



Denver Center
Theatre Company

Inside

Out

A STUDY GUIDE

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Nine Armenians

WHAT'S HAPPENING, WHERE IT'S HAPPENING AND WHO IT'S HAPPENING TO

"No one in my family considered the events of Armenia's recent nightmare a reality

suitable for conversation or knowledge. The scalding facts of the Genocide had been buried, consigned to a deeper layer of consciousness, only to erupt in certain odd moments, as when my grandmother told me a story or a dream. What my parents did, often in unconscious and instinctual ways, was to make sure that my brother and sisters and I were Americans first. Free, unhampered, unhaunted, unscarred by the unspeakable cruelties of Armenian history. "1

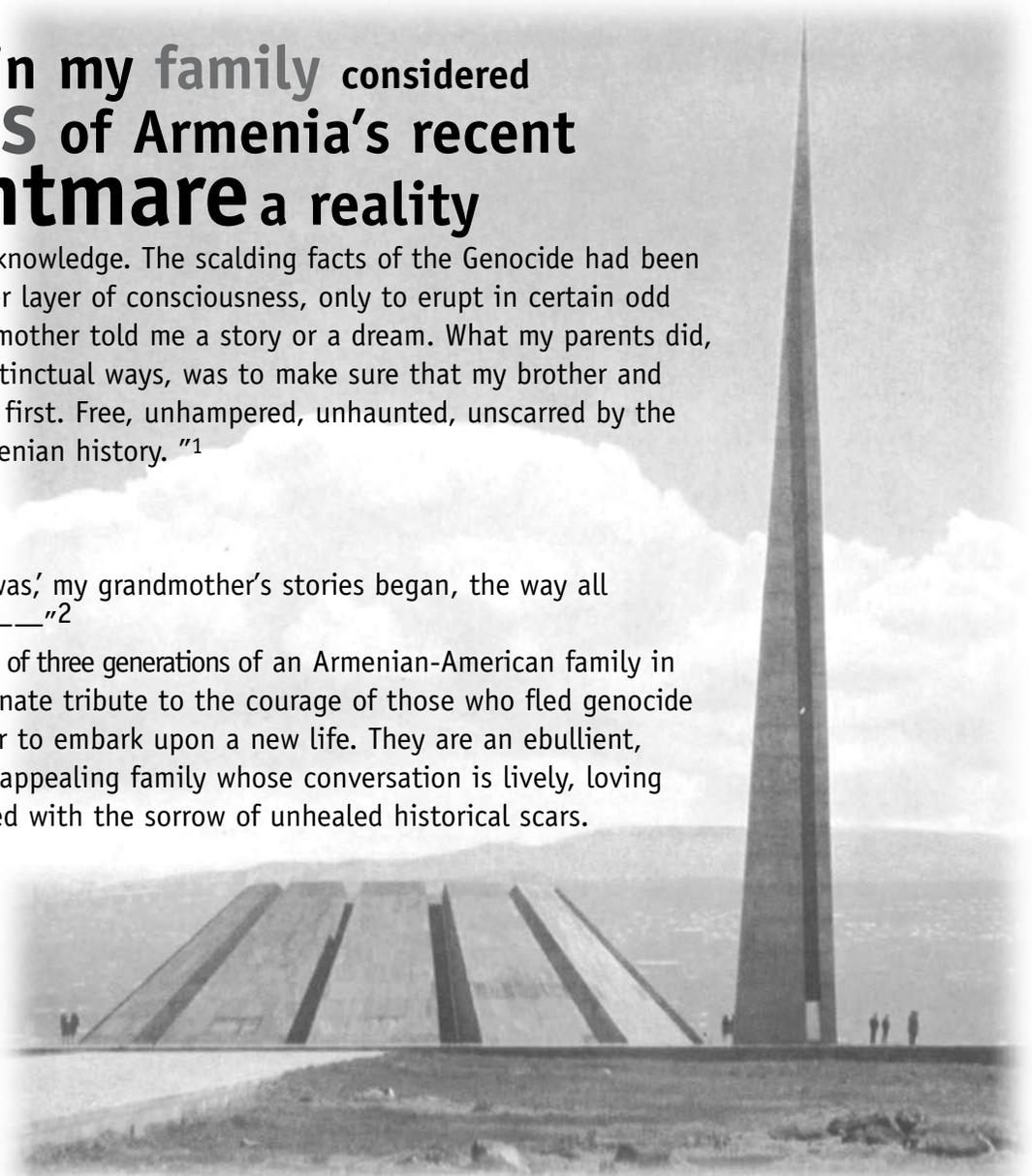
WHAT AND WHERE:

"Once there was and never was," my grandmother's stories began, the way all Armenian fairy tales began:—"2

Nine Armenians tells the story of three generations of an Armenian-American family in 1992. The play is an affectionate tribute to the courage of those who fled genocide and came to America in order to embark upon a new life. They are an ebullient, quarrelsome, but thoroughly appealing family whose conversation is lively, loving and laughable, though tainted with the sorrow of unhealed historical scars.

NIGHTMARE *continued on page 12*

Memorial to the Armenian
victims of the 1915 massacre



Ancient Armenian

History

The Republic of Armenia is a landlocked country

in southwestern Russia between the Black and Caspian seas. It is bordered on the north by Georgia, on the east by Azerbaijan, on the south by Iran and on the west by Turkey. The capital is Yerevan. The Armenian Republic has an average altitude of 5,600 feet with a dry climate. The summers are



Black stone cross or *Khachkar*

hot; the winters are extremely cold, but, despite the harsh climate, the volcanic soil is very fertile and delicious figs, apricots, grapes and peaches are grown. Copper and molybdenum are mined in the Kajaran area; a chemical industry is concentrated in Yerevan. Hydroelectric power is used to produce some electricity, but Armenia is dependent for its energy needs on petroleum imports. Unfortunately, supplies of oil were cut off in 1992 because of strained relations with the neighboring state of Azerbaijan.

According to the Bible, Noah's Ark landed on Mt. Ararat in the region of Armenia now controlled by Turkey. To this day, Armenians call Ararat "Masis" and it is a symbol of national pride for them. Historians believe the Armenians first settled at the foothills of Mt. Ararat during the 7th century BC. The ancient kingdom of

south. The Romans defeated Tigranes in 66 BC and ruled Armenia at various times until the 1400s AD. During this period, Arabs, Mongols, Persians, Turks and other groups fought the Romans for control.

About 300 AD, under Tiridates III, Armenians became the first nation to accept Christianity. Christianization led to the development of a unique Armenian culture, a blend of Greek and Iranian influence. In the early fifth century, the churchman, Saint Mesrop, devised an alphabet for the Armenian language. Under the Byzantine rule of the time, literacy and intellectual life flourished; the Bible was translated and the first university was established. The capital, Ani, a city of 40 gates and 1001 churches, became the heart of Armenia. The beautiful black stone crosses (*Khachkars*) became a religious symbol for the Armenians.

In the fifth and sixth centuries, Armenia was nominally subject to the Byzantine emperor, but the country was actually controlled by native clan leaders known as "nakharar." Much of this medieval history was marked by disunity, divisions and periodic inva-

"From the earliest period to the present hour, Armenia has been the theatre of perpetual war."

Edward Gibbon, *Decline and Fall of the Roman Empire*

Urartu, a loose confederation of tribes, also settled on the fertile plain of Van and in the broad Araxes Valley thought by some authors to be the Garden of Eden. They built magnificent aqueducts, some still in use today. Under Tigranes I, who came to power in 95 BC, the Armenian state reached its greatest expansion, extending from Georgia in the north into Mesopotamia and Syria in the

sions. In 640 AD, the Muslim Arabs invaded Armenia and captured Dvin, its principal town. The Arabs ruled Armenia until the 11th century when it was re-conquered first by the Byzantines and then by the Seijurk Turks. The Ottoman Turks seized control in the 16th century and Armenia remained under Ottoman rule for the next 400 years. ■

Modern Armenian

History

Under Ottoman rule, the Armenians were governed

by a patriarch of the Armenian church who lived in Istanbul and was responsible to the Ottoman sultan. Armenian society was dominated by wealthy bankers and businessmen—the *sarrafs* and *amiras*; culture and literature were maintained by the church until a revival of national consciousness in the 19th century.

With the annexation of Persian Armenia by Russia in 1828, the influence of Western ideas and the Ottoman oppression, Armenian intellectuals developed a new interest in the Armenian past. They began to acquire a Western sense of nationality, a feeling of kinship with Christian Europe and a growing alienation from the Muslim people among whom they lived. This led to the formation of revolutionary political parties, the Hnchaks and the Dashnaks. The Ottoman government reacted severely to instances of Armenian resistance. The Turks did not merely fight the armed rebels, they massacred women and children and burned villages. Though this policy of massacre, which reached its peak in the mass killings of 1894-96, concerned European diplomats about the “Armenian question,” little was done by any government to intervene or protect Armenians.

Just before World War I, the Ottoman government experienced a series of political and military defeats in its empire. They experienced a loss of territory, which forced a migration of Turks into Armenia. In 1913, the

government was taken over by young Turkish officers led by Enver Pasha and Talaat Pasha. In 1914, they joined the German-Ottoman alliance while Armenia was still the protectorate of Russia. Thus, the Turks and Armenians were allied to opposite sides at the beginning of World War I.

Enver Pasha led a huge army against Russian forces on the eastern front. At first, he was dramatically victorious, but he and his troops were not prepared for the harsh winters in the Armenian highlands. In 1915, the Russians, accompanied by Armenian volunteers, pushed the Turkish army back. A disastrous defeat followed in which Enver lost three-fourths of his army. Armenians in the Turkish army fled to Russian territories. The Turks then deported the Armenians. In Turkey, it was clear that the purpose of the deportation was to ensure total annihilation of the Armenians, not national security. Tens of thousand were sent barefoot and almost naked into the deserts and the mountains, most of them dying from fatigue, starvation, thirst, or the savagery of accompanying guards. The survivors were shot, drowned or axed when they reached the desert. Nearly two million Armenians perished.

German and American governmental archives show the staggering efficiency of the forced marches, the massa-

SAYS EXTINCTION MENACES ARMENIA

Dr. Gabriel Tells of More Than
450,000 Killed in Recent
Massacres.

600,000 DRIVEN INTO EXILE

Unless Neutral Powers Intervene,
Says Nubar Pasha, Almost

cles and the eventual starvation of the survivors in the Syrian desert. Henry Morgenthau, American ambassador to the Ottoman empire, tried to appeal to Turkish reason. He wrote of his confrontation with Enver Pasha and Talaat Pasha in which they said: “Our Armenian policy is absolutely fixed—and nothing can change it. We will not have Armenians anywhere. They can live in the desert but nowhere else.”⁴ In the atmosphere of surprise, haste and confusion of the first World War, “the first genocide of modern times” was committed.⁵

For the destitute survivors stranded in Syria and elsewhere, the Treaty of Lausanne signed in 1923 between the Western powers and the Nationalist government came as the final declaration that the Armenians stood alone in the world. It extended formal recognition to the Republic of Turkey, which implied the sealing of the borders to the Armenians. The international community reached an agreement with Turkey that banned deported Armenians from returning to their rightful homes. The survivors finally realized that the deportations now meant permanent exile from their Armenian homeland.

“Genocide is like bacteriological warfare in that it goes beyond its effects. As a result of countenancing crime against humanity, it is humanity which sooner or later, without recourse condemns itself.”⁶

A COMPARISON OF THE ARMENIAN GENOCIDE AND THE HOLOCAUST:

“After all, who remembers the Armenians?”

—Adolf Hitler

attributed remark, prior to the invasion of Poland, 1939.

In his book, *The History of the*

HISTORY continued on page 4

HISTORY *continued from page 3*

Armenian Genocide, Vahakn N. Dadrian examines the cases of Armenian and Jewish genocide in a comparative framework. Dr. Dadrian's holocaust and genocide studies have been funded by the H. F. Guggenheim Foundation and United States Holocaust Memorial Museum in Washington, DC.

He explains the reason Jews and Armenians were targets of victimization. They were seen as "outsiders" and were accorded inferior status. Discriminatory practices against them bred a sense of "being different" and gave rise to a sense of ethnocentrism. Jews and Armenians learned to be submissive externally while developing an inner toughness. As a result, both groups resisted assimilation and perpetuated an ethnic identity, which provoked the ruling groups.

Legally, Armenians were denied the right to bear arms in their own country. Both groups (the Armenians and the Jews) were politically disenfranchised and denied the right to enter certain professions. As a result, Jews and Armenians channeled their ambitions into trade, commerce and industry.

In Dadrian's formula for genocide, an opportunity structure must be present. In the case of the Armenians, it was World War I; for the Jews, it was World War II. Indeed, the nature of warfare is such that it encourages legislative authority to subside and executive power to increase by granting emergency powers and giving "security forces" levels of authority that allow unchecked abusive behavior. Genocide not only requires opportunistic decisions, but its execution depends on functional efficiency. The goal is optimal destruction at minimal cost for which the military plays the most crucial role.

In the case of Armenia, the Turks suspended their Parliament, introduced a system of temporary laws which allowed for a launching of mass arrests and initiated a conscription

**"In Germany, the Nazis first
came for the Communists,
and I didn't speak up because
I was not a Communist.
Then they came for the Jews,
and I did not speak up
because I was not a Jew.
Then they came for the Trade
Unionists, and I
didn't speak up because
I wasn't a Trade Unionist.
Then they came for ME... by that
time there was no one
to speak up for anyone."**

**—Martin Niemoller,
from his statements made during his
visit to the U.S. in 1946**

process for young Armenian males that generally resulted in execution. In the Jewish case, the Enabling Acts of 1933 and the Nuremberg Laws of 1935 excluded Jews from official positions, certain professions and economic activities. The Jews were also required to wear the Star of David as identification and this labeling reduced them to the status of "out-laws." These preludes to genocide were entered into cautiously and gradually to test public opinion and interest. The Nazis began a massive relocation (the Madagascar Plan); the Turks commenced with a mass arrest of Armenian notables in the Ottoman empire on April 24, 1915. The failure of the rest of the world to react to these events emboldened both Turks and Nazis to continue and even increase their destructiveness.

There is evidence that Hitler used the Armenian genocide as a precedent and precursor of the Holocaust. Many of Hitler's generals had served with the Turks during World War I, including General Hans von Seeckt, General Alfred Jodl and Admiral Karl Donitz. They knew the Ottoman system of

oppression. In 1935, two British officials who were negotiating with German officials from the Economic Ministry regarding the emigration of German Jews to Palestine, expressed their concern about the future of Jews in Germany. One of them, Eric Mills, wrote in a private letter: "The fate of German Jews is a tragedy for which cold, intelligent planning by those in authority takes rank—with the elimination of the Armenians from the Turkish empire."⁷

Before the invasion of Poland, on August 22, 1939, Hitler urged his military officers to be brutal and merciless. He stated: "After all, who speaks of the destruction of the Armenians?"⁸ And as early as 1931 in a secret interview with Richard Breiting, the editor of the German daily *Leipziger Neuste Nachrichten*, Hitler remarked: "Everywhere people are awaiting a new world order. We intend to introduce a great resettlement policy—think of the biblical deportations and massacres of the Middle Ages—and remember the extermination of the Armenians."⁹

The series of mistakes and the failure on the part of the European victors in World War I rendered the Armenian genocide impervious to both prevention and punishment. The failure of justice in this case prompted the Allies to employ different methods at the Nuremberg trials following World War II. The Tribunal paved the way for the affirmation of crimes against humanity as a supreme offense under international law, and Nazi perpetrators were tried and sentenced. This time the world would take notice.

Dadrian concludes that "the future tasks of national and international law as they relate to genocide as a crime—is to restrain human behavior under a system of sanctions or legal consequences.—(as Aristotle said) some 23 centuries ago: When separated from law and justice man is the worst of animals."¹⁰ ■

A visit with *Sosi Bocchierian*

August 15, 1997

Sosi Bocchierian was raised in Istanbul, Turkey

where she went to an Armenian primary school and then an English high school. Her mother was the headmistress of a school and her father was a self-employed architect, a proud profession for Armenians. Sosi came to the USA in 1977; her parents followed three years later.

Sosi's grandfather on her father's side survived the genocide—the rest of his family was slaughtered. Armenians call the genocide the “chart”—the butchery. Because they lived as an oppressed minority in Turkey, they didn't talk about the atrocity and suppressed conversation about it. Sosi feels that is one reason people know little or nothing about the Armenian genocide. That fact, plus the Turks' refusal to take responsibility for the mass killings and historians' repeated neglect of the event, account for the general ignorance. “If people knew, the caring would increase,” says Sosi.

Sosi's kitchen reflects her Armenian heritage. When asked what she cooks, she replied: “The traditional Armenian dishes. No fast food, no junk food. Everything is fresh, fresh, fresh.”

Sosi feels the situation in Armenia is very bleak today. The blockade by the Turks and the Azerbaijanis and the fall of Russian Communism have resulted in miserable conditions—



MT. ARARAT

no fuel oil, electricity, food. Since it is a land-locked country (and blockaded), it is rare that any aid reaches Armenia.

Two things are important to Sosi and all Armenians. First, they want an apology from Turkey and an acknowledgment of their guilt. Secondly, they want people to know that if the Armenian genocide had been punished, the second one (the

Jews) might not have happened. Most of all, she feels the solution to all this mass killing, wherever it is happening, lies in the Armenian word *girargel*—to have the law and to enforce it.

Sosi invites us all to the annual commemoration of the Armenian Genocide on April 24, Armenian Martyrs Day. ■

“They fell like tears and never knew what for In that summer of strife of massacre and war Their only crime was life; their only guilt was being The children of Armenia Nothing less, nothing more.”

—Charles Aznavour, “They Fell”

The Armenian Diaspora

**“The deep unutterable woe
Which none save exiles feel.”**

—William Edmondstoune Aytoun.
The Island of the Scots
(1849) st. 12

“Diaspora” comes from the ancient Greek root *speiro* which means “to sow seed.” Its passive voice meant “to be scattered” and can be used to describe both things and people. The word was first used in this sense in Greek by Thucydides in his *History of the Peloponnesian War* when he described the expulsion of the Aeginetan people by the Athenians. Some settled in the land of Thyrea; others were scattered about throughout the rest of Greece. The *American Heritage Dictionary* defines it as the aggregate of Jews or Jewish communities living outside of Palestine and dispersed among the Gentiles after the capture of the Holy Land by the Babylonians. From these citations, the classical sense of the term “diaspora” is that of a people physically forced from their homeland, which then comes under foreign domination. This is clearly the situation in which the Armenians find themselves.

The existence of a diaspora implies the existence of a homeland. This is complicated by the fact that once victims of diaspora settle elsewhere, the process of integration, acculturation and assimilation begins. This can result in tensions and frustrations about a new national identity, culture and language. The clash of the old and the new, the traditional and modern arise. “What diasporas do assert—is the role and importance

of the national idea in resisting assimilation. Diasporas look to return to an original homeland from which they have been collectively expelled by physical force or uprooted because of economic necessity.”¹¹ Diasporas tend to cling to the idea of the lost nation in order to preserve themselves as culturally distinct entities within their new, adopted home.

Forced to earn their way in lands where they arrived as foreigners, the Armenians fell silent as they were unable to communicate their grief about their tragedies. In turn they faced the silence of the world that preferred to ignore them and their fate. We can witness this behavior in the nine Armenians of the play. Non and Vartan harbor the memories of the old country, both bitter and sweet, and wish to pass them on to their children and grandchildren. John, Armine, Louise and Garo have become more Americanized but still respect the past and practice the traditions of their parents. Raffi and Ginya, though respectful of their elders, are definitely third generation and, as children, are thoroughly steeped in the New World culture. It is up to Ani, the sensitive college student, to bridge the gap between generations by the journey she makes and to break the years of silence.

In the play, the characters are always carrying or wearing coats; is this a metaphor for leaving the land again, either to return to Armenia or another dreaded expulsion? Or are they more like the bird who is resigned to building a nest out of anything, but in a new tree? ■

**“America
was one vast
foster home.”¹³**

WORDS AND PHRASES

Bachig kiss
Manoch parov good bye
Annushigus my sweet one
Ah Sa inch ay? What is it?
Aman goodness! Good grief!
Shad annushig very sweet
Vor Hair Gins. Yes. God rest his soul.
Zavalla pathetic (turkish)
Kahretsin swear word (turkish)
Esh shol es shek more swear words (turkish)
Kazee guh serum I love you.
Tune garta asee You read this.
I.O. yes
Odar a non-Armenian
Vy Vy my, my
Parev hello
Inch khent pann ay! How crazy!
Shad onohte em. I am very hungry.
Gernass unzee ocknell? Can you help me?
Shad bagh em. I am very cold.
Shad shanoragoll em. Thank you so much.
Vazeh sa dess! Come see this!

PROMINENT ARMENIANS

William Saroyan novelist and playwright
Rouben Mamoulian play producer and film director
Gary Kasparov chess champion
Dr. Varaztad Kazanjian famous plastic surgeon
George Deukmejian former Governor of California
Arlene Francis(Kazanjian) television personality
Mike Conners (Krekor Ohanian) Mannix of TV show *Mannix*
Kirk Kerkorian airline and real estate magnate; owned MGM studios
Ara Parseghian football coach at Notre Dame, 1963-74
Alex Manoogian industrialist and philanthropist
Lucine Amara opera singer
Arshile Gorky abstract expressionist artist
Aram Khatchaturian composer
Alan Hovhaness composer
Michael Arlen (Dikran Kouyoumdjian) writer in the 1920s and 30s

**“We live as one nation—
as Armenians. Outside of that,
we are an asset to every nation.”**
—Alex Manoogian

The Armenians

Family and Food

“Food for us was a complex cultural emblem,

an encoded script that embodied the long history and collective memory of our Near Eastern culture. I didn't know that eating also was a drama whose meaning was entwined in Armenia's bitter history. In 1960, I hadn't even heard the phrase “starving Armenians,” nor did I know that my ancestors were among the more than two million Armenians who, if they weren't killed outright, were marched into the deserts of Turkey in 1915 and left to starve as they picked the seeds out of feces or sucked the blood on their own clothes. In 1960, I was unaware of the morality play of the dinner table, but I was aware of how irritatingly intense my parents were becoming about the propriety and ritual of dining.”¹³

In her 1993 book *Armenian-Americans: From Being to Feeling Armenian*, Anny Bakalian contrasts “being” with “feeling” Armenian in the United States. She stresses that the family is the unit that reproduces new Armenians, educates them and persuades them to “be” Armenian and continue the nation. “Being” Armenian, in this sense, means speaking Armenian, supporting the Apostolic church, being acquainted with Armenian history and literature, and having an active concern for the larger Armenian community or nation. As a group, the characters in the play are “being” an Armenian family.¹⁴

Besides concern for their own immediate family, the Armenians consider the extended family or *khnamie* important. *Khnamie* (Armenians do not like the word “in-laws”) implies a relationship of families with each other, not just the relationship of the newly married couples with two sets of parents. *Khnamie* will make an effort to overlook political and other differences and include each other in

their social circles if they live in the same communities.

Until the mid-20th century, Armenian family life was considered patriarchal and the father's rule, authoritarian. However, with deportation, war and emigration, many Armenian families were broken apart and regrouped. The physical survival of the family became the only important issue and, in many cases, this was left up to the women because the men had been killed or imprisoned. The picture of Armenian women as possessing strong inner will and character while showing a modest face to the outside world is shown clearly in *Non*, *Armine* and *Ani* in the play.

Armenians share a collective memory of massacres and deportations, but the subject is rarely discussed. Instead, it is internalized and absorbed, removed from family attitudes and schooling. The feeling is that the loss should not be forgotten and those who have survived should achieve as much as possible as a way of trying to fill the gap left by the loss of so many people. Therefore, the notion of sacrifice for family and nation is very strong and imparts a sense of urgency. There is a need to achieve as much as possible while the opportunity is there. For some this takes the form of earning as much money as possible; for others, a pursuit of education for themselves or their children, especially in the professions. Education and money are seen as ensuring mobility—should it ever become necessary.

At the same time, Armenians believe life is to be enjoyed and lived to the fullest. Hospitality, the constant visiting and keeping in touch, is a basic part of Armenian family life, as is the demonstration of affection—the hugs, kisses, touching, etc. Hospitality also includes one of the most powerful symbols of Armenian life: food. Armenian cuisine is a very old one



Activities

CULTURE

"In the broadest sense, it refers to all distinctively human activities and includes achievements in every field, which man passes on from one generation to the next. Culture means such activities as using a language, getting married, bringing up children, earning a living, running a government, fighting a war and taking part in religious ceremonies. In a narrower sense, we refer to a culture as the sum total of the ways of life of a group of people."

—*The World Book Encyclopedia*
Volume 4

MIDDLE SCHOOL

Develop an Original Culture Activity

- Choose a time period (ancient or modern) for the beginning of your group.
- Research the period and define the ideas, knowledge and available technology that would affect your group.
- Define your groups' home, original country or place (describe environment, climate, natural resources,

geography (which continent where in continent) and animals.

- Are you isolated (is your group alone or do you live among or regularly encounter other cultures) through trade, war, etc. ?
- What is the name of your culture.
- Did your people migrate from one place to another?
- When did you migrate?
- What time period?
- How long had your group been in existence?
- Why did you migrate? (split in group, depleted natural resources, heard of a better place, forced out because of climate changes or natural disaster, or competition with another group that moved in?)
- What did you value before the migration, what did you treasure and respect in your pre-migration period.
- Who was your leader (religious, military, government official, educator, scientist, businessperson, artist)?
- How did you migrate? Write and illustrate the story of your migration.
- What mountains, rivers, deserts, oceans, swamps, forest, jungles, and glaciers and solar systems did you cross?
- What trade, battles, or uniting

with other groups did you participate in?

- If you joined another group what skills, knowledge and strengths did you bring to the new group and what did they bring? Include how far you migrated and over what time period (years, decades, generations).
- Did your group change during the migration?
- What did you value after the migration; what did you treasure and respect in your post-migration period?
- Who was your leader? (religious, military, government official, educator, scientist, businessperson, artist?)
- What were your modes of transportation?
- Where is your new home located?
- Name the continent or system.
- Where on the continent or system?
- Describe the natural resources, geographical landmarks and give a description of the climate.

Your culture

- Describe your religion. What do you worship, value and honor?

ACTIVITIES *continued on page 9*

FOOD *continued from page 7*

and excavations of ancient Urartuan and Armenian sites reveal that the people had a well-developed agricultural system. Domestic fowl and animals were raised; wheat, rye,



barley were cultivated; dairy products such as butter, cheese, milk and yogurt were important; and herbs and spices were used. In the play the family eats such dishes as:

Tass kebob lamb stew

Baklava a light flaky pastry filled with ground nuts and served with syrup

Kata a flaky breakfast pastry.

Dolmas vegetables or fruit stuffed with meat

Annoushabour a pudding made with whole grains, honey, nuts and raisins

Basterma dried beef squares

Cheese Berregg a many-layered pastry with cheese filling

Sarma

stuffed leaves such as grape, cabbage or chard

Americans also eat **lavash** (flat bread), **hummus**(chick pea dip), **shish kebab**(skewered barbecued lamb), and **pilaf** (steamed, seasoned rice)

Pari Akhorjhag! (Bon appetit!)

"——(The Coffee House) was frequented by Armenians, but others came, too. All who remembered the old country. All who loved it. All who had played tavli and the card game scambile in the old country. All who enjoyed the food of the old country, the wine and the small cups of coffee in the afternoons. All who loved the songs and the stories. And all who liked to be in a place with a familiar smell, thousands of miles from home."

- Describe your family or group configuration. Is it like ours?
- Describe what you live in. Who lives there?
- Describe the separation of duties cooking, cleaning, education, clothes, child care, protection, discipline gathering of food, story telling, etc.
- Who governs; what are their powers; how do they come to power?
- How are arguments settled?
- What types of punishments does your group have?
- Describe your economic system?
- Do you use money or barter of some kind?
- Do you have a healer?
- What is this person called?
- Is this person's training religious, scientific or other?
- Describe how you get educated; who gets educated; what type of education is needed.
- Describe heroes, holidays, celebrations, dancing, singing, games of your culture.
- Design something that is representative of your culture, jewelry, artwork, mask, song, story, poem, scientific discovery, a tool.

Portrait Activity

Have students form groups of five or six. Ask them to go through a series of portraits using social problems or themes such as poverty, prejudice, hate, violence, aggression, fear, starvation as the titles of their portraits. Have one student be the changer, by clapping his hands and calling out a new title and then saying "freeze." Have them experiment also by combining mirror and portraits. One member is the leader and when the portrait is moving all copy his movement and freeze in the same pose, but following the rule of portraits they all need to be touching at least one other person in the portrait. Let each part of the group be the mover through the list of problems, or themes. Then combine all movements for one theme and do a series of portraits on that theme. For example: for

the theme poverty, one actor moves into a pose of dejection and holding a hand out as if begging. All others move likewise and are joined at elbows, feet, hips or shoulders at freeze. The next student reacts to poverty by assuming a pose of being cold, hugging his body and shivering, all others follow and the group could huddle together for warmth. The third student moves into a line and the group could huddle together for warmth. Others follow and freeze with bodies touching. And so on.

SIDECOACH: Go from group to group observing and giving ideas. Talk to each group about how they might use portraits and the combination of portraits and mirror in their assignment to music that they will be working on next.

Next, have students share their work with each other. Finally, make the following assignment and let them work on it by listening to each others' music in their group. They need to pick their theme and music and then work as a group to decide on movement. It will take several sessions for the groups to be ready to perform for each other. Some groups may have a hard time working together and may have to let someone be the ultimate decision maker.

HIGH SCHOOL

"The ancient Greek philosopher Socrates asked a question which has echoed ever after: how should one live? The question calls for deep and transforming reflection on ourselves as individuals. Anthropologists ask a related question: how do we live together? This seems to set out a different array of problems.... [for instance] What is done?"¹⁵

" '... human beings, in contrast to other social animals do not just live in society, they produce society in order to live' ... We cannot know ourselves without knowing others."¹⁶

Questions:

■ What does the term cultural diversity mean ?

■ How are cultures diverse?

Possible answers: *languages, domestic arrangements, religious institutions, psychological ideas, cosmological persuasions, dress, means of livelihood, political organization, differences in social and cultural life, foods and food preparation.*

■ What set of capacities do human beings have [that animals do not] that make it possible to be culturally diverse?

Possible answer: *adaptability.* "This variety [of cultures] reveals the plasticity of humankind. Such plasticity, the capacity to be formed by the life of the society into which one is born, is the single most important human universal, the decisive trait that separates human from animal. It presupposes a quality of mind, an ability to learn, and other capacities such as speech, which have no clear counterpart among other species. So the sheer fact of cultural diversity comprises in itself a sufficient proof for human uniqueness."¹⁷

■ Is it possible for people from one culture to really understand another culture and at least to forge a working understanding?

■ How do settlers, visitors, converts (willing and unwilling) manage?

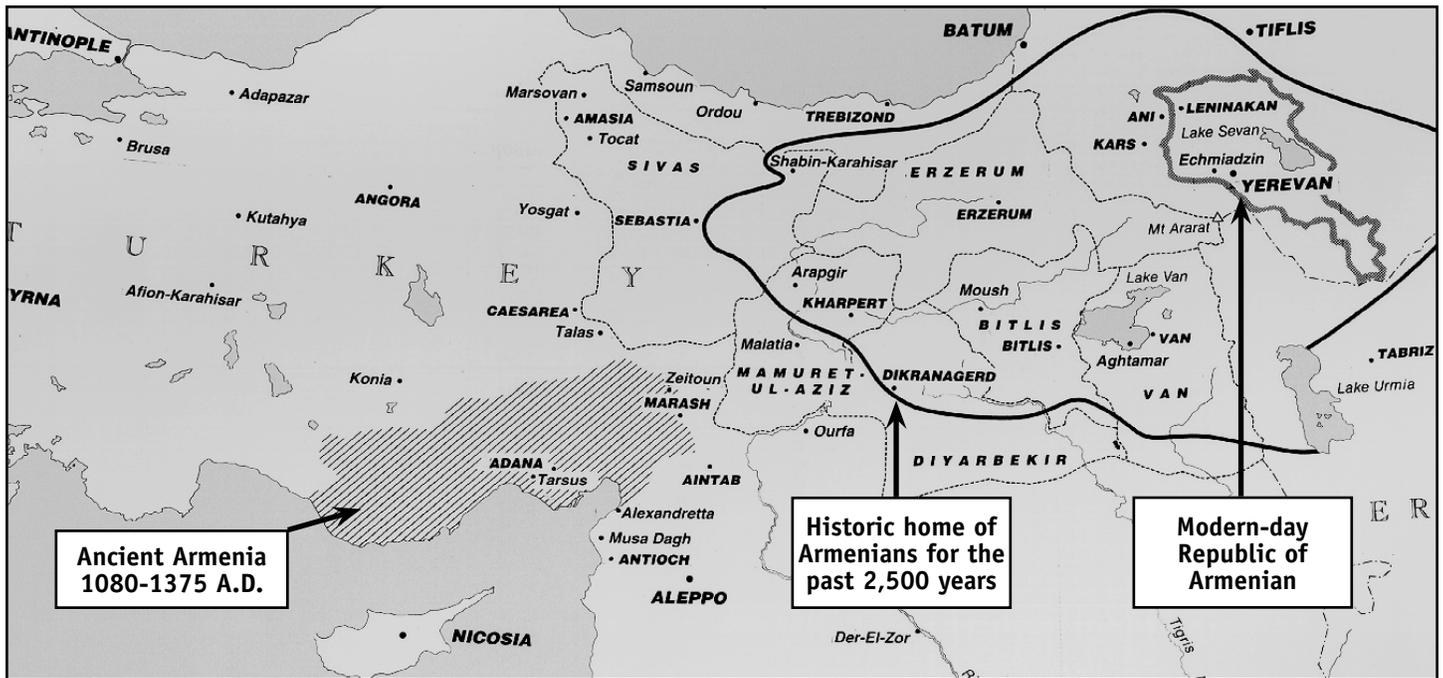
■ How does the younger generation manage?

■ What (if any) are common traits of human beings regardless of their culture?

■ How does diversity come about? (See elementary exercise above for ideas.)

Diverse means different, dissimilar, unlike, disparate, incomparable.

■ If the ability to be diverse means that human beings are adaptable and can learn to adjust and accommodate, what is in our nature that



makes it difficult to accept those that are different from ourselves?

- What must happen for human beings to accept and delight in differences rather than suspect them?

Create a Dot-Free Society Activity

Tell the class that the goal of the exercise is to create a dot-free society. It is every member of the class' goal to be a member of this society.

1. Have enough scraps of paper for the class.
2. On no more than 30% of these papers, place a small dot and fold. Ask each student to draw a slip of paper.

After everyone has a slip of paper, the students are, through interaction (conversation, questions) among their classmates, to create a "dot free" group. Stop when the class thinks it has achieved a "dot free" group.

Coaching during the exercises.

Caution: Participants are not to touch each other! Watch for any signs of extreme aggression by students!

NON-DOTS:

- How does one find out who is a dot? Once you find another non-dot begin to group together. Continue until all dots are excluded.

DOTS:

- Decide whether or not to hide the fact that you are a dot. Decide whether or not you are proud of your dot.

Discussion and observation after the completion of the exercise:

- How did it feel to have a dot or not to have a dot?
- How did it feel to be excluded from the group because of something beyond your control?
- How did the non-dot group treat the dots?
- Did the dots group?
- If you could chose to not be a dot would you?
- Did any leaders appear in either group?
- Does this happen in our society?
- How does this relate to the play *Nine Armenians* and to the Jewish Holocaust?

Teacher's observation:

1. Map out what is going on: grouping, leaders, those that hide dot, those that flaunt dot, those that aggressively seek out dots.

Silent Tension Activity

Students pair off and agree upon an environment, characters and conflict. The conflict needs to be so full of tension that the characters cannot

speak. There will be no dialog during this scene as a result. After playing in pairs, have them play in small groups with other situations. Students should not discuss the whole scenario and how it will turn out. They should only decide the three parts and then let the scenario develop.

Example: Environment-restaurant, Characters: Two sweethearts.

Conflict: Have just broken their engagement.

Have the actors play complete give-and-take, with only one moving at a time. The tension will even become more evident.

SIDE COACH: "Communicate the environment through movement; communicate the tension and emotions through movement, eye contact, give and take focus, think of motion give and take. This game usually is highly dramatic. Coach them to solve the problem, the tension, somehow. It may end up being a scream, a laugh, a line. Don't tell them this, but let them discover that the tension becomes so real that often a line or noise is the only way to relieve the tension. ■

Notes

1. Bakalian, p. 285.
2. der Hovanessian, p. 87.
3. Hagopian, p. 201.
4. Suny, *Looking Toward Ararat*, p. 114.
5. Ternon, p. 12.
6. Ternon, p. 12.
7. Dadrian, p. 403.
8. Dadrian, p. 403.
9. Dadrian, p. 408.
10. Dadrian, p. 420.
11. Mandelbaum, p. 59.
12. Shirinian, p.21.
13. Najarian, p. 20.
14. Balakian, p. 27-28.
15. Carrithers, p. 1.
16. Carrithers p. 1.
17. Carrithers p. 6.

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Further Reading

GLOSSARY

acculturation conversion, acclimatization, adaptation

aggregate total, entire, complete, combined

alienation estrangement, division

ambition determination, enterprise, resourcefulness

archive document, record, report

assimilation absorption, transformation, soaking up

atrocious brutality, wickedness, horror, outrage, inhumanity

authoritarian absolute, supreme, despotic

citations quotations, reference

conscript induction, call up, draft

crucial key, essential, necessary, indispensable

deportation banishment, expulsion, exile

destitute poor, penniless,

miserable

discriminatory judgmental

disenfranchise banish, expel, ostracize, deport, not allowed to vote

distinct particular, different, dissimilar

domination mastery, rule, control, influence

ebullient excited, animated, lively

emigration mass departure, exodus, flight, fleeing

ethnic racial, tribal, national, clannish

ethnocentrism local, regional, limited inclined to regard one's own race or social group as the center of culture, to view other cultures with disfavor and with a sense of inherent superiority.

executive administrative, governing, ruling, managing

exile separation from homeland

externally outwardly, on the surface

genocide wholesale destruction, holocaust

holocaust see genocide

inferior of lower rank, lesser, minor

initiate start, begin

integration synthesizing, blending, combining, merging into a whole

legislative lawmaking

minority the out numbered, the few

Nuremberg trials 13 trials held in Nuremberg, Germany, from 1945 to 1949. Leaders of Nazi Germany were accused of crimes against international law. Some were charged with the persecution of the Jews and other racial and national groups

oppression persecution, domination

optimal best, most

parliament legislature

patriarch church dignitary, elder

perpetrator the one who does, the doer, the maker

perpetuate continue, preserve

persecutor tormentor, oppressor, punisher

precedent prior instance, previous case, model, example

precursor predecessor

Star of David a universal symbol of Judaism made of two triangles that form a six-pointed star

strife fight, struggle, quarrel, conflict

submissive pliant, obedient, tractable, agreeable

suppressed silenced, unrevealed, unsaid

tenuous slight, flimsy

vacillate waver, hesitate, sway

woe sorrow, grief, misery

NIGHTMARE *continued from page 1*

The play centers on the decision of Ani, the college-aged daughter of John and Armine, to visit Armenia after the death of her grandfather, Vartan. In the last days of his life, the old man, who had founded a church in his native country, had vacillated between living in the nightmares of his past and being concerned about a future in which his descendants will know nothing of their cultural history.

Though her parents are uncertain about Ani's journey, her grandmother Non has a special reason to encourage Ani to go even though conditions in Armenia are still disturbing. In letters home, Ani bears witness to a tragedy that happened in Armenia over 80 years ago and from which Armenia has never fully recovered. It becomes clear that she is uncovering a bleak, savage heritage that her older relatives have kept in silence. As close as the family members are, each has his/her own self protective way of dealing

with the knowledge that life anywhere can be terribly tenuous. ■

*"When we have no country,
we must live as best we
can, and our people must
be grateful for this land.*

*It is new and strange,
but it has hope."*³

*Inside Out is intended for students
and teachers but may be enjoyed
by audiences of all ages.*



Denver Center
Theatre Company

Donovan Marley, Artistic Director

A division of The Denver Center for the Performing Arts

Sally Gass,
Contributing Writer

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