



# ardziv

The Official Publication of the Armenian Youth Federation of Canada  
Summer | Ամառ | 2012

*արժիվ*

ՓՐԿՆԵ ՀԱՅՐԵՆԻԻ  
ԱՐԺԵՆԵՐԸ



# YOUR AD HERE

## Advertise with Ardziv

email us at [ardziv@ayfcanada.org](mailto:ardziv@ayfcanada.org).

for more information, visit  
[www.ardziv.org](http://www.ardziv.org).



Ardziv is published by the Armenian Youth Federation of Canada and distributed free of charge within the community for those who strive for the national, social and economic liberation of the Armenian people.

The opinions expressed in Ardziv are not solely and necessarily the opinions of the Armenian Youth Federation of Canada. Ardziv encourages all Armenian youth to express their thoughts freely in this publication.

Financial contributions may be made to the following address:

**45 Hallcrown Place  
North York, Ontario  
M2J 4Y4**

**Cheques should be made payable to "Ardziv Magazine"**

***If you would like to contribute to Ardziv, please submit your articles to [ardziv@ayfcanada.org](mailto:ardziv@ayfcanada.org). You can also submit your material directly on our website at [www.ardziv.org/contribute](http://www.ardziv.org/contribute)***

### Contributors

Alice Najarian	Sevag Abrahamian
Ara Hasserjian	Ara Nakhshkaryan
Nazeeg Haneshian	Araz Hasserjian
Rupen Janbazian	Razmik Tchakmakian
Albert Ajemian	Zohrab Sarkisian
Nareh Ghalustians	Varak Babian

### Creative Director

Roubina Keushkerian

### Editorial Board

Karnig Hasserjian  
Rupen Janbazian  
Daron Keskinian  
Nazeeg Haneshian  
Jebid Topouzian

### Special Thanks To

Khajag Koulajian  
Suzy Mildounian  
Lori Sarkisian  
Daniel Ohanian

Cover: "Rain in Early May" 1940, Martiros Saryan

# IN THIS ISSUE

Editorial	pg 4
Armenia's Absence: Eurovision	pg 5
La question arménienne	pg 6
Monumental - play review	pg 8
Բաց Նամակ ՀՀ Նախագահին	pg 10
Armenia: The Current Migration Issue From An Economic Standpoint	pg 12
Valuable Assets The importance of volunteering for the Armenian Community	pg 13
Culture For Sale	pg 14
Մենք ենք Մեր Սարերը - We Are Our Mountains	pg 16
Հայ Երիտասարդին Դերը	pg 17
Understanding Genocide	pg 18
Generating Health in Armenia	pg 20
Մեր Արխիվներէն: Սրբազան առաքելութիւն Դեկտեմբեր 1993	pg 23
All Roads Lead to Ararat	pg 24
Բանաստեղծութիւններու Անկիւն	pg 26
Փրկենք Թեղուտը՝ Փրկենք Հայաստանը	pg 27

# EDITORIAL

## BORN OUTSIDE OUR HOMELAND,

it is easy for diasporan Armenians to feel a lack of connection to Armenia. Subscribing to the basic concept that it is our culture, not our birthplace, that defines us as “Armenian” has been fundamentally important for our sense of belonging to one unified people. Yet as Armenian culture continues to evolve in the Republic, we carve our own wayward path of cultural evolution. As many of us are sons and daughters of parents born outside Armenia, we have layers upon layers of influence and complexity in our own culture.

Indeed, there is beauty in the unique sub-cultures that have come to be here in North America and in other diasporan communities. However, less and less of our language is forming a part of our cultural existence. Armenian youth seem to know startlingly little about our traditional music, art, and humour. How do we discern between the cultural evolution that should be encouraged and the cultural loss and deterioration that could ultimately lead to our irrelevance?

Furthermore, in our focused drive for justice, we seem to have neglected some of the growing pains of our nation. Fighting for the recognition of the Armenian Genocide, we have allowed our young nation to fall into a dangerous path of oligarchic corruption, leading to the stripping of Armenia’s natural and human resources.

Preservation of our country, its resources, and its culture is integral to the state of the Armenian people. It is our responsibility to stand firmly in defence of what must be preserved. Educating ourselves in what happens in both our homeland and diaspora, and understanding how our actions play a part in the preservation of our nation is the first step.

## Յարգել, պաշպանել ու բարելավել այն ինչ որ մեզի կը պատկանի

Պատիւը ունինք մենք զմեզ կոչելու աշխարհի ամենահին ազգերէն մէկը:

Կը հպարտանանք այն իրողութեամբ որ առաջին քրիստոնեայ պետութիւնն ենք, ունինք փառահեղ պատմութիւն եւ հարուստ մշակոյթ, ունինք Մեծն Տիգրան, Քաջ Վարդան, Կոմիտաս, Սիամանթօ... Վերջապէս ունինք դարեր օտար լուծի տակ անտրտունջ տոկացած մեր հայրենիքը՝ Հայաստանը ու անոր քաղաքները, պայծառ երկիրքը, ջինջ շուրը, դալար անտառները, սարերն ու ձորերը:

Դժբախտաբար սակայն 21րդ դարու հայ սերունդի կարեւոր մասնիկ մը յարգը չի գիտեր այս բոլոր հարստութիւններուն: Օտարամոլութիւնը, հայրենիքէն ներս թէ դուրս կը փնացնէ մեր մշակոյթը: Անտարբերութեան զոհ կ'երթայ մեր հազարմեայ պատմութիւնը եւ պատեհապաշտ հրոսակներ կը շահագործեն մեր երկրի ժողովուրդն ու բնութիւնը:

Այս բոլորով հանդերձ, խումբ մը քաջ ու անձնուէր հայաստանաբնակ երիտասարդներ ոտքի կանգնած գիշեր ու ցերեկ կը բողոքեն, արդարութիւն կը պահանջեն ու կ'ընդդիմանան ի տես Թեղուտի անտառի ոչնչացման, բնութեան թունաւորումի, Մաշտոցի Այգիի ու Երեւանի ալլ շրջաններու հնութեան ու բնութեան սպառնացող արարքներուն ու մարդկային իրաւունքներու խախտումներուն:

Մեր համոզումն է որ այս հայորդիներու օրինակելի արարքը պիտի աթափեցնէ անտարբեր հայը: Այս երիտասարդներու արդար աշխատանքը, հայրենի ու սփիւռքի հայորդիներուն միտքերուն, սիրտերուն ու հոգիներուն մէջ պիտի բոցավառէ բարեփոխումը կարելի ու հնարաւոր տեսնելու յոյսն ու հաւատքը: Արդ, ապագայ հայ սերունդները պէտք է պաշպանեն ու հզօրացնեն այն ինչ որ մերն է՝ մեր երկիրը, մեր օդն ու ջուրը, մեր հնութիւնները, ինչպէս նաեւ մեր մշակոյթը, մեր երգն ու պարը, մեր լեզուն, մեր պատմութիւնը, վերջապէս՝ Հայ Ինքնութիւնը:

# ARMENIA'S ABSENCE: EUROVISION

By Alice Najarian, "Aram Manougian" Chapter

Eurovision has been a very popular song contest that has been entertaining millions of viewers since 1956. It is mostly European countries who participate, but is not exclusive solely to Europe - countries from other continents may also participate. Armenia started participating in Eurovision in 2006. I remember being young and watching Armenia make its debut with Andre singing his hit song "Without your love". I felt such a sense of pride knowing that my country was participating in such a big event. Year after year I looked forward to the competition, to hear new songs and watch all the good performances. Azerbaijan won the competition last year, and by default, hosted the competition the following year. The song competition had now turned into a political battle and decisions had to be made.

Earlier this year, in May, the president of Azerbaijan, released a statement that said, "Our main enemies are the Armenians of the world". This statement was the final force that held Armenians back from participating in the Eurovision song contest. In reality, who in their right mind would enter into someone's home in which they were not welcome? For the security of its citizens, Armenia made a choice not to participate this year. This sparked a lot of controversy and curiosity for the outside world, who was unfamiliar with the relationship between Armenia and Azerbaijan.

Since the early 1990s, Azerbaijan has been trying to regain control of Nagorno-Karabakh, a predominantly ethnic Armenian enclave within its borders, and secure the return of ethnic Azeris into the region. Although a cease-fire has been held since 1994, lately, Azerbaijan has failed to respect the rules. In June, three Armenian soldiers were killed during a border conflict. There is constant

fear that war will soon break out over the Nagorno-Karabakh conflict.

With the Armenians withdrawing from the contest, a lot of reporters and journalists dug deeper to find the truth behind this issue. Reporter Paul Kenyon from BBC News went to Azerbaijan undercover and developed a video documentary called "Eurovision's Dirty Secret". This documentary uncovered so many elements which were hidden from the naked eye. It revealed how Azerbaijan was using the Eurovision song contest as political propaganda. In the documentary, Paul Kenyon interviewed different residents who were victimized by the Azeri government, and how Eurovision was turning the lives of innocent people upside down.

The interview that stood out the most was a man who had been called in for an investigation because he had voted for Armenia in the Eurovision song contest the year before. He explains that as he was watching the show, the list of countries and their vote codes were being shown to the public, so that they could vote for their favourite. Apparently, every time Armenia was shown, the broadcast was cut off and the voting code was not shown. This was to ensure that nobody in the country voted for their "enemy" country, Armenia. To protest, this citizen searched for Armenia's vote code online, and cast a vote for Armenia. But little did he know that the Azeri government was tracking those who were voting for Armenia, and calling them to the Ministry Of National Security. There, they were questioned and threatened to be humiliated on live television.

After the reporter discovered similar stories, he went straight to the European Broadcasting Union and interviewed Ingrid Deltene, the director-general. They agreed

that Azerbaijan was using the song contest for its own political propaganda. Although the head of Eurovision tried to prevent this from happening, it was just not possible to have everything in the right order. To host Eurovision in one's country is like hosting the Olympics. Azerbaijan was thrilled when they won last year because of the fact that they would get to host it the following year.

Since Azerbaijan was going to be the host of Eurovision, they needed to build an arena where the singers were going to perform. After building the arena, they violated the rights of their citizens by tearing down an old building which still had residents living in it, just so the area where the arena was built would look more modern. One witness describes it as follows: "A bulldozer started demolishing the other side of the building; we were scared and I ran out with my children." The citizens have since been subsidized for their homes, but only with a small fraction of what they truly deserve for their property. Thus, many residents have become homeless because of this terrible ordeal.

Although Azerbaijan promised the safety and security of all its contestants, in the end, Armenia decided not to participate. Although this remains a controversial issue, I don't think Azerbaijan was a suitable country to host the song competition in all together because of all its hidden corruption. It was such a disappointment that Armenia was unable to participate in the contest this year, and that I could not share in my country's pride. Azerbaijan does not have security and safety for its own citizens so they shouldn't promise the safety and security of everyone else. It's no wonder that last year's winning song by Azerbaijan titled "Running Scared" is a reality occurring in its own country. □





# LA QUESTION ARMÉNIENNE: PERSPECTIVE JURIDIQUE

Par: Sevag Abrahamian, Chapitre "Levon Shant"

« Nier la réalité factuelle et morale du génocide arménien relève non pas de l'étude historique mais d'une propagande destinée à affranchir les coupables de leurs responsabilités, en accusant les victimes, et en effaçant la signification morale de leurs crimes »

## **L'Association internationale des historiens spécialisés dans l'étude des génocides**

### **Contexte**

Le XX<sup>e</sup> siècle a été marqué par plusieurs événements inoubliables, dont la Première Guerre mondiale. C'est dans ce contexte de conflit et d'instabilité qu'a eu lieu le Génocide arménien. En 1915, le parti au pouvoir dirigeant l'Empire Ottoman, un parti assimilable à celui des Nazis durant la deuxième guerre mondiale, le comité Union et Progrès (*Ittihad ve Terraki*) a exterminé au cours des déportations 1.5 millions d'arméniens qui vivaient sur le territoire actuel de la Turquie. Préoccupée par les enjeux financiers et territoriaux, et ce, en l'absence de toute forme d'appel à la conscientisation, la position actuelle de la Turquie est claire à cet effet. Depuis 96 ans, et bientôt 97, la Turquie maintient une position négationniste à l'égard des événements qui ont eu lieu en 1915 et refuse de se réconcilier avec son passé génocidaire. Non seulement la Turquie refuse de reconnaître le génocide arménien, mais condamne toute reconnaissance du génocide par les gouvernements étrangers. Sur la scène internationale, la Turquie prône continuellement des argumentaires de propagande et qualifie les événements de 1915 de prétendu génocide arménien (*so called armenian genocide*). Cela fait en sorte que les Arméniens ne sont plus en face d'un négationnisme sectaire, mais bien en face d'un négationnisme d'État. Pourrait-on imaginer une Allemagne structurellement négationniste? C'est le cas des Arméniens et c'est ce qui rend cette situation particulièrement tragique. Cette attitude négationniste constitue une haine raciale, une haine brute, sans mot et c'est quelque chose d'autre qu'un mensonge, qu'un duel entre le vrai et le faux. **Ce n'est qu'à**

## **l'aide d'une approche législative que la haine raciale propagée par la République de la Turquie à l'encontre des génocidaires pourrait s'amenuiser.**

Tout comme le philosophe français Bernard-Henri Lévy disait, une des choses qui caractérisent le génocide des autres crimes, c'est que le génocide intègre sa propre négation. Il se nie en même temps qu'il s'opère. Nier 25 ans, 50 ans, 75 ans, 95 ans est une façon cynique de reproduire et parachever un crime pour que celui-ci soit parfait. Pour que le crime soit parfait, il faut que le crime soit sans trace et pour que le crime soit sans trace, il faut qu'il annihile jusqu'à la mémoire des descendants et des survivants. **Étant l'apogée du stade suprême du crime de génocide, le négationnisme doit absolument se voir sévir de sanctions judiciaires efficaces et non équivoques.**

L'attitude négationniste de la Turquie se manifeste dans le libellé même de l'art. 301 du *code pénal turc*. Ce dernier se lit comme suit :

"1. A person who publicly degrades the Turkish nation, the State of the Republic of Turkey, the Grand National Assembly of Turkey, the Government of the Republic of Turkey or the judicial bodies of the State, shall be sentenced to a penalty of imprisonment for a term of six months to two years.

2. A person who publicly degrades the military or security organisations of the State shall be sentenced to a penalty in accordance with paragraph 1 above.

3. The expression of an opinion for the purpose of criticism does not constitute an offence.

4. The conduct of an investigation into such an offence shall be subject to the permission of the Minister of Justice."

Souhaitant adhérer à l'Union Européenne, la réforme de la loi pénale turque avait pour but d'amener la Turquie «au niveau des standards européens». Malgré la prétention de la Turquie, l'article 301 ne peut que s'interpréter comme étant un article incompatible avec les standards des droits de l'homme. Cet article a fait couler beaucoup d'encre et a été utilisé

maintes fois par les autorités turques afin d'empêcher toute forme de discours concernant le Génocide arménien. Parmi les victimes de cette législation, on retrouve des personnalités de haute réputation comme le journaliste turc d'origine arménienne, Hrant Dink, qui a été assassiné après avoir tenu des propos concernant le Génocide arménien dans un journal, le Lauréat du Prix Nobel, Orhan Pamuk, et l'historien, Taner Akçam (*Taner Akçam v. Republic of Turkey*). L'assassinat de Hrant Dink a été fortement critiqué par la Cour européenne de droit de l'homme. Cette dernière a jugé que les poursuites pénales pour «dénigrement de la turcité» violaient la liberté d'expression. Après tout, il est possible de voir que tout comme sous le régime du Haut-Empire, durant la période de la *Pax Romana*, où les romains refusaient d'accepter le concept d'héritier d'empereur, la Turquie prétend qu'elle est un État démocratique. Examinons l'effet d'une telle législation dans une société libre et démocratique.

### Droit canadien

Exemple fictif : Suite à la proposition d'adopter le projet de *Loi sur le drapeau national du Canada*, le gouvernement du Canada veut mettre davantage l'emphasis sur les valeurs canadiennes et désire adopter la *Loi sur l'intérêt fondamental de la nation canadienne*. Ironiquement, l'art. 5 de ladite loi ressemble à l'art. 301 du *code pénal turc*. L'art. 5 de la loi stipule que 1) Nul ne peut publiquement dénigrer la nation canadienne et les institutions juridiques de l'État 2) Nul ne peut dénigrer la Reine 3) L'expression d'une pensée critique ne constitue pas un délit 4) Les inculpations au nom de cet article doivent recevoir l'approbation du ministre de la Justice. Peine : Quiconque comment une infraction prévue aux paragraphes (1) ou (2) est coupable : a) soit d'un acte criminel passible d'un emprisonnement maximal de 5 ans b) soit d'une infraction punissable sur déclaration de culpabilité sommaire.

Bien évidemment, ceci met en jeu la liberté d'expression qui est enchâssée à l'art. 2 b) de la *Charte canadienne*

*des droits et libertés*. Le discours politique est la forme du discours qui est la plus protégée par la liberté d'expression. On doit promouvoir la liberté d'expression, parce que dans une société démocratique, tout le monde doit contribuer à la vie démocratique en soumettant des idées sur la place publique. Une activité qui ne transmet pas une signification (sans contenu) ou qui transmet une signification par une forme d'expression violente, ne relève pas du champ des activités protégées par la liberté d'expression. Par conséquent, le discours politique (d'une manière générale) relève du champ des activités protégées par la liberté d'expression. En l'espèce, l'art. 5 de la *Loi sur l'intérêt fondamental de la nation canadienne* violerait la liberté d'expression et cette violation ne serait pas justifiée dans le cadre d'une société libre et démocratique. L'objectif de l'article en question, celui de préserver la stabilité du gouvernement, serait, en toute évidence, caduque (test de Oakes, art. 1er). De plus, une loi doit toujours présenter un caractère de certitude suffisante, de précision et de spécificité. Un texte de loi qui ne serait pas clair contreviendrait au principe de la légalité des lois dans la mesure où le justiciable ne serait pas en mesure d'identifier le contenu de la loi et donc d'orienter sa conduite au point de vue pénal. C'est le cas en l'espèce. Par ailleurs, ces motifs sont partagés par la Cour internationale de Justice dans l'affaire *Taner Akçam v. Republic of Turkey*.

### La France et le Canada

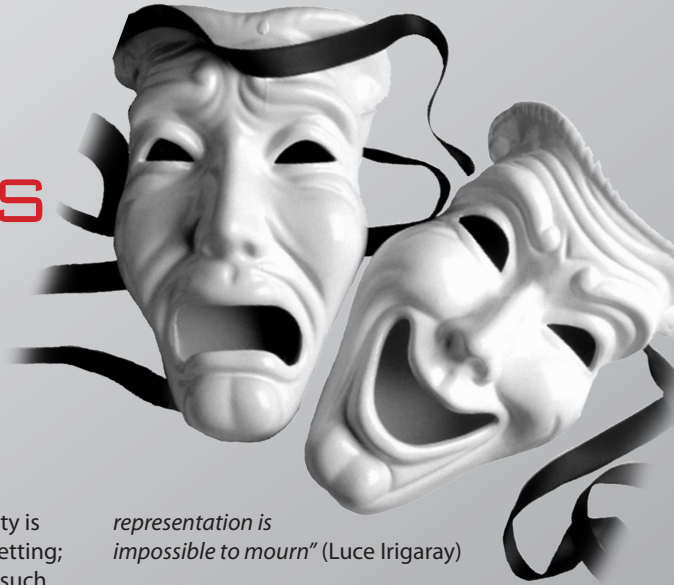
Le 23 janvier 2012, la France a envoyé un message clair aux négateurs du Génocide arménien en adoptant le projet de loi criminalisant la négation des génocides existants, dont le Génocide arménien. L'article premier de la Loi prévoit une peine d'emprisonnement d'un an et 45 000 euros d'amende à tout contrevenant. Cependant, on doit attendre la promulgation du président français, Nicolas Sarkozy, pour que la loi devienne applicable. Par l'adoption de ce projet de loi, la France veut proclamer l'aversion qu'elle a à l'égard de l'attitude négationniste qui va à l'encontre de, non seulement, des valeurs fondamentales

de la France, mais à l'encontre des valeurs fondamentales des droits de l'homme. Une telle législation a-t-elle un effet dissuasif? Bien évidemment, la réponse à cette question comporte un volet subjectif. L'exemple parfait est la Turquie qui, mécontent de la situation, continue à nier les événements de 1915 et dénonce «une trahison de l'Histoire». Comment faire pour contrer cette situation? La réponse est plutôt simple (ou peut-être pas), mais c'est l'application qui peut soulever quelques difficultés. Il faut, à mon avis, adopter une loi criminalisant la négation du Génocide arménien à l'échelle internationale, parce que le déni est la dernière étape d'un génocide et que sa négation constitue une haine raciale qui ne peut être arrêtée que par la loi. Une telle loi pourrait aussi être envisageable au Canada. Certains argumenteront, qu'une loi semblable pourrait brimer la liberté d'expression. Aux dernières nouvelles, l'art. 319 C.cr. qui empêche la propagande haineuse viole la liberté d'expression, mais cette violation est justifiée dans le cadre d'une société libre et démocratique. Autrement dit, l'art. 319 C.cr. est constitutionnellement valide, donc pourquoi une loi criminalisant la négation du Génocide arménien ne le serait pas (*R. c. Keegstra*)? □

■ Nations reconnaissant le génocide arménien.

■ Les pays où certains partis politiques, les provinces et les municipalités qui ont reconnu les faits que le génocide, indépendamment du gouvernement dans son ensemble.

# A REVIEW OF LORNE SHIRINIAN'S PLAY “Monumental”



By: Ara Hasserjian, “Simon Zavarian” Chapter Alumnus

Published in 2010 by Blue Heron Press, Lorne Shirinian's play, *Monumental*, is a satirical 3-act play, which is both lightheartedly witty and strikingly serious at the same time. The play deals with a topic that is perhaps familiar to many Armenians, but certainly not adequately explored, synthesized, and disseminated in the Diasporan-Armenian arts sphere – at least not in the opinion of this reviewer. Though this play has yet to be staged, simply reading it among friends has served for a springboard for discussion and this piece should be regarded as an invitation for creative minds that seek an exploration into themes of national and cultural identity and the memorialisation of a past calamity.

## **Arak: “Memories of someone else’s memories...”**

The play has 3 main characters. *Arak* is a focused middle-aged man who has devoted himself to the nation in exile. He has been appointed director of a small centre in a desolate corner of the diaspora. *Bed*, who is younger than Arak, is the administrative assistant of the centre. He has taken on the role since he is a writer and, at some point, he had felt that this setting may be conducive to creative thought and exploration – although, we realize right away that he is no longer keen on staying there. Both Arak and Bed know of family stories from the Armenian Genocide, which come up on occasion, and we witness the impression these stories have had on them; the burdens and obligations they feel, as well as the opinions they've formed for what should be done now. *Gali*, a 27 year old female character that is introduced later, has a family history dating back to the Holocaust. Similar feelings originating from her family history have compelled her to study “Cultural Thanatology,” or in her words, “How groups who have experience catastrophe view the impending death of their culture and what they do about it.”

Intentionally non-specific, Shirinian gives us little detail, permitting the viewer to draw parallels between what he regards as familiar,

versus what he sees on stage. Absurdity is rampant in Shirinian's design for the setting; The very existence of such a centre in such an apparently harsh and desolate climate is an absurdity in itself. No one ever visits. Arak attends to seemingly endless administrative matters, writing reports to the headquarters. References are frequently made to drumming noises and attackers, which we never know for certain to be real or imagined. The viewer is challenged to consider the importance of these elements – does it matter that the centre is so isolated? How are these absurd elements analogous to the actual diasporan struggle (if we want to call it that) which we live in today? Act III begins with Bed asking “Don't you find it strange that the centre has disappeared?” It seems Shirinian's play is almost dreamlike in its absurdity, in that basic presumptions of where and *when* we are can continually change to suit the wayward path that the characters take in their thought on the topics at hand.

Indeed this is a play about the Genocide of the Armenians and diverging views of how Armenian's should think and feel about it. As a focal point for this conflict between Bed and Arak, we have the issue of whether or not the centre should build a monument commemorating the Genocide, as has been requested of them from the headquarters.

## **Arak: “It'll end up being a gaudy sign of victory”**

Arak's and Bed's diverging opinions on the matter seem to be a push-pull between two quotes that Shirinian includes in the foreword to his play:

*“Once we have assigned monumental form to memory, we have to some degree divested ourselves of the obligation to remember”*

(James E Young, “The Counter-Monument...”)

versus *“A loss that radically escapes any*

*representation is impossible to mourn”* (Luce Irigaray)

Indeed, there is more than these two clashing thoughts that separates Arak and Bed – Bed assigns more importance to cultural *evolution*. He is more concerned with the “here” and “now,” and is more enamoured by how we may grow in our new surroundings, in his words, to “reinvent ourselves.” Arak, on the other hand, is the agent for remembrance and honouring of victims; He is apprehensive of any other discussion on the matter that is not focused on what matters most, for other talk may simply be distracting from the gravity of the Genocide, while insulting the victims. Free of political reference, Shirinian's work has no regard for what is perhaps the most effective approach to take for the sake of achieving a national goal of recognition, reparation, and the prevention of such crimes in the future – That's not what this play is about. It is more human. It is about how we choose to regard our past and how we let it define us today.

Shirinian comments: “The action of the play presents a chain of memories and poses questions. Who owns the memories of the Genocide five generations after the events: the survivors who bore witness and who have all died, those who appropriated the victims for their own ends, or those who reacted to it as a metaphor? And to whom shall their genocide be bequeathed: the historian, the critic, the dramatist, novelist or poet? What is there at the end of this succession of memories? Enlightenment or confusion? Can the truth be found only at the beginning of the Genocide, or can other truths be produced as the story changes over time with each retelling?”

## **“Bed: It's inevitable. We'll play it out a while longer”**

“The past for some, like Arak, needs to be



articulated in concrete form to become memory. Generations later in the diaspora, the issues of memory and forgetting, memory and repression, and memory and displacement arise around the construction of the monument. National identity, as Bed realizes, more and more refers to cultural or collective identity in the absence of identity of the nation-state. Arak's monolithic notions of identity are shaped by defensiveness and victimhood, although he denies it. Unlike Bed, he fails to see that identities are always heterogeneous and require multiplicity for them to remain viable."

Dialogue on these themes, peppered with flashbacks and one thoroughly entertaining backgammon match, is what forms the make-up of the plot. The play reaches a climax as Gali, the 27 year old Jewish researcher, is injected into the mix. She serves as a catalyst for Bed's decisive action to change his course, and takes the plot to a climax that is better left unspoiled.

The play is loaded with challenge and flexibility for the director - The script suggests noises in the distance, changes in the weather, and glimpses of memory from the Genocide. As a reader of the script, we wonder *how much of this resides in the heads of the actors, and how much of it is true?* Even the shape

and appearance of the monument is given minimal description. The director may incorporate his or her own vision for this.

Characters are rich with personality and wit. There is so much substance in the text that the play has great value simply as an exploration into three complicated human beings and the relationships among them. Bed's character is in turmoil – not only is he troubled by the centre and the monument, but he also has his professional struggle pertaining to his unread manuscripts. This is further complicated by his romantic interest in Gali, who herself is also balancing her commitment to her research with her budding romantic interest for Bed. The actor playing Arak will certainly have his work cut out for him. He is a man with personality flaws – stubborn, insensitive, and at times ruthless. I don't believe it is Shirinian's intention to equate strong feelings of national pride with delirium and irrationality. The challenge rests on the actor to paint the portrait of this complicated man,

while not allowing the audience to succumb to the temptation to dismiss his view on the Genocide simply because he is a difficult character to like.

**Monumental** is a playground for interested creative persons, offering lots to explore. A capable director can exploit the content of the script to stage a play that is a serious meditation on genocide and its impact on humanity. At the same time, a director can use this play as a satirical exploration in character development and experimentation with witty humour and absurdity. Perhaps, if Shirinian is lucky, a director will emerge that can simultaneously achieve both. □



# ԲԱՑ ՆԱՄՄԱԿ ՀՀ ՆԱԽԱԳԱՀԻՆ

Արա Նախշարեան

Տարիներ շարունակ խօսում ենք հայի, նրա հայրենիքի, այդ հայրենիքում աճող սերունդի ու նրա ապագայի մասին: Խօսում ու քննադատում ենք, խօսում ու դատապարտում ենք. «...Ի՞նչ սերունդ է մեծանում, դատարկ գլխով ու ունայն հոգիներով»: Յաճախ մտածում ենք բարձրաձայն. «Ի՞նչ է ուզում այս սերունդը, ո՞ւմ կողքին կը լինի, ո՞ւմ կը հաւատայ, ո՞ւմ հետ «գրոհի» կը գնայ, յանուն ինչի՞...»

Այսօրուայ սերունդին մէջ չկայ ազգային ու հայրենասիրական զգացումի ո՛չ մի նշոյլ, եթէ բացառութիւնները չնկատենք: Ապա մի՞ նայէք եկեղեցական արարողութիւններին ներկայ գտնուող երիտասարդին, եկեղեցուց դուրս գալուց անմիջապէս յետոյ մոռանում է, որ ինքը նոր էր խոստացել Բարձրեալին, որ «էլ չի անի», որ «իրեն պարկեշտ կը պահի, քրիստոնեակալ լինել»: Բայց արի ու տես, որ խոստումը դրժում է, երբ սկսում է շնանալ, սուտ վկայել ու գողանալ, ուրիշ կուռքերի երկրպագել, սպանել ու յետոյ երդուել, որ ինքն է հիշդ ու մաքուր: Ի՞նչ է սա, արդեօք ձեւապաշտութեան դրսևորում չէ՞:

Իսկ մեր հարեւաններ... ուշադիր նայէք. ազգային մշակոյթի ու հոգեւոր արժէքների պահպանման համար պետական յատուկ ռազմավարութիւն ունեն մշակուած, ու վա՛յ նրան, ով կը փորձի չենթարկուել... Այս ու ալ նման շատ հարցեր ու խնդիրներ կան հարեւան պետութիւններում, որոնց լուծումների բանալին վաղու՛ց գտել են ու ազգովի պատասխանատուութիւն են ստանձնել, ատամներով պահէ՛լ ազգային դիմագիծը - ալլ հարց է, ունե՞ն այդ դիմագիծը, թէ չունեն, կամ ինչքանո՞վ է իրենց պատկանում այդ ամէնը:

Սրան զուգահեռ, մենք մեր արժէքները արագօրէն փոխում ենք դրսից ներմուծուած ինչ-որ կասկածելի աղբի հետ, երբ օսլայած օծիքներով եւրոպացի տեսնելուց անմիջապէս կորցնում ենք մեզ: Դուր գալու համար վաճառում ենք հոգին ու պատիւը, սիրայօժար ընդունելով իրենցը, մոռանալով մերը, ազգայինը, մեր հարուստ ու բարոյական նկարագիրը: 4000 տարի առաջ, երբ մենք թատրոն ունէինք, այդ օրուան մեր հարեւան պետութիւններից հիմա միայն անուններն են մնացել: Իսկ մենք... այդ սուրբ մշակոյթը այսօր գցել ենք գետին և ուժերի գերլարումով անխնայ հարուածում ենք: Հարուածում ենք, որովհետեւ մեր նոր սերնդին ենթարկել են համաշխարհայնացման, ռոբոտացման ու քնէածութեան (հիպնոտիզմ): Հայկական առաջին ֆիլմից անցել է գրեթէ մէկ դար, բայց շատ արագօրէն են բարեշրջութեան ենթարկուել մեր գիտահանրամատչելի, ուսուցողական ու գեղագիտական հաճոյք պատճառող ֆիլմերը՝ ձեւափոխուելով անիմաստ ու ոչ մի բան չասող սերիալների:

Ապա մի նայէ՛ք հեռուստատեսութեանը. «Հայաստանի Հանրային Առաջին» ալիքը: Իսկական խեղկատակութիւն: Ո՞ւմ էք յիմարացնում շուրջօրեայ յատուկ մշակուած ծրագրերով. առաւօտ լոյսը բացուելուն պէս՝ սերիալ, գովազդ, «Հալլուր», յետոյ նորից նոյնը՝ սերիալ, գովազդ, «Հալլուր» մինչեւ մութ գիշեր: Հոգուս մեղք չվերցնեմ ու ասեմ, որ մէկ-մէկ լինում են դէպքեր, երբ ինչ-որ ուսուցողական նիւթեր էլ են հեռարձակուում, ցերեկային անյարմար ժամերի կամ գիշերը, երբ արդէն պատրաստուում ես քնել: Այս ամէնը հանրայինում, էլ ինչ պահանջներ սեփական ու մասնաւոր հեռուստառդիո ընկերութիւններից: Ի դէպ, ռադիոյի մասին: Անհաշակ հաղորդումներով ու լատինաամերիկեան, պարսկա-թուրքական երգ-երաժշտութիւններով հեղեղուած ռադիոն պարզապէս պարտադրում է ռադիո-յաճախականութիւնների վրայ ալլընտրանք չունենաւ ու ստիպուած լսես, լսես տանը, աշխատավայրում, փոխադրամիջոցների մէջ՝ բարձրաձայն, ստիպելով այդ փոխադրամիջոցից օգտվողներին էլ նոյնն անել:

Ո՞վ է մեղաւոր:

Փորձե՛ք փնտռել մեղաւորներին...

Ի դուր է, պետք չէ:

Մեղաւորը ե՛ւ մենք ինքներս ենք՝ հասարակ ժողովուրդը, որ տխուր իրավիճակից գլուխը կորցրել է ու փորձում է ընտանիք պահել եւ էլ ոչ մի բանի մասին չմտածել ե՛ւ պետական մեքենան, որ մի քանի դրամ գրանտային ծրագրերի պատճառով վաճառեց իր դարերով պահպանուած սրբութիւնները: Այո՛, ոչ մի դէպքում մեղաւոր չեն, պատերազմից յաղթական վերադարձած հայրը, եղբայրը, որդին: Նրանք հայրենիքի այսպիսի ապագայի համար չէին պայքարում: Եթէ միայն իմանային, որ նոր սերունդը պիտի չզնահատի դարերից եկած գեղեցիկ աւանդոյթները, ոտնակոխ անի հերոսների գերեզմանն ու անարգի այն հողը, որի համար դարերով արիւն է թափուել, որ փոխարէնը օտար երգն ու պարը պիտի ապրելակերպ դարձնէին, ծիծաղելով Կոմիտասի ու Մինասի ստեղծած արժէքների վրայ, երբ այդ մշակոյթի առաջ ազգեր են լացով խոնարհուել:

Իսկ մե՞նք... մենք անխնայ փնացնում ենք այդ արժէքները:

Ո՞վ է մեղաւոր: Նոր սերո՞ւնդը. ո՛չ՝ պետական մօտեցումը ազգային արժէքների նկատմամբ:

Պարո՞ն Նախագահ,

Մի՞թէ հնարաւոր չէ մէկ անգամ միայն օգտուէք Ձեր պաշտօնական դիրքից ու մի որոշում-յանձնարարական ներկայացնէք «...շաբաթուայ մէջ մէկ օր Հայաստանի Հանրապետութեան ամբողջ հեռուստառադիո





ընկերությունները առաւօտից մինչ ուշ գիշեր հեռարձակեն հայկական ազգային կրթադաստիարակչական, գիտահանրամատչելի, ուսումնական, երաժշտական ու գեղարուեստական, փաստավավերագրական ու գրական-մշակութային հաղորդումներ»։ Ու պատժի չափ կիրառել նրանց համար, ովքեր կը փորձեն խախտել օրէնքը։ Վերջին շրջանում հետիոտնի ու մեքենավարի համար արձակուած օրէնքը լավ դաս էր կողմերին։ Իրավիճակը ցոյց տուեց, որ երբ կաշում ես բնակչի գրպանին, ամէն ինչ իր տեղն է ընկնում պաշտպանի՝ օրէնքը, որ պաշտպանվէս օրէնքով։ Սա է իրականութիւնը։

Ինչո՞ւ դեռ չսովորեցինք, որ ծիւր ջրելով է հաստաբուն դառնում ու ամուր արմատակալում։ 4500-ամեայ ժողովուրդը մի՞թէ որեւէ պատմամշակութային իրադարձութեան վկայ չի եղել։ Ի հարկ է, եղել է։ Իսկ մենք... մենք անխնայ փնացնում ենք այդ արժէքները։

Ժամանակին Ռաֆֆին և այլ գրողներ, ժողովրդի ռազմահայրենասիրական ոգին բարձրացնելու համար մի շարք գրական հերոսներ ծնեցին, որպէսզի կարողանան արթուն պահել ռանչպարին ու ուսուցչին, հոլիկի տակ իլիկ մանող գեղջկուհուն ու դաշտի մշակին։

Տարիներ շարունակ մեր գիտակցական զգայարաններում տրոփում է «իմ եւ քո», «մեր և ձեր», «քաղաքացի և գիւղացի», ա՛յս զգվելի յատկութիւնը։ Որքա՛ն կ'ուզենայի, որ այդ յատկութիւնը դրսեւորուէր ազգային արժէքների պահպանման, ամրապնդման և տարածման գործում։ Վերջապէս պիտի կարողանա՞նք ուրիշի դրան ծակից այլեւս չծիկրակել։

Յարգարժա՛ն Նախագահ,

Հնարաւոր չէ՞ արդեօք մէկ ընդհանուր ծրագիր մշակել գոնէ ազգային մշակութային եղեռնը փրկելու համար,

փոխանակ «Արի Տուն» ծրագիրը զարգացնելուն։ Զարմանում եմ, որ եկան, ի՞նչ պիտի տեսնեն։ Ծաւից տնքացող փլատակնե՞ր ու կիսաքանդ փողոցնե՞ր, թանկ ապրուստ ու սոված ժողովուրդ։ Սա՛ ունենք. այս ամէ՞նն են տեսնելու։

Զկան մշակութային նորմալ օճախներ, եղածներն էլ անհասանելի են դառնում մշակոյթ սիրող հասարակ ժողովրդին, իսկ համայնքներում վիճակն առաւել վատթար է, չնայած որ դա տեղացիները հազուադէպ են տեսնում, որովհետեւ ամէն մէկն արթնանում է իր օրուայ որսի մասին մտածելով ու ժամանակ էլ չի գտնում նայելու համար չորս բոլորը։

Պարո՛ն Նախագահ,

Եկէք միասին մշակենք «Տնից մի՛ գնա» ծրագիրն ու փորձենք պահել այն ամէնը, ինչ մնացել է, ու պահպանուել։

Այս ամէնի փոխարէն ի՞նչ ենք անում մենք։ ...Մենք անխնայ փնացնում ենք այդ արժէքները։ Նախանձում եմ հարեւան պետութիւններին, որ դեռ մանկուց են սովորեցնում, թէ ի՞նչ, ո՞րտեղ, ե՞րբ, ի՞նչպէս և ի՞նչու...

Սպարապետ Նժդեհն ասում էր. «...Տուէ՛ք ինձ ներցեղային բարոյականով առաջնորդուող մի հատիկ սերունդ, և ես կ'ապահովեմ Հայ ժողովրդի տեղն արեւի տակ...»։

Ականջալու՛ր լինենք Սպարապետի խօսքին ու տա՛նք նրան, այն ինչ ուզում է։ Եկէ՛ք միասին սիրենք մեր Հայրենիքն ու փրկէ՛նք նրա մշակոյթը։ □

# ARMENIA

## THE CURRENT MIGRATION ISSUE FROM AN ECONOMIC STANDPOINT

By: Nazeeg Haneshian, "Aram Manougian" Chapter

Migrations of varying proportions and owing to a variety of factors have always been a part of the Armenian reality. However during the previous two decades, Armenia saw an unprecedentedly high number and quality of emigrants. This outpour was beyond that which is seen in a stable economy resulting in challenges that alarmingly affect different aspects of the social life within the nation such as the decrease in marriages and lower birth rates.

This mass migration has not only affected Armenia economically and demographically, but also has social implications. Women have become the heads of the household, while the men are away. Notably in villages, where women take on the responsibility of completing the farming tasks, as well as taking care of the family. For younger generation females, it has become a struggle to find a husband and start a family. This has in affect contributed to the increased difficulty of maintaining the population stability due to these low birth rates that have occurred as a result of the situation.

Although migration is generally seen as a negative indicator of prosperity for a country, a cycle can be set in motion such that the skills and knowledge gained from the more developed country. This cycle can allow for a convergence in economic and social conditions. The "Virtuous Migration Circle" occurs when those who are unemployed, or underemployed in their home country are economically motivated to migrate to other countries with more opportunities for the skills they have to offer. When this circle is utilized properly, it has the potential to benefit the developing country. It is a chance for them to minimize the differences in economic opportunities between developed countries where the workers are migrating

towards, and lead to convergence.

In the case of Armenia, the outward migrants are currently working abroad and sending remittances to their families, which reduces the poverty, and potentially accelerates the economic and job growth. When outward migrants return to Armenia with new skills and technologies, this domino effect leads to the development of new industries and jobs. Political stability, improved living conditions, greater wealth and more intellectual freedom are some of the driving forces that lead these Armenians to leave from the so called "transit" country, to the "destination" countries, such as Russia and Ukraine. Returns of skilled labour would have a positive effect on both companies and the entire sector in which they are active. Specialists returning from abroad can substantially foster economic development and increase the quality of labour force in Armenia.

In order to address the aforementioned issues, Armenia must take an aggressive stance on increasing productivity and limiting emigration. In order to increase economic productivity and innovation, Armenia must invest heavily into technology grants and facilities for post secondary institutions creating jobs for those with high level education and promoting growth in the intellectual property produced by the country. Grants and facilities should be aimed at technology and engineering faculty and facilities, as they will be able to create the tools and technologies specific to Armenia's necessities and economic climate. This type of action can help slow down and even reverse the "brain drain" occurring in Armenia, and pave the road for it to be a leader in technology and innovation in the future. Armenia should also allow for tax credits and subsidies for Research and Development in technology and engineering companies creating an economic

climate ripe for foreign investment.

Evidently, the distribution of scientific and technological grants and subsidies will aid in the advancement of the Research and Development sector allowing for the development in economic growth. Promoting Armenian innovation, in the Research and Development sector, will aid in the enhancement of employment prospects while simultaneously retaining local wealth in an enriched cultural and social environment. This policy will eventually provide many resources that were previously unavailable, and stimulate development into a transforming Armenia to its economic potential.

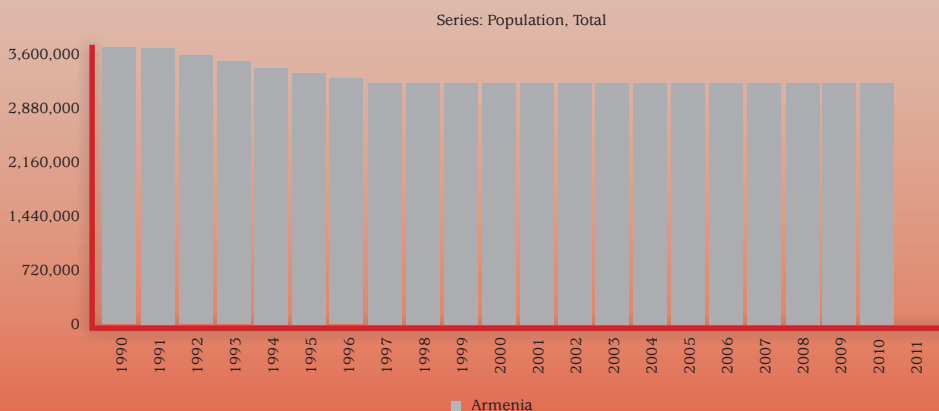
Year	Net Migration
1980	18,077
1985	-46,585
1990	-67,914
1995	-500,000
2000	-225,000
2005	-100,000
2010	-75,000

Data from the World Bank

(These numbers do not include those who have migrated temporarily to work in other countries.)

Supporting the development and distribution of scientific and technical potential, establishment of a productive system for training scientific personal will support the development of scientific sector as a pre requisite of providing state security, national economic, educational and cultural development. Armenia with a knowledge-based economy, will advance within in the research sector, and will be able to flourish competitively in the growing global economy. The foreseen outcome of these policies is a prosperous Armenia whose economy thrives on Intellectual Property Development and Foreign Investment, which can be achieved through the gradual return of the highly skilled migrants and Diaspora Armenians. □

Data from World Bank





# VALUABLE ASSETS

## The importance of volunteering for the Armenian Community

By: Araz Hasserjian, "Simon Zavarian" Chapter

I like to consider myself a career volunteer.

I am one of those people who spend more time at the Armenian Community Centre than in their own home. I am part of countless committees and organizations housed in the Armenian Community Centre and have served, both officially and unofficially, as part of executive committees, sub committees, and perhaps most frequently, as a helping hand. Some people do not understand why I am so quick to sacrifice aspects of my life for "The Cause", but I have never known any other way. I grew up watching my father head to "joghov" every other night, and it was something I inherited. As soon as I was old enough, I joined the AYF and suddenly it seemed as though my father and I had switched roles. Rather than have him rush home after work for a quick dinner, only to run to a meeting right afterward, I was the one running home from school for a bite to eat before heading to my own meetings.

I am sure many of you can relate to my "agoump lifestyle" while others are quick to side with my sister's point of view. To those of you who scoff I say this: the time volunteers put towards the community are not a waste. In fact, it's essential to the success of our community.

Sometimes, being a volunteer in the Armenian community can be a very unrewarding experience. It takes away from your

studies, your sleep and even your social life. You spend hours, weeks, months, or even years planning parties for other people to enjoy, or accomplishing things that others try to take credit for. I am here to tell you that your efforts have not been in vain: Every victory for our community that I have ever witnessed can be traced back to the hard work and dedication of our volunteers. However, this doesn't mean victory achieved through the effort of volunteers is a new concept for the Armenian people. Thinking back to historic events like Vartan Mamikonian and the Battle of Avarayr, the Resistance in Musa Dagh and the Battle of Sartarabad, none of these moments would be remembered was it not for the dedication of average, everyday people volunteering themselves for the greater good.

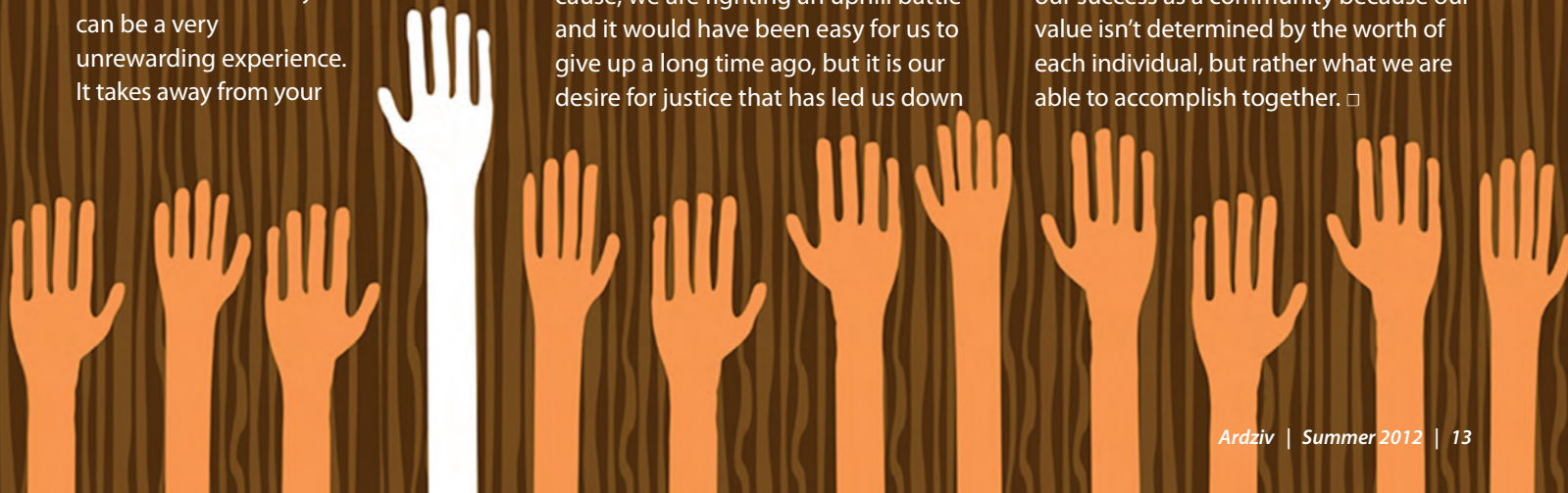
I have borne witness to the hours others have dedicated to the community, either by choice, or through a little (or sometimes, a lot) convincing from a friend. One thing that all of our volunteers have in common, going back to those who died at the Battle of Avarayr, is their belief in justice and the desire to pursue it.

While Turkish and Azeri lobbyists use seemingly endless funds to support their campaigns of denial and deceit, the Armenian lobby has only managed to keep up using its most effective resource: the support of people like you and me. When it comes to the recognition of our cause, we are fighting an uphill battle and it would have been easy for us to give up a long time ago, but it is our desire for justice that has led us down

this path, and it is what drives us forward and what continues to push us forward.

In a way, we are lucky that we have an unresolved past as it binds our community together. In a country like Canada, where a large percentage of the population can identify themselves as a member of a diaspora, it is easy to become lost in the cultural and political landscape. But as Armenians we have been able to set ourselves apart from other groups solely based on our work ethic. The reason we have been able to achieve more than many of the larger ethnic communities in Canada is through the strong work ethic of our volunteers and the impression it leaves on people of political influence. Other communities may have larger numbers, but we have managed to convince others that our worth is ten times those of other groups, simply because we have proven time and time again that we are willing to work for what we deserve.

In that sense, the Armenian community is truly a grassroots community: individually, we are each just a small blade of grass, but together, we can truly make a difference. You and I are the most valuable assets at the disposal of the Armenian community. That is why I ask our dedicated volunteers to keep on working, and the skeptics and cynics to give us the benefit of the doubt, and join us to see what we can do together. Each and every volunteer is integral to our success as a community because our value isn't determined by the worth of each individual, but rather what we are able to accomplish together. □





# Culture for \$ale

By: Razmik Tchakmakian, "Simon Zavarian" Chapter

Picture yourself in a time before iTunes, Napster, or even the internet. For some readers, this may be a glimpse of the past, but for others, it's a reality never experienced, and difficult to envision. Imagine when directions were explained on paper, purchases made at a store, information retrieved from a library, and music sold at a record store. In the last 15 to 20 years, primarily with the advent of the internet, the way society functions, especially in the western world has changed dramatically. Sudden advancements in technology have particularly affected the music industry in ways nobody could foresee. Rapid changes in the creation, marketing, and distribution of music have made for a turbulent music industry which has both artists and record labels scrambling to find profits from any avenue possible.

This turbulence experienced by the music industry as a whole is jeopardizing much more than the profits of artists, and is leading to the disappearance of culturally distinguishable music.

Up until the introduction of illegal downloading, or "file sharing", a very popular artist would sell anywhere between 1 million to 5 million copies of their album. An artist of the same caliber today would be lucky to sell 500 thousand copies. The resulting drop in album sales due to the availability of file sharing programs brings up the very important question of why an artist would even go into the studio to record a full length album. Why would a band, or record label, invest their time and money on recording an album when there are no buyers and the general public will

inevitably download the album for free. More significantly, how does all this relate to the disappearance of Armenian music? The correlation lies in the shift the industry has taken due to the technological changes that have rocked its foundations. Album sales are no longer the major form of revenue, and concert sales, paraphernalia, and other revenue generation approaches have made the industry less about providing good music, and more about entertainment, driven by well structured marketing campaigns. Once music, and particularly its integrity, is no longer the driving force of popularity and sales, the effects on the type of music created are obvious. For Armenian music, this shift has led to "modern" and "hybrid" Armenian songs, popularized by emerging artists spreading their music with music videos online, and concerts in large venues.

What we as Armenians have lost when it comes specifically to music is the true essence of what our music should be. We have integrated other sounds that have had nothing to do with Armenian music historically, and have called it our "own". Granted, we have been forced to flee from our homes into foreign and alien countries, and inevitably assimilated into those traditions and values, but that doesn't give us the right to casually sell out our own music for others. For those readers who question what Armenian music is, and what it should be, and can't find the fine line of what is, and what isn't our own, all you have to do is open a history book. Our own Komitas Vartabed has so beautifully outlined

the archetypes of what is considered Armenian music, breaking it down to the musical scales Armenian music has traditionally been in. We should be blessed to have this sort of framework that distinguishes our music from others. We as a people have been very arrogant over the past 100 years, to not know this piece of very valuable information, but that's just the problem as a whole isn't it? We close our eyes to what we have, and put significance and precedence to other cultures, blindly calling it our own. We have various Armenian instruments, scales, notes, sheet music, that very few modern artists study or use. The rare few that truly exemplify the meaning of Armenian music are shunned upon within our own people, calling it "outdated". Why should we laugh, and look down upon our true music, when we can embellish in it, and be proud to call it ours?

One thing is for certain, if we don't cherish what we have, no one else will.

I'm not disregarding the impact that pop or other forms of music have within our culture, nor am I arguing for their insignificance. Rather, I argue that just because the lyrics to a song are Armenian, doesn't make it Armenian music. It seems as though many artists starting from Armenia all the way to the



diaspora have Americanized and westernized their sound. Is putting a dance beat, with synthesizers in the back, while singing “sirum em kez”, Armenian? I will leave that question to the judgement of the reader. Pop music has its place, of course, but we shouldn't be going to Armenian festivals with this kind of music being played, and being proud that we brought together 2000 Armenians that came to listen to “our” music. That, to me, is false advertising. Bringing politicians and various dignitaries to our events and glowing with pride that this is our music is misguided. When most of that music being played are just rip offs of American, Turkish, and Arabic songs, we are clearly living in a world of delusion. It is outright disgraceful, and neither of us as a community should be proud that we are supporting such acts.

All this leads me to wonder who is actually to blame for this. Is it truly the artist's fault that he/she is being hired to play at these numerous events?

My inclination is that it is not. It is the fault of our own communities, and

committees for demanding this music, and supporting these artists. It is the simple law of supply and demand. If we stand up as a whole and protest or boycott these events, then these fabricated acts of “Armenian” music will cease. But as long as there is a demand for these types of singers, then there will never be a change. Why, as an Armenian community, should we have to encourage an artist that comes to our festivals and chooses to sing Arabic songs? This is not to say that artists should not be performing Arabic songs, or that they are not good songs, but there is hypocrisy when an Armenian festival features foreign music. Imagine a Picasso art exhibition, with featured paintings by Van Gogh.

Why should we allow artists that steal Turkish music, and change the lyrics to Armenian, present that music as our own? It is a sad stage for a race as rich with culture as Armenians to be unknowingly stripped of their own identity within the walls of the communities that were built to protect and preserve them.

So, is there a solution? Can we truly go back to our roots and be proud of OUR music? Be proud of what Komitas Vartabed, Sayat Nova, and countless others in the history of Armenian music have given us? The power for that lies in the hands of each and every one of us. It is in the hands of the numerous communities, organizations, and clubs that we have around the world. It is up to us to make that change, and to stop spreading this falsified example of what Armenian music has become. Until that day doesn't come, we will still be carrying the torch for other cultures, ignorantly supporting artists that are singlehandedly destroying in decades, the culture formed over centuries and millennia. Until that day doesn't come, we will still be selling away our culture, one event at a time. □





# «ՄԵՆՔ ԵՆՔ ՄԵՐ ՍԱՐԵՐԸ» “WE ARE OUR MOUNTAINS”

By: Albert Ajemian, “Simon Zavarian” Chapter Alumnus

By definition, a community centre is a place where people of the same religion, race or organization come together for events or meetings to accomplish a certain goal. In the case of our Armenian community centres, they are places for Armenians of all ages to come together, socialize and share the various aspects of our culture.

We have established strong Armenian community centres across the globe with dedicated volunteers, whose mission is the preservation of our rich history, culture and heritage. Although these centres actively hold many cultural events, one thing that has become a norm is that during the organization of dinner-dances or festivals, different organizations invite artists, who may or may not be from Armenian descent, and whose performances, consciously or subconsciously, turn into shows displaying other languages (Arabic being the most popular of these

languages).

In my belief, it is the community centre’s responsibility not to lose sight of its common mission, and to promote, within its walls, events that showcase our heritage, language and culture at all times. It is true that we live in a society in which people communicate in various different languages, and it is a fact that as human beings, each of our musical preferences may be different. However, within the walls of our centres, performances in any other language other than Armenian should not be acceptable. Armenian music is rich, our instruments are unique, and we should find every possible way to portray this correctly, especially to our youth. These events are an opportunity to engage the interest of our youth, and bring them closer to our heritage.

We live in a globalized society and certain boundaries are quickly disappearing. The time is now to bring

Armenia into our community centres and introduce our nation’s new and prominent artists at these events. Our youth should experience true Armenian music and not associate dancing to Arabic songs with being Armenian.

Our Diaspora performers should also be active in their “Armenianism” and must promote themselves as Armenian artists. Performing in other languages may be second nature to these artists; however they should refrain from doing so, especially during our community events.

Keep in mind that other cultures do not promote the Armenian language or culture at their events and within their community centres. Why then should we make that exception? We have a mission, and that is to keep our heritage and culture alive, and to pass it on to future generations. After all...

«ՄԵՆՔ ԵՆՔ ՄԵՐ ՍԱՐԵՐԸ»  
“We Are Our Mountains”. □





# Հայ Երիտասարդին Պերր Հայ Պարի Նկարում

Զօհրապ Սարգիսեան «Լեւոն Շանթ» Մասնաճիւղի Շրջանաւարտ

## «Ձկայ հլօր հայրենիք առանց յանձնառու եւ պահանջարէր երիտասարդութեան»:

Երիտասարդութիւնն է որ յաճախ պաշտպանած է եւ տակաւին պիտի պաշտպանէ հայ ժողովուրդի իրաւունքներն ու հայ դատը: Առանց երիտասարդութեան, ազգն ու հայրենիքը կը մնան տկար եւ անհեռանկար: Հիմնուելով այս գաղափարին, ի յայտ կու գայ թէ հայրենիքը եւ հայ երիտասարդութիւնը անբաժան եւ ամբողջացուցիչ մասնիկներ են որոնք հիմքն են ամբողջական եւ առողջ ազգի մը կերտումին:

Երիտասարդութիւնն է ազգին ապագան որ կը փայլի իր աչալուրջ աշխատանքով: Երբ մենք մեզի հարց կու տանք թէ ինչո՞ւ կը փորձենք հայօրէն ապրիլ սփիւռքի մէջ, եւ թէ ինչո՞ւ մեր առօրեայ կեանքի ընթացքին կը դիմենք զանազան միջոցներու՝ դաստիարակուելու եւ դաստիարակելու ազգայնօրէն, կը հաստատենք այն համոզումը թէ հայուն հայօրէն անկաշկանդ ապրիլը ինքնանպատակ չէ եւ չի կրնար ըլլալ, այլ ունի հիմնական մէկ տեսլական՝ Ազատ, Անկախ եւ Ամբողջականօրէն հայ ապրիլը: Մեր բոլոր աշխատանքները, ճիգերը որոնք կը տրամադրուին սփիւռքի հայապահպանման համար, կը հետապնդեն մէկ նպատակ՝ հայ ազգի եւ հայրենիքի յաւերժութիւնը: Բազմաթիւ ազգեր, փոքր թէ մեծ, այսօր անհետացած են, որովհետեւ չեն կրցած պահպանել իրենց լեզուն, մշակոյթն ու ինքնութիւնը: Իսկ մենք, իբրեւ հայ ժողովուրդ, կրցանք գոյատեւել

շնորհիւ մեր քրիստոնէական հաւատքին, Մեսրոպածին հայոց լեզուին եւ գոյատեւելու աննկուն կամքին: Այս եղաւ նաեւ Հայ Յեղափոխական Դաշնակցութեան երիտասարդութեան մտասեւեռումը. եւ որպէս նշանաբան՝ ան հաւատաց եւ կառչած մնաց Պարոյր Սեւակի «Կա՛նք պիտի լինե՛նք ու դեռ շատանա՛նք» կարգախօսին:

Հայ երիտասարդութիւնը, սփիւռքի թէ հայրենիքի մէջ, ջանք չխնայեց իր հայրենասիրութեան եւ ազգապահպանման աշխատանքներու յաջողութեան համար, եւ կազմակերպական իր կառոյցներով միշտ ալ պատրաստեց յանձնառու եւ գիտակից հայրենանուէր երիտասարդներ, շարունակելու իրենց վստահուած աշխատանքները՝ միշտ վառ պահելով նախաձեռնողի եւ դեկավարի ազգային վեհանձն գործը հայակերտումի բոլոր բնագաւառներէն ներս՝ քաղաքական, ընկերային եւ կամ մշակութային :

Արդարեւ, սփիւռքի գոյութիւնը պէտք է ծառայեցնէլ հայրենիքի հզօրացումին համար, եւ հայրենիքի գոյութիւնը, անհրաժեշտ դարձնել մեր ազգի գոյութեան համար: Հետեւաբար, մենք իբրեւ հայ երիտասարդներ, կը ներշնչուինք եւ մեր աւիւնը կը ստանանք մեր վերանկախացած հայրենիքէն՝ նպատակ ունենալով ամբողջական հայրենիքի կերտումը: Արդ, պարտադրաբար ստեղծուած սփիւռքի երիտասարդը կարելոր

է որ ապրի եւ մտածէ հայօրէն՝ միայն հայրենիքի համար: Սփիւռքի կառոյցները պէտք է օգտագործենք որպէս միջնաբերդ, որուն մէջ պիտի դաստիարակուին հայրենիքէն հեռու ծնունդ առնող հայ մանուկն ու պատանին մեր ազգային արժէքներով լիցքաւորուած, որպէսզի պաշտպանուի մեր ինքնութիւնն ու հայրենիքը:

Այսօր, սփիւռքի քաղաքականացած հայ երիտասարդը հպարտութեամբ պատրաստ է հայ դատի ճամբով պաշտպանելու հայոց արդար իրաւունքները՝ մէկ ու կէս միլիոն նահատակներու արեան հատուցումը, եւ Արեւմտահայաստանի հայոց հողերու վերադարձը: Ան գիտակից է եւ տէրը իր արդար իրաւունքներուն, եւ համաշխարհային քաղաքական բեմերէն կը մնայ պահանջատէր դրօշակակիրը հայոց ցեղասպանութեան ճանաչման: Հայ Դատի ճամբով, ան կը դիմէ ամէն միջոցի, զօրավիգ կանգնելու Հայաստանին եւ հայ ժողովուրդին, գիտակցելով թէ ինքն է վաղուայ դեկավարութիւնը:

Արդ, կոչ կ'ուղղենք բոլոր երիտասարդներուն որ միացնեն իրենց ճիգերը արդար եւ անյետաձգելի հայ դատի լուծման ի խնդիր տարուած աշխատանքներուն, եւ ինքնավստահ ու հաստատ կամքով միանան Հայ Յեղափոխական Դաշնակցութեան երիտասարդական Միութիւններու շարքերուն՝ որոնց սրբազան նպատակն է ստեղծել հզօր հայրենիք մը՝ ամբողջական հայութեամբ: □

# UNDERSTANDING GENOCIDE:

## A Comparative Study Between the Armenian Genocide and the Jewish Holocaust

By: Rupen Janbazian, "Simon Zavarian" Chapter

The study of genocide is a challenging one; it is surrounded with harrowing, disturbing realities, and is full of many indefinite grey-areas. While it is difficult to handle the subject matter without dealing with the horrors associated with it, several scholars and experts have provided their own understandings and definitions of genocide, in order to make a more clear-cut characterization of the sometimes-hazy term. Renowned genocide scholars Frank Chalk and Kurt Jonassohn are the founding co-directors of the Montreal Institute of Genocide and Human Rights Studies (MIGS). In their studies, the two have put forward their own definition of genocide and identified four macro-level motives that may lead perpetrators to commit the crime. Using the examples of the Armenian Genocide and the Jewish Holocaust, this study will first apply Chalk and Jonassohn's four points to each case, and later draw conclusions on its effectiveness in defining a case as genocide.

Chalk and Jonassohn's first two points refer to the macro-level motive "to eliminate a real or potential threat" and "to spread terror among real or potential enemies", both of which clearly existed in the case of the Armenian Genocide. Genocide scholar Rouben Peter Adalian has outlined five major reasons why the genocide against the Armenian population took place. One of the reasons he provides points to the rapid modernization experienced by the Armenian population. He explains that the Armenians were more open to European concepts and customs, and that the leaders of the Ottoman Empire saw their interests, "more in alignment with countries they regarded as infidels than with the state ruling them".<sup>1</sup> Moreover, when the Armenian population within the empire began to have national aspirations, the Ottoman officials regarded it a much more serious threat than similar nationalist movements that had arose earlier.<sup>2</sup> This was due to the fact that the Ottomans had come to regard historic Armenia as a part of their permanent control,

since the Armenians had long been ruled by the Turks, and become widely dispersed by the early 20th century. Many have also come to argue that the national revolutions were merely small uprisings, which the Ottoman authorities used as an excuse to attack the wider Armenian public. While the Armenians posed no real, direct threat and were not considered real enemies of the state, the crumbling Ottoman leadership used the potentiality of both points in their campaign against the Armenian population.

Both of these points existed in the case of the Holocaust. In the genocide against the Jews committed by Nazi Germany, Hitler and his Nazi party's anti-Semitism, became intensified by the Bolshevik revolution in Russia, Germany's losses in WWI, and the revolt by German Communists in 1919. As a result, the Nazi's began associating the Jewish population with the alleged "stab in the back" of the German army, and began accusing the Jews, blaming problems on a Jewish world conspiracy.<sup>3</sup> Jews were explicitly described as a threat to German superiority and an enemy of the country's ideals. Similar to the Armenians in the Ottoman Empire, the Jews posed no real danger to the country. Nazi anti-Semitism ideology looked to "blame" the Jewish population and create a society that looked to them as the adversary of the German nation.

Chalk and Jonassohn's third and fourth points describe the macro-level motive to acquire economic wealth and to implement a belief, a theory or an ideology. In the case of the Armenian Genocide, both of these points are clearly evident. The genocide against the Armenian population came at a time when the Ottoman Empire was ready to crumble; the once-powerful empire was in decline, provoking deep desperation and humiliation among Turkey's would-be revolutionary modernizers.<sup>4</sup> In spite of the many difficulties they endured, the Armenian population of the Ottoman Empire flourished and had established a prosperous middle

class by the 19th century.<sup>5</sup> In the aftermath of the genocide, a mass sequestration and confiscation of Armenian property by the Young Turk regime took place. In some cases, even ordinary Turks were granted once-Armenian property for their micro-level progress during the genocide.<sup>6</sup> The motive of the Young Turk officials went beyond economic wealth, however. Coming to Chalk and Jonassohn's last point, the CUP (Committee of Union and Progress) officials had become a xenophobic group, "intent on pursuing a policy of racial exclusivity".<sup>7</sup> The Armenian population did not "fit into" the empire the Young Turks wished to attain; a Turkish empire for Turks. As Christians, the Armenians found themselves in a very vulnerable position in the very Turkish and Muslim Ottoman realm.<sup>8</sup> The CUP leadership had a Pan-Turkic ideology, and the Armenians simply did not belong.

The notions of economic and ideological motives existed in the Jewish Holocaust example as well. Much like the Armenians in the Ottoman Empire, the Jewish population in Germany had faced much discrimination and prejudice, ultimately overcoming difficulty and establishing a flourishing, successful community. However, these successes were used as a "blame-tactic" by the Nazi's, portraying the Jews as corrupt and predatory materialists.<sup>9</sup> Anti-Jewish Nazi rhetoric came at a time of great desperation within the German population; unemployment was higher than ever before and as a result of German defeat in WWI, there existed a heightened sense of deprivation. Public support for the Nazi's came with the German people's desire to a new approach to economic problems. This created the ideal environment for the Nazi's to preach their anti-Semitic ideology, as the economic and political situation of the country allowed for the blame of a lack of work and loss of wealth to be put on the Jews.

Among historians and scholars, the Armenian Genocide is widely considered the first genocide of the 20th century, while the

1. Rouben Paul Adalian. "The Armenian Genocide." *Century of Genocide: Critical Essays and Eyewitness Accounts*. Ed. Samuel Totten, William S. Parsons. New York: Routledge, 2009. p. 60.  
2. Adalian, p. 67.

3. Adam Jones. *Genocide: A Comprehensive Introduction*. Abingdon: Routledge, 2011. p. 132.  
4. Jones, p. 151.  
5. Adalian, p. 63.  
6. Adalian, p. 57-58.

7. Adalian, p. 56.  
8. Jones, p. 151.  
9. Jones, p. 132.  
10. Jones, pp. 10-12.



Holocaust of the Jews is regarded as the most studied and well-known example of genocide in modern times. Taking into consideration that all four motives that may lead perpetrators to commit the crime, as outlined by Frank Chalk and Kurt Jonassohn, apply to both examples, it can be concluded that the model is an effective tool to define a case as genocide. However, bearing in mind that genocide is a complex, multifaceted crime, there may be both historic and future cases of genocide that do not necessarily "meet every criteria" of the outlined definition. The Chalk/Jonassohn model is one of several scholarly definitions of genocide, which reflect the ambiguity and vague nature of the definition of genocide according to the United Nations Genocide Convention in 1948, where the word coined by Raphael Lemkin was first used.<sup>10</sup> Nonetheless, the definitions put forth by genocide scholars help both the academic world and the general public form a better understanding of the crime, in order to prevent future cases of genocide. □



# GENERATING HEALTH:

By: Nareh Ghalustians, "Simon Zavarian" Chapter

International health and human rights are important for the upcoming generation to understand. Health care and health status have been important issues discussed primarily in the modern era. It involves public health, and thus, has become a pressing subject matter, as it affects a country as a whole. A state's health care system is the main resource of professional help for health-related services, and a comparative study of varying systems shows us that there is a large variety of approaches nations can take in addressing the well-being of their citizens. Such a study also demonstrates that many of these systems are limited in scope.

Health care systems of various countries involve creating a mosaic of policies that best manifest health concerns in the country for which it has been established for. In a recent article, Canadian professors Dennis Raphael and Toba Bryant<sup>1</sup> were able to demonstrate that the most commonly employed approaches to public health place undue emphasis on immediate situational issues such as the social and physical environment of the individual, which has resulted in a lack of attention being paid to political and economic factors. That there is an observable correlation between improved public health and more holistic health care

of political and financial forces on the population of a country demonstrate that equality across social, economic, and political divisions is a crucial factor in building the best possible health care system. However, societies are not usually structured to favour better health, and globalization, the revoking of social provisions, free trade agreements, and the greedy, capitalistic mechanisations of states do not allow for all citizens to be treated as equals<sup>2</sup>. Market dominance and capitalistic motives produce both higher income inequality and lower social cohesion, which causes lower health status because it undermines

SELECTED INDICATORS (2010)	ARMENIA	CANADA	GLOBAL
Total population	3,092,000	34,017,000	6,895,889,000
Population living in urban areas (%)	64%	81%	50%
Gross national income per capita (PPP international \$)	\$5,660	\$38,370	\$10,869
Life expectancy at birth male (years)	66	79	66
Life expectancy at birth female (years)	74	83	71
Under-Five mortality rate (per 1000 live births)	20	18	57
Maternal mortality ratio (per 1000 live births)	30	12	210
Prevalence of HIV (per 1000 adults aged 15 to 49)	1	2	8
Total expenditure on health per capita (Intl \$, 2009)	\$241	\$4,196	-
Total expenditure on health as % of GDP (2009)	4.7%	10.9%	-

This article aims to provide a very broad outline and comparison of the Canadian and Armenian health care systems, and to provide significant statistics about the health in those countries.

systems that take factors such as these into consideration necessitates a reimagining of what health care can look like both in Canada and in Armenia. Critical perspectives regarding the impact

the welfare state<sup>3</sup>.

Specialists designate the government of Canada "liberal" in its attitude towards public health. The primary focus of these types of governments



# A COMPARATIVE STUDY BETWEEN THE Canadian and Armenian Health Care Systems

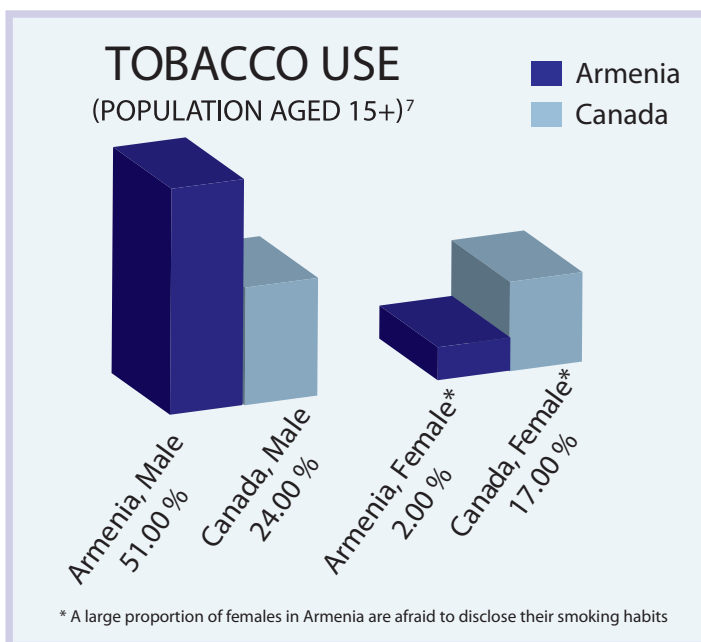
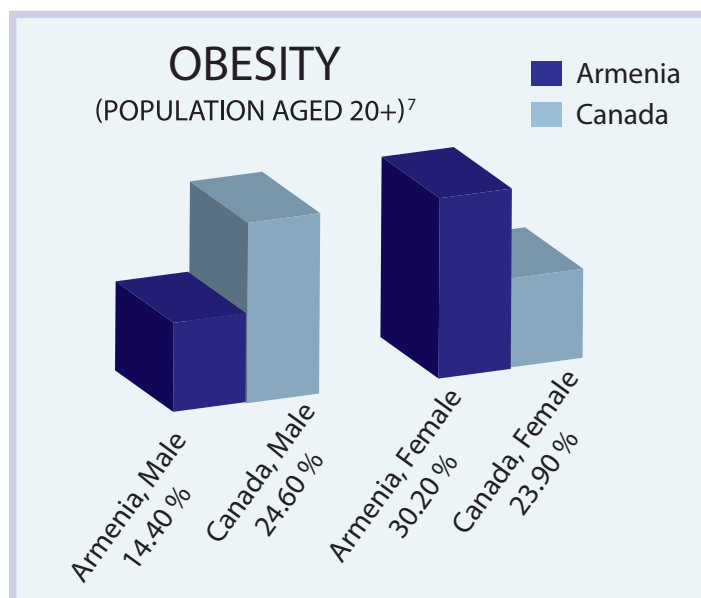
is to provide for the basic needs for the people, allowing central institutions to revolve around the market<sup>2</sup>. The Canadian health care system was founded by Saskatchewan premier and New Democrat Party leader Tommy Douglas, commonly regarded as the father of Medicare. His vision was based on the principle of ensuring free care to all citizens<sup>4</sup>. The *Medical Care Act* of 1967 outlines the rights of all citizens to health coverage (universality), the right to all “medically necessary” services being covered (comprehensiveness), and all Canadian citizens and permanent residents being entitled to care regardless of where in Canada they live or travel (portability)<sup>4</sup>. In a publicly financed health care system like the one in Canada, all citizens contribute to a system of health insurance through their personal income and other taxes<sup>4</sup>.

Since independence, Armenia’s health care system has experienced various transitions that have turned a centrally run state system into a fragmented one that is largely financed through out-of-pocket payments

from the citizens themselves<sup>5</sup>. The economic turmoil of the past 20 years has left Armenians with limited access to health care services; this is especially the case for the neediest segments of the population.

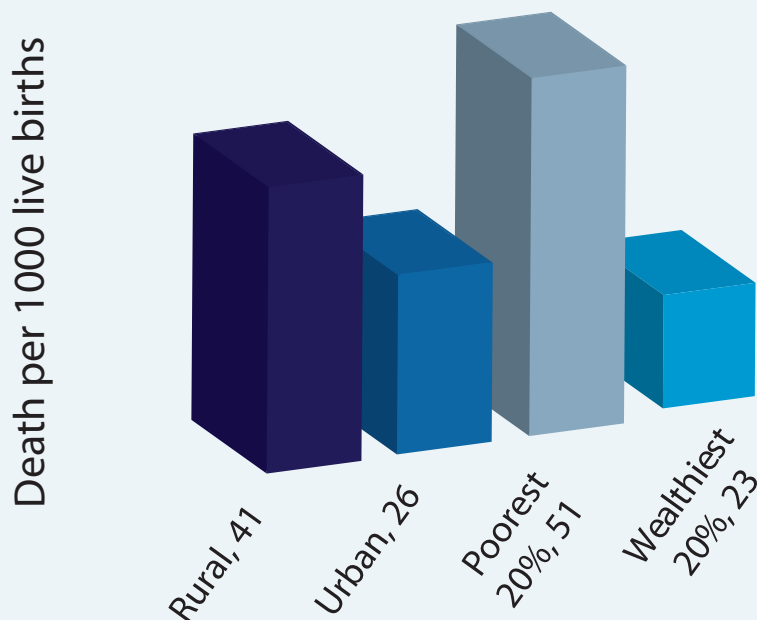
Most of the services that are available, unfortunately, are often of questionable quality, as health care standards and quality assessment systems are vague and ineffective<sup>5</sup>. Armenians living in rural areas of

the country (36% of the population) have access to facilities that lack modern medical technology and are unevenly distributed<sup>5</sup>. The commitment to free health care, thus, remains more declarative than factual, as informal payments – including, but not limited to, bribes – are still expected or required in many cases<sup>5</sup>. Life expectancy is relatively low and poverty levels are sizeable, while officially reported adult literacy and educational attainment have remained high<sup>5</sup>. Tertiary health care (i.e., highly specialized care) is usually provided through specialized single-purpose health care structures, mainly concentrated in Yerevan, and with a major focus on complex technologies, instead of using a more holistic approach and focusing on primary health care. Nonetheless, Armenia is increasingly engaged in improving the system from one that emphasizes



# INEQUALITIES IN UNDER-FIVE MORTALITY RATE

(ARMENIA)<sup>7</sup>



the treatment of disease and response to epidemics towards a system that emphasizes prevention, family care, and community participation<sup>5</sup>. The shift towards a primary care orientation has been noticed, as health care workers have seen a gradual increase in their ability to influence the determinants of health in the country.

The key to better health lies in policies that allow programs to take a horizontal approach – a strategy that allows programs to target the source of the problem rather than just their superficial results. In my opinion, the primary focus of health care structures in Armenia should be to increase awareness of and education about the various ways in which citizens can improve their health. One example of a much-needed project is one that promotes individuals to stop smoking. To allow a more sustainable and

long-term benefit, policies should follow the UN-affiliated World Health Organization's *Framework Convention on Tobacco Control* (FCTC), which provides cost-effective guidelines for the first of five priority actions for the non-communicable disease crisis<sup>6</sup>. The FCTC is the first international health treaty adopted by the World Health Assembly in 2003, and has been ratified by more than 170 countries<sup>6</sup>. Methods of reducing tobacco use include raising tobacco taxes, legislation requiring health warnings, smoke-free work and public places, and a complete ban on all forms of tobacco promotion<sup>6</sup>.

The economic status and political affiliation of individuals is an important dynamic: the need for customized health care systems that cater to the people is a field in which Armenia needs change urgently. The need to bring these

factors together in redesigning better health care systems is true in its own right – all facets of a patient's life, including his or her social status and environment, must be taken into consideration. An individual that has a certain socio-economic status will show a different level of health and incidence of disease than one who has a different status. With greater education and stimulated interest, political and economic influences can be manifested towards generating health for the greater good, and leading to a healthier population as a whole. □

## WORKS CITED:

1. Raphael, D., & Bryant, T. (2006). **Maintaining population health in a period of welfare state decline: political economy as the missing dimension in health promotion theory and practice.** *IUHPE - Promotion and Education*, XIII(4), 236-242.
2. Raphael. (2008). **Getting serious about the social determinants of health: new irections for public health workers.** *IUHPE - Promotion and Education*, 15(3), 15-20.
3. Coburn, D. (2000). **Income inequality, social cohesion and the health status of populations: the role of neo-liberalism.** *Social Science and Medicine*, 51, 135-146.
4. Raphael, D., Bryant, T., & Rioux, M. (2010). **Staying Alive: Critical perspectives on health, illness and health care** (2nd ed.). Toronto: Toronto: Canadian Scholars' Press Inc.
5. Hakobyan, T., et al. (2006). **Armenia: Health system review.** *Health Systems in Transition*, 8(6), 1–180.
6. Beaglehole, R. et al. (2011). **Priority actions for the non-communicable disease crisis.** *Lancet*, 377, 1438-1447.
7. World Health Organization: **Country health profiles for Canada and Armenia.**



# ՄԵՐ ԱՐԽԻՒՆԵՐԷՆ

Դեկտեմբեր 1993 թվականի «Արծիւ» պաշտօնաթերթի այս խմբագրականը յարմար նկատեցինք վերահրատարակել, մեր սիրելի ընկեր-ընկերուհիներուն եւ յարգոյ ընթերցողներուն անգամ մը եւս յիշեցնելու եւ հաստատելու Արցախի գոյամարտի անժամանցելիութիւնը, այն խոր հաւատքով որ Արցախը կը մնայ Հայապատկան եւ օր մը արդարօրէն մաս կը կազմէ անկախ Հայաստանին:

## Սրբազան առաքելութիւն

Արցախի ազատագրական պայքարը նոր հանգրուան մը թեւակոխած է: Այսօր, թշնամին ամէն միջոցի կը դիմէ՝ որպէսզի հզմէ արցախահայութեան պահանջատիրութեան երթը: Սակայն, Արցախի քաջարի ազատամարտիկներու դիմադրութեան եւ վճռական հակահարուածներուն հանդիպելով թշնամին խուճապահար փախուստի կը դիմէ:

Արցախեան դիւցազներգութեան հնգամեայ ժամանակաշրջանը յատկանշուեցաւ ազատագրական տենչով, միացման հաւատքով, զոհաբերութեան ոգիով եւ նահապետական սկզբունքներու վսեմ օրինակով:

Դարաւոր գաղափարի նոր նուիրեալներ, նոր զինուորագրեալներ, նոր նահատակներ եկան քանդակելու սահմանները մեր ժողովուրդի երազած ամենամեծ արժէքին՝ Ազատ, Անկախ եւ Միացեալ Հայաստանին, որուն գոյութեան ի խնդիր շատեր ինկան երէկ՝ Սասունի, Մուշի, Վանի, Սարդարապատի, Բաշ Ապարանի եւ Ղարաքիլիսայի մէջ, շատեր կ'իյնան այսօր Մարտունիի, Հաթրութի, Ասկերանի, Մարտակերտի, Շահումեանի, Գետաշէնի, Երասխաւանի եւ Գորիսի մէջ, եւ շատեր կ'ուխտեն իյնալ վաղը՝ միւս բռնաբարուած հողերուն վրայ:

Այսօր բոլոր նուաճումները կ'արձանագրուին, շնորհիւ անձնուէր ազատամարտիկներու հերոսական սիրանքներուն եւ նահատակութեան թանկ արեան: Օրհասական կռիւներու ընթացքին, իրերայաջորդ նահատակներ կ'իյնան Արցախի պաշտպանութեան սրբազան առաքելութեան համբուն վրայ:

Հայրենանուիրման եւ զոհողութեան համբէն, ուրկէ քալեցին Հայ ազատագրութեան մեծ հերոսները, Վարդաններն ու Վահանները, Իսրայէլ Օրիններն ու Դաւիթ Բէկերը, Գէորգ Չաուշներն ու Սերոբ Աղբիւրները, Բաբգէն Սիւնիներն ու Արամ Մանուկեանները եւ բազում անձնուրացներ, հասնելու համար Թաթուլ Կրպէյեաններու, Բեկոր Աշոտներու, Արթիւր Կարապետեաններու, Սիմոն Աշըգկէօգեաններու, Վարդան Բաշխեաններու, Վիգէն Զաքարեաններու եւ Մհեր Զուլհաբեաններու, որոնք քալեցին Հայ ազատագրութեան համբէն:

Արցախի ազատագրական պայքարը այլեւս ետ դարձ չի հանչնար: Այս կը պատգամեն մեր նորօրեայ նահատակները:

Արցախի պայքարը համա՛յն Հայութեան պայքարն է:

Արցախի նահատակները համա՛յն Հայութեան նահատակներն են:

Երիտասարդականի նոյն յանձնառութեամբ՝ ապրի՛նք անոնց նահատակութեան խորհուրդով եւ յաւերժ պահենք անոնց յիշատակը:

«Արծիւ», Դեկտեմբեր 1993





# All Roads Lead to Ararat

By: Varak Babian, "Simon Zavarian" Chapter

I came to Armenia with hopes of immersing myself within the community- to interact with locals and try my hand at rubbing shoulders. My workplace offered ample and immediate opportunities: young professionals born and raised on Yerevan's pavements. Yet, I found that workplace small talk can dry out quickly. Questions of where I'm from, what I'm doing in Armenia were fielded, but it was clear that emotional guards were activated at a hair trigger. I was an intern and, like many interns, my time with them was temporary. No need to invest in anything substantial.

I have a favourite grocery store. Actually, an older lady who occupies a corner stall on the street by my apartment. Her fruits are fresh, and she speaks of her merchandise like kinfolk- cousin apricot, uncle cherry and sister plum. She speaks of them with great regard, and introduces them with great flare on many an occasion as I walked by. The keeper of these fruit is silver tongued and quick to turn a phrase. We speak of human relationships, marriage and family and she often warns me of the hardships that come with them. Though sweet, our exchanges are often short as she is as high in demand as her prized produce is. You can be certain that I am not the only one interested in tasting her supply.

While in Yerevan, I am lucky enough to have a support system of fellow Diasporan Armenians, but I do not want to lean too heavily on their shoulders. I am fortunate that I have many Armenian friends back home, and we have often talked diligently about the problems we face living away from our ancestral home- about the things we can do to be proactive about issues of Armenian nationhood and identity. Recently, these conversations have been mirrored with new friends from Hawaii, Uruguay, who have also found their way to Armenia. As engaging as these idea exchanges were, they still didn't truly excite me. I was looking for a fresh perspective, a voice I had not yet been exposed to.

The group of people who I found myself interacting with the most- those who were most often interested in a conversation and willing to delve in dialogue, were the infamous taxi drivers of my newly settled city. The taxi cab can be a Petrie dish for verbal stimulation as you share an intimate space with a stranger, and trust must quickly be simultaneously secured and extended. I have had many "taxi cab confessionals" with drivers in Toronto. We would often find common ground somewhere between the reality of immigrant life and the more obnoxious segments of the general public. Often, we have shared our love for our adopted country while still touching on the hardships of working long hours, making something of ourselves for our families, our friends.

My relationship with the drivers in Yerevan was an evolving process. At first I was brisk as constant talk of drivers hustling Diasporans- charging an extra 200 dram- were ringing in my ears. I had just arrived in the country, and wanted to prove that I belonged: I wouldn't be taken advantage of. I was still quite guarded and would quickly mention my desired intersection. Two simple words- though they missed a certain heavy intonation and would invariably cue the follow up interrogation: Where are you from? What do you do here? How did they know so quickly? Am I silly to feel like a tourist in my own country? Why do I stick out so obviously- is it the way I step, the way I dress? In due time, these assumptions and self-doubt began to slowly mellow. I was different, I grew up far away from "home". I did not share their colloquialism, nor were my sentences infused with Russian slang. My pronunciation wasn't the same as the people who I tried to reflect,

but maybe all of that was ok...

I began to embrace the fact that I was different, the fact that I had *chosen* to come to Armenia when many of my countrymen were devising their departure. I started to realize the questions of my arrival to Armenia, inquiries of my birthplace were not tinged with condescension. It is human nature to be curious, and their interest in my circumstances is positive- not offensive. They were impressed with the Armenian that flowed past my lips and listened to me boast about the 30 000 inhabitants of my community far, far away that love their motherland, and are in constant and conscious toil to remain fiercely Armenian. They were proud that many people like myself made the journey back to Armenia- not only as tourists, aiming to soak up Ararat's scenic views, enjoy Yerevan's café culture and the country's cheap cigarettes- but also, to try to make an impact and leave our fingerprints behind.

The people of Armenia are often frustrated, and that same frustration could be felt in the pulse of the drivers. Their opportunities surrounding work are limited, and as I would explain that I wasn't a mogul's son, arriving in Armenia on the back of my own sweat and hard work, they would make it clear that work is not something they shy away from: there are simply no avenues to explore. The usual refrain would centre on the oligarchs- those fat cats that control the country. They offered that while Armenia should stand up, our financial and political dependence on other countries has cut us off at the knees. I am not naïve enough to think that their anecdotes and about first hand stories of corruption were free of hyperbole, but nevertheless they made their impact. I would try earnestly to offer any insight- ways the situation could possibly improve. I wonder if perhaps a few generations must pass, until the Soviet mentality passes and the "everybody for themselves" mantra changes.

Oftentimes my ego would be stroked, as suggestions of a person like me running for office was presented- somebody born outside of Armenia, who cares about its people and not their own personal gain. I am encouraged when I look at Georgia, with their American educated president who has made such an impact: corruption is down, the country is blooming.

I have begun to understand that this way that I feel- a disappointment, or frustration in the people, the country and even the language is my fault. For my entire life, my perception of being Armenian has been skewed. For me, being Armenian had been about speaking the language at home, being hospitable. Anytime I meet a fellow Armenian in the Diaspora, I make sure that a certain camaraderie is shown since I figure we're both away from our country. Armenia doesn't have that problem. Perhaps if I grew up here, I would be cynical as well. Even now, I still don't understand why somebody would invest so much of themselves both financially and emotionally to a country that has clear problems? Why would somebody want to leave the comfort of their truly democratic home where comfort, peace of mind and the quality of their everyday can be guaranteed with hardly a second thought?

I realized that it is because Armenia is *my* country, and it needs people like me, fellow Diasporans who provide a fresh perspective for the people who have been embittered into no longer believing in change. In the end, all roads must lead to Ararat, right? □







# Բանաստեղծութիւններու Անկիւն

## Ռէր Տնայ հոգին

Նորածին վաւերի քաշել արթնացար,  
Քարոյէ՛ դաշտի ծը ծառին անասածան,  
Պարծէ՛ պապերուդ վազած ճամբան:  
Դիր վաւերի Լայն դաշտին ծեղ,  
Թող քուր որ աւ բաւէ:

Սակայն երբ շեղի՝  
Որբը կրտս:

Շեղիւ բու հիւսած ճամբէն կրկին,  
Ան երբեք կարող չէ:

Որովհետեւ գլուխը կտրւ, որբը կտրւ  
Երեւելի կամայ-կամայ կը բաւէ:  
Ռէր Տնայ հոգին...

- Արզանշար  
Մոնթրէալ, 2011

## Քանի որ կամ

Քանի որ կամ  
Պիտի պոռաւծ,  
Պիտի գոչե՛մ ու կանչե՛մ:  
Քանի որ կամ  
Պիտի գոչե՛մ,

Միշտ յիշե՛մ ու պարծե՛մ:  
Քանի որ կամ  
Պիտի բռնե՛մ,

Միշտ ծախ պիտի բողբոջե՛մ:  
Պիտի պոռաւծ,  
Քանի որ կամ,

Քանի որ կամ,  
Քանի կ'աւրանան:

- Ռ. Խաճուկ  
Թորոնթօ, 2010





# Փրկենք ԹԵՂՈՒՏԸ Փրկենք Հայաստանը

Հայաստանի բնութիւնը լուրջ վտանգի մէջ է: «Հայաստանի Պղինձի Ծրագիր» (Armenian Copper Programme) ընկերութիւնը կը մտադրէ ստեղծել պղինձի հսկայական հանք մը, Լոռիի մարզի Թեղուտ անտառային շրջանին մէջ: Անտառին մէջ կը գտնուին զանազան տարբեր բնաշխարհիկ անասուններ եւ բոյսեր որոնք լուրջ բնաջնջման վտանգի մէջ են:

Վերջերս «Հայաստանի Պղինձի Ծրագիր» ընկերութեան շնորհուած է 25 տարուան արտօնագիր, որ կ'ենթադրէ 1500 հեգտար անտառի մը ծառերու արմատախլումն ու փնացումը:

Այս վտանգաւոր ծրագրի իրագործման իբրեւ հետեւանք, շրջանը պիտի դառնայ մեռեալ գօտի յառաջիկայ 25 տարիներու ընթացքին: Վտանգի մէջ են նաեւ տարածքին մէջ գտնուող պատմական յուշարձաններն ու հնագիտական վայրերը:

2007 թուականին, խումբ մը Հայրենի երիտասարդներու կողմէ հիմնուեցաւ «Փրկենք Թեղուտը» շարժումը, որ իր արձագանգը ունեցաւ նաեւ սփիւռքի մէջ: Այս խումբին կողքին նաեւ ստեղծուեցաւ «Մենք ենք մեր երկրի տէրերը» շարժումը, որ լուրջ աղմուկ ստեղծեց Երեւանի Մաշտոց գրօսայգիի մէջ անտեղի կրպակներ կառուցելու աշխատանքին դէմ:

Այս երիտասարդական շարժումը կը փաստէ թէ Հայաստանի նոր սերունդը պատրաստ է պաշտպանելու Հայաստանի քաղաքական, ընկերային եւ բնութեան հետ առնչուող վտանգաւոր անարդարութիւններու դէմ:

«Ասպարէզ» օրաթերթի աւագ-իւմբագիր, ընկեր Աբօ Պողիկեան կը գրէ «Հայաստանի մէջ բնապահպանական շարժումը ամէն հնարաւորութիւն ունի վերածուելու հզօր ուժի մը:

Յատկապէս երիտասարդական նկարագիր ունենալով, մաքուր, անապական աղբիւրներէ ստացած իր ներշնչումներով այս շարժումը կրնայ հայրենի ժողովուրդին, ինչու չէ նաեւ սփիւռքահայ համայնքներուն մէջ բոցավառել մեր իրականութեան մէջ բարեփոխութիւնը կարելի ու հնարաւոր տեսնելու յոյսն ու հաւատքը:»

Զօրավիգ կանգնի՛նք այս քաջ ու անվախ Հայ երիտասարդներուն եւ մաս կազմենք իրենց արդար շարժումին:

«Արծիւ»



For \$50 you can  
sponsor a child  
in Armenia to participate in  
**AYF CAMP VANADZOR**

Payable to: Armenian Community Centre

Send to: 45 Hallcrown Place, Toronto, M2J 4Y4

You can also make an online donation at  
[www.ayfcanada.org/donate](http://www.ayfcanada.org/donate).

With your cheque donations you will receive a tax-deductible receipt.

The Camper will also receive a backpack  
full of school supplies for the year!