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# The Armenian Movement

The newspaper of the California State University, Fresno Armenian Students Organization. vol. 2 no.2 January 11, 1980

## Manoogian encourages 'Armenian spirit'

By Mark Malkasian

In a private, Dec. 28 meeting, Archbishop Torkom Manoogian urged 11 members of the Armenian Students Organization to instill the "Armenian spirit" within Armenian-American youth.

"The Armenian spirit is knowing yourself," said the Primate of the Eastern Diocese of the Armenian Church.

"Who am I? If you have the answer to that question, you have the Armenian spirit."

Archbishop Manoogian, the guest of the Reverend Father Datev Tatoolian and Sts. Sahag-Mesrob Armenian Apostolic Church in Reedley, pressed ASO members to gain a thorough knowledge of their Armenian heritage.

"Do not fall into the pitfalls of wrong information from personal or group pursuits because then we will not have the full truth. We have it (truth) in the books, heritage, culture and arts."

The Archbishop also suggested activities to further Church unity.

"Organize activities which are not controversial, where you are not going to put this priest or that priest on the spot. You will realize nothing but argument," said the Archbishop, a participant in the October Church unity conference held in Etchmiadzin.

Youth should maintain an interest in the progress of Church unity, Archbishop Manoogian said, but he warned against direct involvement.

"Do not become involved in issues that are beyond you. Don't waste your time on issues and problems where you are not the ones to make the final decision."

The Archbishop also addressed the role of women in the Church, noting the special position women have in the Armenian Christian family.

"Use your talents in the areas that the family is expecting of you," he told women in the audience.

"Every member is assigned to a certain responsibility. Women in the Armenian Church have a very high place, starting with the Virgin Mary. In our history, the mother was everything in the home."

The question of women's rights in the Church, specifically the absence of women in the hierarchy, he said, largely stems from the conflict between timeless theological doctrine and modernistic approaches of the 20th century.

"We don't call that discrimination in our Christian Armenian understanding. We don't have to follow the patterns of other groups."

He added, however, "If any change becomes necessary, it will take place. Many things have changed in our Church."



Archbishop Torkom Manoogian

Regarding his own Eastern Diocese, the Archbishop commented on the Church's growing contribution to the Armenian community.

"The Church is the mother and she is taking care of the individual from birth to the end."

The structure of the 55-parish Eastern Diocese is buttressed by a solid foundation of Armenian schools, Sunday schools, the Armenian Church Youth Organization, and, most recently, senior citizens' groups, he said.

Armenian youth participate within the community, the Archbishop said, but most youth organizations are limited to social activities. He concluded, however, on a positive note, saying that many youth are broadening their interests and gaining a greater appreciation of their Armenian heritage.

## Church unity conference

## Hovsepian: 'We were really brothers'

By Mark Malkasian

The ten delegates to the recent Church unity conference in Etchmiadzin came away as "brothers," said Archbishop Vatche Hovsepian, but major obstacles to unity remain at the parish level.

"If it was left up to the 10 people who went, it would have been very easy for us to come to an understanding," said the Primate of the Western Diocese of the Armenian Church, Thursday, Nov. 29, at California State University, Fresno.

Bitter divisions, however, will not disappear overnight, he told an audience of 150.

## Tufenkjian takes helm ASO elects new officers

By Bill Erysian

Congratulations are extended to the Armenian Student Organization's new executive, which was elected during a noon-time meeting on Thursday, Sept. 6, 1979.

The new ASO officers are: President, John Tufenkjian; Vice President of Public Affairs, Jim Karagosian; Vice President of Activities, Pam Basmajian; Treasurer, Jim Malkasian; and Secretary, Vickie Kismetian.

Former ASO president Bryan Bedrosian is optimistic about next year's activities and feels confident the new executive is well-motivated. "I think the new ASO officers are young, but extremely enthusiastic," Bedrosian said. "I'm sure they will do an excellent job because they are all very capable people."

Bedrosian said he expects this coming semester will be the "best and most productive one the ASO has had yet."

John Tufenkjian, newly-elected president of the club, along with the rest of the new executive, are an energetic group with many fresh goals for the ASO already sketched out. Tufenkjian said his foremost objective is to get more people involved in the Armenian Students Organization. He said this goal is interlocked with the necessity of establishing a common interest within the ASO as an Armenian-based group.

Tufenkjian also stressed the continuing

need for the ASO to be a community involved organization. "We want to inform the community of all our activities and help out in any way we can," he said.

Tufenkjian added that he would particularly like to continue working closely with the United Armenian Commemorative Committee and cited the upcoming Armenian Heritage Week as an important project.

The new president is impressed with the diversity of the ASO and hopes to extend the scope of the organization by involving more students and "combining their minds to work more together."

"We have so many different and talented people—the potential is fantastic," he said. "The ASO has a gold mine of Armenians."

Members of the organization had the opportunity of informally getting to know their new executive at a "Meet the ASO Officers" Christmas party held two weeks ago at the home of Barlow Der Mugrdchian. The party had a strong turnout and as each new officer was introduced, they received a heartwarming applause of support.

Tufenkjian is the first to admit that some people may have slight misconceptions about the general purpose of the ASO. But he said he plans to improve the image of the club by clearing up the illusion of it being a "radical" organization and emphasizing the many talents and ideas the group possesses.

## Inside the 'Hye Sharzhoom'

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appearance, the first report on the conference by one of the participants, was sponsored by the Armenian Students Organization and the Armenian Studies Program.

The Archbishop stressed the warm rapport established at Etchmiadzin.

"By sitting around the table we found that we were really brothers."

"The meetings were so warm, so congenial, that even though there are some skeptics on both sides, even though there are some parties which probably would not favor the unity of

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# ~~~~~OPINION~~~~~

## Assimilation threatens Armenian-Americans

By Mark Malkasian

The Armenian-American of 1979 lives a precarious existence.

Sixty years ago he was a man without a country; today he has two.

Externally he is the realization of the American dream—comfortable, prosperous, a good citizen—but beneath the placid facade a battle rages (and on the battlefield there can be no compromise). Two powerful forces contest the heart, soul and mind of this man. The Armenian—his heritage dating to the time of Noah his nation observing history from a front-row seat, his people stubbornly surviving when others have fallen—still lives within the American. But America, land of progress and standard of the modern world, is not content with half a man. America demands total allegiance.

There continue to be, of course, a few resistant elements in the "melting pot"—Italian-Americans, Polish-Americans, French-Americans, Irish-Americans, German-Americans and others—but the hyphen is perhaps the last vestige of the native culture.

American ethnic communities have existed mainly as a form of self-defense. The insulated environments of the communities provided a refuge from society's prejudices. When the obstacles to the "good life" crumbled so did the *raison d'être* of the Little Italys and Little Warsaws. The hyphenated Americans departed and began building the life their immigrant ancestors had originally sought. Ethnic communities still exist in the United States, but the modern ghetto is usually equated with poverty, not ethnicity.

Where, then, did America's "ethnics" go? They, of course, became "Americanized." In actuality, however, they adopted the Anglo culture of America's first settlers. Officially, the "melting pot" theory has been abandoned by America's social critics. America, they tell us, is today a "salad bowl." It abounds with a multiplicity of ethnic identities. The "salad bowl," however, has a pervasively WASPish flavor.

The 1964 Civil Rights Act, "Black is Beautiful," "La Raza"—yes, America's minorities have made great strides. But what has changed? Minorities are accepted into the American system as individuals but not as cultural entities.

In the Mexican barrios of Los Angeles, America is constantly encroaching, its symbols inexorably advancing—Coca-Cola, Chevrolet, "The Los Angeles Times." In Harlem, traditional African costumes may be trendy social garb but it's strictly suit and tie if one is to succeed on Wall Street.

Perhaps superficial and scattered remnants of minority culture will be incorporated—food, music and slang. What will be preserved, though, remains the prerogative of the dominant Anglo-American. America's minorities—the Hispanics, the blacks and the Armenians—have no shelter from Americanization's incessant bombardment.

Nevertheless, some peoples endeavor to stall the onslaught of Americanization. Armenians can be included in this group. And why not? It's fun to be ethnic in America in 1980. It's fun to be Armenian. There are no serious commitments, nothing beyond wearing a "Kiss me, I'm Armenian" T-shirt or

maybe performing a few steps of an Armenian dance. The Armenian culture is, in fact, colorful; certainly more colorful than the sterile WASP traditions which are today cultural orphans.

However, to be Armenian, ultimately, is not fun. Armenians belong to a rocky, inhospitable corner of Eastern Anatolia currently occupied by Turkey. The re-establishment of the Armenian homeland demands sacrifice, dedication, perhaps even fanaticism. For who but fanatics harbor such dreams? Unfortunately Armenia does not fit into the American scheme.

The Armenian-American is different from many of his ethnic counterparts. Sixty four years after the Armenocide he is a "complacent refugee"—far from his homeland but very successful in his adopted country. The Armenian-American, however, shares the same status as every other Armenian in the diaspora. He remains essentially homeless.

But Armenian-Americans perceive their plight differently. As Americans they no longer have pressing needs. Armenians have been repeatedly lauded for their patriotism, their many contributions and respect for the law. They have become "model Americans" and yet many attend Armenian churches, join Armenian organizations, socialize with other Armenians—tenaciously cling to their Armenian identity. The gestures are often pointless but somehow the "Armenian conscience" has been activated. It wanders aimlessly. The heart beats but the brain offers no direction. Ultimately, though, the dual identity must end. One must choose to be either Armenian or American.

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## Defining Discrimination

By Alan Atamian

Picture a mighty dam of ivory concrete; it stands quiet, yet intransigent to the natural desires of the tons of water to permeate it. What is this representative of? The dam is the ugly, man-made stone curtain of prejudice. The water is the fresh and natural potential of the human force that, like water, serves to irrigate our lives and our cultures. Intangible—yet essential for life itself.

Prejudice has existed as long as man has. Misconceptions, illusions, and beliefs that were concluded far prior than they should have been formulated, or thoughts that were held to be true, contrary to fact, are all aspects of the ugly concept of prejudice.

The Armenians are such a group that, in the face of ill will on the part of some, keep, and have kept, a stiff upper lip and are determined to work incorrigibly and diligently towards any goal which they have set for themselves.

In addition to the horrible massacre, prejudice occurred on a local level here in our very own Fresno only a few short decades ago. Many fraternal

organizations barred us from membership; certain regions, such as the Fig Garden and Sunnyside areas in Fresno, had clauses in the property deeds which occluded Armenians from purchasing homes there. The Armenians were faced against prejudice; we were misunderstood as a people and a culture.

It took a lot of work, but the Armenians succeeded in keeping their own culture and identity, while adopting the customs of a new land. Today they represent a substantial sector of our professional work force. It can be said that the close family unit and our deep-rooted faith has helped to foster a sense of good moral and spiritual values. With so many good attributes for the Armenian race, any prejudice against us must stem from pure jealousy!

The Hyes have had many roadblocks, or "concrete dams," in the past, but we proved our strength in many ways. It is up to our young Armenians, like myself, to keep our spirit alive and forever keep the fertile waters of the Armenian people flowing.

## What is an Armenian?

By Barlow Der Mugrdchian

What does it mean to be Armenian? To know the Armenian language, or the culture, or the literature? These are a few of the common views.

I would like to offer my opinions, from my perspective as a third-generation Armenian. I would like to examine what it is to be Armenian.

There are those who say to be a genuine Armenian you must speak Armenian. Where does this view come from? Often from the older generation and sometimes it is heard from those who have recently arrived from Armenian communities abroad. But is it necessary to speak Armenian to be Armenian?

For others, religious or political affiliation is involved. Some say the Apostolics are better Armenians than the Protestants or vice-versa. Others say the Ramgavars are more Armenian than the Tashnaks, or that the Tashnaks are better Armenians than the Hnchaks.

Some might add culture and literature to the debate. Don't you need an understanding of these to be an Armenian? Maybe music is the most important, or perhaps poetry, or even dancing.

I have posed many questions and have offered no answers. To do so would limit the question of "what is an Armenian."

What, then, is the over-riding characteristic of an Armenian? What does it mean to be Armenian?

To be Armenian is to have the unquenchable spirit and faith of the Armenian people.

I say spirit and faith, and I mean that essence which has enabled a people to remain just that, a People, for over two thousand years, throughout massacre, persecution and all manner of tribulation. We are alive as a people, while others have fallen through the march of history, alive as a people against constant, overwhelming and grinding oppression.

How does one obtain this spirit? Does being born to Armenian parents automatically enroll one in the ranks of the Armenian nation? To be Armenian it is not necessary to have Armenian racial characteristics. It is not even necessary to be born an Armenian, to have an Armenian last name, or be a member of a certain political party. There is no all-inclusive class of Armenian.

It is necessary to desire to partake of that body of knowledge that is known as Armenian. One must also be willing to contribute as well as to take.

To be Armenian is to have the spirit and also to pass the spirit on to others—to your children, to your friends, and to the world at large. This entails passing on knowledge of Armenian history, customs and traditions. And once these have been instilled once this spirit has been nurtured, the natural desire for more information will follow. And because it is so natural it will be all the more effective.

What is the tie that binds us? What is it then to be Armenian? To be Armenian is to have the pride in our past and the confidence to work in the present. The future will hold no barrier and the present no difficulties to those who are concerned and who carry the spirit. To be Armenian is to have that pride and spirit that ties us all. To be Armenian is to see that the Armenian heritage is not lost.



# Hye Culture

## 'Meetings with Remarkable Men'

By Barlow Der Mugrdechian

"Meetings with Remarkable Men," a movie directed by Peter Brook, is one of the rare films to combine both fine craftsmanship and a strong message.

The movie traces the story of one of the more famous mystics of the 20th century, Georges Ivanovitch Gurdjieff, as he matures into fame. Gurdjieff, who grew up in the war-torn atmosphere of early 20th century Russia and Turkey, was born of a Greek father and an Armenian mother.

Chronicling his childhood and adolescence, the movie follows Gurdjieff's travels in his search for the ultimate truths of man's existence. Gurdjieff's search takes him throughout the Caucasus region where he was born. Traveling by himself, or with companions, Gurdjieff relentlessly pursues his quest. Finding various ancient texts and meeting with holy men of various religions, Gurdjieff develops a philosophy that was to

guide him for the rest of his life.

The movie was done in the richly authentic lands of Gurdjieff's homeland. With a musical score reflecting the background of the Caucasus, the viewer is transported to the region. One of the more unusual scenes in the movie unfolds as Gurdjieff is traveling in the desert and is engulfed in a swirling sandstorm. His ingenious method of escape is very interesting.

The cast, headed by Yugoslavian actor Dragon Maximovic playing Gurdjieff, is of a decidedly foreign flavor. The acting is almost overshadowed by the cinematographic sweep of the movie. But for the most part the acting is as natural as the setting.

"Meetings with Remarkable Men" does not meet the criterion of an escapist, light entertainment feature. It requires the active participation of the viewing audience. The movie, however, does meet the criterion of being one of the fine movies of 1979.

## Armenian films featured in CSUF class

"The Armenian Experience Through Film" was closely examined by Dr. Dickran Kouymjian and more than 20 students at Cal State University, Fresno on Dec. 1 and 8.

The one-credit extension course explored a wide variety of topics, both Armenian and non-Armenian, through 10 diverse films. Each film was followed by lengthy discussion led by Dr. Kouymjian.

The morning of Saturday, Dec. 1, was devoted to documentary films. The course opened with "Story of a Nation: Birth and Rebirth," produced by the Fresno United Armenian Commemorative Committee. Two other film images of minority groups followed: "Black and White: Uptight" and "Strangers in Their Own Land: The Chicanos."

The class, however, reserved its most favorable comments for Dr. J. Michael Hagopian's award-winning "The Armenian Case: the Forgotten Genocide."

The day culminated with "Shadows of Our Forgotten Ancestors," the most brilliant work of the gifted Soviet director Sergei Paradjanov (Sarkis Paradjanian). Paradjanov, born in Tiflis in 1924, forged a new film-making style with "Shadows," and, subsequently won international critical acclaim. The Soviet authorities, however, did not appreciate his renown.

In 1974 the outspoken Paradjanov was imprisoned after publicly defending Ukrainian intellectuals.

Paradjanov's film also became suspect and since his release in Jan. 1978, Paradjanov has been forbidden to practice his profession.

Nevertheless, "Shadows" (1964) remains a powerful testimony to Paradjanov's exceptional cinematographic technique. The plot deals with the painful loves of a young Moldavian peasant but the viewer is simultaneously overwhelmed by Paradjanov's artful depiction of Moldavian folk customs and the striking scenario of the Carpathian Mountains.

Five films were shown Saturday, Dec. 8, including two commercial movies made by Armenian directors.

Roupen Mamoulian's "Dr. Jeckyll and Mr. Hyde" (1932) dominated the morning hours. Mamoulian is best remembered for the many innovations he brought to the film industry. He was also an incisive student of human nature. His classic film adaptation of Robert Louis Stevenson's novella captures the profound statements of the author.

The final film of the course, Richard Sarrafian's "Vanishing Point" (1971), portrayed one man's attempt to rationalize an irrational world. Although neither "Dr. Jeckyll and Mr. Hyde" or "Vanishing Point" dealt with Armenian subjects, both movies provided an insight into the two noted Armenian directors.

Three other short productions were also shown: The UACC's

## Poetry of Armenia

By Barlow Der Mugrdechian

Poetry is a strong medium in any culture. But in the case of the Armenian culture, poetry expresses the aspirations, thoughts and feelings of the people in a way not found in its literature or music. In the clear, precise language of poetry, Armenians have expressed universal themes of love and justice as well as the thoughts unique to the Armenian experience. The poems accurately reflect the distinct historical experiences of the Armenian people.

The following is a cross section of the more famous poets in the Modern era of Armenian poetry. The poems have been translated by Diana Der Hovanessian and Marzbed Margossian.

### Small

Yes, we are small  
the smallest pebble  
in a field of stones.  
But have you felt the hurtle  
of pebbles pitched  
from a mountain top?  
Small,  
as the smallest mountain stream  
storing rapids, currents,  
unknown to wide and lazy valley rivers.

Kevork Emin (born 1919)

### I Love The Sun-Baked Taste of Armenian Words

I love the sun-baked taste of Armenian words,  
their lament like ancient lutes, the bend,  
of blood-red flowering roses in the accents,  
the lilt of Naiyirian steps still danced by girls.

I love the arch of skies, the faceted waters  
running through its syllables; the mountain  
weather, the meanest hut that bred this tongue.

I love the thousand year-old city stones.  
Wherever I go, I take its mournful music,  
its steel-forged letters turned to prayers.  
However sharp its wounds, and drained  
of blood,  
or orphaned, for my homesick heart  
there is no other balm.

No brow, no mind like Nareg's,  
Kouchag's.  
No greater utterance. No mountain reach  
like the peak of Ararat.  
Search the world there is no crest so white.

So like an unreachable road to glory.  
Massis.  
(No other language tells my want.)  
Eghishe Charents (1897-1937)

### Justice

There is something in this world,  
called Justice.  
Compensation, Restitution  
are its other names.  
But never Punctual.  
On the contrary it always comes  
too late, Like a missed love,  
timed wrong, worse when it arrives  
than if it never had come.  
Causing more pain.  
There is something in this world  
named Justice that arrives late  
to find a new name on its door,  
Injustice.

Maro Markarian (born 1915)



## Patikian Scholarship offered at CSUF

CSUF will again offer the Charles K. Patikian and Pansy Patekian Zlokovich scholarships to students of Armenian descent.

The scholarships are given annually, or as deemed appropriate, to students with a demonstrated interest in Armenian culture. Financial need is also taken into consideration.

Enrollment in Armenian Studies classes fulfills the requirement for a "demonstrated interest in Armenian."

The "Hye Sharzhoom" encourages readers to submit original poetry and prose for publication.



# Chip Pashayan — a 'Bee' political target?

By Mark Malkasian

"The Fresno Bee" has long been noted for its generally liberal political stance. Depending upon which side of the argument one is on, the "Bee" is perceived as either:

—A positive, progressive influence in the valley, willing to take on powerful interests and tackle sensitive issues, or,

—partisan in its political approach, extending its bias beyond the editorial page.

Generally, the battle has been fought along party lines and today the conflict continues. On the front line of the war of words is first-term Congressman Charles "Chip" Pashayan. Truman Campbell, State Chairman of the Republican Party said Pashayan is a target of "Bee" partisanship.

"They're doing a number on Chip Pashayan," said Campbell, "and I think it's somewhat less than subtle."

Pashayan also questions the "Bee's" objectivity.

"I think the 'Bee' tends to impose its interpretation of facts in its writings. I think that if I were writing some of the items they would be written differently."

Much of the criticism has been aimed at George Baker, the "Bee's" Washington correspondent for the past five years. Baker has covered Pashayan extensively since Pashayan's election to the 17th Congressional District.

"I'm not doing a number on anybody," Baker said. "I don't come into these things with any pre-conceived notions of how this story or that guy should be covered."

Baker particularly ired Pashayan supporters in August when he reported on the Congressman's attempts to solve the Valley's water problem. Below is an excerpt from the Aug. 26 article:

"During the course of this water 'summit,' Pashayan, who had come to Washington in part to represent Central California farm and water interests, asked (Congressman) Miller where the water came from for the San Luis Reservoir serving the Westlands Water District.

"The water, of course, flows through Miller's Congressional district. Since that meeting, Miller has refused to deal with the Fresno Republican who sits with him on the House Interior Committee.

"Miller now talks about Valley and state water matters almost exclusively with Rep. Tony Coelho, D-Merced, another freshman Congressman and a former aide to Rep. B. F. Sisk.

"...But Pashayan's apparent lack of understanding of water issues has tarnished his credibility and weakened the political leverage he needs as a member of the minority party of the House."

Said Pashayan of Baker's article:

"I wouldn't have written the story if I didn't believe that is what he said."

Charges of political partisanship, however, are not limited to the Aug. 26 article. Below are other excerpts of Baker's coverage of Pashayan:

Sept. 28, 1979—"Is it hypocritical to vote against a Congressional pay raise and then pocket the money when the House approves bigger salaries?"

"Freshman Rep. Charles 'Chip' Pashayan, R-Fresno, doesn't think so.

"...Pashayan still has not decided whether he would actually take any pay raise."

May 12, 1979—"Rep. Tony Coelho, D-Merced, took a 360-degree turn to wind up voting against a proposed stand-by gasoline rationing program, while Rep. Charles 'Chip' Pashayan, R-Fresno, never cast a vote because he was flying to California.

"Pashayan was one of five California lawmakers who missed what many considered to be a crucial vote Thursday night on how the state would be treated in the event of a major cutback in gasoline supplies.

"Though it (the bill's defeat) was obvious to Pashayan, it was not obvious to others that the plan was destined for defeat.

"...Ironically, Coelho also took part in some of the same meetings with school officials that Pashayan did. He was able to vote and then caught a later flight to Los Angeles, flying into Fresno on Friday morning."

Aug. 6, 1979—"Reflecting on his inexperience in the House, Pashayan failed to exercise proper parliamentary procedure and could not get a recorded vote on the House floor."

May 6, 1979—"Pashayan, who unseated Rep. John Krebs with a promise to balance the budget, has paid little heed to his January proposal, according to more than a half dozen votes."

Dec. 19, 1978—"This article devotes 11 paragraphs to the 1978 campaign finances of Pashayan while Krebs' contribution sources are covered in three paragraphs.

Aug. 26, 1979—"Influential house members, especially Democrats who control the process of legislation, have refused to take him (Pashayan) seriously. And being 'cut out of the action' in a town where deal-making is as highly prized as a safe Congressional district can be fatal."

According to Campbell, Baker and other premier "Bee" writers report on vital political matters because "they are dependable and can be counted on to reflect the viewpoints of the 'Bee'!"

"I knew George when he was in Fresno and he wasn't nearly as oblique as he is now in Washington. He can be counted on to reflect the 'Bee' position without deviation," Campbell said.

Pashayan assessed Baker's reports in the context of the political arena.

"I don't feel George has anything against me personally. But politically our views differ radically."

Pashayan also offered his conclusions on the Aug. 26 article.

"It tends to be sensational and I think some writers feel that helps to attract readership."

Baker said he is simply doing his job as a newsman.

"The coverage is not based on my political opinions or what I perceive to be 'Bee' policy. I'm just writing what these guys are doing. I don't make any subjective judgments about what to write.

"I think what bothers these people the most is that our coverage is very intensive and thorough. In any newspaper there are critical, subjective judgments but I don't think it's done deliberately."

George Gruner, the "Bee's" managing editor, also defended Baker and the "Bee's" political coverage.

"We feel George Baker has been doing an excellent job in Washington. We're not doing a hatchet job on Chip Pashayan.

"We would do the same thing to any Congressman who got elected. I think it has nothing to do with Chip Pashayan the man but we are concerned with Chip Pashayan the Congressman."

Gruner discounted charges of newsroom partisanship; "what happens, happens, without any preconceived guidance or instruction," he said.

"There is no smoke-filled room here. We send a guy to cover Washington and to get the news. And that's what he does. Baker gets no guidance from me."

The "Bee's" political influence is a more complex subject to analyze.

Max Franc, CSUF political science professor and a specialist in media power, generally acclaimed the "Bee's" record.

"The quality of the 'Bee' is better than the quality of a lot of people in the Valley," he said.

"The Valley as a whole is somewhat more backward. Personally, I've always been rather impressed with the 'Bee'."

The "Bee's" powerful position in the Valley, said Franc, "is probably more of an era earned position than critics of the 'Bee' would like to admit. If they were doing such a lousy job then a conservative newspaper would move in.

"I think they're a lot more moderate than their critics would admit. I think the paper has a liberal, Democratic bias. They tend to address certain subjects but once they address them they try very hard to be even," said Franc.

Baker viewed conflict as unavoidable.

"The 'Bee' has a responsibility to cover the news," he said.

Gruner also saw criticism as an inevitable part of journalism.

"You'll always find some who says the 'Bee's' policies are biased."

Baker added, however, that the "Bee's" critics are a minority.

"People respect the paper and it has a certain amount of credibility. It's been around a long time and people have faith in it," he said.

Campbell has a very different perception of the "Bee's" popularity and influence.

"I think they have less power now because, in my estimation, it has been abused. People don't give them the credibility they used to have because of their uniformly partisan positions."

"Bee" readers, according to Campbell, are receiving an "edited political picture" that permeates much of the paper.

"I think editorial policy is reflected not only in the printed word but also in the placement of articles within the paper and headlines. Even wire stories are edited."

Pashayan thinks the "Bee" injects its opinion into the news "by highlighting some facts and omitting others."

"I suppose there are some things I would like to see in print that didn't appear."

Franc also agreed that arrangement and layout can be used for partisan purposes.

Gruner, however, dismissed the notion of "Bee" partisanship on an everyday basis.

"We have as many Republicans working here as Democrats. Do you think a Republican out there in the newsroom would allow that to happen?"

The "Bee's" political slant, though, is no secret, he said.

"We all generally know what the 'Bee' policy is. It has been the same for the past 30-40 years. It's liberal, not Democratic," Gruner said.

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# Armenian Dateline

**TEHRAN**—Thousands of Iranian Armenians protested in front of the Turkish Embassy on Jan. 2.

The protesters carried placards demanding "Mah Gam Azadoutoun" (Death or Liberty). They also brought down and burned the Turkish flag in the name of Armenians currently living under Turkish oppression.

**WASHINGTON**—President Jimmy Carter described the ongoing Cambodian tragedy as "the third Holocaust in the 20th century." Carter made the public statement on Nov. 7 before a group of his supporters. Former United Nations Ambassador Set Momjian was among those in attendance. The statement marked the first time any U.S. President has alluded to the Armenian Genocide on the same level as the Jewish Holocaust.

**ISTANBUL**—In two separate articles, a pair of Turkish journalists concluded that Armenian terrorists are being manipulated by non-Armenian forces. In "We Must Strangle This Hatred," author Zafet Hatay contends that the Western World, particularly the CIA, is behind the recent assassinations of Turkish diplomats. In "Armenian Organizations Plot Conspiracies in Athens," By Jem Bachar, the Armenian terrorists are linked to other leftist groups. The article states that Armenians are conspiring with Greek, Kurdish and Turkish terrorists to strike against Turkey.

**HOLLYWOOD**—An upcoming episode of the "Lou Grant Show" dealing with the Armenian Question reflects the official Turkish position of "forgive and forget." The episode, filmed Dec. 3 and entitled "The Inheritance," concerns the

marriage of a second-generation Armenian-American woman to a Turk. The Armenian father, who had willed his money to Armenian charities, responds to the marriage by disinheriting his daughter and the battle over the father's will winds up in court. The episode concludes with the judge ruling in favor of the daughter and her Turkish husband.

**LOS ANGELES**—The Ararat soccer team from Yerevan finished its seven-day Southern California tour with a 5-0-1 record. The highlight of the tour was Ararat's meeting with the Mexico national team before 16,000 fans, Nov. 11. Ararat was forced to play the final 35 minutes with only 10 men but thwarted Mexican scoring attempts en route to a 1-1 tie. Ararat, which is ranked in the upper half of the Soviet National Soccer Division, concluded its tour with a 7-0 win over the Los Angeles Homentemen.

**YEREVAN**—The national income of Soviet Armenia increased 32.4 percent during the 1976-1980 five-year plan. The increase, which exceeded the planned target, was accompanied by expanded industrialization. Abovyan is now Soviet Armenia's leading industrial center, overtaking Yerevan in the past five years.

**ISTANBUL**—Pope John Paul II failed to condemn international terrorism during his recent trip to Turkey, thereby disappointing Turkish officials disturbed by Armenian terrorism. The papal visit came shortly after Armenian terrorists claimed three bombings in Spain. The Pope made a last-minute visit to the Armenian Patriarch of Constantinople Shnork Kaloustian, canceling a scheduled reception at the Turkish Foreign Ministry.



**Catholicos visits Antranig's grave**

**PARIS**—Catholicos Vasken (above) raises his fist skyward during the sermon he delivered at the Grave of the Unknown Armenian Soldier. The Catholicos, flanked by the French flag and the Tricolor (the official flag of the Armenian Legion of the First World War) told his audience, "We must complete the work of Antranig."

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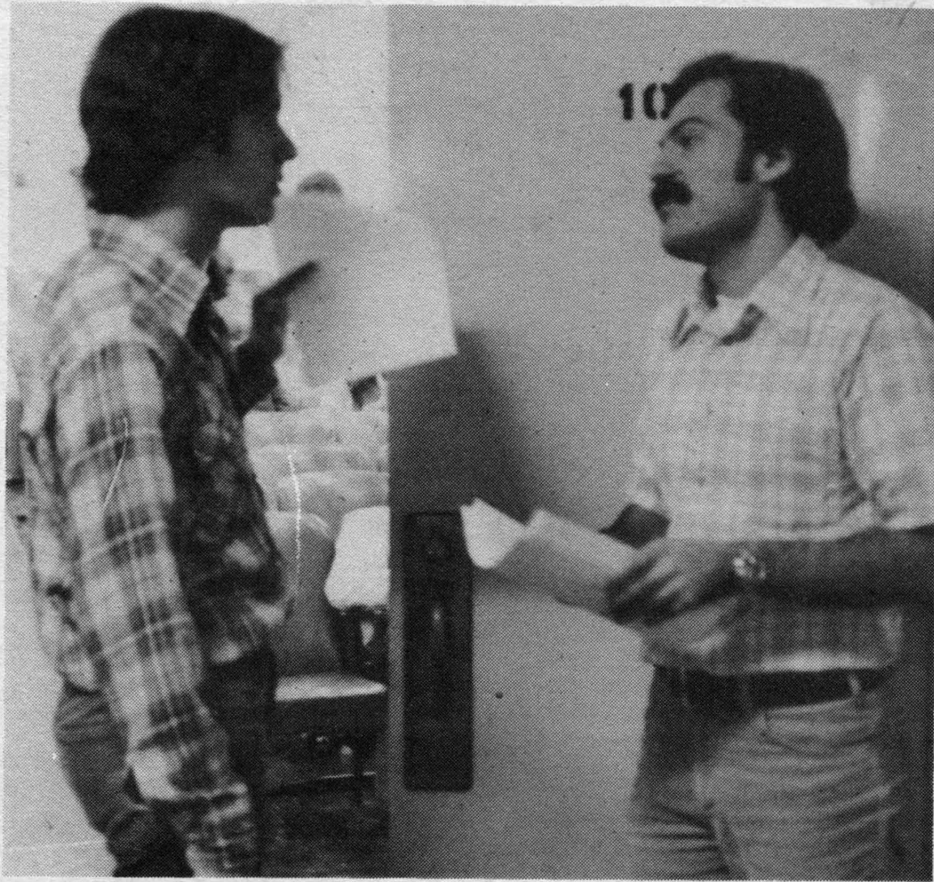
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## ASO flyers raise 'Armenian Question'

Members of the ASO recently passed out flyers at a CSUF showing of "Midnight Express" condemning the Turkish cover-up of the Armenian Genocide. Above, Barlow Der Mugardechian discusses the "Armenian Question" with a CSUF student.

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# CSUF's Kouymjian presents prestigious lectureship

The following article was taken from *The Fresno Bee*, Dec. 17, 1979.

By Shirley Melikian Armbruster  
Bee Staff Writer

There is always a flurry of activity around Dr. Dickran Kouymjian, an energetic professor, lecturer and scholar who invariably has a handful of projects going at one time.

As coordinator—and actually the only professor—of the Armenian Studies Program at Fresno State University, Kouymjian's first loyalty is his students, both in the classroom and as adviser to the campus' active Armenian Student Organization.

His spare moments are spent researching and writing on topics relating to art and history. He has five books in print on Near Eastern and Armenian art, architecture and coins. He also has published numerous articles in academic journals in this country and abroad.

To top things off, Kouymjian travels extensively to speak to various groups, and maintains a long-distance marriage with his wife, who lives in Paris.

In recognition of his scholarly achievements, Kouymjian has been named by New York University's Center for Near Eastern Studies to present the 1979 Distinguished Lectureship in Near Eastern Art and Civilization.

He will be the first scholar from the United States to present the series of four lectures, and his participation will mark the first time that an Armenian authority or an Armenian topic has been chosen for the lectureship. Previous participants were from Germany, France, Iran and Israel.

The lectures, the sixth annual series sponsored by the center, began last week and continues this week. Kouymjian's topic will be "Continuity and Diversity in Armenian Art: The Iconography of Pentacost."

The lectures will be primarily concerned with a curious animal-headed human figure which is a unique feature of the artistic rendering of the scene of Pentacost in the Armenian tradition.

In attempting to clarify the historical evolution of this figure from the 11 to the 18th century, Kouymjian will examine neighboring Syrian Christian, Byzantine and Islamic traditions. The series will be illustrated with slides, and will be published in book form by New York University Press.

Now completing his fifth semester at Fresno State, Kouymjian has reorganized the university's Armenian course offerings into a functioning undergraduate program that offers students a degree minor in Armenian studies.

But the reorganization and minor are only steps toward the goal Kouymjian set when he joined the faculty: to create a bachelor's degree program in Armenian studies.

Only four institutions offer doctoral degrees in Armenian studies, and Kouymjian believes FSU can provide an important link between the Armenian high schools springing up in this country and the highest in degrees.

"Fresno has a very visible Armenian community," he noted. "Armenians have a tremendous role in this community. I have consciously tried to establish CSUF as the intellectual center of Armenian life in this community."

Kouymjian said the Armenian studies program is important because, "We need Armenians who have a clear sense of their past... a long and rich past. This provides the Armenian student with a point of reference to initiate himself into the rest of the world; it is his doorway to the human experience."

He also lamented that nationwide, few Armenian students have taken advantage of the courses. "They have been assimilated almost beyond salvation. They are giving up an important aspect of their identity, when everybody is searching for an identity." At FSU, however, the interest in Armenian studies is "consuming" many of the 400 Armenian-American students enrolled.

Textbooks are not the only learning tools, and Kouymjian participates in events outside of the classroom with his students. "I want to get Armenian

students involved in all aspects of community work so when they leave (the university) they will be prepared to do the work."

Kouymjian, who was born in Romania, educated in this country and has lived abroad most of his adult life, provides an international perspective to the subjects he teaches. He said he is the first person in the United States to receive a doctorate in Armenia... studies.

His thorough knowledge of the subjects, plus his enthusiasm and dedication in the classroom and extracurricular activities, have made him a popular and respected faculty member.

"Dr. Kouymjian brought a totally different approach to Armenian studies," said student Mark Malkasian. "He has brought an intellectual focus to the Armenian studies program and a lot of new ideas."

Malkasian, one of the editors of Hye Sharzhoom (Armenian Movement), the newspaper of the FSU Armenian Students Organization, said Kouymjian is responsible for "raising the level of Armenian consciousness at Fresno State."

"We wouldn't have an organization (of Armenian students) if it weren't for him," Malkasian said. "He's really been the catalyst as far as the ASO goes."

Hye Sharzhoom is the only Armenian students' newspaper in the United States, according to Kouymjian.

Dr. Robert Mikell, coordinator of FSU's Ethnic Studies Program, said formation of the Armenian Studies Program in 1977 has resulted in "a lot of positive things," and Kouymjian has helped the program improve. Student interest and participation has markedly increased, he added.

Courses in the Armenian language, history and culture have been offered by various FSU departments for the last 10 years.

In addition to his teaching duties, Kouymjian also has participated in activities within the Fresno Armenian community, and frequently speaks to various groups.

Because his French-born wife, Angele Kapoian, remains in Paris where she teaches in a high school, Kouymjian "takes advantage" of living alone to throw himself into his work. He does not own a television or radio and works in his cramped, cluttered FSU office until midnight or later each day.

Although he complains that he is too busy, Kouymjian wouldn't give up any of his activities, especially his research and writing. They help to bring an "international reputation" to Fresno State, he said, which enhances the Armenian Studies Program.

Born to Armenian-American parents in Romania, Kouymjian grew up in Chicago and in Racine, Wis. He earned a bachelor's degree in European cultural history from the University of Wisconsin at Madison, and a master's degree in Arab studies at American University of Beirut, Lebanon. His Ph.D. in Armenian studies is from Columbia University in New York.

Kouymjian, 45, once owned a restaurant and a literary agency in New York, but for the last 20 years he has been teaching Near Eastern and Armenian art and history and western humanities.

He has taught at American University of Beirut, Columbia, American University in Cairo, Haigazian College in Beirut and American College in Paris. He also served in 1976 as a consultant to the United Nations Educational, Scientific and Cultural Organization. UNESCO sent him to advise its Department of Antiquities on the conservation, classification and display of ancient coins.

Kouymjian's Index of Armenian Art, a systematic card index of all representations of medieval and ancient Armenian art, is currently housed in the Armenian Studies Program at FSU, and the second division of the index on 11th century Armenian manuscript illustrations has just been issued at Fresno State.

He also is editing for publication the papers of a symposium last year at FSU on the Armenian folk epic David of Sassoun, is preparing a memorial volume for the late Haig Berberian, editor of the *Revue des Etudes Armeniennes*, is working on a Critical Bibliography of Armenian Art and Architecture and is finishing a collection of Armenian numismatics (coins and money).

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## Assembly to sponsor oral history workshop

The Armenian Assembly, Central California Region, will sponsor an oral history training workshop Saturday, Jan. 26, at California State University, Fresno.

The program will be co-hosted by the Armenian Studies Program and the Armenian Students Organization of CSUF.

Participants in the half-day program will be instructed in the standard procedures and interview techniques that are used in oral history. "The program offers a unique opportunity for individuals to help preserve the historical record pertaining to Armenian history in the 20th century," an Assembly official said.

The workshop is part of the Armenian Assembly's Oral History Project, which is co-funded by the National Endowment for the Humanities. The overall goal will be to tape testimonies of Armenian survivors of the 1915 massacres who have emigrated to the United States. The interviews will cover the pre-genocide life in the Armenian homeland, the genocide and the immigrants' experiences in the United States.

The workshop will launch a full-scale interview program throughout the state. Participants from all parts of the state are invited to attend.

Participants will receive two interview aids: "Conducting the Interview," a step-by-step description of the appropriate techniques, use of equipment, and procedural hints and "Interview Guidelines," a detailed outline of topics and questions to be covered.

Those wishing to participate in the workshop should contact the following: Lawrence Cretan, Armenian Assembly Resource Center, Los Angeles, (213) 933-5238; Cindy Avakian, Central California (209) 255-0517; Rev. Hovey Hovagimian, Northern California (415) 836-4443.

## Bryan Bedrosian

## Ex-president recalls ASO growth

By Bryan Bedrosian

During the 1977-78 school year, the Armenian Students Organization had fallen into a decline. The organization was meeting sporadically, organized very few activities, and generally maintained a low profile on the CSUF campus.

Already during that year of decline, though, the seeds of the ASO's re-awakening had been planted. The first step toward the re-awakening was the election of Barlow Der Mugrdechian as president and Linda Farsakian as vice-president. Their tenure began in the fall of 1978.

The second step was the return of Dr. Dickran Kouymjian to CSUF after a one-semester absence. The ultimate catalyst, however, proved to be Dr. Kouymjian's Armenian architecture class. Both Barlow and Linda enrolled in the course and the classroom sessions soon became a forum for the discussion of everything from Armenian church architecture to the purpose and direction of an Armenian students organization.

From these discussions came the determination to revive the ASO, not only as a social organization but also as

the intellectual focus of the Armenian community. Barlow and Linda scheduled the first meeting. Dr. Kouymjian announced it in all his classes, and so began the re-awakening of the ASO.

Only five people attended the first meeting, but each one of them offered ideas to improve the ASO. Through their enthusiasm, the ASO sponsored various events and increased its membership during the fall semester.

The ASO brought three prominent speakers to CSUF during the fall semester: His Beatitude Shnorh Kaloustian, Patriarch of the Armenian Church in Istanbul, spoke on the plight of Armenians living in Turkey, Congressman Charles "Chip" Pashayan reviewed how Armenians can participate in the political process and John Giragossian, foreign minister of the Soviet Republic of Armenia, discussed life in Soviet Armenia.

In that semester, the ASO helped Dr. Kouymjian organize his International Symposium of David of Sassoun and also put up an exhibition in the CSUF library on the history of the Armenian folk hero.

Under the leadership of Barlow and

Linda, and the direction of Dr. Kouymjian, the ASO built the foundation that would ensure future success. The goal of the ASO then (and the goal of the ASO today) was to establish CSUF as an important intellectual and cultural center of Armenian life in Fresno.

At the final meeting of 1978, I was elected president for the spring semester. Also elected were Vice-President Mark Malkasian and Publicity Officer Dale Tatoian. Following the precedents set by the previous executive, the ASO continued to advance in both community esteem and student recognition.

The ASO's most significant accomplishment was the printing of a newspaper—the "Hye Sharzhoom"—under the editorship of Malkasian and Mark Najarian. The "Hye Sharzhoom" is the only Armenian student newspaper in the nation.

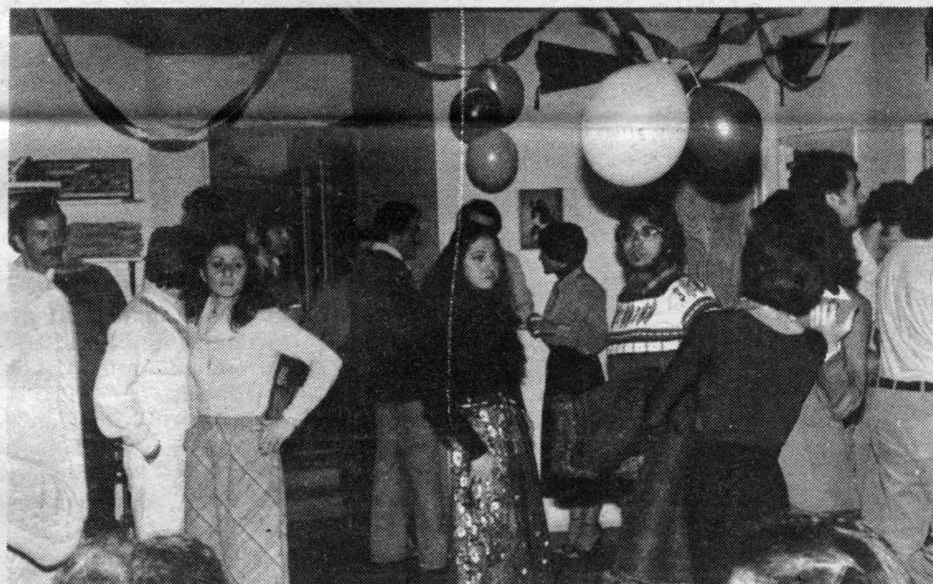
During Armenian Martyr's Week, the ASO co-sponsored two events in conjunction with the United Armenian Commemorative Committee. On April 17, CSUF was host to a panel discussion on "Can the Armenian Survive in America." Later in the month renowned foreign correspondent Levon Keshishian spoke on Paragraph 30.

Also during Martyr's Week, the ASO unveiled a library exhibition on the Armenian Genocide and Armenian culture. Finally, on April 24, ASO members wore black armbands and passed out flyers in remembrance of the two million Armenians murdered by the Turkish government in 1915.

The ASO opened the 1979 fall semester with a speech by former United Nations ambassador Set Momjian. After his talk, Momjian joined ASO members for lunch and a lengthy question-and-answer session. In a banquet held for him the next day at the Fresno Hilton, Momjian called his meeting with the ASO the most "exciting" part of his Fresno visit and praised the organization for stimulating interest in Armenian culture.

Next came the second edition of the "Hye Sharzhoom," featuring articles on Church unity and the problems confronting Armenian immigrants. Editors Bill Eryian, Malkasian and Najarian received letters from across the nation commenting on the excellence of the paper.

Archbishop Vatche Hovsepian's first-hand report on the Church unity conference held in Etchmiadzin concluded the fall semester's activities. The Archbishop spoke positively on the prospects for unity, and said unity may possibly be attained in time for the 65th anniversary of the Armenian Genocide.



## ASO Party

Photo by Bill Sahatdjian

The ASO's Christmas party attracted more than 70 people to the house of Barlow Der Mugrdechian.

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# Assimilation: Will Hyes fall into the 'melting pot'?

From Page 2

Of course, there are many instances when Armenian and American interest coincide, but this is not always the case. Only recently, Armenians watched helplessly as President Carter betrayed a campaign promise and won resumption of arms sales to Turkey. Sensing the strategic position of Turkey in superpower relations, the State Department has consistently opposed Armenian aims. To be a good Armenian is not always to be a good American.

Rather than confront this identity crisis, many Armenian-Americans have chosen to become even "better" Americans. And, of course, to be a better American, one must participate fully in the American democratic process. Thusly, the "Armenian Question" is now being presented by a bonafide Armenian "special interest" group. Armenians now vie for Presidential attention along with Texas oilmen and publicity-conscious environmentalists. Long-term goals, however, are easily obscured in the daily political skirmishes of Washington.

No one has asked if there will still be Armenians in America to hear of these great triumphs two, three, or four generations from now? Much of the Armenian resurgence is linked to recent immigration from the Middle East and Soviet Armenia. But what happens when the immigrants stop coming?

Will Armenian-Americans in 2080, perhaps one-quarter and one-eighth Armenians, gather in churches, social halls and public parks as Armenian-Americans do today? Is it realistic to expect children six or seven generations removed from their motherland, with no hope of returning, to be anything more than American?

The Armenian-American community, now numbering more than 500,000, has assumed a growing importance in the diaspora. Armenian-Americans are beginning to sense their mission. The result has been a proliferation of Armenian organizations. But in this myriad of interests, few groups have proposed how Armenian-Americans will succeed in perpetuating their proud spirit of independence when other ethnic groups have failed. Armenians may respond with more organizations, more dances, more picnics—a veritable deluge of shish kebab, pilaf, boorma, media workshops and good will, but, ultimately, time is against the Armenian. Only in Armenia is he secure in his heritage.

If Armenians are to survive they must survive as a people. Armenian organizations must be oriented toward future generations. Positive steps have already been taken. Fifteen Armenian schools, educating over 3,000 students, have opened in the United States since 1964. Five American universities now offer an Armenian Studies Program. The resurrection of Paragraph 30 and its inclusion in the Rapporteur's final report was a great victory—an Armenian victory. The final victory, though, cannot be won in America. Victory can only be a free and independent Armenia.

An Armenian is an Armenian, regardless of his present country, because his past is rooted in a rugged and awe-inspiring land that today awaits the return of her people. The Jews say "next year in Jerusalem" to express their loyalty to the motherland but the Armenian-American national spirit is mute. Hayastan survives in the mournful wailings of old men, but the lamentations clearly indicate it is a land lost forever. Three thousand years of Armenian history have been abruptly severed by a swift and savage blow from the Turkish sword. The Jews wandered the earth for nearly two thousand years before reclaiming Israel; are Armenians to consider their homeland lost after only a few decades? The Armenocide, then, would be complete. The Turk will have finally solved the "Armenian problem."

The focus of the Armenian-American community, then, is clear. Armenian-Americans must recognize themselves as refugees, displaced persons, a people

without a home. Suddenly, though, America becomes only a way station and, tragically, the Armenian-American is torn in two. What people could abandon the tremendous wealth, security and freedom Armenians have earned in this country?

The task confronting the Armenian-American is a difficult one. To survive as an Armenian he must be something less than a complete American. He has invested a lifetime entering the American system; now he must somehow detach himself. The Holocaust taught the Jew his inescapable identity, even if his passport is marked French, or German, or Russian. American Jews share a wide variety of opinions but they respond with a single voice when the subject is Israel. Israel is the focus of the Jewish diaspora and few Jews underestimate its importance. The Armenian-American took a path different from his Jewish counterpart. He fled his homeland and never looked back. He converted tears into hard work and burrowed deep within his new country. A genocide, though, is not easily forgotten. Today the Jew has Israel but for the Armenian—only unrequited pain.

Armenians are survivors. History has shown them only malice and still they endure. One finds Assyrians, Babylonians and Phoenicians only on library shelves but, somehow, the Armenian has defied the ages. He is an enigma in an era of superpowers but well-versed in the epic struggles of great giants. Greek against Achaemenid, Roman against Parthian, Byzantine against Sassanian, Turk against Russian—Armenians have often been trampled beneath many of history's colossal encounters. And they have watched the greatest of powers crumble and have always managed to avoid these falling giants.

Even in the Soviet Union, Armenians live on the periphery of Russian society. The collapse of the U.S.S.R. poses no threat to their existence. Armenians could easily extricate themselves from the carcass of the Russian bear. Likewise other Armenian communities throughout the world are buttressed by a framework of Armenian schools, churches, organizations and political parties. Armenians, particularly in the Middle East, have maintained their sense of purpose. They are aliens in foreign, and often Moslem, environments. Conversely, Armenian-Americans may soon be consumed by their host.

One cannot be angry with America, for America has shown mostly kindness and generosity. But one must feel sadness and frustration for the generation of our grandparents—those who cannot escape the past. I myself have listened eagerly as the old men have told their stories. Their eyes twinkle and renewed vigor enters their voices as they drift back into time, recounting their Armenian youths. But there is always a tragic quality to their tales. They suffered so much to preserve their people and now they sit surrounded by American children.

The grandfather and his grandchild live in separate worlds, severed by time, space and dreams. Armenia—faded, blurred but still very much alive—is home for the old man. "Home," the child asserts. "Of course, I have a home—I am American."

The child will never know the land the old man speaks of, he will never understand his foreign tongue. The Armenian name he bears only gives the tragedy an added twist.

In Eastern Europe there are also people with Armenian names. Armenians have lived in Eastern Europe since the 11th century. They remained a viable community for a number of centuries but in most areas they were eventually assimilated.

Armenians have always been a clannish people and it is common for an Armenian visitor of a foreign city to consult the phone book in search of his countrymen. The visitor to Eastern Europe, however, will quite often meet not an Armenian but, rather, a Pole, Czech or Hungarian who, largely by accident, inherited an Armenian name. "Where did the Armenians go," one may ask? If the visitor is an Armenian-American, however, he doesn't need to ask.

The future is painfully clear.

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# Archbishop returns from Etchmiadzin with hope

## From Page 1

the Armenian Church, we will continue to talk, even if it takes years until unity is achieved," he said.

Already scheduled is a second conference in March to work out "the details of what we decided on," he said.

At the local level, though, Church unity remains in limbo.

"Right now everything is at a standstill. After the March conference we might see the tangible fruits of our labor," the Archbishop said.

Specifically addressing the nuts and bolts of Church unity during the lengthy question-and-answer session, Dr. Vazken Parsegian asked about the possibility of a united commemoration of the 65th anniversary of the Armenian Genocide.

"Some of the matters are beyond the control of a bishop or a priest," Archbishop Hovsepian responded.

"I hate to say it but we have to organize ourselves. In March, when we meet, we may take positive action to eliminate the dissension and maybe we will have a united commemoration."

While the Archbishop refused to attribute the division to any single group, he did stress the need for broad community involvement. Dialogue with Armenian Evangelical Churches, he said, may also soon be opened.

"The only difficulty I see is on the local level. We have to involve certain assemblies and dioceses and have the support of the entire Armenian community," he said.

Young Armenian-Americans should be in the forefront of the push for unity, he said.

"From this unhealthy situation, young Armenian-Americans should demand unity."

"The United States feels this—the ugliness and dissension of the existing situation—more than anywhere else."

Removing politics from the conflict, however, is not the solution, the Archbishop said.

"Some people think we should eliminate political parties from the community. I don't think you can do that. If you eliminate the names, then new names will be created."

The Archbishop opened his speech with a general review of the Church's theological and dogmatic positions. The main mission of the Church, he said, "is to lead the people to salvation through Christ." Central to Church solidarity, and a point of agreement at Etchmiadzin, is the universal leadership of the Catholicos, he said.

"There is a centralized authority within the Armenian Church, and it has to stay that way or the whole structure will crumble from top to bottom."

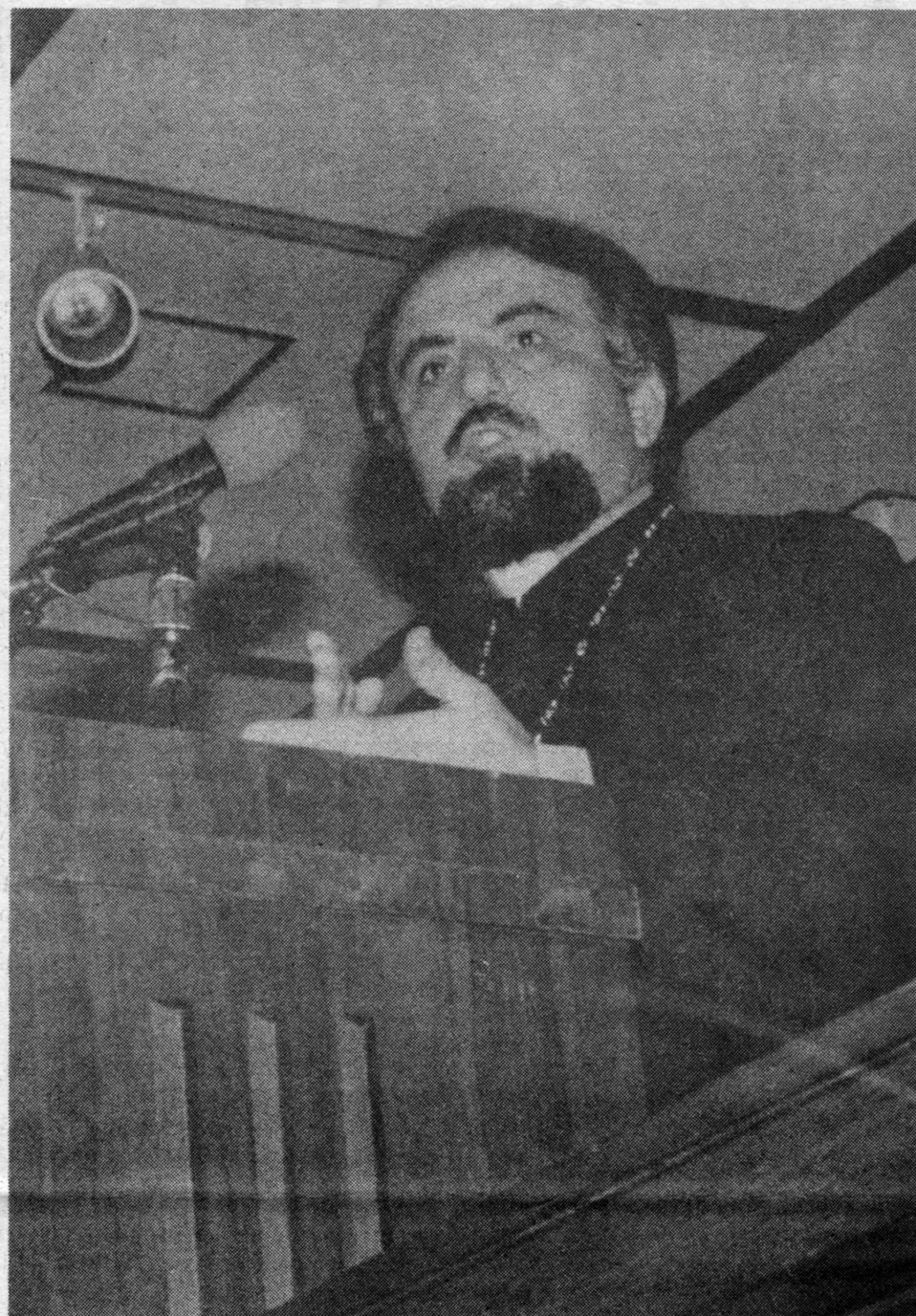
The current split, however, "is in conflict with the canons of the Armenian Church."

From this unhealthy situation, young Armenian-Americans should demand unity'

We have, in fact, been an ill-disciplined fellowship," he said.

The Archbishop expressed his desire to update the progress of the unity talks after the March conference.

Archbishop Hovsepian's CSUF appearance was part of the ASO's continuing public forum series. The ASO has previously sponsored speeches by former United Nations Ambassador Set Momjian, Archbishop Shnork Kaloustian, Congressman Charles "Chip" Pashayan, John Giragossian, Soviet Armenian Foreign Minister and Soviet U.N. delegate and internationally renowned journalist Levon Keshishian.



Archbishop Vatche makes a point

Photo by Bill Sahatdjian

## Letters To The Editor

Just a line to thank you for all your help and kindness on my short visit with you. I very much enjoyed my stay and the chance to meet all of you. I have since had a chance to read a copy of the "Hye Sharzhoom" in detail and I am most impressed with it. Congratulations to all of you for the fine job you are doing. With kind regards,

John Carswell

an alumni (1952-57) please let me know. The article on Goorabian was very interesting since he has been a long-time family friend. Our family has also known Charles Patigian of Madera, since his early days of farming in the area. I recently paid him a visit at the Madera Valley Inn where he now is in residence. Keep up the fine work for all Armenians. Gratefully yours,

Ray Ensher

We just received our first issue of the "Hye Sharzhoom". We think it's an excellent publication and would like to remain on your mailing list. We would also be interested in attending an alumni banquet for Armenian alumni of CSUF. Thank you and best wishes,

Penny Mirigian and family.

### Editors:

I was unaware that such a publication of yours was available until I read about it in the "California Courier" and then saw a copy at one of the Armenian shop outlets. It is a most informative and well put together publication and if at any time I can be of assistance as

The 'Hye Sharzhoom' encourages comments from its readers

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# Black Studies Prof sees tie between Hyes and blacks

Dr. Herman George is a professor of Black Studies in the Ethnic Studies Department at CSUF. In his role, he has worked closely with Dr. Dickran Kouymjian and the Armenian Studies Program. Below, Dr. George compares the black experience with the Armenian experience in an interview with Mark Malkasian of the "Hye Sharzhoom."

**Malkasian—Does the Armenian Studies Program belong in the Ethnic Studies Department?**

**George—**The reality is that this program, I think, is right now rather a hodge-podge of a number of things. Historically the Ethnic Studies Department has had components that have gone in and come out. Theoretically, of course, Armenian Studies should be a part of Ethnic Studies. The practical problems concern the political realities of resources and allocations. What becomes problematic is trying to forge a way to achieve some operational unity between the Armenian and black communities.

**Malkasian—Do you think that "unity" can be accomplished through the Ethnic Studies Department?**

**George—**I'm hopeful. There's a good reason to be optimistic.

**Malkasian—Does the term "minority" apply to Armenians in the same context as it applies to blacks, Chicanos and Indians?**

**George—**I don't like using the word minority in the context of black people. I prefer the term "Third World." With specific reference to people of color, in this society, I think it is more advisable because in the world context people of color are not minorities; they are the majority. The "Third World" designation simply refers to non-European peoples and it does so in a way that is primary and not residual. To define people as minority is to mean what's left over after the majority.

**Malkasian—Can Armenians be thought of as "Third World" despite their relatively high economic status?**

**George—**Apparently there is not a sense in which the Armenian community has the low socio-economic status that is often associated with other large groups in society that are labeled "minority." I think the real test of similarity, however, would concern culture and the whole issue of cultural domination, cultural assimilation, which is also the policy forced upon numerically smaller groups in American society as an historical route to assimilation. I think in that case there are similarities stemming from the fact that Armenians don't trace their heritage to Northern European countries. But finding a term to denote that similarity I think we probably have to go beyond the word "minority" and use "cultural group" or "subculture."

**Malkasian—How do blacks generally perceive Armenians?**

**George—**I wouldn't even really want to venture a guess, except that I'm told by Dr. Kouymjian that there is a bit of stand-offishness by the two sides. To the extent that Armenian people may be simply perceived as other whites because they have white skin there may in fact be no distinction made by black people. I don't know that that's the case. There may be some recognition of the Armenian community here in West Fresno by the black community but exactly what the particulars of that recognition are I'm not sure.

**Malkasian—Are blacks aware of the "Armenian Question?"**

**George—**No. I feel fairly safe in saying that because I don't think most people in society are generally aware of the "Armenian Question." I think that has to be a part of a project of education for the black community.

**Malkasian—How is the Armenian experience similar to the black experience?**

**George—**We are talking about the preservation of specifically different cultural trends, under a social system that tends to denigrate, to downplay and devalue separate culture systems, even when it borrows from them and does not give credit. In the instance of black culture this is well known, in everything from musical idioms to forms of speech, language and dress. That is a cultural reality and it has to do with the cultural conflict that often exists between the dominant society and black culture. To the extent that Armenian people also find themselves because of their rich religious heritage, their special connection with certain parts of the Middle East, their own sense of history as a people, they too have a cultural heritage that is distinct from the main points of Anglo-Saxon tradition. To the extent that there is that difference from the mainstream I think there is a similarity.

**Malkasian—Does the economic disparity between the two groups make conflict inevitable?**

**George—**It could in fact be similar to what happened between Jews and black people, where during the 1960's when the urban rebellions began in the inner cities, some of the targets were white shopkeepers, many of them Jewish. They were perceived as outsiders, as interlopers and some of them were as a matter of fact. I think if the Armenian people in the Valley who are in a position to hire labor have a negative impact on black people, then there is the danger of conflict. Whether that is the case I don't know.

**Malkasian—Do blacks and Armenians share common goals?**

**George—**I think they could. I really believe that this issue of culture is so central that it has to be faced up to squarely. To the extent that the Armenian people face this same kind of monopoly and inequality in their social and economic lives as do black people, I think

the goal of promoting greater democratization in social and economic relations, and in cultural relations, is a goal the two groups share. I don't necessarily argue that needs will be similar or that other goals will be held in common but the question of culture is so key because of the images a society gives itself are those images that it portrays itself to be. For years this society has wanted to pretend to be John Wayne, whether he was a liberal version of John Wayne or a conservative version of John Wayne. That value complex has very little to do with the historical development of black people and I would suspect that it has very little to do with Armenian people.

**Malkasian—Can the resurgence of ethnic awareness among Armenians and**

other ethnic groups be traced to the Civil Rights movement?

**George—**No doubt about it. In race relations in this country the dominant force for the last 20 years has been the black community. Certain white ethnic groups began to rediscover their ethnicity precisely at the time black people were loudly asserting themselves as not being defined by whites but being defined by black people. I think that resurgence has been good. I see it as part of the positive aspects of the last 20 years for black people that have had an impact on society as a whole. And it's healthy because, again, people have begun to question cultural domination.

See Page 12

## CSUF alumni group seeks members

An Armenian Alumni Association of California State University, Fresno has been recently organized with the support of the Armenian Students Organization and the Armenian Studies Program. The AD Hoc Board of Directors has been constituted of the following alumni: Marian Bagdasarian, Marvin Baxter, Nick Dokoozlian, Janice Emerzian, Harry Gaykian, Armand J. Gougasian, Rosemary Jendian, Oscar Kasparian, Ron Kazarian, Eileen Ohanian, Arlene

Srabian and Gerald Tahajian.

Membership is open to all. The Armenian Alumni Association plans to hold several functions during the year, the first of which will be an Alumni Banquet jointly sponsored with the ASO in the spring.

Anyone interested in more information on the Alumni Association or in joining the Association may contact Dr. Dickran Kouymjian, CSUF Armenian Studies Program, Fresno 93740 at 487-2832.

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# Black Studies Prof

From Page 11

Malkasian—Can blacks learn anything from the Armenian experience?

George—No doubt they can. I think it's mutual. I suspect that probably what will have to be learned concerns the whole myth of Europe at this point, which is very much part and parcel of the hegemony that is practiced by Western culture. I think it would be very salubrious for people on both sides to discover the Middle Eastern roots, to discover the intermingling of Armenian people with Middle Eastern people. I don't mean to biologize history but it is undeniably a point that has to be made when one's detractors, one's oppressors, are constantly pointing to the color of one's skin as an explanation for the progress or lack of progress when in fact an actual reading of history shows that pigmentation is not a prediction for civilizational excellence or any kind of achievement. So it amounts to disproving the racist theoreticians and in the study of Armenian history black people would find much that is informative in debunking the myth of Europe.

Malkasian—I'm also talking about the historical relations of Armenians with various oppressors.

George—Certainly that would provide an historical setting in a different geographical locale. The comparison with black culture would be the diaspora because of the fact that African descendant from the Continent have interacted in various locations throughout the world. And that comparison of oppressed and oppressor would be an informative discussion. I think it's healthy to expand our discussion to the limits of human achievement and away from these notions of strictly racial achievement. It's not to say that one can't find the consciousness of kind in the early days of humanity but the consciousness of kind early on tended to be religious and not racial and it's only as we get closer to the modern world that we find this whole preoccupation with race to be meaningful. I think that transition would be exposed in the study of Armenian history. I would be curious to turn that around. I wonder how Armenian people feel about being classified as white in American society when here "whiteness" means privilege, arrogance, European civilization and superiority.

Malkasian—Can a minority group be integrated into American society and still retain its ethnic identity?

George—Probably not at the level of integrity of culture. The reasoning goes back to the nature of the American social

structure. There is a cultural apparatus in American society dominated by a specific cultural elite. But there are various levels of incorporation into American society and I think it would be better to speak of incorporate rather than integrate or assimilate because what happened in the case of black people is that we've always been incorporated physically into society. Being assimilated is an entirely different matter. So at one level you find black people very much integrated into society and that integration has tended to reflect class differences. To the extent that the group is in fact integrated, and assimilated, within the American context, by definition as far as I'm concerned, that group ceases to have separate cultural identity. It becomes an appendage, a display of a sort of ritualized form which doesn't have the vitality of connection to the roots of the culture.

Malkasian—Does a rise in economic status diminish individual ethnicity?

George—To the extent that the person rises on the social ladder, he also is de-ethnicized, he's stripped of those peculiar characteristics that come from his community. The solution to that is to tie that rise in status to a general rise in the status of the community itself. I think really what we're getting at is this sort of inherent nature, this reducing to common denominator process that American majority culture involves—as the group ascends the economic ladder, its cultural trends tend to drop by the wayside. The process has that built into it and I think that it has to be a recognized danger. In any minority group, it is the privileged stratum that always has this difficult problem of whether to renege on its cultural roots and go forward into the cultural abyss or try to preserve cultural forms while enjoying a privileged status.

Malkasian—Is integration and assimilation, then, a desirable goal?

George—It isn't so much assimilation or inclusion into American society. It's the terms of that inclusion. On whose terms—terms that dictate that black people have to "oreos," black on the outside and white on the inside, or on terms that allow all groups to contribute their own culture to the larger society? And there must be basic material equality as a basis for social interaction on an egalitarian plane. Being included is not really the issue. We're here. We're part of the society. But it is the terms of the inclusion that are crucial. I think those that are assimilated simply accept conventional terms, accept the terms in which you give up your heritage, give up who you are.

## ՀԱՅ ՄԻՋՈՒԹԻՒՆ

### The Armenian Movement

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## Garry recounts boyhood, assesses racism in US

By Bill Erysian

More than 200 Armenians last month had the rare opportunity of hearing the renowned and controversial defense attorney, Charles Garry speak on racism, which he feels is still a predominant force existing in today's society.

Garry, who has a long-standing reputation for defending such controversial figures as Black Panther activist Huey Newton, began his speech with an air of deep sentimentality at the annual AGBU Banquet.

In a somber tone, Garry related his early years growing up in Fresno County and the discrimination he suffered for being an Armenian. He said the hard times of his youth taught him what racism is and what it means to be a member of a minority, explaining that those years instilled in him a deep-rooted conviction to defend the socially-oppressed individual.

"I hate Fresno County," he said. "I hate every part of it because I have sensed and felt racism to its highest level."

The 70-year-old attorney said he attributes his success in defending minority figures to his personal hatred of racism. He is a man of strong perseverance.

"Yes, I have hate in my heart and I don't intend to give it up," Garry said. "Because once I give it up—then I'm giving up the battle that we would have a world where we don't have such a thing as racism."

Using the Armenians as a foundation, Garry reinforced his conviction that the problems Third World people in the US are facing today stem from racism. He cited the example of his defense of Huey

Newton in stressing the difficulty of finding the citizen (jury member) who has no prejudices. "Every one of us has prejudgments of some kind," Garry said, referring to what he calls subjective and objective racism.

Garry recognizes that racism and sexism in Fresno County are not as overt toward Armenians as it was in the past. But using such words as "white supremacists," he added that "The subjective mentality is still there—the feeling that you are inferior and we are superior."

Covering a wide spectrum of topics, the stern, yet compassionate Garry touched on the subject of power in society. He said people now get power through ballots and proudly pointed to the success of the Armenians in emphasizing this achievement.

"Today, the Armenian Community in Fresno has created its own power because of its own strength," he said. But Garry added, "Let's not forget the other minorities who have not been able to create the political power—the strength of organizations like the Armenians."

Garry's dedication in fighting for minorities coupled with his outspoken viewpoints, creates a strong-willed man who is unafraid to speak his mind.

He perhaps went to the root of the problem by declaring that society doesn't look for the answers to crime.

"We have not understood that crime and poverty go hand-in-hand," he said.

"Sexism, racism, ageism and elitism," Garry said, "are underlying the problems of crime and poverty. He said these problems cannot be solved until we find the answers to crime and poverty."