

**Interview with Jane Porter**  
**Thursday, March 14th, 2024**

**Interviewer: Madison Smith, Student Intern, Mercer County Community College  
Holocaust, Genocide and Human Rights Center**

Dr. Barbara Krasner	Okay. So welcome, everyone. My name is Dr. Barbara Krasner. I'm director of the Mercer County Holocaust Genocide and Human Rights Education Center, housed at Mercer County Community College in West Windsor, New Jersey. And today is Thursday, March 14th, 2024. And with me today are Madison Smith, our student intern from the College of New Jersey and the descendant of Armenian genocide survivors, Jane Porter. So I'm going to turn it over to the two of them to have a conversation.
Madison Smith	Okay. So I just want to start out like what is your connection with the Armenian genocide?
Jane Porter	Okay. I was born in 1952, and we lived in my grandparents house. And in my, then that house was my great grandmother who brought all the orphans from her family to America. All the men in her family were killed, her sisters. She was the only survivor of all of the seven or eight kids. But any boy that was ten was killed or over. So she went around and she found the kids, the little kids, and she got them all over here, not all at once, but, you know, in different years. And so I shared a room with her until I was four years old. And I would - I would hang out with her in the living room watching I Love Lucy. So that was every day. And I was very close to her. She passed away when I was about 13, but my grandmother was one of the children. She was about 12 when the not the Holocaust, but the, you know, the massacres started. So she's very, you know, she witnessed it firsthand. They took away her dad. They were hiding in a basement and actually a friend that they were - it was a Turkish family actually, who had hidden them. And I guess word got out that they were down there. And then the army came and took him away. They never saw him again. But she my grandmother was in, you know, going from place to place, hiding my great grandmother and my grandmother and her kids were like moving around so that they couldn't find them, you know, and staying like two days here and three days here, just kind of like Saddam Hussein was

	like when he was in hiding from from everyone. So that's my connection. I grew up hearing all the stories, watching my grandma cry, you know, at the kitchen table and telling me why she was crying. And so I heard the stories.
Madison Smith	Can I just ask what your great grandmother's name was and her maiden name? And where did you guys live in New Jersey?
Jane Porter	Well, we actually lived in New York.
Madison Smith	Oh okay.
Jane Porter	Her name was Aghavni, okay, which means dove. Her maiden name was Chekenian, C-H-E-K-E-N-I-A-N, her married name was Vosganian.
Madison Smith	Gotcha. Thank you. Are there any specific stories that you remember your grandmother or your great grandmother telling you that really stick with you?
Jane Porter	Well, yes. They're kind of violent though. I mean, are you up for hearing that?
Madison Smith	I'm okay with it if you're okay with sharing.
Jane Porter	All right. So they're from a town called Shabin-Karahisar, which was - it has a mountain and the mountain was full of a mineral called alum. And that was a mordant used for natural dyes, because that's what they did for, you know, for - for millennia. Like my great grandfather, who was taken by the Turks, was a dyer actually for the Turkish army. So this mountain on top of the mountain was an old Roman fort and what the Armenians did they - you know this - the extermination had started and this was in June of 1915. Word got around that the Turks were coming and all the Armenians, what they did was they baked bread, they burned all their houses down and marched up to this mountain and they had some ammunition, guns and things. And, you know, they held off the Turks for about 30 days. So after that, they ran out of ammunition and they all came down with white flags, surrendering. But they were quickly killed as they came down the mountain. In fact, my second cousin once removed, she's 95. We're very close. She lives in New York City. Her dad was one of the youngsters up on top of that mountain who marched down with his mom and his little brother. The

	<p>Turk said, “one for me and one for you.” And he took the little brother and ripped him apart in front of them. So his mom, you know, I mean, it was just horrendous. But his mom said to my cousin's dad and her - his name was Aram. Aram Chekenian. All right. He said she said, look, there's only one way you're going to survive, and that is if you go into the village and say that you have become a muslim and renounce your Christianity and maybe one of the Muslim families will take you in. And so he did that and he was just - like became a slave to a - one of the head of the, the Muslim families there. They call them beys, B-E-Y, the heads, of the you know, villages. So he was a slave to this bey and their families for four, four years. And he was literate. They were illiterate. He was the only one that could read and write. And the beys became very fond of him. And after about two years, actually had a meeting at their table with them. He considered him a son. And they were like, It was just a really interesting description. I mean, this is from the book he wrote in 1935, but yeah, so, so that - that was that. There was a lot of violence, people being thrown off cliffs, you know and people starving to death on this - or his mom actually went on that forced march to the desert. And, you know, he left looking for a muslim family and he never saw her again after that. Yeah, there was more stuff too. I mean, I don't know if you're familiar with what the Turks used to do to the women. They would - there would be a maypole, you know, and in the spring, the girls would dance around the maypole and they had the girls stripped naked and dance around ‘til they were completely exhausted and collapsed from exhaustion and dehydration and all that. Then they raped them and then they poured gasoline on them and set them ablaze, you know. So they were burned alive. And that's coming from my grandfather's side. That story.</p>
Madison Smith	Thank you. Just to go back, can you spell the town that your family was from for me?
Jane Porter	Yes. Shabin, S-H-A-B-I-N and it's Karahisar, K-A-H-A-R-I-S-A-R.
Madison Smith	Thank you.
Jane Porter	If you Google it, it will come up, but it won't be called that anymore.
Madison Smith	Okay. Thank you. And then you mentioned a book that one of your family members wrote. Can you just - what was the title of the book?

Jane Porter	<i>Four Years In the Mountains of Kurdistan</i> by Aram Haigaz. And Aram is the one who came down from the mountain and found the bey and became a slave.
Madison Smith	Thank you. So how did your family's survival shape their lives? And then the lives of their family members? So, like, in what ways do you think their experience influenced your lives? Like your life?
Jane Porter	Well, there was just a lot of pain on my grandmother's and great grandmother's side and see my - my mom was a biochemist and my dad was, you know, into technology, you know, computers and stuff. So my grandmother took care of me during the day, you know, And and so it was just a sense of sadness and depression that on that end of it, I don't even remember my mom raising me, to be honest with you. She was not there. She was at work. To me, my grandmother was the primary caregiver. And so they didn't talk about it much, okay? They didn't want to talk about it. My mom knew all the stories. I mean, that was translated to them as they were growing up. And but she didn't tell me stuff. You know, It was my grandmother who told me everything. She experienced it firsthand. And and it was just a sense of sadness. There was a lot of crying, you know, And I never understood that. Why was everybody crying, you know?
Madison Smith	How old were you when your grandmother first started telling you, like the stories?
Jane Porter	Probably school age.
Madison Smith	And then how old was she when she started telling you guys the stories?
Jane Porter	Probably like before she was sixty years old?
Madison Smith	Thank you.
Dr. Barbara Krasner	Do you know your grandmother's birthday? The year?
Jane Porter	Yeah. She was born May 1st. And that was 1901 or 1903. I think it might have been 1903, 1903.
Dr. Barbara Krasner	Okay, good. And the mountain that you mentioned.

Jane Porter	Yes.
Dr. Barbara Krasner	Does that have a name?
Jane Porter	Shabi - well, Colonia is the old Roman name
Dr. Barbara Krasner	Okay
Jane Porter	I don't know what they called it. It's just if you go see the old photographs of Shabin-Karahisar - it's kind of like the valley where all the - There were Jews and Armenians and Greeks all living together. And then this gigantic mountain comes, come, come up from the background.
Dr. Barbara Krasner	And how do you spell Aram's last name?
Jane Porter	Well, okay, Chekenian. C-H-E-K-E-N-I-A-N.
Dr. Barbara Krasner	And the title of his book again was?
Jane Porter	<i>Four Years in the Mountains of Kurdistan</i> . Now, he took his brother - he took his brother's name after he witnessed his death. So he goes by Aram Haigaz. A-R-A-M H-I, H-A-I-G-A-I-T-Z, I think. Or Haigaz. Yeah, something like that.
Dr. Barbara Krasner	Okay. Thank you.
Madison Smith	Okay. How do you personally connect to the history of the Armenian genocide and what impact has it had on your own life and identity?
Jane Porter	Very profoundly. I grieve for them. You know, I mean, it was really hard. Reading that book for me was the story of my family. And I was very emotional. I think of what they went through. You know, they were raped. I know that one of my grandmom's cousins or first cousin, who I knew, her name was Vergin, and there was another one and I'll think of her name, but they both got pregnant by the Turks. Vergin, she was so upset she ended up killing the baby when it was born. The other one, I'm trying to think - I know her. I could just see her face. Just trying to think of her name. But she ended up going with the Turk,

	<p>actually. And then one day she just left and nobody knew where she went. And she came to America with my-my great grandmom. But yeah, so this kid grew up not knowing what happened. And apparently he came over in the 1960s looking for his mom. But my grandmother, when he came to my grandmom's house and she said that she would not tell him one thing, you know. And it was very, very emotional for me. You know, I live with I- it's a very deep sadness and there's no way that, you know, you carry the anger with you, you know, to the point where I don't think I would be able to accept a Turk- Turkish person. I wouldn't be able to, even though they have nothing to do with it. Okay. It's just a kind of thing, you know, It's kind of like what's going on in Gaza and Israel or, you know.</p>
Madison Smith	<p>How is your family preserved the memory of your great grandmother and your grandmother's experience other than the book?</p>
Jane Porter	<p>Other than the book. Well, there are some writ-writings. You know, my mom wrote down a lot what happened and where they were from and my grandfather, where he was from and what happened to his family. And and also my grandmother, who I grew up with. She gave the oral history to the SAVE person. They came to my mom's house and interviewed her on video. Yeah.</p>
Madison Smith	<p>How do you keep the Armenian culture alive throughout your family? Do you, like, celebrate certain things?</p>
Jane Porter	<p>Yeah.</p>
Madison Smith	<p>Commemorations?</p>
Jane Porter	<p>We're very Armenian. And that's how I grew up. I can't take it out of me. It's hard to to say. Well, one of the things is that they're very hospitable, you know, and you're welcome in their home any time. And you go out of your way to really make people comfortable and feed them. And there's always a zillion - too much food and all that. You know, I mean that's the way I grew up. You know, there were always people. All that was interesting things. There were family members living in the vicinity - in the kind of the same area of Rego Park, New York, which is where the house was. And, you know, when they came - this is interesting. My grandma, one day she was crying at the kitchen table, I said "Why are you crying?" And she said, "You know what? When we came here, we had nothing and we would crochet all day long and my mom would take the little doilies and sell them so we could have bread," you know. And that really stuck with me. So they didn't</p>

	<p>really have anything. And I think my family was very fortunate. I don't know how, but there was - my grandfather, he was a photo engraver and it was - he had his own business down in Manhattan at Six and Canal Street. And so it was the Depression. And he didn't suffer financially because everyone had to advertise during the Depression. So his business was that, you know, making the photo engraver for the advertising. So they were actually pretty well off. You know, it was kind of an arranged marriage. My grandfather came to my great grandmother and said, "Can I marry your daughter?" And my grandmother had never met him before, but it was put together that way. So yeah, but but, you know, he was very well off and, you know, he took very good care of them. And because of that, I mean, they have kind of a higher social standing in the community, in the Armenian community. And my grandfather was one of the people that first built the church at 34th Street, Second and Third Avenue - Second Avenue in Manhattan, the big - big church there. It's kind of like the center. Yeah, of the whole Armenian culture. And so that he was involved with raising all the money on that end of it. His name was Nerses Bedrosian. And so there are always people. I grew up with this entertaining - sense of entertainment all the time, being gracious. My grandmother - there were people constantly over, you know, and she always had the food and the Turkish coffee out. Yeah, you know, tea or whatever. There was always food. So - and we all sit in the living room and I got to meet all these people from her generation and it was just that they came over for a visit. Not - not that they - it was kind - more spontaneous kind of thing, you know. But when my mom was growing up she said they had really elaborate parties. You know, every week.</p>
<p>Madison Smith</p>	<p>What lessons or values have been passed down through the generations as a result of their experiences?</p>
<p>Jane Porter</p>	<p>I think we're very tenacious. We're survivors. We'll do anything to survive. And I would say a sense of honesty and being gracious are just kind of more, I would say, unassuming, working very, very hard. Hard work and education was very, very important.</p>
<p>Madison Smith</p>	<p>How do you see the legacy of the Armenian genocide impacting future generations within your family?</p>
<p>Jane Porter</p>	<p>It depends on how my son, my son, knows it all. It depends on how he's going to communicate that if he has children, you know. I don't know, it might be lost. I just don't know. Even though my mom indoctrinated him, you know, with the actual particulars. And, you know, he read the book, too, and was really quite shaken up by it. I don't know. I mean,</p>

	<p>it's just I don't know how - how it will impact if he has children. I know very much now, he - he is very Armenian in the way he - he acts and treats people.</p>
Madison Smith	<p>Has there been any efforts within your family to seek justice or recognition for the events of the Armenian genocide?</p>
Jane Porter	<p>Any - I don't know if we've ever done anything particular. Not in my immediate family, no.</p>
Madison Smith	<p>Okay. How do you think the experience of being a descendent of a genocide survivor has shaped your perspective on human rights and global justice?</p>
Jane Porter	<p>Oh, very much so. You know, just it's - it's a - it's a force. You know, that- that drives me. You just never forget something like that. And then you hear about other people suffering and going through genocides and massacres and you totally relate with that. Totally relate. In fact, when that October seven thing happened at the kibbutzes and just - I just said, my God, that's exactly what happened to my family members. You know, that level of violence, brutality and, you know, just brought everything back for me. And I don't think - I wish there was something we could do that would stop it all. I really do. I don't know. It's just like Armenians hold this deep, deep resentment towards Turkish people. And that's carried through the generations. I don't think. I don't know. It's probably in our DNA by now because the massacres started before 1915. And on my dad's side they were from Harpoot. Okay, now that doesn't ex- that name doesn't exist anymore, but it's more in central Turkey. And they were there, you know, the earliest thing - I think my oral history goes back to the 1600s. There they were, weavers and dyers and spinners of silk brocade fabric. And they had a big house. I have a picture of their house, you know, a top of the hill. I had lots and lots of bedrooms. It was a very large family. It was multi-generational there. Now everyone in Harpoot was massacred. But in 1890, okay, there was a lot of - let me just also say, families. There was a lot of inbreeding, too, with families. I mean, like maybe not direct brother and sister, but first cousins, you know, that kind of thing. And so that's why the genetics are so pure up there. Okay. And that in - that particular region is because it was so insular, you know, with the marriages. So anyway, in 1890 there was another - there was a massacre. But my great grandfather, a Najarian was also a textile person. He was - got married</p>

	<p>to a Kurkdjian who was my grandmother's side. So they were - there was like a third cousin or whatever, marriage. And he said, "We're getting out of here. There's no good going on." And he and his wife went to Egypt. Alexandria, Egypt, right after they got married and they had their six children in Alexandria. He knew that something bad was going to go down. And so he escaped the massacres. But the rest of his family, the Kurkdjian side, all got massacred in Harpoot, just everything was gone.</p>
<p>Madison Smith</p>	<p>How do you think the world can learn from and remember the Armenian genocide to prevent similar atrocities in the future?</p>
<p>Jane Porter</p>	<p>I think education. You know, when I was growing up, nothing was taught about it or said about it. In fact, Armenia was part of the Soviet Union. And I remember sixth grade, there were some - there was a thing in class where we were supposed to talk about where our families came from. And I was pulled over by the teacher and said, "Don't tell them that you're from Armenia or your families from Armenia because they'll think you're a communist." So and this is the height of the Cold War, you know that. So I didn't say anything. You know. You know, didn't say a thing. I said I'm Middle Eastern or something like that. Just very generic. So, so people didn't know about it and it was really kept quiet and people and Armenians didn't want to talk about it either. That generation did not want to talk about it. You may have heard of Peter Balakian. He's a writer. I know him pretty well. He - when he wrote his first book, <i>The Black Dog of Fate</i>, that really started opening things up. You know, he talks in that book that he never knew anything about it, what his family went through, you know. But he had that sense, the same sense that I do just the sadness that they're suppressing is so much energy goes into suppressing, suppressing all that, you know. And he really opened it up, I would say, you know, but I think I have to credit him for for bringing that to light. You know. And so now - now I think more people know about it. You know, I know that during 2015, which was the centennial, there were a lot of articles in The New York Times and, you know, around people brought it to light, and I haven't heard too much about it, but I'm sure it's being taught in schools, you know?</p>
<p>Madison Smith</p>	<p>Yeah, I know Dr. Krasner teaches about it in her classes. And then my friend Lori, who is Armenian, she's part of, I don't know what program</p>

	it is, but they do a lot about education and trying to get schools to put more Armenian genocide recognition.
Jane Porter	I'm sure there's so much more now, you know, out. You know, I pretty just I kind of just keep up with it from Peter. You know, I have all his books and everything, but I haven't really - My mom actually collected a huge amount of Armenian books. This is what we're trying to figure out, too. She had a lot of 19th century stuff, but mostly written in Armenian, so I certainly can't read it. My brother in law, who came from Syria probably could read it, but there's just so much of it, you know, talking about, especially during the 1915, she collected all that stuff, the Morgenthau stuff. And recounts, you know, so I could read those are in English. But she wanted to do that because she didn't want it to be forgotten.
Madison Smith	Is there anything that we missed, let's see.
Dr. Barbara Krasner	So you mentioned Save and so and that your family participated in an oral history interview with them.
Jane Porter	Right
Dr. Barbara Krasner	So I checked their website, but I'm only seeing a photo archive.
Jane Porter	Oh well, it's probably - I don't know if they digitized the archive. You know, that was a long time ago. I don't even think we had computers. When they record - they recorded that. And I think it was also video, but I don't know if they've put it up. I think if you called them and asked about it, maybe they'd be able to.
Dr. Barbara Krasner	Yeah, maybe it's just not public. Yeah.
Jane Porter	It's not public. Yeah. That might be in their archives. But you know, they, they did quite a few people.
Dr. Barbara Krasner	And have you talked to them about preserving the Armenian books?
Jane Porter	No, I haven't. I've even gotten to that part yet. My parents said they, they had a whole house full of antique books and sheet music and my mom was like, not only did she collect the Armenian stuff, which is all

	<p>packed up, but she was a sheet music collector of anything from 1780 to about the Civil War. And she collected it for historical reasons because it told history, you know, they didn't - people were - had pianos then and they'd sing for entertainment at night. And so when there were events like shipwrecks or something, that was always published in music form. So she collected all that and my sister and I are just drowning in it because there's like 16,000 pieces, you know, and we're trying to trying to figure out where - But my sister's been doing it on eBay. I've sent some to auction, you know, it's just so vast, you know? So we haven't done a thing with the Armenian stuff.</p>
<p>Dr. Barbara Krasner</p>	<p>And so what was the migration route of your grandmother? And great grandmother.</p>
<p>Jane Porter</p>	<p>Okay, so the first were at Sivas, which is south of Shabin-Karahisar. They were hiding out there for a couple of years. Then they made their way to Constantinople and my grand- my great grandmom, had three children and one was my grandmom. My grandmother - that they all went to school in Constantinople. My grandmom was studying to be a doctor and when she was 16 they came over so that whole - she she was very smart. She wanted to have a career and all that. But, you know, the genocide just interrupted that. And she married and had five daughters. So that was her life, you know. You know, I guess if they didn't have the genocide, she would have had some kind of medical career. I know that my grand- my great grandmother was a teacher and she actually loved softball. She - she was part of a softball league in Shabin-Karahisar which I found quite amazing. And she's my rod, you know that My great grandmother is my rod. When I need strength, I think about her because she had to have reached so deep inside of her. She had to be so strong to have experienced that and be able to get here and bring all the other kids here.</p>
<p>Dr. Barbara Krasner</p>	<p>So did they go from Constantinople-</p>
<p>Jane Porter</p>	<p>to America at Ellis Island? Yes.</p>
<p>Dr. Barbara Krasner</p>	<p>And then why Rego Park?</p>
<p>Jane Porter</p>	<p>I, I guess they knew somebody. They must have known someone to hang. You know, that's normally what happens with immigrants. Even today, they have, like, a little foothold, you know?</p>

Dr. Barbara Krasner	Right, right.
Jane Porter	Yeah, so I don't know where it was, but it may not have even been in Rego Park. It may have been in Manhattan somewhere, but I know that when my mom - when they started having children, that's where they settled, they had a big house.
Dr. Barbara Krasner	Maddy, anything else?
Madison Smith	I'm trying to think. I'm sorry.
Jane Porter	No, don't apologize. Whatever. I have all the time in the world.
Madison Smith	Okay. I have one last question about, like, commemoration and education. How do you envision the future of commemorating and education about the Armenian genocide on a broader scale, or even just within your family?
Jane Porter	<p>Within my family, I would - I don't know.</p> <p>I would like to address the broader scale because not everybody goes to college and has the opportunity to take genocide courses. And I wish, you know, maybe they have a world history class in high school. They must have something, but they never include anything like that. They may have a chapter, maybe a unit on it. Incorporate that into the high schools. You know, I don't know if they have to go into all the gore, but at least be aware, be aware that it happened and that the Germans - Hitler took his- his walking papers from - from the Armenian genocide. I think that could be very well linked to- together. Like why did they do this whole Holocaust thing? Well you've got this idea, you know, from 1915. This whole idea of extermination, and now- it's going on- I mean, you can't go to Turkey now. You can't if you're Armenian. It's too risky. Yeah. So it's going on in different levels. You know, you might disappear, you might be a hostage. You know, you just can't do that. And I think that I would like to see it be started earlier. And I know that we have our big holiday, which is April 24th, which is Armenian genocide- Armenian Martyrs Day. That's when they rounded up all the intellectuals and killed them. And I think Peter Balakian's family member was part of that crew that got the initial extermination. And I - it would be really nice if they wrote about it. You know, they kept it alive somehow. But what can you - what can we do? I mean, the church is basically the centerpiece of all of our education. And of</p>

	<p>course, now so many young people don't go, you know, even my own church, I think we're the last - we all went. It was popular back in the sixties that we went to an Armenian church and we learned all the cultural stuff and all about the genocide. And but - but the young people don't you know, we're - our generation before us has already died out; like my parents generation. And now we're the older generation. So I don't think, you know, just looking at my own church, there's hardly any young people in it. We even have - our meetings are through Zoom. Now our services are on Zoom because there are so few people. So but you know, I think - I think my nephew is a priest. He became a priest, which is why - although I never thought that would ever would be his calling. But after he went to college, he went to the Armenian seminary in Westchester County. So I can't even think of it, St Sahag's - St. Nerses, St. Nerses. And so and there's quite a few people of his generation who are becoming priests. And they were trained in the apostolic religion and they all speak Armenian and they have to - before Syria - went he had to spend a year in Damascus and also Jerusalem. I mean, he had to - had to really be steeped in it before he came back. Now he has his - he's a priest of the Armenian church in Richmond, Virginia. And believe it or not, I mean, it's he - his church is thriving, you know. And every September they have this Armenian festival. All right. And it is mobbed. The entire community comes out. I mean, people that don't know anything about Armenia and they come for the food, you know? So it's a way of educating people that are not part of your community in a fun way. You know, not - more stuff like that should happen. I mean, it's like that.</p>
<p>Madison Smith</p>	<p>I'm sorry. My friend Lori, she's part of an Armenian dance troupe. So they do shows all the time. And people like from so many different communities come out.</p>
<p>Jane Porter</p>	<p>That is so wonderful! Yeah, Yeah. My grand - my grandmom on my father's side was an Armenian dancer, too. I have one of her pictures with the costumes and all that. So. So she travels all around?</p>
<p>Madison Smith</p>	<p>She lives up in Montvale, New Jersey. It's like Bergen County. So they do a bunch of shows up there and then they're always doing events at her church.</p>

Jane Porter	Well, maybe they should go to colleges and give - give dance presentations. You know, it's like an assembly.
Madison Smith	Yeah
Jane Porter	I just think more outreach. That's what I think. Yeah. You know, when you're Armenian, you know all about this stuff, but you've got to spread the word.
Madison Smith	Yeah, I learned a lot.
Dr. Barbara Krasner	So Madison, suggest that to Dr. McMann.
Madison Smith	Will do.
Jane Porter	Yeah. And we would love to have them going up to Colgate or Peter. We should have them come up there and do a performance. Yeah.
Madison Smith	Yeah, I'll let Lori know.
Jane Porter	Really that would be great to be able to do that because they have a big - they have a dance major, in fact. So it could be one of the programs that they put on, you know. And I have your - I have your email address, so I could ask you more about that or have your friend contact me and I can set something like that up for the future.
Madison Smith	That would be awesome.
Jane Porter	Yeah, it would be. I mean, I'm excited about it, you know? So what else can I answer for you?
Madison Smith	Dr. Krasner? Do you have any questions that have been on your mind?
Dr. Barbara Krasner	Well, I asked some of the questions I had, but we reserve the right to ask future questions. So as Madison transcribes what we've talked about here today, other questions might come up. And so, you know, you might get an email asking for more specifics.
Jane Porter	Sure. I hope I didn't diverge too much from the questions.
Dr. Barbara Krasner	And I put the URL for Aram's book in the chat for Madison so that -
Jane Porter	Good, good, good. Yeah. Yeah. Right. Yeah.

Dr. Barbara Krasner	Well, great. Thank you so much.
Jane Porter	Oh, my pleasure. I'm so glad that you're working on this. I really am honored. So, yeah, just contact me any time. I'm happy to be of help. Okay?
Madison Smith	Thank you so much.
Dr. Barbara Krasner	Thank you so much.
Jane Porter	Thank you Dr. Krasner. Thank you both.

Summary:

Dr. Barbara Krasner, director of the Mercer County Holocaust Genocide and Human Rights Education Center, along with student intern Madison Smith and descendant of Armenian genocide survivors, Jane Porter, held a conversation on March 14th, 2024. Ms. Porter shared her family's experiences, detailing her great grandmother's efforts to bring orphaned children to America and her grandmother's firsthand witness of the atrocities. She recounted violent stories from Shabin-Karahisar, including the Armenian resistance on a mountain and the tragic fate of her relatives. Ms. Porter emphasized her deep emotional connection to the genocide's history, her family's hospitality, and their commitment to education and hard work. She expressed concern over the fading memory of the genocide, advocated for broader education on the topic, and suggested cultural outreach programs like Armenian dance performances to raise awareness. The conversation concluded with a commitment to future collaboration and communication.