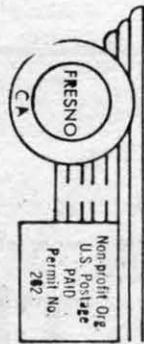


# ՀԱՅ ՇԱՐԺՈՒՄ ARMENIAN ACTION



Vol. 2 No. 4 June 1980

The newspaper of the California State University, Fresno Armenian Students Organization

Armenian Studies Program,  
CSUF, Fresno, CA 93740

Community leaders speak

## ASO Vigil highlights April 24th

By Mark Malkasian

The students of California State University, Fresno will never again forget April 24th and the Armenian Genocide.

Neither will they forget the black arm bands, graphic placards and somber faces of the more than 450 people present at the Armenian Students Organization's Silent Vigil.

The crowd — representing all segments of the Armenian community and containing numerous non-Armenians — heard speeches and poems, joined in prayers and stolidly observed a moment of silence for the two million victims of the Armenian Genocide. The solemnity of the two-hour service sharply contrasted with the gala festivities of CSUF's "Vintage Days" — an annual celebration of spring.

The opening of Vintage Days coincided this year with Armenian Martyrs Day, forcing the ASO into a cramped corner of the free-speech area. The confrontation reached its climax at noon as hundreds of rollicking merrymakers paraded past the hushed vigil body. Their procession began with a raucous hoopla but was noticeably subdued when the eyes of the marchers fixed on placards of Genocide victims. Overhead, an eight-foot banner explained the facts of the Genocide.

Much of CSUF's student body had already received the ASO's message.

Hundreds of posters and two prominent banners announced the Vigil and furthered awareness of the Armenian Question. On April 24 ASO members passed out more than 4,000 flyers, which read as follows:

### WHY ARMENIANS CANNOT ENJOY APRIL 24TH

We, the Armenian people, remember what the world has forgotten. We are the survivors of the first genocide of the 20th century — the Armenian Genocide.

On this day, 65 years ago, the Turkish government began the systematic extermination of the Armenian people. The Turkish plan of annihilation resulted in the deaths of two million Armenians and the eradication of the Armenian people from its ancient homeland. To this day, the Turkish government refuses to acknowledge this heinous crime against humanity.

The Armenian people, however, have not forgotten. The Armenian Students Organization is here today because the Armenian Question has not been resolved.

We demand from the Turkish government: 1. An admission of guilt; 2. The return of our homeland; 3. Restitution for the survivors of the Armenian Genocide.

See Page 6



"The Armenians have been a very important part of this university," said CSUF President Dave Ditora. The ASO-sponsored Vigil drew more than 350 people.  
Photo by Cindy Avakian

## Fresno chosen as 'ideal' location for proposed Armenian Museum

By Shirley Melikian Armbruster  
Fresno Bee staff writer

Location of a major Armenian museum and cultural center on the grounds of Fresno State University is being proposed by a San Joaquin Valley citizen's group that believes Fresno is a logical and viable place for such a project.

Funds for construction of the proposed "Armenian National Museum and Cultural Center" would be from private citizens, with ongoing maintenance and direction of the building by a board of governors or foundation composed of Armenians. Construction costs have been estimated at \$3 million to \$4 million.

The role of FSU, which has given its blessing to investigation of the proposal, would be to provide a site on campus for the building after California State University and Colleges trustees approve it.

The proposed project was unveiled at an invitational dinner May 12 hosted by FSU President Harold H. Haak. He told the enthusiastic group of 60 Armenian-Americans that such a center would be "a source of pride" for the university.

One major donation of an extensive Armenian art and manuscript collection already has been promised, and persons involved in the project believe donations of many other objects in private collections "looking for a

home" realistically can be expected.

Although the proposal has just been made public, plans and thoughts about a possible museum have been in the works for several years. Preliminary concepts envision a 30,000-square-foot building rising 10 stories high and designed in the style of medieval Armenian architecture.

FSU Armenian Studies coordinator Dr. Dickran Kouymjian, who has been involved in the planning, said a museum and cultural center would be the only one of its kind outside of Erevan, the capital of Soviet Armenia. He said a museum in Fresno could house Armenian art objects of all periods and mediums, and provide "a springboard for the

See Page 4

### INSIDE . . .

Opinions	... Page 2
Letters	... Page 3
Armenian Dateline	... Page 5
Hye Culture	... Page 7
Armenian Studies	... Page 8



# OPINIONS

## The Armenian image: The forgotten anger

By Mark Malkasian

"Image problems" are usually associated with overstuffed oil companies and over-paid athletes.

Entire nationalities, however, also suffer from self-inflicted image problems.

There is, of course, an Armenian image in America, although few consider it a problem. Armenian-Americans are typically identified with prosperity, churches and respect for the law - all positive elements of the Armenian character. Politicians often point to us when other minority groups complain.

"Look what the Armenians have overcome," they proclaim.

Sadly, though, few Americans know fully what we have "overcome." Of course, Armenians understand prejudice in the United States, especially in the San Joaquin Valley and more recently in Los Angeles. But so do many other ethnic groups. Armenians also climbed and continue to climb the ladder of success with amazing facility. But so have many other peoples.

The Armenian image, then, is not Armenian at all rather, it is an American creation, awarded to Armenians because we found a comfortable societal niche so quickly. It is an image we share with other hard-working, content ethnic groups - all models of the ideal immigrant.

And, certainly, we deserve a pat on the back from our hosts (immigrants of earlier generations). Armenians have achieved undeniable success. Judging by any American standard, most of us are now ready to slide once and for all into the melting pot, to be boiled away forever. The Armenian image is now palatably "American." Like Armenians everywhere, we have overcome virtually every obstacle.

Tragically, however, one obstacle has not been overcome, or even approached. It is, of course, the Armenian Genocide.

The Genocide sets us apart from other Americans. Armenians were not immigrants in the typical American sense. Armenians were refugees, often surrendering entire families to Turkish barbarity and the untended graves of the Syrian Desert. Many fled their homeland in hopes of someday returning to an independent Armenia, but they grew old waiting, as the winds and rains of Eastern Anatolia claimed the remains of their nation.

On April 24 many of the survivors join their families in commemorating the Genocide. There are flowers and prayers and tears and, occasionally, even anger. The anger, however, is rarely shared with non-Armenians. Anger, unfortunately, is not part of the Armenian image.

Rather, April 24 has become a celebration of Armenian "heritage" and "culture." A few Americans now know our food, our dances, our ancient history and church architecture. We seem like such a happy people, far removed from the "starving Armenians" of the massacres.

The image problem doesn't surface until we attempt to convert our hard-won goodwill into something more tangible. Somehow, we expect Americans to connect the cheerful, successful Armenians of today with the pathetic, victimized Armenians of 65 years ago. Somewhere the image becomes confused.

The actions of Armenian terrorists further muddle the Armenian image. Turkish corpses pop up on TV screens and newspaper front pages bearing the label "Armenian terrorism." And now the Armenians are linked with inexplicable acts of violence. Americans can only react with bewilderment. They saw no marches or clenched fists. They heard no shouts of anger or demands of justice. But now they are confronted with bullets and bodies - all for a private genocide that remains hidden from world view.

Of course, a few brave Armenians express their sorrow publicly on April 24. Perhaps 20,000 Armenian-Americans openly commemorated the 65th anniversary of the Genocide. Many others huddled safely and quietly in churches, cemeteries and concert halls to share their collective grief amidst Armenians - a moving, personal remembrance but a silent, invisible act.

And so, the one-day mourning ritual is over for another year. The tearful, the bitter, and the angry, were all placated. And, inexorably, the Armenian Genocide loses its human form, dissolving unchecked into history.

History, of course, is detached and impersonal. It fails to arouse emotion or motivate people to march and carry placards. For non-Armenians the Genocide must appear as history. Armenian-Americans publically claim no personal relationship to its victims. They seek no justice for their brutalized nation. Even the natural anger is absent.

Rather, Armenian-Americans have largely chosen to conceal their past suffering, safely merging the Genocide with ancient folktales and miniature painting.

American values have also contributed to our reticence. The Genocide suggests failure-an embarrassment for a community today so strong and proud, like a working-class background that haunts the nouveau rich.

More significantly, the Genocide represents weakness, in an America that worships strength. Heroic martyrdom eluded the Armenians of the Genocide. Instead, they are remembered as "starving Armenians" - helpless, emaciated orphans, docile human caravans driven before Turkish whips. The Armenian nation was dispersed, defeated and destroyed. Our refugees numbly accepted \$100 million in American aid and then dutifully melted into oblivion. The American response was overwhelmingly generous but far too late to avert the greater tragedy. A once indomitable people had been reduced to international "victims," recipients of the world's pity. Indeed, Armenian relief was a baffling charity, a belated appease-

ment of a throbbing guilt.

Today's Armenian-American community, of course, has outgrown its orphaned past. We are the donors, spreading our wealth among new classes of "victims."

We have rejected the "weakness" of the Genocide and, sadly, we have also forsaken its legacy. Today, when Armenians mourn their dead, they mourn alone; asking nothing, receiving nothing.

Ironically, though, the Armenian Question has endured both the world's indifference and the stoic coldness of Armenian-Americans. The Armenian people flourish throughout the globe. The Armenian land remains preserved, its rivers still flowing and flowers still blooming. And some Armenian-Americans have not given up hope that the two may some day be reunited. Ultimately, an independent Armenian homeland is not such an outrageous request. Armenians have a history, a language, a culture. Only the land is missing.

April 24 must be a day of anger. The Armenian image must convey the Armenian Question, loudly, bluntly, in unison.

The Armenian Question must be given life. If there are tears to shed, then let America share our sorrow. We weep for flesh, not discarded statistics.

The spectre of Genocide has now haunted the Armenians for 65 years - a lifetime of stalking our emotions. It is an image of horror, embodying death and tragedy. But it is our image. Our heritage of Genocide is not to be celebrated but neither can it be abandoned; for therein this uniquely Armenian holocaust lies an undeniable link to the Armenian past.

It is a painful route to follow, an anguishing destiny - but there is also national salvation. The Armenian homeland can live again, but not until the Genocide is likewise given life.

## UACC should broaden its reach

By Mark Arax

In an effort to inform the public, the United Armenian Commemorative Committee initiated a program a few years ago to educate school children on Armenian history and culture during the week of April 24th.

This program consists of several pamphlets dealing with a variety of topics that range from David of Sassoun to William Saroyan. In addition, films are shown and oral presentations made. The emphasis is on history and culture. The Genocide is mentioned only as a part of history and it is presented in that context.

In and of itself, this educational program is fine. However, its results have been mixed and much of this can be attributed to the age of the audience. School children cannot fully understand the implications of Armenian culture and history. Their attention and retention spans are limited; thus restricting the scope of the educational material.

All of this does not, however, render the UACC's efforts ineffective. An educational program aimed at school children is important but the age of those children must be accounted for when deciding what should be included in the material and making the presentations.

As part of its educational effort, the UACC should initiate a program that follows-up on the presentation made to younger students. Junior high and high school students throughout Fresno and parts of the Valley should be included in the UACC's effort. Not only are these older students better able to understand Armenian history and culture but they will retain much of this information into their adulthood.

Increasing the number of adults aware of Armenian history and its tragedy will undoubtedly increase the credibility of the Armenian cause. And that seems to be the goal of the UACC--not only commemorating the Genocide but also increasing public awareness and pricking the public consciousness on issues affecting Armenians.

Also, the Genocide should play a bigger part in the program than the UACC is now affording it. The Genocide is not merely a part of history but it is the one aspect of Armenian history that will be ingrained in the minds of non-Armenians for the rest of their lives. It should be manipulated not for the sake of sensationalism but to remind non-Armenians of the tragedy of our history. The Genocide is our trump card and we should play it, as the Jews have, to educate non-Armenians on a wide variety of issues affecting us.

A program, similar to the one I am describing, was initiated this year by a few students at CSUF. With limited resources, these students, who were also members of the Armenian Students Organization on campus, went to five high schools in Fresno and presented hour-long lectures on "Armenian History and the Genocide" to more than 700 students. The program was well-received and it cries out to be repeated next year and eventually become a permanent fixture in the Genocide commemoration.

We hope the UACC will coordinate its efforts with the ASO next year and expand the educational program to include not only students in grade schools but also the adults of tomorrow--students in junior high and high schools.



# Letters to the Editor

## Pro-Turkish letter draws sharp criticism

(Editor's note: The first of the two following letters appeared in the April, 1980 issue of the Chicago newsletter, "United Turkish Americans," addressed as an open letter to the President of the United States.

The second letter, written as a rebuttal by Mr. Richard Ashton, appeared in the May, 1980 issue of the Fresno-based "California Courier.")

Dear Mr. President:

I was informed of an initiative by some Armenians to include the alleged "Armenian Genocide of 1915" in the Holocaust Memorial Museum in Washington, D.C., which is to be dedicated to the memory of the genocide victims of the Nazis in World War II.

It is preposterous and an aberration of history to compare the tragic events stemming from an insurgency, with the genocide of the Jewish people by Nazis. The Armenian groups, during the Ottoman Empire, rose in armed revolt, against their government and murdered thousands of innocent Turks, as well as other Armenians who did not endorse their treason and treachery.

Such treacherous activities, which reached the dimension of waging open war against the other ethnic groups of the Empire, at a time when the Empire was engaged in the struggle against the most powerful nations of Europe to preserve her existence, were bound to provoke violent reaction. Under such circumstances, measures, including resettlement of the insurgents, taken by the lawful government of a country at

war with foreign powers, to establish law and order cannot with any stretch of the imagination be described as genocide.

The Ottoman Empire has never declared a policy aiming at the total destruction of the Armenian people, neither has she conducted such a policy, nor were Armenians killed because they were Christians.

What would you do, Mr. President, if in cooperation with the Russians, although in minority, the Armenians worked for an independent Armenian State in California and murdered thousands of Americans, their fellow citizens?

Over 60 years have passed since these incidents. After the First World War, a modern Turkish Republic has been established over the ruins of the Ottoman empire. There are some 60,000 Armenians in Turkey today who live prosperous and happy lives as equal and free Turkish citizens, without any discrimination as to creed or origin. They have their own schools, churches and newspapers as also acknowledged in the "Report on Human Rights" of the U.S. Administration submitted to the Congress in 1979.

However, there are some extremist Armenians, both inside and mainly outside Turkey, who do not wish this peaceful state of affairs to continue. They murdered Turkish Ambassadors (to Paris, Vienna and the Vatican), other diplomats (Consul General and Consul to Los Angeles) and their families: wives and children (wife of Turkish Ambassador to Spain, son of Turkish Ambassador to the Netherlands), in an attempt to keep alive the bitter memories of the past, and serve

their own evil purposes. They are ready to do anything that would contribute to their ends.

The request for inclusion of events of 1915 in the Holocaust Memorial Museum would only encourage these terrorists and help fan the flames of hatred when all we need is love, mutual trust, respect for fundamental rights and freedoms and peace.

It is not only terrorism, but it is also unreasonable demands based on false premises that prolong past agony. I am confident that you will consider the matter within its correct context and help reject the outrageous demands of such extremists.

Editor:

MY! What a stranger truth is to the editor of the United Turkish American Newsletter.

In paragraph 3 of the letter to President Carter he says, "The Ottoman Empire has never declared a policy aiming at the total destruction of the Armenian people, neither has she conducted such a policy. Nor were Armenians killed because they were Christians."

If the editor is truly anxious to establish the truth, let him consult the distinguished historian Arnold Toynbee, or the American Ambassador to Turkey, Henry Morgenthau, who was a witness to some of the tragic events. There is also illumination for the editor in, "The Blackest Page in History," by Dr. Herbert A. Gibbons, published in 1916.

If this were a resettlement for security, why did the Interior Minister, Taalat Pasha, send out telegrams to Provincial Governors and community mayors, expressly forbidding any aid of food,

water or shelter to the refugees driven through their areas?

This writer also was eye witness to some 70 weak, hungry, thirsty, unarmed Armenians in the refugee line of march, attacked, robbed and brutally murdered!

Why did an interim Turkish Government, in the transition to a so-called Democratic Government, the former empire, did itself "Try and Condemn to death" in absentia the architects of the planned genocide under the guise of resettlement, TAALAT BEY, ENVER PASHA and JEMEL BEY?

Taking a page from the first genocide of the 20th century, Adolph Hitler said in a speech delivered at Obersalzberg on Nov. 23, 1939: "Our strength is in our quickness and our brutality... For the time being I have sent to the east only my Death's Head units with the order to kill without pity or mercy, all men, women and children... Who talks nowadays of the extermination of the Armenians?"

The newsletter says, "Over 60 years have passed since these incidents. After the first world war a modern Turkish Republic has been established. There are some 60,000 Armenians in Turkey today, who live prosperous and happy lives as equal and free Turkish citizens." A Turkish census of 1913 (incomplete and inadequate as it was) showed 2,026,000 Armenians living in Turkey. Best actual estimates are nearer 3,000,000. Can the editor of the United Turkish Americans pray inform us as to what happened to the rest of the 2,000,000-plus Armenians who "Lived Free, and Equal, Prosperous, Happy Lives" in Turkey after 1913?

Richard Ashton

### ՀԱՅ ՇԱՐԺՈՒՄ

## ARMENIAN ACTION

Editors - Bill Erysian, Mark Malkasian

Staff - Barlow Der Mugredechian, Bryan Bedrosian, Cindy Avakian, Karekin Setian, Mark Arax.

Production - Bill Erysian

Ad. Manager - Jim Malkasian

Advisors - Dr. Dickran Kouymjian, Allen Jendian.

"Hye Sharzhoom" is the official publication of the CSUF Armenian Students Organization.

Armenian Studies Program  
CSUF

Fresno, CA 93740

## Keeping the culture alive in Texas

Editor:

We thank you for mailing the "Hye Sharzhoom" newspaper to our home. It is the only way that we are informed about the Armenians at work throughout our nation and the world.

We are the only Armenians in this area. We live about 35 miles east of Dallas, Texas. I, the mother, am Armenian. My husband is non-Armenian, but I cling and hold fast to my Armenian heritage. I am very proud to be born an Armenian. As far as I'm concerned we are a unique people, never to be forgotten. My children are also proud of their background. Although they are half Armenians, they cannot escape the fact that there is "Armenian" in them. Their dark hair, eyes and skin, and their love for Armenian foods and music and dancing will be always be a part of their lives. Keep up the good work!

Mrs. Rose Maranjian Watson



## Armenian Assembly Oral History Project

The Armenian Assembly, with the cooperation of the Armenian Students Organization, the Armenian Studies Program, and the United Armenian Commemorative Committee, is working on the Armenian Oral History Project. Our purpose is to interview individuals who have survived the Armenian Genocide. We are interested in recording the story of the survivor's life in Armenia as well as his/her deportation route and life in the United States. The interviews can be conducted in Armenian or English.

We would appreciate your help in this important project. We need to approach as many survivors as possible. Please help us by listing, in the spaces below, the names, addresses and telephone numbers of those survivors you know.

Return this form to:

Ms. Cindy Avakian, Coordinator  
Central California Region  
6790 E. Belmont Ave.  
Fresno, CA 93727

NAME

ADDRESS

TELEPHONE #




# Museum: Waiting for CSUC final approval

From Page 1

dissemination of Armenian culture" via traveling art shows.

The building would also serve as a much-needed archival and research center, a repository for Armenian cultural artifacts, documents and books and a place where art objects could be restored and studied, he said.

Thoughts about an Armenian museum in Fresno surfaced in 1974 after the death of Dr. Louise Nalbandian, who taught Armenian history at Fresno State for many years. A group of friends sought a memorial project, and considered establishing an Armenian museum on the campus.

Nalbandian's brother, Albert Nalbandian of San Francisco, informed the university he would donate his multimillion dollar collection of Armenian art to FSU if an appropriate museum were built to house it.

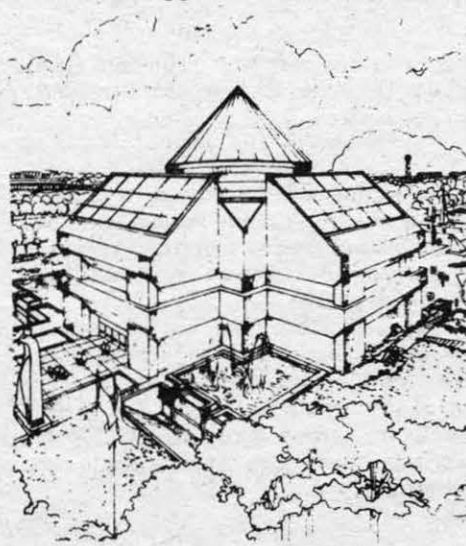
Then-President Norman A. Baxter and other university officials agreed in principle to provide land (discussion has centered on the area north of Shaw and east of Maple avenues) if funds for the building were raised in the community.

A quiet investigation into the feasibility was begun by Nalbandian and others, and the Albert R. Seyranian architectural firm in San Francisco prepared several possible sketches of what the museum might look like.

The proposal was dormant for a time, but with the installation of Haak as the new FSU president earlier this year, and the encouragement of Armenian community leaders, plans were revised and reshaped. An ad hoc museum committee now is being formed for fund raising and national promotion of the project.

Haak and Executive Vice President D. W. Holmes said the university

continues to have an interest in providing a home for the museum. They said they expect no problems getting the proposal through the steps necessary to meet the approval of CSUC trustees.



Artist's sketch of proposed museum.

Kouymjian said a museum would do more than house and protect Armenian art. "Armenian culture would be provided eternal survival," Kouymjian told guests at Haak's dinner. "This would guarantee that in one place in the world, where there is a substantial population of Armenians, cultural treasures would be preserved in a setting that feels Armenian."

"Such a museum would be a fitting tribute to the unique quality and character of the Armenian community in Fresno," he said.

The Nalbandian donation — which would total several hundred objects — would bring to the museum paintings and drawings of the 19th and 20th cent-

ury Armenian artists such as Edgar Chahine (whose work is now displayed at a major museum show in Paris), Arshile Gorky and Sarkis Khachadourian, as well as early printed books and manuscripts and various artifacts.

"I've dreamt of this museum for many years," Nalbandian said at the FSU dinner. "It's frightening to divest oneself of things spent so much time, effort and money to acquire, but I can't keep them forever. I'd rather have you enjoy them from now on."

Nalbandian, who has an extensive collection of paintings from many artists, said his interests in collecting Armenian art objects and manuscripts was spurred by a desire to help preserve a part of Armenian history. A museum such as the one proposed for FSU would help do that, he said.

"It's in our hands — we must. There's so much to be lost," he said.

The San Franciscan said he has always felt close to Fresno, and would not donate his collection if a museum were to be located elsewhere. "To give them to you is to give them to one of the family," he told the Fresnoans.

Anticipated subsequent donations from artists and other individuals in Fresno and throughout the world could include ceramics, textiles (includ-

ing lace, embroidery, carpets and costumes), ancient coins, silversmith work and jewelry, sculpture and various archival documents.

Kouymjian said only the Matenadaran — the Museum of Manuscripts — in Armenia is a full-scale Armenian museum. Others in Paris, New York and Detroit are actually rooms that are part of other museums or attached to church buildings.

"There is nothing to approximate what a real museum is: an independent building supervised by a curatorial staff to make sure the art is cared for, make sure the art is not only cared for, but studied properly, too."

He said such a program could provide a program for scholars to study Armenian art, culture and architecture. "And what better place than at a university," he said.

He also noted that despite the valley's "vibrant" Armenian community of about 40,000, there is no common meeting ground. A community room in the center could provide that, he said.

Architect Seyranian said that although possible designs for the museum are "in infancy," he would strive to blend the strength and massiveness of the architecture of Armenia with an open, inviting look.

## Haak addresses support for CSUF Armenian Alumni group

Armenian alumni at CSUF — the largest group of Armenian alumni outside Soviet Armenia — now have a collective voice in the affairs of the university.

That voice has already reached the ears of CSUF President Dr. Harold Haak. Haak expressed his firm support for the newly formed CSUF Armenian Alumni Association Thursday, May 1, at the organization's debut activity.

Haak was one of three keynote speakers to address an audience of 110. Leon Peters, a leading citizen of the Armenian-American community, and Dr. Dickran Kouymjian, coordinator of the Armenian Studies Program at CSUF, also spoke.

Haak's comments followed a social hour of wine tasting and a buffet dinner at the Residence Dining Hall.

Haak, in his first year as president,

expressed his personal interest in the organization.

"I hope that when someone says 'Haak,' people will think 'Armenian,'" he said, alluding to an earlier comment on the association of "Fresno" with "Armenian."

Haak praised the Armenian Studies Program and its coordinator, Kouymjian, and commented on the particular humanistic richness of Armenian studies. Haak's appraisal of Armenia's heritage echoed the sentiments of both Kouymjian and Peters.

Kouymjian noted the significance of Fresno in the Armenian Diaspora and the significance of CSUF to the Armenian community. Kouymjian also advocated a close relationship between the alumni and the Armenian Studies Program. In particular, Kouymjian appealed for community support to build the proposed multi-million dollar Armenian National Museum at CSUF. Other projects for the alumni, he submitted, might include scholarships, a lecture series and special book collections.

Peters, a strong backer of the proposed Museum, traced the development of Fresno's Armenian community. Along the way, Peters proudly noted the community's many achievements and contributions to the San Joaquin Valley.

The Armenian heritage is a rich part of America's ethnic heritage and should be preserved in a positive manner, Peters emphasized, endorsing the purpose of the alumni group.

The evening was planned under the direction of Arlene Srabian, head of the alumni ad hoc committee. Other committee members were Janice Emerzian, Armand Gougasian, Rosemary and Allan Jendian, Oscar Kasparian, Richard Kassabian, Eileen Ohanian and Richard Pandukht. For further information call Mrs. Srabian at 299-2714.

## 'Hye Sharzhoom' needs your support

"Hye Sharzhoom" is the official newspaper of the Armenian Students Organization and the Armenian Studies Program of California State University, Fresno. It is sent without charge to several thousand Armenians throughout the world. The staff — all members of the ASO — works without salary. Though there is no subscription fee, we urge readers to support our efforts with donations of any amount. This request has assumed a special urgency because of increased costs.

Yes, I would like to support the ASO and the Armenian Studies Program with a donation of \$\_\_\_\_\_ to be used for:

- ☐ 'Hye Sharzhoom' ☐ ASO fund
- ☐ Armenian Studies ☐ Emergency scholarship fund
- ☐ Please add my name to your subscription list.

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# Armenian Dateline

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**YEREVAN** — More than 20 Armenian athletes are preparing for the Moscow Games as members of various Soviet national teams. Among them are weightlifters Yury Vardanyan, Oksen Mirzoyan and Yury Sarkisyan; gymnasts Eduard Azaryan and Artur Akopyan; free-style and Greco-Roman wrestlers Gurgen Badasaryan, Arshak Sanoyan and Bener Pashyan; boxers Israel Akopkikhvyan, Albert Nikolyan and Samson Khachatryan as well as representatives of other sports.

"We hope that at least five sportsmen from our Republic will return home with Olympic gold," said Vice-Chairman of the Armenian Sports Committee Gevorg Jamgaryan in an interview he gave to journalists.

xxx

**WASHINGTON D.C.** — Two Congressmen recently condemned the actions of Armenian terrorists and staunchly defended Turkey in separate speeches in the House of Representatives.

"I denounce the unwarranted killings of Turkish diplomats and hope that dissatisfied Armenian elements will concentrate upon the Soviet oppressors of the Armenian nation instead of reviving a conflict which has become historical," said Rep. William Dickenson of Alabama on April 22.

Dickenson made no mention of the Armenian Genocide and grossly misrepresented Armenia's historic relationship with Turkey.

On April 23 Rep. Larry McDonald of Georgia linked Armenian terrorism with the Soviet Union, the Palestinian Liberation Organization and Greek Cypriots.

McDonald and Dickenson, both members of the House Armed Services Committee, praised Turkey's contributions to NATO and noted the military and strategic importance of Turkey. Both Congressmen cited an identical set of facts, including eight examples of Armenian terrorism.

xxx

**MARSEILLES** — Monday, June 9, a demonstration was staged in front of the Palace of Justice, demanding the release of Hrair Klindjian.

Klindjian is being held by French police allegedly for being involved in the assassination attempt of a Turkish diplomat, Ambassador Dogan Turkmen, on February 6, in Berne, Switzerland.

Klindjian has not had a hearing yet.

**WASHINGTON D.C.** — President Jimmy Carter named the first Armenian to the 50-member Holocaust Memorial Council — former United Nations ambassador Set C. Momjian.

The Council will implement the recommendations of the President's Commission on the Holocaust. Among its first projects will be the construction of a museum in Washington and the establishment of educational programs.

Momjian's May appointment culminated months of effort to gain Armenian representation on the Council.

xxx

**DETROIT** — The filming of "Assignment Berlin," a documentary account of the 1921 assassination of Talaat Pasha by Soghomon Tehlirian, is scheduled to begin in September.

Producer Hrayr Toukhanian, however, must raise \$550,000 before August 1 to fund his planned production. The film will recreate the assassination of Talaat in Berlin and the subsequent trial which acquitted Tehlirian. Talaat, the mastermind of the Armenian Genocide, and the two other members of the ruling Young Turk triumvirate were assassinated by Armenians in the early 1920's.

Toukhanian is supported by an international cast of Armenian talent, including David Hedison, Eddie Mekka, Charles Aznavour and Michael Ker-moyan.

xxx

**SIDON, Lebanon** — The Secret Army for the Liberation of Armenia and the Kurdish Workers Party announced an alliance April 7 at a press conference in this Palestinian-controlled city.

"We are two people with the same cause — the liberation of our lands, Armenia and Kurdistan," said a hooded spokesman for the Secret Army.

The Secret Army, which has claimed responsibility for dozens of bombing and assassination attempts, promised to conduct future operations within Turkey.

"Our plan is to be present every day in Turkey and to continue our struggle hand-in-hand with our Turkish and Kurdish brothers," said the Secret Army spokesman. Three million of the world's 10 million Kurds live in Turkey, largely in Eastern Anatolia.

Այս գրութեան մէջ չեն ուզեր ձեռք տեղեկութիւն տալ Երուսաղէմի, նամանաւանդ Հայ Երուսաղէմի պատմութեան մասին, քանի որ առհասարակ այդ շրջանը ընդգրկող ամէն գիրք կամ գրութիւն, կարելոր մաս մը կը յատկացնէ այդ շրջանին պատմութեան եւ պատմական կարեւորութեան:

Ինչպէս գիտենք Երուսաղէմի կարեւորութիւնը իբր քաղաք կը կայանայ զլիսաւորապէս իր կրօնական կեդրոն ըլլալուն վրայ: Երուսաղէմի մէջ կը գտնուին եւ միատեղ կը գոյատեւեն երեք կարեւոր կրօնները (Քրիստոնէութիւնը, Իսլամութիւնը եւ Հրէականութիւնը) որոնք ունին իրենց իւրայատուկ սրբավայրերն եւ իւրայատուկ նկարագիրը:

Հայկական գաղութը, որ կը ներկայացնէ Քրիստոնէութեան երեք զլիսաւոր տարրերէն մէկը, իր բնակչութիւնը հաստատած է Ս. Յակովբայ վանքին եւ եկեղեցիին շուրջ: Հայկական թաղամասը որ ծաւալով հին Երուսաղէմի հինգէն մէկն է, դիրքաւորուած է պատմական Սիոն լեռան վրայ: Ս. Յակովբայ վանքին մէջ հաստատուած կը գտնենք Երուսաղէմի Հայ Պատրիարքութիւնը, որը ոչ միայն գաղութին հոգեկան պէտքերը կը հոգայ, այլ աջակցութեամբ տեղային եւ արտասահմանի հայերուն, պահպանելու կը հանդիսանայ հայերու պատկանող սրբավայրերուն:

Հայ Պատրիարքութիւնը կը հանդիսանայ հոն գտնուող Հայ գաղութին կրօնական եւ քաղաքական լիազօր ներկայացուցիչը եւ ամէն գնով կը պահէ Երուսաղէմի հայկական միջազգային դիրքն ու հանգամանքը: Այս առիթով պէտք է յիշել թէ Հայ Երուսաղէմը կը հանդիսանայ ազգային եւ մշակութային կրօնական կեդրոն մը:

Հակառակ Երուսաղէմի Հայ Պատրիարքութեան մասին մեր լսած անհիմն ու ծիծաղի արժանի ամբաստանութեանց, Երուսաղէմի Պատրիարքութիւնը քաղաքական շատ դժուար պայմաններու ներկայութեան շինութեան բարենորոգումներու շարք սկսած է եւ դարձուցած է Հայ Երուսաղէմը բարգաւաճ գաղութ մը: Հայ Պատրիարքութեան կրօնական ու քաղաքական հանգամանքը ընդունուած եւ յարգուած է տեղւոյն կրօնական տարրերէն եւ նոյնիսկ տեղւոյն հրէական կառավարութենէն:

Անտարակոյս ձեր մտքին մէջ հարցումը կը ծագի թէ այս բոլորը ի՞նչ կապակցութիւն ունի արտասահմանի եւ նամանաւանդ հեռաւոր Ամերիկահայ եւ Եւրոպահայ գաղութներէն հետ: Սակայն մօտիկ ականարկ մը պիտի բաւէ տեսնելու թէ, մեր արտասահմանի կղերականներուն մեծ մէկ մասը ուսանած է Երուսաղէմ: Եւ եթէ կարելոր կը համարենք մեր կղերական առաջնորդներուն գրաւած դիրքը մեր եկեղեցիներէն եւ մեր առօրեայ կեանքէն ներս, հետեւաբար կարելոր պէտք է համարենք Հայ Երուսաղէմը: Հոս պէտք է անդրադառնալ թէ, արտասահմանի մեծ Հայ եկեղեցին կորիզը կը հանդիսանայ Հայ կրօնական, մշակութային եւ ընկերական կեանքին:

Երուսաղէմը ըլլալով միջազգային կրօնական կեդրոն մը, նոյնիսկ պատերազմներ չեն խանգարեր քաղաքին կրօնական խաղաղութիւնը եւ քաղաքական իշխանութիւնները առհասարակ կը յարգեն հոն գտնուող կրօնական գաղութները:

Երուսաղէմ ներկայիս պէտք է համարուի ամենայարմար տեղը կրօնականի մը պատրաստութեան համար, քանի որ մեր այլ կրօնական կեդրոնները, ըլլալ չլմիաժին, Անթիլիաս կամ Պոլիս, ուղղակիօրէն կամ անուղղակիօրէն ազդուած են եւ կամ կրնան ազդուիլ տեղւոյն քաղաքական կացութենէն եւ ներկայ կառավարական իշխանութիւններէն: Թէեւ վերի նախադասութիւնը անձնական կարծիք մըն է, սակայն կարծեմ պիտի համաձայնիք թէ ներկայ քաղաքական կացութիւնը կը վաւերացնէ վերոյիշեալ կարծիքս:

Հետեւաբար, չմոռնանք Երուսաղէմի կարեւորութիւնը: Ուշ կամ կանուխ գրեթէ բոլորս կ'երթանք այցելելու այդ Ս. Քաղաքը, մտէք Ս. Յարութեան տաճարը Զատիկի շրջանին, կամ այցելեցէք Բեթղէհէմի սրբավայրը ծննդեան տօնի առիթով եւ կամ այցելեցէք Ս. Յակոբի Սայր Տաճարը արարողութեան մը ընթացքին, եւ եթէ չզգաք կրօնական եւ ազգային ջերմ ու հպարտ մթնոլորտը այս յօգուածս միայն այն ատեն արժէքազուրկ պիտի նկատուի:

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# Vigil:

From Page 1

Later in the day, the Vintage Days assemblage gathered in the amphitheater and offered their own moment of silence for the victims of the Armenian Genocide.

The significance of April 24 was also recognized by numerous university officials and community leaders. Mayor Daniel Whitehurst opened the Vigil, reading his proclamation of Armenian Heritage Week. CSUF President Harold Haak and Associated Students President Dave Ditora also addressed the crowd. Congressman Charles "Chip" Pashayan and City Councilman Dale Doig were represented by personal letters.

The meaning of April 24, however, was best expressed by the Armenian speakers.

"I am the direct result of the Armenian Genocide," said former ASO president Bryan Bedrosian.

"I am an Armenian away from my homeland. I'm an Armenian who can't speak the language.

"The Genocide is still being felt. Our culture is slowly being lost. Soon we will be Armenians in name only," he warned.

Dr. Hagop Chakmakjian, a retired priest and a survivor of the Turkish atrocities, brought the audience closer to the reality of genocide.

"I actually saw mothers laying down their children below the bushes," he said. "They couldn't feed them; they couldn't bury them. They didn't want to see them die."

Chakmakjian said he recounted these acts of brutality not to arouse anger and hatred. Rather, he exhorted the crowd to get down to the business of the Armenian Question.

"Emotionalism will die out as a big flame dies out. If you want justice, you have to work hard. It cannot be done by bombastic words," he said.



Former ASO president Bryan Bedrosian addresses the crowd that gathered in the CSUF free-speech area. Participants in the Vigil were forced to share the free-speech area during the Vintage Days parade of celebration.

Photo by Pennie Console

Father Kourken Yarian, however, was unable to escape the pervasive theme of tragedy.

"I've lost in my family a whole generation," said Yarian, pastor of Holy Trinity Armenian Apostolic Church.

"My father was the only survivor," he said, stopping himself short of tears.

"They died because they were Armenians, because they were Christian. They believed in God."

A number of faculty members shared the Armenians' sense of injustice.

"Black people know something of suffering," said Dr. Hermon George, a professor of Black Studies at CSUF.

George described the horrors of the slave trade, drawing a parallel with

Armenia's history of subjugation. He also criticized the university's lack of sensitivity to the plight of the Armenians.

"I'm very disappointed in this university and an apology should be forthcoming. It is shameful that this solemn observance should be tarnished by this frivolous activity (Vintage Days)."

Likewise, Dr. Gene Bluestein was equally critical of campus policy.

"Unfortunately, the Armenians are competing with a circus today — an insensitivity that should never have happened," said Bluestein, an English professor.

A total of 15 speakers addressed the crowd, including Rev. Vartan Kasparian

of St. Mary's Armenian Apostolic Church of Yettam and Rev. Dave Tatoulian of St. Sahag-Mesrob Armenian Apostolic Church of Reedley. The four clergymen present met at the podium for an emotional conclusion, leading the audience through the singing of "Hayr Mer."

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# Armenian Culture

## Day of the Phillistines (April 24, 1980)

Loudly and hilariously,  
the cow-chip tossers and  
tricycle racers are inventing a  
frivolous joy-the spirit  
of Festival, spirit of the  
innocent eros, all suppressed!  
But in a semicircle, more  
serious players listen to  
a man who is searching out  
a Turk, a retribution sought  
in acknowledgement, a call to  
consciousness and conscience:  
a call to order from the world.  
It falls nearly dumb on the  
ambient din.

A black arm band I wear  
for all oppressed people.  
"Are you Armenian?"  
I am American.  
"Yes, but Armenian?"  
His insistence rankles me to speech.  
I am at least Armenian, and  
Polish also; Jewish too; I am  
Nicaraguan, and El Salvadorian,  
I am Chicano from the centuries  
of Hispanic oppression in Mexico;  
I am proudly Black, full tribal  
Negro of Great Afrika,  
enslaved, colonized and humiliated by  
marauding Whites from the west;  
I am deeply Iranian, oppressed,  
tortured and bereaved of my loved ones  
now dead.

I am also the future of these  
masses who will not listen  
to me today, will not learn  
and cannot emphathize-  
they who wish so to avoid  
evil with denial and usual  
indifference, and now who will  
surely come to torture, rape and  
death, themselves...

"He who does not learn  
history, is condemned  
to repeat history."

(Santayana)

Shall we forget?  
These Phillistines are in  
their own hands, which is their  
worst possible case. Apathetic,  
except to violence, they allow any  
crime to their neighbor:

"We have met the Enemy,  
and He is Us."

(Pogo)

I am a citizen in a world  
of citizens, equally actual, genuine,  
and ersatz, alike. But we  
have a choice. We...  
may either listen,  
or forget. Or destroy.

Loudly and hilariously  
the crowd yells for more:  
recognition of the irrelevant,  
elevation of the inane, and for  
fun, just for fun!

Let's burn some damn  
Polecat-outcaste-scapegoat, as  
a sacrifice:  
just for fun, for America,  
just for fun, for John Wayne,  
just for the hell of it,  
Let's go to war:

It's good for business.

Gary Simpson  
CSUF Student

### MY GRANDMOTHER'S HANDS

Your hands bathed me  
spanked me  
pulled me back under the shower  
dried my tears and my limbs.  
In your hands  
the soap looked like a swan.

I grew up shaded by the palms  
of your hands.  
My feet  
were the extensions of your fingers

— nine and a half —

one amputated  
after a scorpion had kissed it  
under the summer night  
of Dier ez-Zor,

the rest  
fat, wrinkled, short,  
one  
squeezed into a tight wedding ring  
it could never escape from,  
the rest  
lamp-posts with broken lamps.

Your hands  
were daughters of sleep  
and messengers of morning.

One Sunday  
when your fingers ran into each other  
like frightened children in the dark,  
and your forehead leaned against  
your fingers,  
like a mountain leans against its trees,  
I felt  
prayers were black gloves  
a god had made for your hands.

Then,  
your finger thin as a bone  
released the ring,  
the lake dropped the swan,  
a mountain fell on its head,  
a book and an alarm clock  
became the guards  
of sleep and awakening,  
feet turned into trees,  
nothing was left  
but a scorpion, slowly digging the  
earth,  
and a crucifix, staring  
at your empty place in the church.

grannie jan,  
your hands  
were the only ugly women  
I have ever loved.

Leonardo P. Alishan

## Iranian Hyes in the U.S.

By Bryan Bedrosian

The Iranian crisis is not limited to the evening news for Iranian Armenian students studying in the United States.

The tension is part of their lives. Their plight has become particularly precarious in recent weeks, due to President Carter's sanctions against Iranian students. Iranian-Armenians, of course, constitute a small minority within Iran, generally beyond the Iranian mainstream. When Carter imposed his visa restrictions, however, no exception was made for Iranian-Armenians. Their future now drifts in a state of limbo.

No Iranian citizens are currently being given visas to enter the United States. The White House has threatened to cancel student visas, if the students leave the U.S. to visit home. Students who are near graduation may complete their course of study but then they must also return home. American policy, however, has varied as the hostage crisis itself has fluctuated and current directives will most likely change in the coming months.

Regardless of what the future holds, the crisis has already disrupted the family relationships of many Iranian-Armenians. The parents of one student were planning to visit the U.S. this summer but now must cancel their trip because of Carter's restrictions on tourist visas. Eventually, the family hopes to be reunited in the U.S. on a permanent basis but as of now they remain 10,000 miles apart.

Likewise, the Iranian Revolution has also altered the career plans of many Iranian-Armenian students. Many students do not plan to return to Iran in the near future because of the high rate of unemployment and economic disorder. Of course, if the situation stabilizes and the economy improves, most of the students would go back. Iran is their home.

The hostage crisis, which has inflamed anger in the U.S., is also a topic of debate among Iranian-Armenians. Generally, they feel the act of seizing hostages was wrong, but they understand why this action occurred. The Shah, backed by American power, abused the Iranian people during his reign, according to the students. The U.S. imported cheap oil from Iran under the Shah, they added. Iranians were paid extremely low wages by American oil companies and the U.S. maintained many military outposts in Iran - all with the blessing of the Shah.

Claims that the Shah modernized Iran are baseless, the students said. In fact, the Shah and the U.S. only helped the rich become richer, while the rest of the country suffered, according to some students. Now, Iranians are demanding their rights to control their own destiny without American interference.

Misconceptions of America also played a factor in Iranian-American's views of American-Armenians. Most had expected to find Armenians in the U.S. almost completely Americanized ignorant of their language and heritage, and largely intermarried. They found, though, that this was far from the truth. The students have observed that more and more Armenians are rediscovering their rich culture and 3,000-year-old history.

Particularly encouraging was the march of 15,000 Armenians in Los Angeles on April 24th. They feel that if the present trend continues, the Armenian community in America can retain its unique identity, much as Armenians in Iran.

### FRAGMENTED ARITHMETIC

Where there are four Armenians  
There are four churches,  
Four parties,  
Four societies,  
Four newspapers,  
Four kings,  
Four black eyes,  
Four broken heads!

And what is more,  
They seem to spare no effort  
To ensure that these fragments  
Are further fragmented!

When, if ever,  
Will they learn  
That one,  
Plus one,  
Plus one,  
Plus one:  
Make one,  
Not four people?

Or do you not understand  
Such arithmetic?

Mischa Kudian  
London. 1980

### YEREVAN

Yerevan,  
you are the point  
of my compass  
on this colossal, colorful map.

My compass  
draws a huge circle  
travelling through many  
colors of the map.

We hold hands  
and dance our circular dance,

we are so dependent on you Yerevan  
to make our circle firm

so many thousands of miles apart...

Leonardo P. Alishan

"Hye Sharzhoom" encourages all  
original works of prose and poetry.  
Please feel free to contribute to  
the "Hye Culture" page.



## Armenian Assembly director clarifies previous statements

We believe this is one of the first times that the study of Armenian done outside of school proper has been accredited by a private American high school. We hope that this will serve as a precedent setting achievement and encourage Armenians throughout the country to make similar requests in their high schools.

ETH S 130T	ARMENIAN ART	D. KOUYMJIAN	01	0800-1630	S	AH 209
Introduction to the arts of ancient and medieval Armenia with special emphasis on miniature painting and architecture.						
ARM S 010	INTRO TO ARMENIAN STUDIES	D. KOUYMJIAN	03	1010-1100	MWF	SRI-18
Survey of the discipline of Armenian studies with introductions to Armenian literature, language, religion and church, art, architecture, the "Armenian Question", Genocide, the diaspora, Soviet Armenia, etc.						
ARM S 050T	ARM-AMER AUTHORS	D. KOUYMJIAN	01	1910-2000	TH	SS 205A
A look at American writers of Armenian ancestry including William Saroyan, Michael Arlen, David Kherdian, James Baloian, Leo Hamalian, Peter Sourian, and others.						
ARM S 190	INDEPENDENT STUDY	D. KOUYMJIAN	1-3	ARR		
Specially designed topics in Armenian language, history, and art for individual research.						
				1510-1600	TH	SS 109
ARM 1A	ELEMENTARY ARMENIAN	D. KOUYMJIAN	04	1510-1600	MWF	AG 232
Students will be able to read, speak, and write basic Armenian after a semester. Credit by examination is offered during the first four weeks to advanced speakers.						
HIST 108	ARMENIAN HISTORY	D. KOUYMJIAN	03	1210-1300	MWF	SS 205A
Survey of Armenia's past from pre-history to the middle ages with emphasis on Urartu, kingdom of Dikran the Great, conversion to Christianity, Arab domination, and Seljuk Turk invasions.						