

L'agenda du musée Eskijian : "Restitution des propriétés volées en Turquie..."

3 événements les 7, 18 et 22 avril ²⁰²²

7 avril : Omer Kantik

**« La fin des sivas arméniens : extermination des dévots » Zoom 18
avril** ²⁰²² , conférencier Robert Sukiasyan Ph.D.

**"Une maison dans la patrie: pèlerinages arméniens de la mémoire des
ancêtres" Zoom** conférencier Carel Bertram Ph.D.

photo D.R.

"Turkish authorities have confiscated assets belonging to non-Muslim foundations and individuals—

from the beginning of the 20th Century until the 2000s—thereby eroding their capacity to serve and

support their communities. There have been some positive developments since 2000.

ÖMER KANTIK, a member of the Turkey's Armenian community, who aims to reverse a more than

century-long practice of administrative and judicial confiscation, is currently involved in over 100

restitution cases with attorneys Destina Kantik and Arda Kantik. Some properties have already been

recovered through legal and administrative processes. He will share the little-known story of legal

reform in contemporary Turkey, the ways in which the claims process affects minority communities, the impact of decisions of the European Court of Human Rights, pending judicial actions, and other developments.

ÖMER KANTIK represents various Armenian—Catholic, Protestant, and Orthodox—foundations including Surp Haç Tibrevank Ermeni Lisesi Vakfi. He also represents the various Jewish, Greek and Chaldean Foundations in Turkey, and numerous individuals.

Attorney DESTINA KANTIK will join and translate for her father. She is a graduate of Harvard Law

School, Robert College, and Istanbul University Law Faculty summa cum laude. She works on

minority issues and matters of commercial law and arbitration.

The presentation will be in Turkish and English.

THURSDAY, APRIL 7, 2022 | 7:45 P.M. (ET)

St. Leon Armenian Church | Abajian Hall | Masks Recommended | Registration Required

12-61 Saddle River Road, Fair Lawn, NJ / For information, call 201-791-2862

Register for Zoom and Abajian Hall at <https://bit.ly/Restitution-After-100-Years>.

Click on <https://bit.ly/StLeonEvents> at the beginning of the program.

This event is jointly sponsored by

AGBU Ararat

Ararat-Eskijian Museum

Armenian Bar Association

Armenian Network of America-Greater NY

Constantinople Armenian Relief Society

(C.A.R.S.)

Daughters of Vartan—Sahaganoush Otyag

Knights of Vartan—Bakradouny Lodge

NAASR—Calouste Gulbenkian Foundation

Lecture Series on Contemporary Armenian Issues

St. Leon Armenian Church

Tibrevank Alumni Inc.

THE EVENT IS FREE.

" Deportation and massacres were the principal methods of exterminating the Ottoman Armenians. In the case of Sivas province, which had one the largest Armenian populations in the empire, the vast majority of the deportees were killed on the way to the Syrian desert. The study of survivor memoirs sheds light on this process while at the same time describing the administration of deportation. The deportation stations had specific tasks such as killing community leaders, men in general, plundering and coordinating attacks against the deportees with the local Kurdish population. Gendarmes and the members

of the so-called Special Organization (Teşkilât-ı Mahsusa) were in charge of atrocities. The deportation stations of Kötü Han and Hasançelebi will form the focus of the presentation. "

"the Ottoman Empire, now in eastern Turkey, "memory" ended with the genocide in and around 1915. For them, no more "homeland" memories could originate or take place there. But the children and grandchildren of genocide survivors who travel "home" from their various diasporas, are giving new meaning to historical memory by inserting themselves in its arc. Between 2007 and 2015, Carel Bertram traveled with many self-described pilgrims on dozens of home-coming trips led by Armen Aroyan, and A House in the Homeland chronicles what she saw. In this talk, Dr. Bertram describes how, with luggage filled with stories heard from their own family members, including those transmitted through the songs they sang, the dances they danced, the foods they made, and even through their screams in the night, pilgrims understood that they were visiting a sacred landscape, albeit one violated by the profane. In this fraught

yet transcendent place, pilgrims invent a series of rituals so that village by village, town by town, or even house by house, they ritually connect with their own ancestors, and, as they stand on their own ancestral land, allow them to be a part of their personal story in the present. Through these rituals, the pilgrims themselves are deeply changed, but so too is their own memory of homeland and even the meaning of homeland itself."

