



Cultural Center of the Caucasus Yezidi

SUBMISSION

**To The 129th Session of the
Human Rights Committee**



Tel +995555999028



www.yazidis.info



Georgia Tbilisi Rustaveli 36



yezidis.center@gmail.com

1. This report reflects the position of the "Cultural Centre of the Caucasus Yazidi" (hereinafter- CCCY), which works in the field of protection of rights and freedoms, protection of the cultural heritage of the Yazidi community in their countries of residence. The Yazidi community of Armenia is a national minority.

2. The Authors of the CCCY report welcome the official report Republic of Armenia and share many of its assessments and conclusions. We agree that the government of Georgia is committed to following the country's international obligations in the field of the protection of national minorities in several ways, and that there have been some positive changes in national legislation and domestic policy in recent years.

3. The CCCY report, however, is an alternative to the official one. From the outset, we did not consider confrontation with the government's position or the refutation of official information and official conclusions as our goal. The task of the report was to present a different from the official view of the situation with the involvement of other sources of information. At the same time, we tried, as far as possible, to avoid duplication of general information contained in the government report. This kind of description is intended, in our opinion, to promote a more versatile and deeper understanding of interested international organizations about human rights problems in Armenia, among national minorities, as well as meaningful and constructive discussions on these topics within the country.

4. For several decades, especially the last 5 years, conditions have been created when the entire ethnic group began to actively emigrate. The Yazidi community is forced to leave their homes and leave the country. Several settlements of the Yazidi community are partially condemned to social and economic exclusion, which is expressed in the complete lack of infrastructure development of the settlement.

5. So far, there has not been a single case in Armenia where certain facts have been classified as psychological or physical violence against a national minority, since this affects the image of the state.

6. Until now, in the society of the titular nation, a certain category of people has a biased and derogatory attitude towards the Yazidi community. This negative attitude is actively spreading in social networks and even in the media. Human rights organizations of the Yazidi community are forced to respond to this, although they are not always able to do so.

7. The rights and religious freedoms of the Yazidi community are respected in Armenia, but so far the authorities have not been active and have not supported the construction of ziyarets (shrines) or temples.

8. The government declares the right to enjoy their culture and keep their culture from the Yazidi community. However, there is not enough political will and economic support for the culture of the Yazidi community. There is no theatre or specific cultural center of the Yazidi community of Armenia, where it would be possible to participate and develop the culture of both the Yazidi community and others.

9. Even though the state grants rights and freedoms at the level of legislation, the Yazidi community does not observe the promotion and adequate protection of the rights to identity, education and culture.

10. The State does not fully develop and implement programs and measures that would create favourable conditions for women and men belonging to the Yazidi minorities to express their characteristics and develop their culture, language, religion, traditions and customs.

11. Despite the fact that there is a partially implemented program for access to the native language in secondary schools of the Yazidi community, the right to access and enjoy opportunities for the Yazidi minority in pre-school and higher education in their native language is still in doubt. There is also no adequate level of education, including the study of the history, traditions, language and culture of the Yazidi community.

12. The Right of children belonging to the Yazidi national minorities to learn their native language is increasingly sporadic and not universal.

13. Armenia has adopted constitutional provisions and legislation on non-discrimination, but implementation of this legislation at the regional level is slow and sporadic in relation to the Yazidi minority.

14. Unfortunately, complaints of discrimination are very rarely registered when possible victims of discrimination are individuals from the Yazidi community

15. Several members of non-governmental organizations in the Yazidi community believe that veiled discrimination against the Yazidi minority is present in access to basic services such as health, drinking water, nutrition and education.

16. Even though there is no dynamics in the practice of multiple discrimination, however, the facts of veiled discrimination are actively spread in all localities of the Yazidi community without exception.

17. The State has very little policy to promote and protect the right to participate in the political life of the Yazidi community.

18. The Yazidi minority has limited access to information about public policies and decisions in their native language that are made in their interests, especially when they are not involved in decision-making.

19. The Lack of full-fledged mechanisms for maintaining dialogue between the Yazidi community as a minority and the titular nation at the regional and local levels of government makes the Yazidi community marginalized.

20. In Armenia, there are mechanisms at the legislative level that ensure effective participation of minorities in political life at the local and national levels, but when it comes to the work of these mechanisms, it turns out that law enforcement practice is very limited. For example, there are no groups lobbying for the interests of the Yazidi minority in the Armenian Parliament or in any other socially important level

21. The Government and Parliament of Armenia, while ensuring the effective functioning and financing of structures, institutions and mechanisms responsible for promoting the participation of minorities in political life, apply a residual principle to the Yazidi community.

22. Although a representative of the Yazidi minority is represented as a member of Parliament, his actions are not enough to meet the interests of the Yazidi community.
23. It is regrettable to note that very few or no representatives are represented in the judicial system and law enforcement agencies, and the state does not make enough efforts to promote the integration of the Yazidi community into the public service system.
24. The Yazidi community does not have or manage the resources, whether at the local or regional level, to provide social services. Along with this, the Yazidi community has no control over the delivery of basic social services.
25. Consultations, whether in the process of evaluating and developing development projects, with the national minorities for whom these projects are intended are very superficial. The situation and the interests of ethnic minorities in the development of national policies and programs, including at the planning and implementation stages, also wish the best.
26. The Lack of enforcement practices to ensure the active, unhindered and effective participation in development processes of people from the Yazidi community who are affected by these processes has a negative impact on the entire Yazidi community.
27. Even though State legislation guarantees national legislation and ensures equal rights of workers, however, in fact, there is disguised discrimination against ethnic minorities.
28. Several efforts have been made by civil society organizations of national minorities to create a network for information exchange and coordination, but without real financial support from donors from abroad, as well as state support, these initiatives have remained very ineffective.
29. Yazidi minorities do not have equal access to productive resources, including credit, technology, vocational training and mentoring, information and land.
30. CCCY are unable to find information about the collection and regular analysis of statistical data about minorities in the formal and informal sectors of the economy.

List of villages where research was conducted

Yazidi villages and hamlet in Armenia	Districts
1. Aykashen	Armavir
2. Aytakh	Armavir
3. Aknalich	Armavir
4. Alagyaz	Aragatsotn
5. Amre Taza	Aragatsotn
6. Aragatsavan	Aragatsotn
7. Aragatsotn	Aragatsotn
8. Argavand	Armavir
9. Arevik	Armavir
10. Arevut	Talinsky
11. Artashar	Talin
12. Gaye	Armavir
13. Getap	Aragatsotn
14. Jamushvan	Aparan
15. Eraskhaun	Armavir
16. Zovuni	Kotay
17. Metsamor	Armavir
18. Galto	Talin
19. Apaga	Armavir
20. Mijnatun	Aragatsotn
21. Hakko	Talin
22. Akunk	Kotay
23. Arshaluys	Armavir
24. Nor Gehi	Kotay
25. Jarjaris	Aragatsotn
26. Tlic	Aragatsotn
27. Zartonk	Armavir
28. Shenkani	Aragatsotn

29. Kaniashir	Aragatsotn
30. Avshen	Aragatsotn
31. Mrgashat	Armavir
32. Saghmosavan	Aragatsotn
33. Saric	Talin
34. Ferik	ArmavirMarz
35. Shamiram	Yerevan
36. Nalbandyan	Armavir
37. Armavir (Gxurdxuli)	Armavir
38. Aygeshat (Kuzigidan)	Armavir
39. Grace (Karhun)	Armavir
40. Mirak	Aragatsotn
41. Sipan	Aragatsotn

1. Village Aykashen

Short information about the village

Aykashen village is in Armavir province. It is mostly populated by Armenians, but the village is home to more than 12 Yazidi families, and the total population of the village is more than 300 families.

About the current problems faced by the rural population:

- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- There is no access to pre-school education in their native language.
- No access to education in their native language.
- There is no access to higher education in their native language.
- The roads are in poor condition.
- There is not a single institution where people can get practical support.
- Very actively young people leave the village for the city and abroad.
- From the Yazidi community has no chapel (Ziarat).

Respondent: **Usube Atar Sarkhangyan**

Description of the village through the mouths of its inhabitants

Usube Atar Sarkhangyan, better known as, kindly agreed to tell about the life of Yazidis in the provinces of Armenia, the village of Aykashen. According to him, more than 12 Yazidi families live in the village, one family is pire Mala Kadiblan. For all time of existence of the village had several names Karachurin, Kargabazar of Gkarlapazar, Gargabazar.

According to Usuba Sarkhangyan, the history of the renaming of the village of Aykashen starts in 1967. Since 1967, by order of the Supreme Soviet of the USSR, the Armenian population has been actively resettled in the village. Before that, Azerbaijanis lived here. The native inhabitants were resettled in the Martuni district of the Armenian SSR.

According to Usub in the village are mostly engaged in gardening, vegetable growing, grain growing and animal husbandry. Yazidi children receive secondary education, and only a few continue and get higher education, but there are fewer and fewer people who get higher education. After school, children have to help their parents in the household, in order to feed the family, often young people have to sacrifice their future higher education, and help their parents in the household.

In the village of Aykashen, the Yazidi community does not have access to education in their native language at school.

Mostly the inhabitants of this village are veterans of the military service. The speaker, Sheikh Omar, Seaband, ThorneIso, Pier Osman, Aziz and Usub. All were awarded medals and certificates from the government.

In the village, marriage with close relatives is no longer practiced. Today's young people do not accept such marriages, which almost everyone agrees with. Also in the village stopped practicing early marriage. Girls started getting married after 17 years.

According to Usub Sarkhangyan, the main problems in the village are the problem of gas supply, the condition of roads in the village. The problem of lack of gas supply is most important. According to Usub Sarkhangyan, in the vicinity of two large villages with an impressive population does not have gas supply. For many years, the government has promised to solve this problem.

He also noted the problem of selling agricultural products.

Usub Sarkhangyan noted that nothing hinders the preservation of Yazidi identity in Armenia, and they can hold their events and holidays without any disagreement or conflict with the Armenians. Religious holidays, calendar holidays, weddings, besk ("Bisk" - a kind of Epiphany among the Yazidis), funeral events are held according to ancient customs, adhering to traditional traditions.

2. Aytakh Village

Short information about the village

Village is in the Armavir region. This village is inhabited by a mixed Armenian population, as well as the Yazidi community. The village is home to more than 18 Yazidi families.

Yazidi families also face a number of problems:

- Due to the state of the roads, it is difficult to arrive an ambulance and a fire truck.
- There is no access to pre-school education in the native language.
- Schools do not teach subjects in the Yazidi language.
- There is no access to higher education in the native language.

- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- The roads are in poor condition.
- There is not a single institution where people can get information support in any field of consultation.
- There is an outflow of young people abroad.
- There is no oratory (Gaping).

Respondent: Kalash Ozmanyanyan

Description of the village through the mouths of its inhabitants

According to Kalash Ozmanyanyan, the village of Aytakh was founded more than three centuries ago by Armenians. The Yazidis settled in the thirties of the twentieth century. Aytakh is translated from Armenian as "Armenian quarter".

Armenians from this village mostly work part-time abroad, the Yazidi community is engaged in animal husbandry and growing seasonal vegetables in a greenhouse. However, the earnings are not very high, compared to the heavy physical labour that the community puts in.

At first glance, the Yazidi community in the village is not allowed to feel that they are a national minority. According to the Respondent, they feel equal rights, and this is "evidenced by our patriots who gave their lives during the war. There are people among us who have made a great contribution to the prosperity of this country. We control our own destiny, live in a free and independent homeland, preserving national values and traditions, faith and language."

Access to education of the Yazidi community is identical to the General educational system in the country, and young people can obtain higher education in the Armenian language. However, it is very painful that the Yazidi community in the village is denied the right to education in their native language.

Kalash Ozmanyanyan noted that they still speak their native Yazidi language in the house, but they always speak Armenian in the presence of Armenians. The village does not have its own cemetery for Yazidis, and therefore they are forced to take the deceased to the nearby village of Ferik to bury them.

3. The Village Of Aknalich

Short information about the village

The village of Aknalich (Kolibag) it is in the Armavir region. This is a mixed village where Armenians and Yazidis live. More than 100 Yazidi families live in the village. From the clergy lives one family Pirs and two families of Sheikhs. The total population of the village is approximately 700 families.

The village has several problems:

- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- There is no hospital in the village.

- There is no irrigation water in the village. Drinking water is in short supply.
- The roads are in poor condition.

Respondent: Rostam Mstoyan

Description of the village through the mouths of its inhabitants

According to Rostam Mstoyan as the Armenian-Yezidi village of Aknalich was first registered in 1926. Until 1954, the village was called Akhlich. Even earlier, in the late nineteenth century the village was called Kolibag. The modern name Aknalich means "Eye of the lake" in Armenian.

The population is engaged in animal husbandry, fish farming and gardening.

The Lalesh "Sultan Ezidtemple" was built in 2012 as a gift to the patron Mirza Cholojevich Sloyan (Mirze Cholo). Also in 2019, on his initiative and funds, the world's largest Yazidi temple "Tavusi Malak and seven angels" was built. According to Rostam Mstoyan: "This was a breakthrough in the recognition of our people, it was a missing link in the recognition of our people."

In the same territory of Lalesh "Sultan Ezid" monuments were erected. These are the monuments "Jangir Agha, national hero of the Yazidi people", "Usub Beg", "Davresh Avdi, public figure and hero of the Yazidi people", "Monument dedicated to the victims of The Yazidi genocide in Shangal", "Monument of peoples' friendship in the person of Yazidis and Armenians". All these monuments were put on the initiative and with funds Mirza Cholojevich of Sloane.

Education

In the village, education is conducted mainly in the Armenian language, but there are also lessons in the Yazidi language. In each class, respectively, 72 lessons are held per academic year. Interest in education in the native Yazidi language is very high among young people, but these opportunities are very limited. At the moment, higher education institutions have begun to enrol more than before, there are also rare cases when girls are also given the opportunity to obtain higher education, but unfortunately these are rare cases of education.

Possibility of economic development

A very acute problem is the access of villagers to irrigation water, the lack of water does not allow the development of gardening.

With the settlement, it is stated that there is still no normal asphalt covering of the village's streets. The village has natural gas and drinking water.

The level of preservation of ethnic identity

The villagers believe that the Yazidi community was given a second wind by the cultural projects of Mirza Cholojevich Sloyan, which "United the Yazidi people in understanding their culture and their place in this world. Now the people are more careful about the faith and culture of their people. Thanks to the temple, we will preserve our ethnic identity for a long time to come," concluded Rostam Mstoyan.

4. The Village Of Alagyaz

Short information about the village

The village Alagyaz is in Aragatsotn the region. The village of Alagyaz is one of the largest Yazidi villages. The population is 90 families.

The problems of the village:

- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- There is not a single institution where people can get free legal advice.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There is a large outflow of Yazidi youth.
- There is no oratory (Gaping).

Description of the village through the mouth of the inhabitants

According to Miro Mgoyan, Alagyaz village is one of the largest Yazidi villages in the region. The population is 90 families. The village was founded almost two centuries ago. The old name, big Jamushvan, was renamed Alagyaz in 1938, after mount Aragats, which the Yazidis call Alagyaz.

In 2016, the government decided to merge the settlements, and the village of Alagyaz became the regional centre of 11 villages of Yazidi origin. This management system has become more effective in the EU, as a number of problems have been solved, in particular the problem of night consecration in several villages, the repair of roads in settlements by laying a primer, Miro Mgoyan notes.

“The location of the village is very favourable, as one of the main highways passes through it, “ - says Miro Mgoyan.

The local school was renovated several years ago. The largest school in terms of the number of students, where children from neighbouring villages continue to study after the end of the ninth grade. It is very classified in terms of graduates. During its existence, the school has presented a writer, an academic, a professor, a member of the National Assembly and civil Servants of the Republic of Armenia.

Among the outstanding alumni who have become famous:

- ✓ Famous writer amine avdal, author of a collection of children's poems "Spring", "Poems and poems" (in Kurdish), the poem "Three brothers" and so on.
- ✓ Chief physician, orthopedist Georgy Khudoyevich mgoyan, who in 1973 prematurely defended his dissertation for the candidate of medical Sciences on the topic "Viral deformities of the elbow joint after fractures of the humerus in children and their treatment". After defending his dissertation, he started working as the head of the Department of pediatric traumatology. In 1988, he played a major role in saving many children's lives after the earthquake in Armenia.
- ✓ The speaker of historical Sciences (1979), Professor (1985), academician of NAS of the Republic of Armenia, member of the Academy of Sciences of the Armenian SSR in 1990, Shakro Gudewicz Mgoian, brother George Mgoyan. He, in turn, defended doctoral theses in the field of Oriental studies.

- ✓ The first Deputy from the ye Zid community in history Parliament of the Republic of Armenia Rustam Mahmoudian. Graduated from Yerevan state University, faculty of law. He worked as a senior legal adviser of the legal clinic, as a trainee of the investigative Department of the Military Prosecutor's office of the Republic of Armenia. In 2017, he was elected to the National Assembly of the Republic of Armenia.
- ✓ Brothers Rustam Mahmoudian, Rashid and Raim occupy senior positions in the government.
- ✓ Father of Rustam Mahmoudian, Jasm Makhmudov, the head of the United settlements Alagata.

National and cultural identity

Miro Mgoyan noted that the Yazidi community still shows a commitment to national traditions, and the main Yazidi ideology is still preserved. A clear example of the wedding "Davat". According to him, marriage occupies an important place in the life of the Yezidi community, and preserving the traditions of wedding rituals is similar to religious holidays, which have special laws and regulations. Miro Mgoyan noted: "We do not have the right to marry or marry a person of another caste. There is a view of the Sheiks with Pirs or Mrid, Piri with Sheikhs or Mrid, and in reverse order. The wedding is held for two days, after the matchmaking brides. The first day of the wedding, the sacrifice, after which the bridegroom appoints a witness "bra-zava", the witness in due time gathers young and strong men to steal a tree ("Dara mraza" tree of happiness), which by tradition should be stolen from fertile gardens. Then, under the national music, this tree is decorated with various fruits, sweets in the form of chocolates. On the second day, all the participants of the wedding gather at the groom's house to go for the bride. Decorate cars with colourful ribbons, forming a wedding cortege, go for the bride. In the house of the bride, according to tradition, the groom's witness buys a pillow. This is a pre-prepared pillow decorated with various symbols. When newlyweds already come to the groom's house, there is a traditional ceremony before entering the house. The bridegroom leaves the bride and goes up to a high place where a witness (bra-zava) is already waiting for him. After agreeing with one of the wedding participants, the witness throws the pillow that was bought from the bride's house to the person standing below, who in turn sends it back, and thus three times. It should also be noted that every time the cushion raise the bottom, the witness (bra-zava) grabs her and hits the head of the groom. After this beautiful ritual, the groom standing on top throws three red apples in the direction of the bride, one on the right side, the second on the left side, and the third on the head of the bride (the blow is exaggerated, just throws in the direction of the bride). Then, shake the "Dara Mraz" tree of happiness over the bride and standing next to it. In terms of changes, I can say that previously the bride did not have the right to sit next to the groom, there was no wedding cake. Of course, the tradition of women sitting separately and men sitting separately has also been preserved," - Miro mgoyan notes.

5. Village Of Amre Taza

Short information about the village

Amre Taza village is located in Aragatsotn province, republic of Armenia. At the beginning of the twentieth century, this village was called Karavansaray. According to unofficial data, the

population of the village is about 48 families.

Main problem:

- There is no natural gas in the village.
- The roads are in poor condition.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There are no institutions in the country's education system to train Yazidi teachers for schools.
- Young people go to the cities.
- There is not a single institution where people can get free information advice.

Respondent: Jasme Rashid Murazyan

Description of the village through the mouth of the inhabitants

Jasme Rashid Murazyan, a resident of Amre Taza village, noted that the population of more than 48 families, including 1 family of Sheikhs, 1 family of Pirs, the rest, more than 40 families are Mridi, and several families of Armenians.

According to Jasm Murazyan, the village of Amre Taza was founded more than a century ago, on the slope of mount Aragats. Before the settlement of the Yezidis, the village was called Karavansaray. In 1924, Jasm Murazyan's great-grandfather, Mraz, and six brothers descended to the foot of the mountain and founded the village of Amre Taza, which means new life in Yazidi.

Residents of the village of Amre Taza are mainly engaged in animal husbandry and begging for agricultural products. The Gyumri-Yerevan highway passes through the village of Amre Taza. To the East of the village, on the slope of mount Aragats, there is a Russian military training ground.

Armenians living in the Yazidi village, Yazidis speak the language, spend the world together all community activities. In the village, there is an opportunity to learn Yazidi at school and receive secondary education in their native language.

Young people began actively receiving higher education, and many began to work in their own profession.

6.Aragatsavan Village

Short information about the village

Aragatsavan village is in the Aragatsotn province of Armenia, where 23 Yazidi families live. The old name is Alagyaz.

In Aragatsavan Yazidis face several problems:

- There is no irrigation water in the village. Drinking water is in short supply.
- There is not a single institution where people can get free information support.
- There is no access to pre-school and secondary education in the native language.
- There is no access to higher education in their native language.

- The level of youth outflow is high.

Respondents: Heriknaz Hasan, Miro Mgoian

Description of the village through the mouth of the inhabitants

According to Heriknaz Hasan, village Aragatsavan (Alagyaz, mount Aragats), was founded more than three centuries ago. At the time of its Foundation, it was called Alagyaz. In 1948, it was renamed to Aragats, and in 2006 it received its current name, Aragatsavan.

Before the independence of the Republic of Armenia, the village of more than 150 ezid families, the main resettled villages of Galto (Yazidi village, which is located in the same province). In the 70s, Aragats became an urban-type settlement. After the administrative reform, the village status was restored in Armenia. The population in the period from 2006 to 2010 reached more than 5,500 families, now there are about 1,500 families left, says Heriknaz.

For questions about social situation, life problems, structure of education, preservation of religious traditions and the preservation of tradition in the village, Heriknaz Hasan said that the social situation and is the same as in other - villages region. The main part of the population is engaged in animal husbandry, horticulture and agriculture. There are two schools in the village where Yazidi children are taught in Armenian. But unfortunately, not a single lesson is taught in the native Yazidi language. After finishing school in the village, a lot of graduates continues their studies to obtain a secondary or higher education in the Armenian language.

Outstanding faces of the village:

Heriknaz said, Aziza brothers and Sabri RazmikAslanian, who received higher education and worked in the district Committee of the Armenian SSR, TitalXudoyan, was the head of the municipality, his wife Nina Xudoyan worked as a therapist at a local hospital, Sergei Polatov head of the Aragats plant for the production of reinforced concrete structures.

Heriknaz Ghanian noted an important problem is the lack of drinking water in the village. For many years, the village administration has been unable to solve this problem. Previously, there were no problems with drinking water, since water was distilled to the village using water pipes, but for some reason they were dismantled several years ago. Desperate, residents tried various methods to solve this problem, but without success. You have to buy drinking water, which is delivered by tank car. Youth unemployment is still very acute.

Heriknaz Ghanian: "The preservation of our religion plays an important role in our daily life, we take care of our culture, customs and traditions. For example, at home we speak our native language, there are even Armenians who have learned our language and speak to us in Yazidi, know our national holidays, accordingly, congratulate us, and help us in difficult times.

7. VillageOf Aragatsotn

Short information about the village

Aragatsotn village is located in Aragatsotn province. The population of the village is 130 families of which only 2 are Yazidi.

The village faces several challenges:

- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.

"There is no irrigation water in the village. Drinking water is in short supply.

"There is no natural gas in the village.

"The roads are in poor condition.

- There is not a single institution where people can get free legal advice.
- High level of emigration of young people in the village.

Respondent: Taar Broyan

Description of the village through the mouth of the inhabitants

Sheikh Taar Broyan: "Aragatsotn Village (State Farm №5) it is a village where the Yazidi community is on the verge of extinction. There were only two families left in the village. One family of sheikhs, one family of Mrids. In General, the population of the village is about 130 families.

According to Taar Broyan, the village of Aragatsotn was founded in the thirties of the eighteenth century. In those days, the territory of the village served as a place for farming. In the middle of the twentieth century, the village was named state Farm No.5 and on its territory there was a large state farm. After Armenia became an independent country, the village was named Aragatsotn, after the name of the province (province) of Aragatsotn.

The villagers are engaged in animal husbandry and gardening.

At the moment, there are actually no Yazidi students in the village. There are no Yazidi children in the village, and the youth have long migrated abroad.

In fact, poverty in the country has become the main reason for emigration. The inhabitants had nothing to live on. During the rule of the USSR, more than twenty Yazidi families lived in the village, all moved to live abroad.

As in most Yazidivillages, one of the big problems is the lack of gas supply in the village. On repeated appeals to all relevant authorities, with a request to provide natural gas, but no one responded to the request of the community. Another important problem is the condition of roads in the village. We repaired it several times, but to no avail, and after a while there were holes in the roads again. According to the head of the village, this year the government promised to solve the problem with roads. The condition of drinking and industrial water in the village is not bad. Consecration at night is present.

National identity

Representatives of the Yazidi community have hopes that Yazidis will still be able to return and preserve their ethnic identity, wherever they live. According to the Sheikh, this requires first of all not to forget your faith, to honour the culture and traditions of the people.

The Sheikh noted how difficult it is for the Yazidi community to call their children by foreign names, justifying this for various reasons. He also noted the importance of celebrating national holidays, as well as respecting the representatives of the clergy of the people properly. Since all events are connected with representatives, of the clergy, the organization believes that the

Yazidi community has become more formal about all these problems. It is this formality and lack of respect for the traditional way of life that will not make it possible to preserve ethnic identity in the modern world.

The Sheikh noted that despite the fact that only 2 Yazidi families remained in the village, they regularly celebrate all national holidays at a high level.

8. Argavand Village

Short information about the village

The village of Argavand is located in Armavir province. A mixed-type village where more than 100 Yazidi families lived until recently, today there are about 60 families left. The total population is more than 500 families. The old name of the village is Usnow.

Main problems of the village:

- There is not a single institution where people can get free information advice.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- The percentage of youth urbanization is high.
- There is no oratory (Gaping).

Respondent: Vazire Sheikh Jasme Amoyan

Description of the village through the mouth of the inhabitants

According to Vazir Amoyan, the Yazidis first settled here in 1922. At that time the village was in a different place, two miles from the present village, and was called "Saatlu". Today there are ruins of ancient houses and a cemetery on this territory.

The area of specialization of the village economy is agriculture. The agricultural land is about 50 hectares. Agricultural lands are irrigated by the waters of the Razdan river. Public land is used as arable land, covering about 20 hectares. There are also orchards and vineyards in the surrounding area. Residents are engaged in gardening, wine-making, vegetable growing. Heat-loving vegetable crops are grown: tomatoes, peppers, eggplants, watermelons, melons, as well as cereals. They are also engaged in animal husbandry and beekeeping.

Education

Vazire Sheikh Jasme Amoyan: "You should know that today's generation does not strive to achieve good results in the field of education in our village. This concerns the two peoples, not just us. It's as if people have lost interest in learning. Children in school study on an equal basis with Armenians, not inferior to them. But after school, no one continues their studies for some reason. What is the reason? There are actually a lot of reasons. I've already marked one. The next reasons that parents ignore the issue of education. Another reason is a financial disadvantage. Those who have left school and received a higher education now live abroad. Apparently, they do not see the future here."

Vazire Sheikh Jasme Amoyan noted that children have the opportunity to learn their native language in school. During his childhood, there was no such opportunity, and he learned his

native alphabet in the village of Shamiram: "As a child, we often went to visit our relatives and friends, and once I passed by the local school. I, a table on the street, watched in the window as local children learn their native language. The teacher noticed me and went to the window. He asked me why I was standing at the window and not going inside. To which I replied that I also want to learn my native language, but do not have the opportunity. And the teacher said that I can also attend the lesson. Within a few months, I had learned all the letters and could write in my native language. What I used this example for. In our time, there was interest and literacy was the standard, but now this standard has lost its quality among the population. Now I am working on a book, in my native language, and I think in a few months my book will be published."

According to the Sheikh, Yazidis speak their native language in the village.

The Sheikh noted that there are no early marriages in the community, girls are given to their husbands from the age of 17-18: "Previously, there were other concepts, today a lot of things have changed in our life. Such marriages were considered a matter of course, but now the company rethought the on this issue, and have come to the best solution. It is clear that earlier marriage does not lead to a good result. As for marriages between relatives, this is a long time ago, as it is not observed among the community."

Culture

All the residents of the village noted that they are indifferent to the traditions and culture in General. All holidays and events are conducted properly: "Nothing has changed massively. Only the quality, in terms of finances, has changed. People go into great debt to keep up with modern weddings and other celebrations. Single weddings are held in tents on the street, as before. Now restaurants and elite establishments have become fashionable. People measure themselves with expensive cards and gifts."

The problems of the village

Vazire Sheikh Jasme Amoyan: "There are no such global problems concerning the population in our village. All the necessary work has been done. The village is supplied with gas, there is a night consecration throughout the village, the roads are quite good, in a word, everything is good. There is one small problem, the lack of a hall for celebrations and events. It is necessary to organize and hold events in neighbouring villages or in the nearest city. The village is located at a distance of 6 km from the city of Atom, and therefore there is no problem with the arrival of an ambulance or fire fighting. There are no problems with registering a pension or benefit.

The next problem is misunderstandings and misunderstandings among the community. There are sections of the community that are mistaken and, being Yazidis, consider themselves Kurds.

Since 1984, I have visited almost all the places in Turkey where our compatriots lived and live, and the local Kurds called us "Keko" (translated from Kurmanji, father). Among them was a wise old man. He asked me if I knew why the Kurds called us that. And I asked again-why? To which he replied, that the Kurdish people do not really exist. That they were all Yazidis. Their true father is Yazid. That they did not voluntarily convert to Islam, they were forced. After that, all the Yezidis who changed their faith were called Kurds. From the Turkish and a slave lexicon, the word "KURD" means exiled. That's what the old man told me. After that, this thought is still in my head to this day. We are Yazidis, we are not Kurds. I call on our society not to err and come to the path of truth."

9. The Village Of Arevik

Short information about the village

The village of Arevik is located in the Armavir province of Armenia. A mixed-type village where both Armenians and Yazidis live together, a few years ago there were more than 170 Yazidi families living in the village, today there are about 70 Yazidi families left. The total population is more than 900 families. The old name of the village is Arjah.

Problems of the village:

- Early marriages are very common in the community.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- The roads are in poor condition.
- There is not a single institution where people can get free legal and informational advice.
- A large outflow of young people abroad.
- There is no oratory (Gaping).

Respondent Fato Amoyan

Description of the village through the mouth of the inhabitants

The village of Arevik (the old name of Arjah) translated from Armenian language "sun".

According to Fato Amoyan, the Yazidis first settled here in 1910.

The population is mainly engaged in gardening, vegetable growing and grain cultivation.

In the area of education: children of the Yazidi community have the opportunity to study in their native language, but it is increasingly rare for children in the community to complete secondary education.

It is noteworthy that thanks to this, Yazidi children have become more literate and beautiful to speak their native language. Yazidis speak their native language, whether in public places or at home.

Culture and traditions

According to Fato Amoyan, the tradition of early marriages is partially preserved.

Since the age of 16, girls are given out in marriage. But there is another side of the coin, today it is quite difficult to find an unmarried girl. Often the search for a bride takes months. As for marriages between relatives, this has not been observed for a long time among the community as a whole. Yazidis still adhere to the traditions of their people.

Social life

There are no serious problems in the village. All the necessary work on the development of the village has been done. The village is supplied with natural gas, there is night lighting throughout the village, and the roads are quite good. There is one small problem, the lack of a hall for celebrations and events. It is necessary to organize and hold events in neighbouring villages or in the nearest city.

The distance of the village from the city of Atom is about 5-6 km. Therefore, there is no problem of ambulance arrival. There are no problems with registering pensions or benefits.

10. Village Of Arevut

Short information about the village

The village of Arevut is located in the Talin district of Armenia. The old name of the village of Duskand. The population of the village is 17-18 Yazidi families.

Problems in the village:

- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free legal or other information advice.
- There is an outflow of young people abroad.
- There is no oratory (Gaping).

Respondent Gozal Javut Rashaan

Description of the village through the mouth of the inhabitants

According to Gozal Javut Rashaan, had previously lived about 40 Yazidi families are now left 17-18, the rest have gone. The village is Yazidi. In the village there are 4-5 families of Pirs, the rest are Mrids, unfortunately there are no sheikhs. Gozal Javut Rashaan pir Kamal.

In the village there is a school, which is taught up to grade 8, one lesson is held in the native Yazidi language. Mostly, teachers come and teach children at school.

The Yazidi community has a cemetery in the village.

The village is located at a distance of 10-15 kilometres from the Talin district centre, the road is in terrible condition. Despite this, the ambulance arrives within 10-15 minutes.

Pensioners regularly receive their pensions, 5000 AMD. In the event of the death of a citizen, the state pays 500 dollars in aid to the family of the deceased.

It should be noted that there is no tension between Armenians and Yazidis. The village is engaged in animal husbandry.

Culture, traditions, native language

Gozal Javut Rashaan noted that the villages also have an interest in their culture and traditions and their cuisine. For example, it makes "savar", "kupta", "alice". They also hold the holiday of "Ayda Yazid", for which they prepare very carefully: according to tradition, the holiday should be met with cleanliness. You must wash yourself. We keep Hades (post) for 3 days. We would like to extend our condolences to the families who recently lost a relative. That to the keeps Hades (post), in the evening after sunset 6 PM can sit down at the table and have dinner. This

holiday is also called as a holiday “The Yazidi COP”. The festive table should be opened in the evening in every Yazidi family. Due to the fact that there is no Sheikh in the village, in case of death of a local resident, a Sheikh from neighbouring villages is invited.

Yazidi youth speak 2 languages: the Armenian and Yezidi. The residents mostly all communicate in their native Yazidi language. If a young person wants to continue studying after the 8th grade, then they continue to study in the district centre of Talinsky district. Gozal Javut Rashaan noted that the Yezidi population arrived in this village from different places. Some with the village of Imli, some with Dandurana. All from different villages.

11. Artashar Village

Short information about the village

The village of Artashar is home to more than 50 Yazidi families. Four families of Pirs and two families of Sheikhs. In General, the population of the village is approximately more than 140 families. Almost 42% of the population are members of the Yazidi minority. There are a number of problems in the village:

- There is no access to pre-school education in their native language.
- No access to education in your native language.
- There is no access to higher education in their native language.
- There is not a single institution where people can get free information or legal advice.
- The outflow of young people is very high.
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- No chapel (Ziarat).
- Women / girls do not have access to education.

Respondent: Hatif Ajamyan

Description of the village through the mouth of the inhabitants

Hatif Ajamyan noted that Artashar village is home to 4 families of Pirs and two families of Sheikhs. According to Hatif Ajamyan, the village of Artashar (translated from Armenian as "from the fields") was founded at the beginning of the twentieth century. The name of the village has not changed since its Foundation.

The population is engaged in animal husbandry, viticulture and vegetable growing. Although it is not an easy job, the people do not earn much. The benefits are small, but the residents have no other choice.

Education

The teaching staff at the school is good, and there are not a few graduates who continue their studies. Most of them leave their native village after receiving higher education and now live and work in other places. Unfortunately, there are very few girls receiving an education. Previously, schools were taught in the Yazidi language, but now this is not the case. This situation is of great concern to the representatives of the Yazidi community. However, no one has solved this problem yet.

In the village, of the outstanding persons include Jamal Sadkhyan. For many years, he worked in the investigative Department, as an investigator, later as a Prosecutor, in Yerevan. After retirement, he was engaged in public activities for the benefit of his people. He paid great attention to the province of Aparan, Aragatsotn region. In the past, Aziz Tamoyan (the head of the Yazidi community) was abroad in Germany, and the authority to work in Armenia was transferred from Aziz Tamoyan to Jamal Sadkhyan.

Problems

In the village there is a problem with the road surface, on the streets of the village, and up to the main highway. We have repeatedly called on the authorities to solve this problem.

Two years ago, with the help of residents, we almost managed to solve this problem. After consulting, the villagers decided to protest and close the railway that ran next to the village. HatifAjamyanyan was the organizer of the protest. The Governor of the region promised local residents to solve the problems, but these promises remained unfulfilled. Subsequently, after the revolution in the country, the Governor was dismissed and this issue was never resolved. There is also the problem of watering the fields. In summer, there is a lack of water for gardening.

12. The Village Of Gai

Short information about the village

The village of Gai located in the Armavir region of Armenia. The village is home to about 40 Yazidi families. The old name of Khatunarkh.

In the village:

- There is no access to pre-school education in their native language.
- There is no access to education in their native language.
- There is no access to higher education in their native language.
- There is not a single institution where people can get free information or legal advice.
- There is no oratory (Gaping).
- Migration to other countries is also high due to the above-mentioned problems, especially among young people.

Description of the village through the mouth of the inhabitants

Fayzoe Rashid Avdoyan noted that both the Armenian and Yazidi populations live in the village of Gai. The total population is more than 1200 families, including only more than 40 Yazidi families.

Fayzoe Rashid Avdoyan told his version of the origin of the name of the village. Used to be called Khatunarkh. It was founded in 1670-1680 and was called Khatunarkh, after Khatun, the wife of Yerevan's Safi Khan, who built a canal here with her husband. Two villages there were called Upper and Lower Khatunarkh. (Upper Khatunarkh the present village Aknashen). It was renamed in 1978. The modern name Gai was given in honour of Hayk "Gai" Brzhskyants, commander of the 6th Armenian volunteer regiment, commander of the Armenian Armed forces, Hero of the Russian Civil war, participant of the Soviet-Polish war, the People's Republic of Armenia (1922). According to Fayzo Avdoyan, the Yazidis settled in the 1950s.

The villagers are mainly engaged in vegetable growing, gardening, poultry farming and animal husbandry. Agricultural lands are irrigated by the waters of the Akhuryan canal. Despite the difficult natural conditions, where the temperature rises to 40-45 degrees in summer, there is a lot of work, but little income from this work.

Education

At school, the native Yazidi language is not lost. The reason for this is the absence of a teacher. In recent years, the number of students who continue their studies after school has decreased significantly. What is the reason? Some do not see the future in this, some do not have the opportunity, some after school help the family with the farm...

The Yazidi community mostly speaks their native language in the village, among themselves and at home.

The Yazidi community of the village of Gai has its own local intelligentsia. Asan Avdoyan, worked as an accountant in the provincial administration. Kyaram Navoyan, worked as an accountant in the oil base of Vakharshapat city (Ejmiatsin) and the village Council of Haykashen village. Brothers Amar and Ajo Novoyan worked local.

Among the villagers, customs have disappeared-marriages between close relatives or earlier marriages of girls. This topic has been discussed many times among the community and people have come to the conclusion that times have changed, it is unacceptable, that a girl aged from 14 years old is married.

Fayzoe Rashid Avdoyan complains that the modern traditional way of life of the Yezidi community in the village is not a significant reform in the traditions. The problem is that part of the Yazidi community has begun to attach more importance to large expenses for weddings, funerals and pathos. For example, the abundance of a table at a funeral.

The village is supplied with natural gas, there is night lighting throughout the village, and the roads are quite good.

Distance of village from city Ejmiatsin (Vagharshapat) 6-8 km. Therefore, there is no problem with the arrival of an ambulance or fire fighting vehicle.

13. Getap Village

Short information about the village

Getap village is Aragatsotnyregion of Armenia. There are 7 Yazidi families living in this village.

The Respondent highlighted a number of problems in his village:

- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to official education in their native language.
- There is no access to higher education in their native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.

- There is not a single institution where people can get free information or legal advice.
- Young people leave the village abroad.

Respondent: Fleet Smoyan

Description of the village through the mouth of the inhabitants

Fleet Smoyan: "There are 7 Yazidi families left in the village of Getap." According to fleet Smoyan, Getap village was founded more than three centuries ago. In the past decade, the village had more than 20 Yazidi families.

When asked about the social situation, the problems of everyday life, the structure of education, the preservation of religious principles and the preservation of tradition in the village, flit Smoyan said that the social situation is medium-heavy, identical in comparison with other villages of the region. People earn their living by raising livestock, farming and growing fruit trees. There is a school in the village where Yazidi children study together with Armenian children. In addition to the school curriculum, children are taught their native Yazidi language. After finishing school in the village, few people continue their studies for secondary or higher education, the reason is because of the low financial situation.

Regarding the problems of everyday life, fleet Smoyan noted the lack of drinking water in the village as the most important problem. This problem is present in almost all villages in this area. Previously, there were no problems with drinking water, since water came from the reservoir with the help of water pipes, popularly called forty springs, located in the village of Akko. For some reason, the pipes were removed. The distance to the reservoir is only six kilometres. Residents of villages have to buy drinking water, which is delivered by tank car. Another acute problem is unemployment among young people. There are also problems in the village: lack of lighting at night, difficult roads in the village, lack of gas supply, lack of agricultural machinery.

Religion and Traditions

The preservation of religion plays an important role in the daily life of the village's Yazidi community, and the Yazidis are very careful about their culture, customs and traditions. In the village, no one and nothing prevents you from holding traditional events, celebrating holidays and adhering to religious rituals.

14. Village Jamushvan

Short information about the village

Village Jamushvan (the old name of Jamushlu) is located in the district of Aparan Armenia. According to unofficial data, about 26 Yazidi families live there. This village faces a number of problems, as do other Yazidi villages in Armenia:

- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.

- There is no natural gas in the village.*
- There is no single institution where people can get free legal advice.
- Young people leave the village abroad.
- No chapel (Zaryat).

Respondent: Zoroe Shekh Meko

Description of the village through the mouth of the inhabitants

In an interview with Zoroe, Shekh Meko noted that the number of Yazidis in the village is 26 families, including 5 families of sheikhs, 5 families of Pirs and 16 families of Mrids. It should be noted that there are 11 Yazidi villages in Aragatsotsk province alone. According to him, in recent years, the life of Yazidis in the provinces of Armenia has started to improve in terms of education. In particular, he noted that Yazidi language classes have begun to be held in some schools from the second to the sixth grade, where Yazidi children are taught the language, culture, ethnic origin, and religion of the people. The author and sponsor of the textbooks is the head of the Yazidi people in Armenia, Aziz Tamoyan. When asked what they do for a living, Zoroe Sheikh Meko said that they mainly work in animal husbandry, raising cows and sheep and cultivating the soil of the land, in particular wheat.

Vazir Usayan's family of sheikhs continues to honor traditions and support spiritual duties as sheikhs. The family was left without a head of the family several years ago, and MsratUsayan, the mother of 9 children, despite the heavy grief and loss in the family, keeps and performs all the important rituals that were held in the family. Eight out of nine children live abroad, in Russia and European countries. The reason for the migration of children, unemployment, at that time, it was difficult, and unfortunately there are many such families, I had to migrate, says Msrat. When asked what they do for a living, Msrat Usayan said that they mainly raise livestock, raise cows and sheep, and cultivate the soil of the land, particularly wheat.

The family of Sheikhs, the father of four children, Meko Nasryan, the grandson of one of the founders of Jamushvan village, spoke about the customs of the village, in particular about the unity and support of the Yazidis. According to him, when someone from the village dies, the villagers provide financial assistance for the funeral of the deceased and conduct the funeral ceremony properly, strictly according to the Yazidi religious rite. The inhumation takes place in the presence of representatives of the clergy, sheikhs and Pirs. According to Meko Nasrani, the grandfather of his father Shekh Nasr brother first settled in the village of Camosun. On the territory of the cemetery, almost a century ago, their descendants built a kind of tomb kumayt, which consists of twelve corners. In tribute to the great-grandfather MekoNazrana, Sheikh Nasr was buried in Kumite because he was the father of the founder of the village.

15. Village Eraskhaun

Short information about the village

Village Eraskhaunis located in the Armavir region of the Republic of Armenia. An Armenian-Yazidi village where more than 70 Yazidi families live. The village has a total population of 400 families.

Problems in the village:

- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
- The emigration of young people abroad is very high.
- There is no oratory (Ziarat).
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent –Sibande Shekh Majit Kochoyan**Description of the village through the mouth of the inhabitants**

Resident of the village of Arashan Sibande this the Majit Kochoyan told that the village was founded by the fathers of the Yezidis in 1915. In the future, settled by Armenians.

Residents mostly earn money by growing various kinds of greens and vegetables in greenhouses, as well as livestock.

The native Yazidi language is taught in the school, which is a great achievement for preserving the Yazidi language. Kochoyan noted with regret that in most Yazidi villages the native Yazidi language is missing. Previously, there were many children continuing their studies, but now their number is gradually decreasing. Generally, the male recontinues study, and girls are not allowed to study, because they are married very early. According to him, the tradition of early marriages is still preserved among the population, which in his opinion has a very bad impact on their further life.

A number of natives of the village became the intelligentsia of the Yazidi people. Is a native of the village of Rustam Shamoyan, who works in the city of Yerevan. There are also natives of this village who, having received a higher education, work in different management structures.

Culture traditions and religious rituals

Sibande Majit Kochoyan noted that in Religious events are held in the village, but there are also misunderstandings among the population of the village. In his opinion, there is a big problem regarding the national identityx. In particular, the holiday "Ayda Yazid", which for unknown reasons is not celebrated in the village. The Sheikh in the village has repeatedly told the villagers to start celebrating the holiday. Sibande Majit Kochoyan:

"Unfortunately, only the Sheik family is the only family that celebrates this holiday properly, which is quite offensive from the villagers." According to Sibanda this the Majit Kochoyan, there is a big problem with the Yezidi real calendar. In particular, there is no identity and notes in the calendar. For example, the day "Erysipelas mazala" (this day is dedicated to the memory of the dead among the Yazidis, on this day there are liturgies, as well as a memorial service by representatives of the clergy) is held on different days. It turns out that the same event is celebrated by Yazidis on different days. There is a need to create a unified calendar for the

Yazidi people, so that there will be no misunderstandings. There are quite a lot of such inconsistencies and notes in the Yazidi calendar.

Social problem

There are problems with the arrival of an ambulance and fire fighting vehicles in the village. The first reason is the distance between the nearest hospital and the village. The second reason is the lack of cars in hospitals and the fire service. As a rule, an ambulance has to wait for more than two hours. Often residents take patients to the hospital on their own, without waiting for an ambulance.

16. The Village Zovuni

Short information about the village

The Village Zovuni it is located in the Kotayk province of Armenia. It is mostly an Armenian village, partly populated by Yazidi families. The population of the village is approximately 900 families.

Problems in the village:

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There is no irrigation water in the village. Drinking water is in short supply.
- The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
- The emigration of young people abroad is very high.
- There is no oratory (Ziarat).

Respondent: Azize Amar Tamoyan

Description of the village through the mouth of the inhabitants

The village Zovunian Armenian village where a Yazidi family lives. Most Yazidis have since emigrated abroad. In total, the population of the village is approximately 900 families.

According to Azize Amar Tamoyan, the village of Zovuni was founded (settled) in 1918. Aziz's father, Amar Tamoyan and his family and the family of his brother Ali Tamoyan were the first to settle in the village. The reason was the grave of my brother, who was located in this territory, my brother's name was AMR, he died when he was young. The brothers Amar and Ali decided not to leave this area. Over time, other families came here, and then the village settled. From 1961 to 1972, Aziz Tamoyan was the head of the village. Back then, the village numbered about 2000 people, today half of the population has migrated from the village. The village, before being renamed, was known as Amo village, in honour of the founder's father, Amar Tamoyan. According to Aziz Tamoyan, he is the President and representative of the national Union of Yazidis of the world.

The population is mainly engaged in animal husbandry..

In education, yazidi children initially showed good results in learning. Many graduates continue their studies after school. «Since 2005, Yazidi children have been able to learn their native language in the country's schools"- Aziz Tamoyan, who is the organizer and author of the "Yazidi language" textbooks.

Aziz Tamoyan: «Today, sixty schools in Armenia teach Yazidi language at the same level as other languages, with two classes per week in each class, respectively. Teachers and textbooks are funded by the Armenian Ministry of education and science.

The author of the alphabet is Azize Amar Tamoyan. In 2005, the government passed a law authorizing the teaching of the Yazidi language in schools at the legislative level. Azize Amar Tamoyan: "We have spent a lot of work and effort to achieve and implement this case. We continue to improve our textbooks for productivity in linguistics among students."

The village has its own Yazidi intelligentsia. There are many teachers and financiers in the village. Khdr Avdalyan, filth of Naman, Nama Khudoyan, Aziz Tamoyan, Fayzo of Asanas, Agit Arabian and others. Hdre Agoan Suren, journalist, editor of "Ezdikhana". There were also employees in the village administration.

Social problem

Azize Amar Tamoyan has repeatedly drawn the government's attention to the problems of the village . Most of the problems were solved with the help of state structures and services. Of the remaining problems, he believes that one problem that cannot be solved is important. This is the renaming of the village from Zovuni to Amo village. Originally the village was called Amo village, in the sixties of the twentieth century it was renamed to Zovuni. Another problem is the pedestrian path of the roadway, asphaltting the streets in the village.

Ethnic identity

The villagers adhere to and maintain their ethnic identity. Azize Amar Tamoyan: "We must preserve our faith, culture and traditions. Each Yazidi in turn should know the law and order, so that the name of the nation does not disappear. There are people among us who are deluded and think that they are Kurds. We are not Kurds, we are Yazidis. We have our own religion, culture and traditions. They don't become Yazidis, they are born Yazidis. Previously, those who were engaged to other Nations were marked as outcasts, and were not allowed to enter society. We must promote the traditional way of life among the community. This is how we should preserve our ethnic identity. Our faith is "Sharfadin". At the dawn of the twenty-first century, learning technology is considered progress. It was the lack of books and educational institutions that prevented our people from progressing for many centuries. We are currently working on a book "Ktebaanina Din" (the gospel of Yezidi religions, Sarfadizm). The publisher of this book will be here soon. Oral knowledge must be written down. So that everyone has the opportunity to read and spread this knowledge in society. There is a Yazidi proverb "AKL Taj zerina, Sare Amu kasi Nina" (Knowledge is like a Golden crown, not everyone has it on their head), knowledge is power."

According to Azize Amar Tamoyan, a lot of things have changed in the life of Yazidis in Armenia, for the worse, sometimes for the better. For example, differences in symbols between the community and the Yazidi flag .

17. Village Metsamor

Short information about the village

Village Metsamor is located in Armavir province, village of the Armenian-Yezidi, where live 30 Yezidi families. The total population is more than 300 families.

The village faces a number of problems:

- Due to the condition of the roads, it is difficult to get an ambulance and a fire truck.
- There is no access to pre-school education in their native language.
- There is no access to education in their native language.
- There is no access to higher education in their native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- The roads are in poor condition.
- There is not a single institution where people can get free legal advice or information support.
- There is a high level of outflow of young people to cities and abroad.
- There is no oratory (Ziarat).

Respondent: Rostam Smoyan

Description of the village through the mouth of the inhabitants

A resident of the village Rostam Smoyan noted that for all time of existence, the village had several names -Heslo, Kamarul, Kararlar.

According to Rostam Smoyan, modern name, IU village ward received in 1946 year. After the river Metsamor, which flows near the village.

The villagers are mainly engaged in gardening, vegetable growing, grain growing and animal husbandry.

According to Rostam Smoyan, the number of students who continue their studies after school has decreased significantly in recent years. Some do not see the future in this, some do not have the opportunity, some after school help families with the economy...

The native Yazidi language is not taught at school.

Among themselves and at home, Yazidis speak their native Yazidi language. The village has its own intelligentsia: Mamo Guloyan, worked as a journalist in Ejmiatsin (Vagharshapat), the newspaper "Communism path" (the way of the Communists). Aliye Bayloz Smoyan, worked in the Central Bank of Pesticides.

Among the population of the village, there are no customs of marriage between close relatives. In the question of earlier marriage of girls, he noted that while it used to be common to marry children aged from 13 years, now the circumstances have changed and the population has reconsidered, so to speak, this issue, and began to marry their daughters from 17 years.

Social problem

The main problems in the village are the lack of gas supply in the village. According to RostamSmolyan , two more large villages with an impressive population do not have gas supply in the vicinity. The problem is the sale of agricultural products.

There is no problem with the arrival of an ambulance or fire fighting, as the distance of the village from the city of Ejmiacin (Vaharshapat) is 8 km. They respond to calls fairly quickly.

18. The village of Gialto

Short information about the village

The village of Gialto is located in the Talin district of Armenia. The population of 15 Yazidi homes.

This village has many problems:

- Due to the condition of the roads, it is difficult to get an ambulance and a fire truck.
- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to education in their native language.
- There is no access to higher education in their native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- There is an outflow of young people to cities and abroad.
- There is no oratory (Ziarat).

Respondent Titale Jaso

Description of the village through the mouth of the inhabitants

According to Titale Jaso, there are about 15 Yazidi houses in the village. The village is located far from the main road, in the village itself there are almost no roads. The village is inhabited by 2 castes of laypeople, there are no feasts of sheikhs in the village. If there is a holiday event or funeral in the village, then the Shekha from the neighbouring village is invited. In the village, almost everyone is engaged in animal husbandry, grazing cows and sheep.

In fact, there are no young people in the village who are receiving have received a higher education. The lack of financial opportunities to provide children with higher education is relevant for the village. In the village there is no gas, no work, there is no hope that there will be any help from anyone.

TitaleJaso noted that they spend all the holidays of the Yazidi community, including "Aida Ezid". This holiday is celebrated according to all the laws and traditions of the Yazidi people, they observe fasts for 3 days from morning until late in the evening, when you cannot drink or eat at all.

19. The Village Of Apaga

Short information about the village

Apaga village is located in Armavir province of Armenia. The old name of the village Turkmalu. The population of about 31 Yazidi families.

The village of o faces a number of problems:

- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- There is no hospital in the village.
- There is no access to pre-school education in their native language.
- There is no access to education in their native language.
- There is no access to higher education in their native language.
- The roads are in poor condition.
- There is not a single institution where people can get free information support or legal advice.
- The level of emigration among young people is high.

Respondent: Kadri Hasoyan

Description of the village through the mouth of the inhabitants

Village Apaga (Turkmalu) is Armenian–Yazidi, with a total of 350 families, of which 31 Yazidi families remain.

According to Kadri Hasoyan, the village of Apaga was founded more than three centuries ago, by Armenians, the Yazidis settled in the thirties of the twentieth century. Translated from the Armenian language, Apaga is translated as "future".

The villagers are mainly engaged in animal husbandry and growing seasonal vegetables in a greenhouse.

In terms of interethnic relations, Yazidis speak of a stable and peaceful co-existence with the Armenian majority. The Yazidi community has access to all levels of education in the Armenian language, which may be available in Armenia.

However, the Yazidi community has a desire to teach their children in their native language, which they unfortunately lack. At home, members of the Yazidi community speak their native language.

20. Village Mijnatun

Short information about the village

The village of Mijnatunis located in the Aragatsotsk province of Armenia. The population is 32 families. The old name of the village Khurubkhaz, Ortaca.

Problems of the village:

- Due to the condition of roads, it is difficult to get an ambulance and a fire truck.

- Children cannot go to school in the upper classes in sandy village, due to the lack of public transport.
- There is no access to pre-school education in their native language.
- Do not have access to higher education in your native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free information support or legal advice.
- Urbanisation of young people is taking place.

Respondent: Michael Hasoyan

Description of the village through the mouth of the inhabitants

According to Michael Khsoyan, the village of Mijnatun was founded more than three centuries ago. Initially, the village was called Khurubkhaz, then it was renamed Ortachay (translated from the Yazidi language, between the mountains), the modern name Mijnatun(translated from the Armenian language - middle house).

At one time, the village consisted of 170 to 180 families. According to Michael Khsoyan's memory, the maximum number of Yazidi families in village is 70 to 80 families. This is the most remote Yazidi village in this area, which has a number of problems and difficulties.

When asked about the social situation, the problems of everyday life, the structure of education, the preservation of religious principles and the preservation of tradition in the village, Michael Hasoyan said that the social situation is medium-heavy, in comparison with other villages in this region. They are engaged in animal husbandry and agriculture. However, the Yazidi community is very dissatisfied with the purchase prices for milk and other livestock products. Michael Hasoyan: "For example, a litter of milk is cheaper than a litter of water in a store. Perhaps this caused a great emigration" - said Michael Hasoyan.

There is a school in the village, where 29 students study. In addition to the school curriculum, children learn their native Yazidi language outside of the school curriculum. After graduation from lower secondary school in the village, the children continue their studies in village school Gargari.

Social problem:

A big problem of the village is the condition of the roads to the Central highway. A bad road creates great difficulties during seasonal bad weather. Yazidis also noted mass unemployment among young people, lack of gas supply, lack of a grocery store, lack of public transport.

Despite the difficulties of everyday life, the Yazidi community preserves the foundations of religion, which play an important role in the daily life of this village, the Yazidi community carefully treats its culture, customs and traditions.

Michael Hasoyan: "The preservation of religion is a pledge of our Shekhs and Pirs, since they did not allow them to go to the schools of other peoples in the old days, teaching their children orally, passing on knowledge from generation to generation. We, in due time, continue this tradition of training."

Thanks to the efforts of the famous Yazidi leader AzizeAfo and the villagers, a large event hall "Mala Ezdya" - the house of Yazidis-was built. AzizeAfo is a native of the village, now living in France.

21. The Village Of Hako

Short information about the village

Hakka village is located 20 kilometers from the Talin region of Armenia. The village is home to 14 families. Hako is home to Yazidis who face a number of problems:

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in the native language.
- There is no access to higher education in the native language.
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- The percentage of youth urbanization is high.
- There is no oratory (Ziarat).

Respondent :Azizeh Amar

Description of the village through the mouth of the inhabitants

In the village of Hako there is a school, training takes place up to grade 10, there is a lesson in the Yazidi language. At the school, students are taught according to Azizeh Amar's books with the Latin alphabet. Continuing to study in higher educational institutions for young people is problematic because of the road, lack of transport, lack of finances among the population, not everyone can afford to study.

A big problem for the Yazidi community is the employment of young people and students in particular. The state does not promote the opening of jobs. Until the 90s of the last century, about 150 Yazidi houses lived in the village, the village was rich and prosperous, there were collective farms, the population worked and received wages. At the moment, there is a mass Exodus to Russia in the village. The roads in the village are in terrible condition, they were built during the Soviet era and have never been repaired since. When asked only whether the situation in Yazidi villages is such that the respondents did not find it difficult, or did not want to register their opinion in the monitoring.

Also, the villagers noted that the village has no water, no gas, and they buy drinking water in tanks. There is also a problem with water for livestock and for irrigation of crops, since there is no irrigation system.

The village is mostly inhabited by the Isaji clan and one Asni family. The Yazidi community in the village strongly supports Yazidi traditions and rituals.

In the village, almost everyone is engaged in animal husbandry and several families are begging for millet.

Traditions

In the village there is Ziarat (Temple), but there are clerics. Rashid Kake, and Kake Mirza is Ojaha mala Jentayr.

Yazidi weddings are rarely played, as there are very few young people left. From the old tradition of the kalym (ransom) inhabitants of the village was removed, but everything else left.

Of the intelligentsia of the village is the Mother Sloan, the teacher of the village.

22. The Village Of Akunk

Short information about the village

Akunk village is located in the Kotayk province of Armenia. The old name of the village of Bashgyukh. The population is mostly populated by Armenians, but there are also Yazidi families:

- there is No access to pre-school education in their native language.
 - There is no access to education in the native language.
 - There is no access to higher education in the native language.
- "The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
 - the outflow of young people to foreign countries is very high.
 - There is no oratory (Ziarat).

Respondent: Bago Namadyan

Description of the village through the mouth of the inhabitants

According to Hamoe Shekh Bago Namadyan, village Akunk was founded more than six centuries ago. This is clearly confirmed by the Church on the territory of the village, which was built in the sixteenth century. At that time, the village was called Bashgyukh. The modern name of the village is Akunk, which translates from the Armenian translation as "spring" (it was renamed in the middle of the twentieth century).

The only Yazidi family, which is also one of the highest representatives of the clergy of the "Shekhe Shihsna" (the highest caste of the clergy of the Yazidi religion ,Shekhe of Shekh).

The population is mainly engaged in animal husbandry , tobacco cultivation and fruit trees. Some of the population goes to the Northern part of the Russian Federation for seasonal earnings. There is also a water bottling plant in the village, where residents also work.

Previously, about twenty Yazidi families lived in the village. Almost all of the families were young people with higher education.

The Yazidi family in the village holds and celebrates all national holidays.

23. The Village Of Arshaluys

Short information about the village

Arshaluys village is located in Armavir province of Armenia. 54 Yazidi families live in this village, the total number of the village is more than 1200 families. The old name Corpali.

The village faces a number of challenges:

- There is no access to pre-school education in the native language.
- There is no access to higher education in the native language.
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- There is no hospital in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- The outflow of young people from the village abroad is high .

Respondent: Msto Sadoyan

Description of the village through the mouth of the inhabitants

According to Sibanda Sadoyan, the Village of Arshaluys (Corpali) it was founded more than three centuries ago. The name of Korpali in the thirties of the twentieth century was renamed to Arshaluys (translated from the Armenian language, "morning dawn").

Siaband Sadoyan, retired major of the army of the Republic of Armenia, who has received many medals and diplomas during his service in the army.

When asked about the social situation, the problems of everyday life, the structure of education, the preservation of religious principles and the preservation of tradition in the village, Siaband Sadoyan said that the social situation is the same as in other Yazidi villages of the region. The main part of the population is engaged in animal husbandry, horticulture, greenhouse farming and agriculture.

Education

There is a Junior high school in the village, where more than 670 children study. In addition to the school curriculum, children are taught their native Yazidi language. After finishing school in the village, many graduates continue their studies for secondary or higher education. A large

number of excellent students among Yazidi children, for example, this year's graduate Anna Tamoevna Khalilyan, the only one in the school who is called as the "best student of the year".

One of the outstanding figures of the village is Kochoe Bakr Sadoyan, who graduated from the Polytechnic Institute and has been working as an engineer in the Armenian Nuclear power Plant for more than forty years, while his nephew also works there, who also works as an engineer. Otto Sadoyan, worked as a teacher. Syaband Sadoyan led a project to resettle 73 Yazidi refugee families who were subjected to genocide in 2014 in Syria.

24. The Village Of Nor Geghi

Short information about the village

Nor Geghi village is located in the Kotayk province of Armenia, where more than 300 Yazidi families live. The old name of the village Chatkran. The village faces a number of challenges:

- There is no access to pre-school education in the native language.
- There is no access to higher education in the native language.
- "The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- The percentage of young people leaving abroad is high.
- There is no oratory .

Description of the village through the mouth of the inhabitants

According to Thorne Kalashyan, the village of nor Geghi was founded more than two centuries ago. The modern name of the village is nor Geghi, which translates from the Armenian translation as "New Village".

Residents mainly earn money from gardening, animal husbandry and poultry farming. Most of them go to Russia to work. Some found jobs in the town of Abovyan, which is several kilometres away from the village.

There are two schools in the village. Unfortunately, girls do not complete their education because of marriage. Another reason, unfortunately, is that the Yazidi community still follows traditions when a girl should not go out into society.

Children learn their native Yazidi language at school. The teacher of the Yazidi language is very effective in teaching students their native language. Thanks to this, children speak more correctly in the Yazidi language, without using Russian or Armenian words in their speech.

National cuisine

Many of the Yazidi national dishes are preserved in the community. Women quite often prepare delicious national dishes, for example, "Trsho" (sorrel soup based on sorrel leaves), "Ehnyagosht" (meat soup, similar to hashlama), "Grar" (soup-based on sour milk) and so on. There is a great interest of young people in national dishes, which is very pleasing to the older generation.

25. The Village Of Gargaris

Short information about the village

The village of Gargaris is Aragatsotny region of Armenia. The population is 86 families, including 66 Yazidi families. The old name of the village is Derek.

There are problems in the village:

- There is no access to pre-school education in the native language.
- There is no access to higher education in the native language.
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.
- Children cannot go to a neighbouring school for full secondary education due to the lack of public transport.

"There is no hospital in the village.

"There is no irrigation water in the village. Drinking water is in short supply.

"There is no natural gas in the village.

"The roads are in poor condition.

- There is not a single institution where people can get free information or legal advice.

- The outflow of young people abroad is very high.

Respondent: Vlad Khudoyan

Description of the village through the mouth of the inhabitants

According to Vlad Khudoyan, the village of Gargaris (Derek) was founded more than a century ago. Founders of the village, migrants of the city of Kars. Originally, the village was called Derek. Vlad Khudoyan noted that the main income of residents is derived from cattle breeding and soil cultivation.

With regret, he noted that in the very poor condition of the road, as in many Yazidi villages in Armenia since the nineties, the crossing is difficult in winter.

Another problem is the lack of gas supply in the village.

In the village there is a school, one of the largest schools in the area, where about one hundred students study. They teach their native Yazidi language, which plays an important role in preserving the identity of their ethnic origin. The technical and physical condition of the school is poor, and it has not been repaired for many years. After finishing school, very few young people continue their studies. In most cases, this is due to the lack of public transport. The village is also home to the Armenian population, who use the Yazidi language in their everyday life, honour the traditions and customs of the Yazidis, and allow their children to learn the Yazidi language.

Support for socially vulnerable segments of the population.

Vlad Khudoyan noted that everyone who has reached retirement age or disability receives a pension and there are no problems with this, just as there are no problems with state assistance to large families.

Vlad Khudoyan is a self - taught singer and musician. He is already recognized in society, and quite often invited to Providence events.

26. Village OfTlik

Short information about the village

Tlik village is located in Aragatsotn province of Armenia. The population is 16 families.

Problems in the village:

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in the native language.
- There is no access to higher education in the native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
- No Church (Ziarat).
- The percentage of young people leaving is high.
- Due to the condition of the roads, it is difficult for an ambulance or fire truck to arrive.

Respondent:Alik Mstoyan

Description of the village through the mouth of the inhabitants

According to Alik Mstoyan, the village of Tlik was founded more than two centuries ago. At one time, the village had more than 120 families. This village has a very active emigration of Yazidis from this area.

According to Alik Mstoyan, the social situation is difficult. The population earns its living by livestock farming, farming and growing fruit trees.

There is a school in the village, where students study up to the fifth grade. In addition to the school curriculum, children learn their native Yazidi language. After finishing school in the village, few people continue their studies for secondary or higher education. Previously, there was a different picture, in the village every year there was a large number of graduates who received higher education and worked in their specialty.

Regarding the problems of everyday life, the main problem is the lack of drinking water in the village. This problem has been present for decades. The population has to buy drinking water, which is delivered by tank car. Technical water is taken from the Akhuryan (Arpachay) reservoir (located on the Armenian-Turkish border). Every day we have to travel long distances to transport process water. Total unemployment among young people. Difficult roads in the village. There is no gas supply. Shortage of agricultural machinery.

Religion, traditions

The preservation and adherence to religion plays an important role in the daily life of the Yazidi community, according to residents, they carefully treat our culture, customs and traditions.

27. The Village Of Zartonk

Short information about the village

Zartonk village is located in Armavir province of Armenia. The old name of Qamishli. Armenian-Yazidi village, where more than 100 Yazidi families live, including 7 clergy families.

The village faces a number of problems:

- there is No access to pre-school education in the native language.
- There is no access to higher education in the native language.
- There are no institutions in the country's education system to train Yazidi teachers for schools.
- There is not a single institution where people can get free legal advice.
- A high level of outflow of young people abroad.
- There is no oratory (Ziarat).
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent: Aram Avdoyan

Description of the village through the mouth of the inhabitants

According to Aram Avdoyan, the village of Zartonk was founded (settled) in 1915. Until 1989, the village was called Qamishlu. Modern name Zartonk. Half a century later, the village was founded by 300 Yazidi families. But due to the unfavourable situation and circumstances, they led to mass migration to the CIS and European countries. The collapse of the USSR, the earthquake in 1988, and the military conflict of hostilities between Azerbaijani and Armenian armed groups for control of Karabakh and surrounding territories negatively affected the condition of the villagers .

The population is engaged in vegetable growing, animal husbandry and poultry farming.

Secondary education is available to the Yazidi community, and Yazidi children have been able to learn their native language in the country's schools since 2005. Aram Avdoyan is the organizer of the publication and the author of "Yazidi language" textbooks. According to him, today in sixty schools of Armenia, in each class, respectively, two lessons a week, the Yazidi language is taught at the level of other languages. The author of the Taj alphabetic Aram Avdoyan.

Aram Avdoyan noted that in 2005 the government adopted a law on allowing the Yazidi language to be taught in schools, at the legislative level. Teachers and textbooks are funded by the Ministry of education and science of the country.

In the village there is a gas supply, night consecration, drinking and technical water in a normal state. The biggest problem is the condition of roads in the village, and up to the main highway. For more than thirty years, no major repairs have been carried out.

Traditions

Aram Avdoyan believes that they follow the heritage of their ancestors, they successfully transmit “from father to son, from generation to generation, the culture and traditions of the Yazidi people.”

28. Shenkani Village

Short information about the village

Shenkani village is located in Aragatsotn province of Armenia. The old name of the village Korbulakh. The population of the village is 35 Yazidi families.

The problems of the village :

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in the native language.
- There is no access to education in the native language.
- There is no access to higher education in the native language.
- There are no institutions in the country's education system to train Yazidi teachers for schools.

"There is no hospital in the village.

"There is no irrigation water in the village. Drinking water is in short supply.

"There is no natural gas in the village.

"The roads are in poor condition.

- There is not a single institution where people can get free legal advice.
- High level outflow of young people from villages abroad.
- There is no oratory .
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent: Sergey Choloyan

Description of the village through the mouth of the inhabitants

According to Sergei Choloyan, the village of Shenkani (translated from the Yazidi language as "spring village") was founded (settled) almost two centuries ago.

Sergei Shalikoevich the him Since 1989, is the Director of the school. The school has 36 children. Sergey Choloyan noted that the salary of teachers is very small. There is no education in the native Yazidi language.

The villagers raise cows and sheep, horses, and cultivate the soil.

The roads are in very poor condition. The road was built in 1986, and has not been repaired since. The distance to the main highway is three kilometres. Especially difficult to move on the road in winter, sometimes you have to resort to the old methods of movement, with the help of sledges. Because of this problem, a number of difficulties arise, in particular, the passage of ambulances, the purchase of food, the arrival of teachers at school - says Sergey Choloyan.

29. Kaniashir Village

Short information about the village:

Kaniashir village is located in Aragatsotn province of Armenia. The old name of the village is Sangyar.

The problems of the village:

- Children cannot go to school due to the lack of public transport - there is No access to preschool education in their native language.
- There is no access to education in the native language.
- There is no access to higher education in the native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- The percentage of outflow of young people abroad is high
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent: Ruslan Amaryan

Description of the village through the mouth of the inhabitants

According to Ruslan Amaryan, there are a lot of Ziarats (temples), monuments and shrines in the village of Kaniashir. Among them, Ojaha Mala Tauseh Malak (a kind of Yazidi temple where representatives of the clergy serve), Ojaha Mala Shekhe Shihsna (a temple dedicated to one of the seven main angels, the Yazidi religion), Ojaha Dara Mraza (the sanctuary of the angel of marriage, the Yazidi religion) Ojaha Kacha Kazi (sanctuary of virginity, in the Yazidi religion). At the initiative of patron Jndi Amarian, symbols of the Yazidi religion "Shihshms" and "Tawse Malak" were installed in the cemetery in 2015. Representatives of the Yezidi clergy of Iraq, Georgia and Armenia attended the events.

Also buried in the cemetery are three brothers "kawal" Kaval (mridi who are eligible for clergy). Hsin kaval, Kaval Alas and Rasho their graves are considered as a sanctuary.

The village is very careful to preserve the religious way of life, custom, traditions, and religion. All religious holidays are held strictly according to the rules of the ancestors, led by the Sheikh.

30. The Village Of Avshen

Short information about the village

Avshen village is located in the North of Aragatsotn province of Armenia. The village is located Northwest of the city and to the North of Ashtarak. The old name of Chobangarmaz.

The village has a population of about 277 people, 35 families.

Problems of the village :

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in the native language.
- There is no access to higher education in the native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
- The outflow of young people abroad is high .
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent: Titale Jaso, Mdure Hamo, Murad Knyazyan

Description of the village through the mouth of the inhabitants

According to Mdure Hamo, village Avchen (in translation from Azerbaijani language rich spring) was founded almost two centuries ago, from the time of the Russo-Persian war of 1826-1828.

According to Mdure Hamo, his great-grandfathers and their family who lived in Iraq moved and lived on the coast of Vanalich (lake van, located in the Eastern part of modern Turkey), lived there for several years. After that, they migrated to Armenia, where they lived for some time on the coast of Sevan (lake Sevan, located in Gegharkunat province).

From the caste Mdure Hamo several families to another place and founded the village Chobangarmaz, named after the mountain range. After the collapse of the Soviet Union, the name of the village was changed to Avshen.

There was a school in the village, they studied until the fourth grade, then continued their studies in the neighbouring village until the seventh grade, and finished the tenth grade in the village of Alagyaz.

Intelligentsia-people from the countryside:

Maxime Hamo graduated from Yerevan state University, faculty of Philology. He received his doctorate from the Leningrad national Institute of Asian studies in the USSR. In 1964, he returned to Yerevan and started working in the Department of Oriental studies of the National Academy of Sciences of Armenia as a Junior researcher, and for many years he was engaged in research work at the Institute of the Academy of Sciences. In 1966, he defended his PhD thesis "the dialect of the Kurdish language bahdin".

The school in the village was named after Maxime Hamo in 2011.

There are several ziarats in the village, the "zieretaohre" (sanctuary of travellers, escorts, after seeing off guests and villagers), which was built by the patron Mraze Herman in 2014.

Mdure Hamo receives a pension, the question of good enough or there is discrimination, said, enough, not complaining about discrimination, he was not observed.

Mdure Hamo noted the poor condition of the road leading to the main road. From the village to the main highway five kilometres, often difficult to travel on the road home and back. The social situation in the village is average, identical to e for this area.

When asked what sphere of life requires the most attention and development, Mdure Hamo said that there is not enough agricultural machinery in the labour sphere for more dynamic development and improvement of the quality of life. Often in the season of sowing and harvesting, there are not enough agricultural machinery for harvesting. And the equipment that does this work is already worn out and often breaks down.

There is a state program, a loan for the purchase of agricultural machinery, but the villagers are afraid of such a purchase, because the equipment is too expensive, not everyone can afford-says Mdure Hamo.

Regarding the state of the youth Murad Knyazyan-were from methyl : "In General, the day passes fairly uniformly. The morning begins with departure to pastures, children go to school, residents go about their business. Basic income, sale of milk and meat. There are many problems in the village, in particular, the state of roads, education, and youth unemployment. Due to the state of the roads, it is difficult to get an ambulance and a fire truck, and there is no public transport. Often school leavers are unable to continue their studies due to the lack of public transport. Those who have a car, somehow cope, and those who do not, then they lose hope for further education. Today's young people are tired of living in the country, and those who find good jobs in cities or abroad move there to live. Another problem with the lack of a store is that residents drive every day along a broken road of 20 kilometres, for food and household items. To some extent, we are lagging behind in civilization. The next issue I want to note is heating. Did was not provided with natural gas. Wood is expensive, and we have to resort to the old methods of obtaining fuel for heating-briquetting manure. In fact, such problems are present in most Yazidi villages, whether they are separated by towns or highways, "concluded Murad Knyazyan.

31.The Village Of Mrgashat

Short information about the village

Mrgashat village is located in Armavir province. A mixed Armenian-Yazidi village where more than 120 Yazidi families lived, today there are about 40 families left. The total population of more than 1,400 families. Ran again and was called the village Gerchlu.

The village faces a number of challenges:

- Discrimination of women's rights.
- There is no access to pre-school education in their native language.
- There is no access to education in their native language.
- There is no access to higher education in their native language.
- There is not a single institution where people can get free information or legal advice.
- Young people go abroad.
- There is no oratory (Ziarat).

Respondent: SuthoTamoyan

Description of the village through the mouth of the inhabitants

Sutho Tamoyan noted that previously the village was called Gerchlu. The ancestors of some residents from 1828-1829 and 1915-1918 migrated from Surmalu, Khnus, Alashkert, Khoy and Salmast. From 1949 to 1950, returnees from Lebanon settled here.

According to Sutho Tamoyan, the Yazidis first settled here in 1914. The population is mainly engaged in animal husbandry, viticulture, vegetable growing and geranium cultivation.

Due to the mild winters, it is possible to graze livestock and grow greenhouse vegetables all year round. The standard of living is quite high in this village, compared to other villages in this area.

Unfortunately, the native Yazidi language is not taught in the school, due to the lack of a teacher. Between himself and the house of Yazidis speak the native language.

The community has its own Yazidi intelligentsia. For example, Mamoyan Frick works as a doctor in the center of the village. Mamoyan Amarik is a nephew of Frika Mamoyan who also works as a doctor in Yerevan. Stoe Shamo, was about the head of the farm during the reign of the USSR.

Among the population of the village, there are no customs left, such as marriages between close relatives or earlier marriages of girls. Since the age of 17, girls are given out in marriage.

Suto Tamoyan says that the real modern way of life has a negative impact on the traditional way of life of the Yazidi community in the village. According to him: "Subordination has fallen over time. The younger ones are now more free to behave in front of their elders. Fathers, brothers, and husbands allow their wives, sisters, and daughters to use social media platforms, networks and Internet spaces, which leads to a sad outcome of events. Grandfather's sheen customs and grandmother's rites were changed to modernity. The curtain of shame is eventually lost."

The village is supplied with natural gas, there is night lighting throughout the village, and the roads are quite good.

32. Village Saghmosavan

Short information about the village

Village Saghmosavan (Ilan-Chalan) is located in the Aragatsotn province of Armenia. This is an Armenian-Yazidi mixed village where twelve Yazidi families live. In general, the population of the village is about 80 families.

The village has a number of problems:

- There is no access to pre-school education in their native language.
- There is no access to education in their native language.
- There is no access to higher education in their native language.
- There is not a single institution where people can get free information or legal advice.
- Young people emigrate abroad
- There is no oratory (Ziarat).

Respondent: Gnar Khuboyan

Description of the village through the mouth of the inhabitants

Village Saghmosavan(Ilan-Chalan)it is located on the right Bank of the Kasakh river. The distance from the regional centre, Ashtarak city, is 8 km.

According to Gnar Khuboyan, who is a writer of Yazidi origin, the village of Sahmosavan was founded settled in 1830. The ancestors of the population were emigrants from Persia. Then the village was called as "Ilan-Chalan" (in translation from the Turkic language-Ilan-Chalan Snake dance). In the middle of the twentieth century, a Yazidi family of the Rashi caste moved to the village. The maximum number of Yazidi families in this village was more than 30 families. But the unfortunate circumstances of the nineties in the country led to mass migration of the population.

The villagersare mainly engaged in animal husbandry, horticulture, fruit growing, grain and feed cultivation.

The main attraction that deserves special attention is the Armenian Apostolic Monastic Complex of Saghmosavan. It was built in the 13th century by Vache A. Vachutyan and his ruling family. The monastery complex of Saghmosavan is located on the left side of the picturesque upland of the Kasakh river. In summer, many tourists visit this place. Also in the village is the Church of SV. Gregory the Illuminator (13-14 centuries), the Church of SV. Astvatsatsin (1225) and SV. Zion (1215).

Children of the Yezidi community receive secondary education in the Armenian language. The native Yazidi language is not taught in the local school.

Outstanding person of the village of Yazidi origin:

Jasme Miro Khalatyan was the head of the village's state Farm. Khuboyan, graduated from the technical school of mechanical engineering, worked as an employee in a bus fleet in Yerevan from 1978 to 1981. Mirza Khalatyan, graduated from a technical school, but did not work in his specialty.

GnarJuban. He is a member of the writers of the Republic of Armenia. She wrote and published 6 books, which she highlighted to the Yazidi people.

"Kola Şangalê" (translated from the Yazidi language, " Pain of Shangal»),

"Dileşhkastî" (translated from the Yazid language, Broken heart),

"Gomana min" (translated from the Yazidi language, My hope),

"Dostî u bratî" (translated from the Yazidi language, Friendship and brotherhood),

"Tirinjaroê"

"Eşaavinê" (translated from the Yazidi language, the Pain of summer).

GnarKhuboyan noted that they are doing everything possible to preserve their ethnic identity.The inhabitants of this village clearly associate themselves with the Yazidi community, and highly appreciate the culture and traditions of the Holy land of its people.According to her, the issue of early marriages is still attitudinal, but this problem is gradually reduced to nothing. One of the nouns of the problem is the condition of roads in the village. The village is provided with natural gas, electricity works without interruptions, drinking and technical water is in good condition.

33. Sorik Village

Short information about the village

Sorik village is located in Talin district. The population of the village of 14 families. The old name of the village of Zorba.

Problems in the village:

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There is no hospital in the village.
- There is no irrigation water in the village. Drinking water is in short supply.
- There is no natural gas in the village.
- The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- Higher level of outflow of young people from the village abroad .
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive

Respondent - Atman Shamo

Description of the village through the mouth of the inhabitants

According to Shekhe Khatun Farhan, the population of Sorik (Zorba) moved from Shangal, Iraq as refugees, and in 1913 they moved to Armenia. There are 14 Yazidi houses in the village. There are no Armenians in the village. In the village there is a school up to grade 9: they study Armenian, English and Yazidi. Armenian teachers come to the village to ,teach children. In the village there is 1 family of sheikhs, the rest are mrids .

Children cannot continue their education, as villagers cannot afford such expenses. We used to study in the city as teachers and agronomists. After studying in the village, they had a job waiting for them and all were employed. The young people in recent years does not learn because he does not see job prospects. Young people tend to go to Russia, and there engage in any business.

The nearest regional centre is Tali, which is located 15 kilometres away. Unfortunately, bad roads make communication more difficult. The village is not consecrated, there is no gas, and the water supply is not carried out correctly. Some houses are supplied with water, and some are not.

Mostly local residents are engaged in animal husbandry, some plant wheat and barley, but the harvest is envious of the weather.

Yazidi customs and traditions are maintained in the village. For example, for the celebration of Hades, they hold the post of "Faces" for 3 days – Tuesday, Wednesday, and Thursday. On Friday evening, all the laity gather at the Sheikh's house and worship the Shrine that is located in the Sheikh's house.

Previously, events such as weddings, funerals, and holidays were held in tents . Now in the village there is a village club hall. Some hold weddings in restaurants in the district centre. But it was fun, were folk musicians, who played on (Saz, dinboche, daf, zurna). The wedding in the village lasted 3 days.

The village has Ziarat, called "Topa Ziarate". Ziarat is a large stone in which a fire constantly burns. Villagers carry out rituals, for example, a ritual sacrifice, usually a ram is sacrificed.

34. The Village Of Ferik

Short information about the village

Ferik village is located in Armavir province of Armenia. A Yazidi village where 60 Yazidi families live. The old name of Kurakand.

Problems in the village:

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- "There is no hospital in the village.
- "There is no irrigation water in the village. Drinking water is in short supply.
- "There is no natural gas in the village.
- "The roads are in poor condition.
- There is not a single institution where people can get free information or legal advice.
- The outflow of young people abroad is very high.
- There is no oratory (Ziarat).
- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent Denis Mamoyan

Description of the village through the mouth of the inhabitants

According to Denis Mamoyan, village of Ferik (Kurakand) it was founded more than two centuries ago by the Yazidis, for the money accumulated by the community, a plot of land was purchased, where the village was built. The once thriving village of Ferik now looks like an abandoned and God-forsaken village, with many old buildings and terrible roads.

The villagers are engaged in animal husbandry, gardening, and greenhouse farming. Most of the houses were left without owners due to the incessant migration. Roads to the village are in a terrible state, the village administration has not solved this and the issues. The village has no pasture. In 2014, somehow incomprehensibly, these lands were bought by a member of the Republican party (the old state power), and access to the pasture was closed. The village population has repeatedly tried to solve this problem. The villagers held large protests for the liberation of the territory, and the new government with Deputy Rustam Bakoyan made a promise to solve the problem. Another problem is the lack of lighting at night.

There is a school in the village where, in addition to the school curriculum, children have the opportunity to learn their native language. The school is small, with approximately 30 students. Residents adhere to religious principles and traditional way of life. For example, in derevna, a small school was recently opened under the leadership of the late Mirze Choloyan son, Roman Mirza, where children are taught Yazidi folk dances. Local residents have high hopes for this school, as this way they try to attract the attention of their compatriots to the preservation of ancient dances. Local residents plan to develop this school, expand it and form a cultural center of the Yazidi community.

35. The Village Of Shamiram

Short information about the village

Shamiram village is located in Aragatsotn province of Armenia. The population is 444 families. More than 50 families are members of the clergy.

Problems in the village:

- Children cannot go to school due to the lack of public transport.
- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.

"There is no hospital in the village.

"There is no irrigation water in the village. Drinking water is in short supply.

"There is no natural gas in the village.

"The roads are in poor condition.

- There is not a single institution where people can get free legal advice.
- A high level of outflow of young people abroad .

"Girls are not allowed to get an education.

- Due to the condition of the roads, it is difficult for an ambulance and fire truck to arrive.

Respondent: Shekh Alikhan Osuban

Description of the village through the mouth of the inhabitants

Shekh Alikhan Osuban - The village of Shamiram, was founded in 1918. Before that, Kurds lived here, and they had to migrate to the Ottoman Empire, since they were of the Muslim faith and they were in no danger, unlike the Yazidis .

In 1996, Hasan Agid Bagh Broyan and her sons built a monument to " Tawsî Melek " and a monument, dedicated to the Yazidi people. Every year, the son of Hassan Bagh, Mamud Bagh Broyan, the head of the village, makes, "Qorbandida" (charitable donation) in honour of "Tawsî Melek". From different villages comes to ziarat, on various holidays and events.

In the village, mainly engaged in animal husbandry, hunting and gardening, vegetable growing, growing forage crops.

Education

During the Soviet period, the school in the village was a full secondary school. After difficult times in the country, in the nineties, a large number of residents emigrated to Russia and Europe. In this regard, the number of students decreased and the school was changed to an incomplete secondary school . In recent years, the number of students who continue their studies after school has decreased significantly. Today, few people want to continue their studies after school. Pro the education of the girls I realized the Sheikh AlikhanOsuban said: "Mr.Ali a mentality does not, because society does not accept such actions».

Previously, the school was taught by more than 15 Yazidi teachers, in various subjects. Now there are about 4 teachers left.

The school is taught by a native English language, teaches the native language Taar Mahmoudian.

Intelligentsia villages of Yazidi origin:

Jamal Mahmoudian, writer. Zina Temurova, a paediatrician, is a very well-known doctor in our country. Amo Sharoyan, for many years worked in the police Department of Yeghvard city,

Kotayk province. Ahmad Sharoyan also worked for many years in the police Department of Artik city, Shirak province.

A number of social problems still exist in the village. It was only necessary to solve the problem of gas supply, but this problem exists in many neighbouring villages and in the near future this problem will be solved .

Despite the fact, that most of the population of the village has migrated, they do not lose touch with their native village. In the summer, most of them come to the village and each of them does some charity work for the village if possible. For example, thanks to former villagers, fences were put up around the perimeter of the cemetery a few years ago. A large event hall was built at the expense of the benefactor of Aloyan village Fayzo. Another large hall was built at the expense of another benefactor, FayzoOzmanyan. The halls are designed separately for men and women, that is, women sit separately from men during funerals.

The villagers note that due to the modern way of life, the adherence to national traditions changes over time.

36. The Village Of Nalbandyan (Mets Shirar)

Short information about the village

The village of Nalbandyan (Mets Shirar) is located in Armavir province of Armenia. Name Nalbandian (named after Mikael Lazarevich Nalbandian, Armenian writer, poet, literary critic, publicist, philosopher, revolutionary Democrat). This mixed Armenian-Yazidi village, where more than 150 Yazidi families lived, now has 112 families left. The total population is more than 900 families.

The problems of the village:

"The roads are in poor condition.

- There is not a single institution where people can get free legal advice.
- There is no access to higher education in their native language.
- No oratory (Ziarat)
- E-migration to other countries is very high.

Respondent: Ayser Aziz Isayan

Description of the village through the mouth of the inhabitants

Ayser Isayan is the head of the public organization "For the welfare of people, humanitarian and economic development", which deals with the issues and problems not only of the Yazidi people, but of all the minorities that lived in Armenia. This organization raised a number of questions about the problems related to the Yazidi community , in Armenia .

According to Ayser Isayan, Yazidis first settled in this village around 1947.

The area of specialization of the village is agriculture, engaged in viticulture, vegetable growing, raising livestock. Geraniums are grown from tannic crops, which are used in the production of essential oils.

Ayser Isayan: "Our nation, which is currently fighting for survival, should take the path of learning, because today a literate person can correctly declare problems, and solve these problems. An illiterate person will not be taken seriously. Therefore, this is how we can preserve our ethnic identity, thanks to a trained and literate generation.

The issue of training the next generation should be on the agenda. We need education like air and water. And I encourage all parents to give opportunities and educate their children."

The native Yazidi language is taught at the school. Yazidi children learn their native language twice a week. Yazidis in the village mostly speak their native language. According to Aiser Isocyanine order to preserve the native language and culture of the Yazidi community in Armenia, there is a need in each country to create groups to quickly respond to the problems of the Yazidi community.

Outstanding person of the village of Yazidi origin:

Hasane Asad Aslanyan, worked as the head of the farm of the state farm.

Brothers Rashid and Tosn Asoyan worked in the village municipality.

Aiser Isayan, 9 years old, worked as a financial agent in the village administration.

Boris Isayan, working President of the National Union of Yazidis, a branch of the Armavir region.

Aziz Isayan, worked as an agronomist in the village.

The Yazidi community celebrates all national holidays according to the calendar and exactly. National holidays " Aida Ezdi", "Aida Shams", "let's go Hdr Navi, Hdr Alas and CharshameSareh Sale". Celebrate according to all traditional canons.

In the 80s of the last century, a large event club was built in the village. It 2012 was not repaired until 2012. At the head of the activist Mirze Cholo and other patrons, Bshar Aslanyan, brothers Baris and Melis Lazgiyan, Zadoepir and Telman from the city of Ivanovo, the club was renovated and renovated. Armen and Perchui Nalbandeans have renovated a local school and are building 14 residential houses for poor families who are in a difficult social situation. The village is quite large, and it has a post office, a school, a kindergarten, a music school, a sports school, and an outpatient clinic. During the Soviet rule, the village had several factories, 12 collective farms, a MTZ Park, and large glass greenhouses, but after the collapse of the USSR, all this was closed for various reasons, and today all of it does not work. People from neighboring villages send their children to school in this village, but there is no kindergarten in the neighboring villages.

37. Village Of Armavir

Short information about the village

The village of Armavir (Ghurdukhuli) is located in the Armavir region of Armenia (translated from the Armenian language, " fresh (strong) wind"). It is located 57 km from the capital Yerevan and 7 km from Armavir. A mixed Armenian-Yazidi village where more than 80 Yazidi families lived, currently there are about 50 families left. The total population is more than 2000 families.

The problems of the village:

- There is no access to pre-school education in their native language.
 - There is no access to education in their native language.
 - There is no access to higher education in their native language.
- "The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
 - No oratory (Ziarat)
 - There is also migration to other countries.

Description of the village through the mouth of the inhabitants

According to Shekh Amoyan, Yazidis first settled here in 1917. In the village, the population is engaged in agriculture m: engaged in gardening, vegetable growing. Heat-loving vegetable crops are grown: tomatoes, peppers, buckwheat, watermelons, melons, and cereals. Yazidis are mainly engaged in animal husbandry. There is a secondary school in the village, but the native Yazidi language is not taught in the school. Mostly Yazidis speak their native language in the village.

Prominent individuals of the village of Yazidi origin:

Hassan Shekh, Mamode Tamoyan, which has a great contribution to the education of the Yezidi people. Hassan Tamoyan has been working in the radio Committee for several decades, author of textbooks of the Yazidi language that are taught in schools, public figure and lawyer. There were also outstanding individuals in various fields of activity. Faramaz Tamoyan, worked as a foreman in a state Farm. Mamo Aghayan, worked in the police. Khudoyan Suren, worked in the administration, etc.

Traditions

All national holidays are held according to the calendar and exactly according to religious canons . There are small changes in the holidays. For example, "Aida Hdr Navi" which is celebrated with slight omissions. Costumes "kosagaldi" and paint the ceilings with flour.

Social structures and position

The village is supplied with natural gas, there is night lighting throughout the village, and the roads are quite good.

There is no problem with the arrival of an ambulance or fire fighting vehicle. The distance from the village to the city of Atom is about 8 km. There are no problems with registering a pension or benefit.

38. The Village Of Aigeshat

Short information about the village

Aigeshat village (old name Kushigian) it is located in the Armavir province of Armenia, (translated from the Armenian language as "many gardens"). A mixed Armenian-Yazidi village where more than 70 Yazidi families lived, currently there are about 30 families left. The total population is more than 800 families.

The village of Aigeshat is also known in the region as Kuzigadan. Yazidis first settled here in the 20s of the last century.

The problems of the village:

"There is no natural gas in the village.

"The roads are in poor condition.

- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There is not a single institution where people can get free legal or other information advice.
- There is an outflow of young people abroad,
- No chapel (Ziarat)

Respondent: Vazir Amoyan

Description of the village through the mouth of the inhabitants

Vazir Amoyan noted that the villagers are mainly engaged in agriculture: they grow heat-loving vegetable crops: tomatoes, peppers, eggplants, watermelons, melons, as well as cereals. They are also engaged in animal husbandry and beekeeping. Yazidis are mainly engaged in animal husbandry .

Education

There is a secondary school in the village. The native Yazidi language is taught at the school

Mostly Yazidis speak their native language in the village.

The arrangement of the village

There is natural gas in the village, there is night lighting throughout the village, and the roads are quite good. There is no problem with the arrival of an ambulance or fire fighting vehicle. There is no problem with registering a pension or benefit.

Prominent individuals of the village of Yazidi origin:

Jamal Feroyan, worked in the police.

39. The Village Of Jrarpi

Short information about the village

The village of Jrarpi (the old name of Karhun) it is located in the Armavir province of Armenia. It was founded (settled) more than three centuries ago by Armenians, and the Yazidis settled at the end of the nineteenth century. Translated from the Armenian language Jrarpi translates as "density". There are 18 Yazidi families living in the village.

The problems of the village:

- There is no access to pre-school education in their native language.
 - There is no access to education in their native language.
 - There is no access to higher education in their native language.
- "The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
 - emigration of young people to other countries
 - No oratory (Ziarat)

Respondent: Ahmad Khudoyan

Description of the village through the mouth of the inhabitants

Sinotepir Ahmad Khudoyan noted that residents mostly earn money by growing various kinds of greens and vegetables in greenhouses. They are engaged in animal husbandry. Many of the villagers go to work, mainly on the territory of the Russian Federation.

There is a secondary school in the village. The native Yazidi language is not taught at school.

However, the residents of the house speak their native Yazidi language. Thus, representatives of the Yazidi community are interested in teaching their children their native language, so they use their own money to purchase textbooks for teaching in Yazidi.

The community manages to preserve its ethnic identity by adhering to national traditions. Thanks to the representatives of the clergy of the sheikhs and pir, who in turn observe the traditions and call for the observance of their mrid to the faith, culture and traditions of the Yazidi people.

Famous people from the village

Zorba Iboyan, has been working as a surgeon at a medical center in Armavir for more than forty years. From the young cadre of SaideUsv, a dentist.

Public and social structures

There are no problems with the arrival or qualification of these ambulance services. One of the big problems with roads in the countryside that have not been repaired for ten years is that they are not being repaired. There is no gas supply in the village, and some night lighting is not available.

40. The Village Of Mirak

Short information about the village

Mirak village is in Aragatsotn province of Armenia. The population is 15 families. In the words of the Mais Mamadayn, the village of Mirak was founded more than a century ago. Previously, the village had more than 175 families. This is the only Yazidi village in this area that has been used for mass migration abroad, Mais Mamadyan noted.

The problems of the village:

- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- The roads are in poor condition.
- There is not a single institution where people can get free legal advice.
- Emigration of young people to other countries

Respondent Mais Mamadyan

Description of the village through the mouth of the inhabitants

Mais Mamadyan noted that domestic and social position is very low, compared to other villages of this region. The population is engaged in animal husbandry and soil cultivation.

Very poor condition of the road, in the village and to the highway. The road distance to the highway is 2.5 kilometres, and the nearest city is eight kilometres away. There are often

problems with the arrival of fire trucks and ambulances. There is no gas supply, which leads to a heating problem in winter. There is no public transport available. There is no grocery store available. There is no street lighting at night. Because of this, wild animals often enter the village, causing harm to local residents.

According to Mais Mamadyan, it is unlikely that these problems will ever be solved, since the administrative staff will not go to such costs for such a small village. Such problems are also present in large villages, and they are a priority for them.

Education

In the village there is a Junior high school, whereby passing the school curriculum, children learn the native language of the village. After finishing school, few people continue their studies. One of the reasons is financial situation.

Thanks To " Ziarat Mala Jn Tayar", which is located in the house of the deceased ShikoeShekh, the villagers adhere very much to traditions and religious principles. The current receiver Rostik Shekh above is in active religions, public governmental activity.

41. The village of Sipan (Pamp)

Short information about the village

The village of Sipan (Pamp) is located in the Aragatsotsk province of Armenia, with a population of 25 families. According to Khalifa Amoyan, the village of Sipan was founded more than a century ago, between the slopes of the Pambak mountain range. Then the village was called Pamp, after the mountain range of Pambak. In 1936, it was decided to rename the village Sipan.

The problems of the village:

"There is no irrigation water in the village. Drinking water is in short supply.

"There is no natural gas in the village.

"The roads are in poor condition.

- There is no access to pre-school education in their native language.
- There is no access to higher education in their native language.
- There is not a single institution where people can get free legal or other information advice.
- And there is an outflow of young people abroad
- No oratory (Ziarat)

Respondent-Khalifa Amoyan

Description of the village through the mouth of the inhabitants

Khalifa Amoyan noted that the main income of the villagers is derived from the sale of meat, milk and wheat crops.

There is no grocery store in the village and no normal road. there is no gas supply in the village. Another painful problem is migration of the population. In Soviet times, the village consisted of about 120 families, the number of which fell to 25families. Everywhere over the abandoned houses.

There is a secondary school in the village, up to the ninth grade. In addition to the state educational program, children learn their native Yazidi language. After finishing school, children continue their studies at the secondary school of the neighbouring village of Alagyaz. Very few students continue their studies for secondary or higher education. The problem lies in the low social status and inaccessibility of transport. The villagers are careful about their religious traditions.