.



Left to right: Prof. Richard Hovannisian, Dr. Rubina Perroomian, Nora Nalbandian, Maggie Mangassarian-Goschin, Dr. Hayk Demoyan, Effie Eskijian, Sara Cohan, and Bruce Roat at the Ararat-Eskijian Museum on March 26

**March 8:** Dr. Kim Theriault, "Displacement, Trauma, and the Making of Modern Art," at the University of California, Berkeley. Co-sponsored by the Armenian Studies Program, the Institute of Slavic, East European, and Eurasian Studies, and NAASR.

**March 11:** Osman Köker, "Images of Armenians in Turkey 100 Years Ago," at California State University, Fresno. Sponsored by the Armenian Studies Program and NAASR.

**March 24–Sunday, March 27:** Four lectures by Dr. Hayk Demoyan in the Los Angeles area:

**March 24:** "Armenian Sports and Athleticism in the Ottoman Empire." Co-sponsored by Homenetmen Regional Executive Committee, Armenian National Committee of America-Western Region, Organization of Istanbul Armenians, Ararat-Eskijian Museum, and NAASR.

**March 25:** "Armenian Sports and Athleticism in the Ottoman Empire," at the Organization of Istanbul Armenians Center, Winnetka, CA. Co-sponsored by Armenian National Committee of America-Western Region, Organization of Istanbul Armenians, Ararat-Eskijian Museum, and NAASR.

**March 26:** "The Armenian Genocide: Centennial Anniversary and Commemoration Strategies," at the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by Armenian National Committee of America-Western Region, Organization of Istanbul Armenians, Ararat-Eskijian Museum, and NAASR.

**March 27:** "The Armenian Genocide: Centennial Anniversary and Commemoration Strategies," at Woodbury University, Burbank, CA. Co-sponsored by Armenian National Committee of America-

Western Region, Organization of Istanbul Armenians, Ararat-Eskijian Museum, Woodbury University Armenian Student Association, and NAASR.



Talin Suciyan with Dr. Barbara Merguerian (left) and Dr. Suzanne Moranian (right) on March 30 at NAASR

**March 30:** *Finding Zabel Yesayan*, a documentary by Lara Aharonian and Talin Suciyan, followed by discussion with Talin Suciyan, at the NAASR Center. Co-sponsored by the Armenian International Women's Association and NAASR, in association with the Armenian Research Center, University of Michigan-Dearborn.

**April 3:** Marc Mamigonian, "From Idea to Reality: The Growth and Development of Armenian Studies in the U.S. from the 1890s to 1969," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum and NAASR.

**April 7:** Prof. Richard Hovannisian, "In Search of Armenian Cilicia," at the Church of the Holy Translators, Framingham, MA. Co-sponsored by the Armenian Church of the Holy Translators and NAASR.



Der Krikor Sabounjian, Prof. Richard Hovannisian, Marc Mamigonian, and Stepan Piligian at the Church of the Holy Translators on April 7





Michael Bobelian and Prof. Ina Baghdiantz McCabe at Tufts University on April 12

**April 12:** Tufts Armenian Genocide Commemoration with lecture by Michael Bobelian, at Goddard Chapel, Tufts University. Co-sponsored by Tufts University, the Darakjian-Jafarian Chair in Armenian History, the Tufts Department of History, and NAASR.

**May 5:** Dr. Gayane Novikova, "Turkish Foreign Policy in the South Caucasus: Recent Developments," at the NAASR Center.

**May 19:** Osman Köker, "Images of Armenians in Turkey 100 Years Ago," at the Armenian Library and Museum of America (ALMA). Co-sponsored by ALMA, Project SAVE Armenian Photograph Archives, Friends of Hrant Dink, and NAASR.



Peter Balakian, Armen Marsoobian, and James Russell visit before Osman Köker's lecture at ALMA on May 19

**May 25:** Dr. Armen Der Kiureghian, "The Life and Art of Sumbat: An Armenian Artist in Iran," at the Armenian Library and Museum of America (ALMA). Co-sponsored by ALMA and NAASR.



Dr. Susan Pattie, Cathy Minassian, and Raffi Yeghiayan at NAASR on June 2

**June 2:** Dr. Susan Pattie, "Who Are the Armenians? Bringing Armenian History and Culture to Young Readers," at the NAASR Center.

**June 14:** Panel Discussion on "The State of Armenian Genocide Research and Future Needs" with Prof. Taner Akçam, Prof. Richard Hovannisian, Prof. Vahram Shemmassian, and Marc Mamigonian, at the Glendale Public Library. Co-sponsored by the Glendale Public Library and NAASR.



Left to right: Dr. Gregory Ketabgian, Bruce Roat, Prof. Taner Akçam, Marc Mamigonian, Elizabeth Grigorian of the Glendale Public Library, Prof. Richard Hovannisian, and Prof. Vahram Shemmassian in Glendale on June 14

**June 26:** Dr. Gregory Ketabgian, "Armenians on the Titanic" and "A Blood-Stained Bible from Urfa," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum and NAASR.

**August 11:** Helene Pilibosian, "From Journalist to Poet and Memoirist," at the NAASR Center.

# “You Shall Not Follow the Multitude to Do Evil”

## *Commemoration of the Armenian Genocide*



The following text was written by Prof. James R. Russell, Mashtots Professor of Armenian Studies at Harvard University, and delivered at the Connecticut State Capitol in Hartford on April 23, 2011, as part of the commemoration of the Armenian Genocide. NAASR is grateful to Prof. Russell for permission to present his remarks in our *Newsletter*.

**T**he United States of America was founded by men who rightly considered the Holy Bible the rule and guide for our faith and practice; so it is fitting that at this solemn commemoration of the Armenian Genocide of 1915 we begin with a verse from Scripture. Expanding upon the Ten Commandments He had given at Sinai, the Lord God commands, “You shall not follow the multitude to do evil.” We wonder sometimes why God permitted the horrors of the two World Wars and the massacres that have followed. But we might better ask why some of mankind, knowing the commandment against murder, chose to violate it; and why the rest stood indifferently by. The Armenian Genocide was front page news and our ambassador at Constantinople loudly protested it. Yet America never fought Ottoman Turkey in the First World War and has denied the Armenian Genocide official national recognition. The present Administration has gone one better on its predecessors and champions the venomous Islamist prime minister of Turkey as a voice of moderation. And in the Second World War, the Allied powers steadfastly avoided taking any military action to rescue the victims of the Holocaust.

The Bible tells us the answer to the first question. It is not enough to say, Thou shalt not kill. You must not help those who do, or argue that you were following orders, or seek anonymity and impunity in a group. Professor Thomas Kühne of Clark University has shown in a recent book that being accomplices, partners in crime, actually made for a sense of community in Nazi Germany. Joining others in a crime can afford the illusion that one is relieved of individual responsibility; but it can have the opposite effect at the same time—murder bonds men, becomes a positive thing. Anyone is susceptible, even the English choirboys in William Golding’s *Lord of the Flies*. The threat is dire, hence the Divine command. Turkey called the murder of the Armenians a jihad, a Muslim holy war, thereby pro-

viding a positive sanction to mass violence. The word “genocide” did not yet exist: a Polish Jew, Raphael Lemkin, was to coin it during the next war to give a legal definition to what had been done to the Armenians. Yair Auron, an Israeli scholar, termed the reaction of the Zionist leadership to the Armenian Genocide “the banality of indifference.” It is a good way to describe the moral failure of one part of humanity to respond to mass crime perpetrated by another: if the latter is fire, then the former is ice.

The Ottoman rulers used the World War as a cover for the radical destruction of the native population of the country whom the Turks had conquered. These are the Armenians, a civilization of antiquity and the first Christian nation, with a unique and delicate architecture, a language related to that of the Trojans of Homer, a script devised fifteen centuries ago by a saint in a vision. Having convinced themselves of the same lie the Nazis were to use later on—that the Armenians were plotting mass murder and must be killed first—the state employed railroad and telegraph, Kurdish tribes and German military units, to slaughter the men, then drive the women and children on death marches into the empty Syrian wastes, or off cliffs, or onto barges that were then sunk, or into barns and caves that were then set on fire. Craftsmen and physicians in small enough numbers to be useful but not threatening were kept alive. Children by the thousands were taken to orphanages where infants troublesome to feed and boys and girls too old to be indoctrinated were killed and buried in the gardens and playgrounds, the middle group being converted to Islam. And the latter then became legal inheritors of the property of their lost Christian families.

After the war, Turkey invaded Russian Armenia and massacred those left, till a citizen army rose and drove them off nearly at the gates of Erevan. In the west, the army of Mustafa Kemal, the general now hailed as Atatürk, the “Father of the Turks,” set fire to one of the great cities of the Aegean, Smyrna: three quarters of a million Greeks and Armenians were taken into the interior and slaughtered. Hundreds of thousands were driven onto the quayside, where soldiers cut off their limbs and threw them into the water as Allied ships stood at anchor, playing music to drown out the horror and pouring boiling water on refugee swimmers. One man, an American Protestant missionary, neither followed the multitude to do evil nor succumbed to the banality of indifference. He made his way to Athens, misrepresented himself as an admiral, commandeered a fleet of fishing boats, and rescued the survivors. And then the world’s amnesia set in, and continues to this day.

The great-grandparents of a friend of mine, Sirarpie Feredjian, parted on a death march with these words: “You will die on that mountain; and I, on this. But we will not forsake Christ.” Perhaps we may add a commandment for the new dark age: Follow not the multitude to be a victim. Each person murdered had a favorite view out a window, memories of a childhood swim, was loved for some





special and unique quality, cherished a secret, a sweetheart, a favorite thing. An innocent swept up in the machinery of death is not a number and if she cannot take up arms that is no proof of her passivity. One and a half million in 1915, six million a quarter century on, no: one, and one, and one. Every Armenian who died in 1915 was a martyr of the Christian faith. Every one who fought back, in Van, on Musa Dag, in Zeitun, was a hero like Vartan Mamigonian. Every one of them was our friend. I want to close with the words of the Polish poet Czeslaw Milosz, and I address them to everybody who killed my friend, or covered up his murder, or who excuses or mitigates or misrepresents it, swearing by God, Creator of heaven and earth, Judge of the quick and the dead, that no one and nothing will be forgotten:

You who wronged a simple man  
Bursting into laughter at the crime,  
And kept a pack of fools around you  
To mix good and evil, to blur the line,

Though everyone bowed down before you,  
Saying virtue and wisdom lit your way,  
Striking gold medals in your honor,  
Glad to have survived another day,

Do not feel safe. The poet remembers.  
You can kill one, but another is born.  
The words are written down, the deed, the date.

And you'd have done better with a winter dawn,  
A rope, and a branch bowed beneath your weight.



## Is NAASR In Your Will?

There are many ways you can help NAASR and its programs for the furtherance of Armenian studies and research. One of the most significant is including NAASR in your estate planning. There are many possibilities – please make an appointment with NAASR to discuss the best plan for you. Call us at 617-489-1610, e-mail us at [hq@naasr.org](mailto:hq@naasr.org), or visit us at the NAASR Center in Belmont.

## SELECTED NECROLOGY

NAASR is an organization that exists due to the collective efforts of many people through the years. We wish to acknowledge a number of our members who have passed on since the last selected necrology appeared in the Newsletter (excepting those whose passing has otherwise already been mentioned in the Newsletter). We have noted those who were Charter Members (i.e., members who joined after the initial founders group but before Dec. 1, 1955), Life Members (i.e., member of ten years or more who pay a sum equal to twenty-five times the amount of the regular annual dues), former members of the Board of Directors, members with more than 25 years of continuous membership, and major NAASR benefactors. We apologize for any omissions or errors and ask that you bring them to our attention.

Phyllis Altoonian, Watertown, MA  
Marguerite Amirian, Brookline, MA [Charter member and wife of Founder Thomas T. Amirian]  
Jack Antreassian, Bayside, NY [Benefactor; 25+ year member]  
Alice Asadorian, Brecksville, OH [50+ year member]  
Dr. Simon Bagdigian, Stow, MA  
Dr. Levon Boyajian, Englewood, NJ [35+ year member]  
Mimi C. Chamian, Watertown, MA [Charter Member]  
Vera Crosby, Pinole, CA [NAASR Benefactor; 50+ year member]  
Daniel K. Dorian, Belmont, MA  
Gerald Guregian, Torrington, CT [50+ year member]  
Jacob Hagopian, Lexington, MA  
Margaret D. Hagopian, Reading, MA [50+ year member]  
Harry Kasparian, Bradford, MA [50+ year member]  
Martha Kovitz, Glendale, CA [45+ year member]  
Dr. Gary A. Lulejian, Northridge, CA  
Marion Malkasian, Watertown, MA [Wife of Board Member Richard Malkasian; Charter Member]  
Rose Mamishian, Watertown, MA  
Alfred A. Margosian, Waltham, MA  
Matthew Matteosian, Belmont, MA [Member of Founding Group]  
Arpena Mesrobian, Belchertown, PA  
Prof. Kevork Nahabedian, Cambridge, MA [35+ year member]  
Norair Odabashian, Dedham, MA  
Harry S. Sarkisian, Short Hills, NJ [50+ year member]  
Vaughn Sayian, Norwell, MA [Charter Member]  
Araxie Toomajian, Winchester, MA [Charter Member]  
Sarah Yeshilian, Melrose, MA  
Carl Zeytoonian, Racine, WI [Charter Member]  
Karen Zirkian, Avon, MA  
Barry Zorthian, Washington, DC [Board Member; 30+ year member]

## WHAT THE STUDENTS SAY ABOUT CONVERSATIONAL ARMENIAN CLASSES AT NAASR



Standing, left to right: Alisa Stepanian, Michael Rubenstein, Anahid Yacoubian, Nancy Kolligian; seated, Cynthia Kazanjian, Faith Cass, Marina Merian, Chiara Meghian-Zenati

— “The class is a pleasure, and that’s why the students are so interested in learning and being part of the class.”

— “Anahid is a wonderful teacher. I appreciate her analyzing what we are doing wrong. It’s not dull, it’s fun!”

— “The class is excellent. It provides everyday vocabulary in a way that makes us more aware of the grammatical rules that underlie everyday speech, thus allowing us to feel more comfortable in our beginning steps.”

— “Everything was outstanding! I know of no better place to learn Armenian!”

— “I like that Anahid has taken a practical approach to teaching. Speaking in class with each other has proven helpful to me.”



Spring 2011 Beginners Class: Standing, left to right: Susan Agabian, Anahid Yacoubian, Alicia Antreassian, Ann Danielson; seated, Greg Jundanian, Erin Parsekian, Richard Antreassian



**NAASR Newsletter** ISSN 0890-3794

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Printed by Arvest Press, Inc., Waltham, MA



### CONVERSATIONAL WESTERN ARMENIAN

#### BEGINNERS' CLASS TUESDAY NIGHTS

(10 weeks) 6:45–8:15 p.m.  
Begins on Tues., Sept. 20, 2011

#### ADVANCED BEGINNERS' CLASS WEDNESDAY NIGHTS

(10 weeks) 6:45–8:15 p.m.  
Begins on Wed., Sept. 21, 2011

Classes conclude Nov. 29/30, 2011

These courses will focus on conversation and communication skills in Western Armenian. Thematic dialogue will provide an opportunity for students to practice their newly-acquired skills. The alphabet will be introduced to enable students to understand the structure of the language and to help students to differentiate among the pronunciation of similar sounds. Reading and writing will be incorporated based on the interest of the class. Class size will be limited to 15 with a minimum of 10.

### WESTERN ARMENIAN READING COMPREHENSION CLASS FOR ADULTS

#### SATURDAY MORNINGS

(8 weeks) 9:30–10:45 a.m.  
Begins on Sat., Sept. 24, 2011

This class will focus on reading comprehension and writing skills in Western Armenian. Reading comprehension will be reinforced through question and answer dialogues with the instructor. Written exercises will be given for students to practice their newly-acquired skills. This class requires that students have full knowledge of the Armenian alphabet. Class size will be limited to 15 with a minimum of 8.

**Taught by Anahid Yacoubian**

Watertown Public Schools  
Armenian Language Instructor

**Classes held at the NAASR Center -  
395 Concord Ave., Belmont, MA 02478**

**For more information contact NAASR  
at 617-489-1610, or by email:  
[hq@naasr.org](mailto:hq@naasr.org)**