

# ՀԱՅ ՇԱՐԺՈՒՄ ARMENIAN ACTION

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## ASO elections

# Executive slots filled for Spring Semester

By Shelli Andranigian

CSUF's Armenian Students Organization will enter the 1981 Spring Semester with a six-person executive - twice as many as they had this fall.

Newly elected officers are: Jay Khushigian, president; Pennie Console, first vice president; Jim Malkasian, second vice president; Ghagig Khoudian, treasurer; Alan Atamian, secretary; and Flora Tchaderjian, historian/parliamentarian.

The six were first voted into the executive at a potluck dinner and meeting at Khoudian's residence Dec. 5. At an executive meeting Dec. 29, the nominees "basically decided what positions they wanted,"

said Nominating Chairperson Cindy Avakian. Avakian also noted that the additional vice presidential position was created due to a tie in the voting at the Dec. 5 meeting. The ASO will return to a five-member executive next fall.

The mid-year election was required because of the resignation of the ASO's original 1980-81 president. Levon Baladjanian, who graduated in December, served as acting president during the Fall Semester.

"In the future, we'll have one election early in the semester," Avakian said.

Baladjanian called his semester as president a "transition period" since many of its most active mem-

bers graduated in May of 1980.

"So it was a time for new leadership to develop and to find new people," he explained. Overall, though, he feels that the Fall Semester was highly productive and included a number of successful activities. "The highlight was the Catholicos visit," he said.

Khushigian, a 1980 graduate of Cal Poly, San Luis Obispo, is a pre-med graduate student at CSUF. His plans for the upcoming semester include the second annual Armenian College Student Convention, extensive April 24th activities, a possible art exhibit, an Armenian night, and social activities. Khushigian, however, noted that these plans are tentative.

Khushigian added that his plans can only be accomplished "if we can get the full cooperation of everybody. We have a very talented and capable executive, so there shouldn't be many problems," he said.

Atamian and Malkasian both served as officers during the Fall Semester. Atamian was secretary/

historian/parliamentarian, and Malkasian was treasurer. Atamian believes that a six-person executive will function, on the whole, much more smoothly. "I think it will, considering the leadership we have, plus more people are involved," Atamian said.

Baladjanian is positive about the new system too. "I think it will be very good since it will establish clearer roles for each officer," he said. He also mentioned that there won't be "so many separate bodies doing separate things" since everyone will have a "distinct responsibility. The work load will be divided up a lot easier."

The two vice presidents will have separate roles. Console will work in liaison with Hye Sharzhoom, the ASO-sponsored newspaper, and become president in Khushigian's absence. Malkasian, meanwhile, will represent the ASO at CSUF activities.

Baladjanian said that "as far as the new people go, it has the potential to be one of the best executives ever."

## Student convention rescheduled for March

By Shelli Andranigian

The second annual Armenian College Students Convention of America has been rescheduled for the weekend of March 27-29 because of "unforeseeable problems in the financial and organizational sponsorship," Armenian Students Organization President Jay Khushigian said on Jan. 2.

Original plans called for the convention to be held the 14-16th of February.

At last year's convention, hosted by Columbia University in New York, a proposal to hold the next such event was made by the delegates from Fresno.

The ASO's hope to provide a partial travel subsidy to convention participants has thus far been frustrated.

To date, the committee has received no response from letters written to several Armenian organizations requesting both financial and organizational support. These letters were sent to Mr. Ross Vartian, Associate

Director of the Armenian Assembly in Washington, DC, and to Mr. Allan Jendian, Chairman of the California Council of the Armenian Assembly and the Fresno United Armenian Commemorative Committee.

Khushigian said that as a result, interested students may have to pay their own travel expenses.

The convention's aims are: to establish a band among all Armenian students nationwide, to discuss various problems facing the Armenians, and finally, to stimulate thoughts about several topics.

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Photo by Ralph Kachadourian

His Holiness Karekin II, Co-Adjutor of the Great House of Cilicia, enters Holy Trinity Church after the Blessing of the Bread upon his arrival Nov. 16 in Fresno. For a story and more pictures, see pages 6 and 7.



# The Spirit of Armenian Action



Since its inception, "The Hye Sharzhoom" has emphasized ideas - new ideas, creative ideas, inspired ideas, fueling the progress of the Armenian cause.

This special section features five such ideas, embracing a broad spectrum of viewpoints and presenting greatly contrasting perspectives on the Armenian cause. The authors are all Armenian-American graduate students, responding to the unique nature of their individual Armenian identities.

Our intention is simple. We seek to stimulate, upset, challenge, provoke, anger, excite, motivate, arouse, and aggravate. Above all, we believe in "Hye Sharzhoom" (Armenian Action).



## Defining conscious and unconscious 'Armenianness'

By Mark Malkasian

The Armenian-American community begs to be segmented - broken down and divided into microscopic units of political allegiance, church, ethnicity, wealth, language, etc; scrutinized and classified by incredulous social scientists mystified by the survival of an organism exhibiting so many disparate parts; carved and apportioned by leaders of the Armenian community, each seeking a secure and stable power base.

Considering this present state of disorder, what we need is unity. Right? Well...maybe next essay. But for now, permit me to superimpose one more division on the puzzle of ill-fitting fragments we call the Armenian-American community. Allow me to add two more appellations to the current assortment of labels: conscious and unconscious Armenians. (You don't even have to be a dues-paying member!)

Conscious and unconscious Armenians are the products of two very different environments. Conscious Armenians join Armenian organizations. Unconscious Armenians already belong. Conscious Armenians eat Armenian food. Unconscious Armenians can't avoid it. Conscious Armenians read about politics and current events in Armenian newspapers. Unconscious Armenians read about weddings and funerals. Conscious Armenians

faintly Middle Eastern, perhaps Christian. Rather, than defined, they are conveniently compared with Greeks, or Jews, or Lebanese, or some other people offering more solid footing. Armenians are a curiosity, an oddity, not really a nation at all but more akin to a rare breed of dog that elicits "Why, isn't that something" responses from "ethnically-aware Americans. This, of course, is the realm of the conscious Armenian.

### THE CONSCIOUS ARMENIAN

Within this realm, one must make a conscious effort to be Armenian. There are no convenient reminders - no churches, organizations, bakeries, ethnic jokes or grandmothers - to light the way. This is America, in all its un-Armenianness.

Here, one must announce, "I am Armenian," and then prepare for the befuddled reactions and polite clumsy inquiries.

The conscious Armenian lives in an Armenian vacuum, belonging to a family but experiencing the loneliness of an orphan. Armenian culture, language and history lead a tenuous relationship with reality, existing in a distant, idealized form but lacking human features. A link to the wider Armenian world may be provided by Armenian newspapers or annual conventions, but the contacts are infrequent and impersonal.

The Armenian identity of the conscious Armenian is largely internalized. Without a practical outlet, it is reduced to abstracts: theories, ideas, emotions, and concepts. Perhaps it is a deeper Armenianism, an Armenianism of choice, not birth; an Armenianism based on one's own beliefs, not the beliefs of someone else. At the same time, however, this Armenian identity is less tangible and recognizable. It cannot be handed down from generation to generation. A small child cannot grasp a complex belief system the same way he can clutch a piece of lavosh or marvel at the letters of the Armenian alphabet. Ultimately, the abstract concept of an Armenian identity must compete with the dozens of other abstract concepts sharing space in the domain of a growing Armenian-American child.

### THE UNCONSCIOUS ARMENIAN

Conversely, the national identity of the unconscious Armenian is buttressed and girded by a solid foundation of visible institutions. The unconscious Armenian makes no effort to seek his heritage. Rather, it follows him, sometimes hauntingly, like an ever faithful shadow.

A visitor to the San Joaquin Valley can observe the unconscious Armenian in his native habitat. Here, Armenian life can be called "normal," perhaps not a recreation of Bitlis or Van, but at least stable and secure in its cozy

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## *An analysis...*

tell people they are Armenian. Unconscious Armenians are told they are Armenian.

At the root of the conscious/unconscious dichotomy is the concept of nationalism - a concept that must now support the entire burden of the Armenian Diaspora.

Nationalism in the modern sense arrived relatively late on the world scene. Nationalists (most common in the Western world in the 18th and 19th centuries and present today in various forms throughout most of the Third World) are typically urban, well-educated, middle class, and politically active - never constituting more than a small minority of any nation. Generally, the remainder of the populace is more or less indifferent to the most esoteric nationalist discourses. Rather, they dutifully accept the basic precepts of nationalism while devoting the greater part of their energies to the exigencies of daily existence.

Armenians, of course, do not entirely conform to the general standard. Centuries of persecution have reinforced a heightened sense of national identity. History has simply not allowed many Armenians to fully dismiss their Armenianism.

Armenian-Americans, however, face a different set of conditions than their Armenian counterparts in other parts of the Diaspora, past and present.

In most areas of the United States, Armenians exist on the ethnic fringe,



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routine. The 35-40,000 Armenians of the Valley constitute a sizable percentage of the population. Many farm their own land, often the same land their fathers and grandfathers farmed. Others operate established businesses. And each is inextricably bound to the Armenian community through an inescapable network of family, friends, churches, and organizations.

Armenians in the Valley are a comfortably familiar "local" minority, an amiable team mascot contributing greatly to the ethnic flavor of the area. The past discrimination has largely disappeared but the Armenian stereotype has survived overt prejudice. The Armenian identity is essentially a non-Armenian creation, a product of indigenous envy and Armenian success. For some it is a constraint, obstructing fully assimilated Armenians from entering the American mainstream.

Unconscious Armenians wear their identity like a bulky undershirt, not instantly visible but nevertheless apparent. The "ian" is a branding mark, confining, simplifying, but also elevating and distinguishing. And before the Armenian image could fade into antiseptic ethnicity, a new influx of immigrants has stepped in to restore its pungent immediacy, replete with rich accents and peculiar customs.

### THE CONDITIONS OF SURVIVAL

The conscious/unconscious dichotomy is not simply a case study for intrigued anthropologists. It also figures heavily into the broader question of national survival in the Diaspora.

The question transcends individual Armenians, extending instead to unborn generations. The expansive dimensions of "national survival" of course, call for grand designs, akin to 19th century British imperialists sketching humanity's destiny with sweeping gestures on a global map. Nevertheless, in the context of the Armenian nation, such questions must be addressed - particularly in light of Turkey's intransigent occupation of the Armenian homeland.

Armenians in the Diaspora have a growing responsibility to preserve their nation's identity, and nowhere is that responsibility growing faster than in the United States.

Ultimately, we must ask: Who will survive in America - the conscious or the unconscious Armenian? The contest pits two decidedly contrasting environments.

Certainly, the conscious Armenian can contribute greatly to the Armenian cause. Most likely, he is fully integrated into the American system. He understands its personality, its nuances and quirks. Similarly, his outlook is likely to be more cosmopolitan, his ideas more palatable to America's decision-makers.

Inevitably, though, Armenianism is only a cause - not a way of life. The conscious Armenian is an exceptional person, leading a precarious double life. His cause is ethereal, a misty romantic vision that may indeed constitute the elusive "Armenian spirit" but, in fact, is as ephemeral as a passing cloud.

The "Armenian spirit," of course, will remain the wonderful impetus of poets and playwrights but, ultimately, a nation must also have substance. Perhaps lamentably, the backbone of any Armenian nation must be formed by predictably uninspired Armenians: Armenians who convert their identity into business contacts, Armenians who wince at the thought of intermarriage, Armenians who call themselves Americans but still shake their heads at the alien ways of "those Americans."

We cannot expect Armenians to be universally nationalistic (although we do and, to some degree, we are). The strain, the intensity, of living as a conscious Armenian can be endured by only a meager few. A reasonable semblance of Armenian life can only be sustained in a reasonably Armenian environment - where it is natural, not unnatural, to be Armenian. Here, Armenian-Americans can perhaps arrive at a fairly secure detente with the forces of assimilation. An unconscious community will continue to produce a handful of conscious leaders. And though the unconscious Armenian may only faintly understand the message, he will nonetheless serve as a reassuring, if largely passive, audience.

Such demographic fortifications, of course, are best constructed from manila folders of population statistics, where one can transport thousands of people with a deft stroke of the pen. Obviously, real families cannot be prodded to migrate with the tip of a ballpoint.

Real families, however, constitute the remarkable entity known as the Armenian nation, sharing in a vision that reaches far into the future and far into the past. That vision, that quest, has guided the Armenian nation throughout its 3,000-year history, overcoming the adversities that have destroyed other peoples.

Today, our national survival is again threatened, our destiny again challenged. In the United States especially, the threat - dispersal, isolation, assimilation - carries no sword or gun. Rather, it is an enemy of our own design. Fortunately, however, we also have the power to defeat our enemy, by living together in Armenian communities, participating in Armenian life, perpetuating the Armenian nation, consciously or unconsciously.

## Armenian professionals: Our pseudo-leadership

by Barlow Der Mugerdechian

Perhaps the worst blow inflicted by the Turks 65 years ago was the destruction of the intellectual leadership of the Armenian people. Beginning April 24, 1915, most of the writers, government leaders, businessmen, clergy, and other intellectuals were wiped out. And in that destruction of these people, the world and the Armenians lost their genius and leadership.

These blows are still felt by the Armenians today. Outside of Armenia there is no unified, organized leadership of our people. There are of course many organizations that represent many different aspects of Armenian life; political, social, and religious. But what these organizations lack is the overriding concern for the future of the Armenian people. They are not able to put aside partisan differences in order to work for the continued national existence of the Armenian people. While providing adequately what services that they do, they still do not address the vision of a future.

This cannot be explained in any other way than that those groups are still feeling the loss of the Armenian leadership from the Genocide. Most of these organizations existed prior to the Genocide, yet their goals in many cases have not changed after it. The difference may be that today there is a lack of continuity with the loss of leadership.

### A challenge...

What is leadership after all? Simply put, it is the ability of a person to articulate and implement the needs and desires of a group of people. But in the case of the Armenians, what has been lacking is the training and background of individuals to meet that need for leadership. For without a basic knowledge of the historical trends and aspirations of Armenians this direction is not possible.

Today, for the first time since the Genocide, there is a basis for the beginning of the formation of this needed leadership. Armenians are well re-

presented in the professions, with many physicians, dentists, lawyers, and teachers. But though they are professionals in terms of their skills, many are not adequately prepared to be Armenian leaders. They must be encouraged to develop their Armenian leadership skills as well.

Now there are Armenian studies programs established in major universities across the country. Teaching in these universities are Armenian professors with the required knowledge to form the nucleus for a national leadership. They MUST take an active part in Armenian community life. In fact, they must be in the forefront of leadership.

Paralleling this growth in Armenian studies programs has been the foundation of Armenian student organizations at these same campuses. These students are the ones who, like no generation before, have the opportunity at their fingertips to change the course of Armenian history: from a course here in the Diaspora of drift to that of a firm direction based on optimism and hope. From the ranks of this generation will rise the leaders who will shape the course of Armenian life in every sphere for years to come.

They have all the requisite tools in hand: access to history and literature, the vigor and fresh ideas of youth, and the confidence to do the job.

But this is not their task alone. It must be accomplished by a national will, supported by all Armenians who want to have a voice in our national life. There can be no leaders without support. Leaders do not exist in a vacuum.

Wealthy Armenians especially have the OBLIGATION to support and be a part of the development of this leadership. Many have already come forward and lead by their example. But more are needed to follow in that mold. Our college programs need money. Scholarships are needed to encourage those with the potential and desire to be leaders.

The role of the general Armenian public is to support these programs, especially at the university level, to take advantage of offered classes to increase their own education, and to become involved by voicing their opinions.

The regeneration of the Armenian leadership in the Diaspora is beginning. A cadre of trained leaders is only now beginning to emerge. These leaders and those to follow have been instilled with the best knowledge available. It is for them to continue this development. It is time for them to take their rightful place as the new leaders of the Diaspora.



# Expelling hatred from the Armenian cause

By Brian Arax

I was in San Francisco to receive an award from the Armenian-American Citizens' League. The League was going to present me with the A. Ted Ashjian Memorial Scholarship, given to promote the cause of the Armenian people within our American culture—the cause of cohesion, achievement, recognition and acceptance - through supporting promising Armenian college students.

It was April 8, 1978, and I was standing in front of 400 Armenian faces. The faces of pain, gaiety, wisdom. Despair and hope had already crossed the path of their lives many times, leaving the lines of time etched in those tired, yet benevolent faces. Seda Bedrosian, the League's Educational and Scholarship Committee Chairman, introduced me as the winner of the \$500 scholarship. These

## A judgement...

faces applauded. They are Armenian. This boy is Armenian. He has done well. We are proud. I stand before them blond-haired, light-complexioned. I do not speak their language, dance their dances, nor cook their food. I take their money. Mrs. Bedrosian asked me if I would like to say a few words and I declined. I had much to say and it is now that these words must be said.

I hear much talk among the Armenian people about what it means to be Armenian. I hear talk of the Genocide. I hear talk of the Armenian "movement" - "Hye Sharzhoom." The basic themes that come through are that we must not lose our Armenian identity, we must assert ourselves as Armenians first before any other identity, and we must avenge our loss at the hands of the Turk.

This is somewhat the extreme view, but it is presented to make a point.

I agree that our cultural heritage is a strong one and an important one worthy of preservation. I know the pain of losing our Armenian culture. After my parents are gone, who will be there to cook our food, dance our dances, or teach the little ones the tongue of Ararat? It will not be me. I have seen Armenian women with welcoming eyes and had the desire to say "Eenchbes es?" I have wanted them to be surprised and warmed by our shared background and yet to me after "Eenchbes es?" THERE IS NOTHING and I must remain silent.

It is the reaction to our Armenian identity beyond the preservation of our culture that I must take exception to. Young Armenians, like all other young people, are striving to find their identity. The time between post-adolescence and adulthood is a difficult one. This is the time that we ask ourselves what are the important things in life, how do we stand morally, what do we want our future to look like. In short, we ask, "Who are we?" Erich Fromm has described this period as the "identity crisis." It is a time in which the individual undergoes tremendous mental and emotional changes.

Many of our Armenian youth are finding the answers to the questions that the identity crisis pose in their "Armenianness." This would be fine except it is being expressed in the wrong ways. They are finding their identity in the Genocide and their conversation smells of violence. I read an article in this very paper about the pros and cons of terrorism as an effective retribution to the Genocide. The final conclusion of the article was against its use, but even weighing the various utilities of pure, unmasked and savage violence is utterly intolerable. The article was a rational, intellectual discussion of terror - the same terror we Armenians faced 66 years ago. Violence should not be bandied about intellectually as if one were discussing a chess game. The better response is at gut level, where every breath of our soul cries out

"No!" The mere discussion of violence in the paper gives it an undeserved and morally repulsive legitimacy.

Talk of the Genocide is talk of the past. It was an atrocity. No, it was a million and a half atrocities, but it was not an atrocity against the Armenian people. It was an atrocity against mankind. The world need not know of it not because we are Armenian and we were wronged. They need know because they are people and they were wronged. Reference to the Genocide as the wrong to "our" people is but the self-pity of martyrdom. This is why the talk of vengeance is so grating.

There is another reason why these things are upsetting: hate begets only hate. The Armenian hate for the Turk is nothing but the same passion that began the disasters of the pogrom of 1895 and the Genocide of 1915. Where is the justice in the emotion of hate? How are the wrongs of the past cured by it? They are not. Hate but compounds itself in an unending cycle of bloodshed that drags down the title of "man." We Armenians should not be a part of it. Armenians of today should be Armenians of the present and not of the past. We should be Armenians of love and not of hate. We should be Armenians of pride and not pity.

The shame I felt at that A.A.C.L. banquet - the shame of feeling a stranger to my brethren - is the ill to be cured. The real task of the Armenian people is to keep their rich heritage intact. This does not mean we are Armenians first and foremost. Assimilation to the American way of life is necessary to preserve the spirit of unity, brother-

hood, and humanity. We do not have to forget who we are to remember that our first duty is to man. Hye Sharzhoom as the spirit of the Armenian culture,

ture, achievement, and international brotherhood is holy. Hye Sharzhoom as the spirit of revenge is an absolute evil.

# Soviet Armenia and the Armenian homeland

By Bryan Bedrosian

Free, Independent and United Armenia  
(Azad, Angakh yev Miyatzyal Hayasdan)

This catch phrase has long been used by some members of the Armenian community to express the national aspirations of our people. These national aspirations, the dream of having a sovereign nation where we can preserve and perpetuate our culture are noble, and ones we as Armenians should struggle to attain.

This phrase, though, embodies not just national aspirations, but for many, also suggests an unrealistic and unhistorical connotation.

This phrase implies that over much of our 2,500-year history we, in fact had a free, independent and united Armenia; free and independent in the sense that we as a people were autonomous and sovereign; united in a sense that all our historical lands were controlled by the Armenian people and maintained under one form of government.

This glorious past is simply not historically accurate. Over the greater part of our history we were not free, independent and united. Rather,

## A vision...

we were the vassal states of the Persian, Roman, Byzantine, Arab, and Ottoman Turkish empires. Even when kings ruled, they were usually subject to more powerful autocrats.

When the Persian and Byzantine empires struggled for world domination, they divided Armenia into two spheres of influence, granting each sphere its own king. During most of the Cilician Armenian period, Armenia was divided into two kingdoms: Hetumid and Rupenid. Further examples are sprinkled throughout Armenian history.

The phrase "Free, Independent and United Armenia" also implies that Armenia is not presently a geographic entity.

Again, this overlooks historical reality. Considering the Armenian experience, the present Armenian state, Soviet Armenia, is a fairly secure example of Armenia as a geographical entity. In Soviet Armenia there are presently more than three million Armenians, whose primary language is Armenian. Our historical and national treasures are protected and preserved in the Matenadaran. The great preponderance of current Armenian literature is published in Soviet Armenia. Industrially and technologically, Soviet Armenia is highly advanced. The people enjoy a high standard of living. Finally, Soviet Armenia is protected by the Soviet Union. This protection assures that Soviet Armenia will flourish, at least as long as a productive Armenia is politically and economically expedient for the Soviet Union.

With these historical perspectives in mind, how then do we realistically go about gaining a free, independent and united Armenia?

First, we must realize that this struggle is our own and we can't depend on the help of others. History should have taught us by now that we have not and will not get help from anybody unless it is politically and economically expedient for those helping us. To confirm this we have only to look at the rejection of the American mandate for Armenia after World War I. Armenia did not become an American protectorate primarily because it

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lacked oil. Or one can examine the infamous Berlin Congress of 1878. The Western powers of the time (France, England, and Germany) wanted to prevent Russia from obtaining a warm-water port. Consequently, they altered the terms of the Russian-Turkish War peace treaty at the expense of the Armenians. Finally, let's not forget what one Russian nobleman once said, "We want Armenia, but without the Armenians."

Secondly, we must decide on a goal. This goal should involve regaining control of our land, now occupied by the Turkish government. Without control of these lands by some type of Armenian force or presence, we have no chance of eventually attaining a free, independent and united Armenia.

Thirdly, we must assess our weaknesses, advantages, and disadvantages. Of course, lack of military might has traditionally been our greatest weakness in the struggle against Turkey. The western powers won't force Turkey, the Southern tip of the NATO alliance, to give up her Eastern provinces (Turkish occupied Armenia). Another disadvantage is our own division in the Diaspora. Even if Turkey was willing to relinquish its Eastern provinces, what Armenian group would be qualified to form a government?

What then are our advantages and strengths? Clearly, high on the list is our ability to prosper economically as a people. Armenians have illustrated this ability in 17th century Persia, in the Ottoman Empire, throughout the Diaspora, and today in Soviet Armenia.

A second advantage is Soviet Armenia itself, with a growing population of more than three million and its border with our historical lands in Turkish occupied Armenia.

The third advantage is the condition of Turkey, with its rampant inflation, failing economy, domestic strife, and simmering revolution. Turkey appears to be edging closer and closer to a communist takeover, due to its political and economic conditions. The West's props of financial aid will not indefinitely thwart a likely communist takeover.

A communist Turkey can, in fact, become another advantage, affording a great opportunity, through Soviet Armenia, to regain our lands. We can assume a close alliance between the Soviet Union and Turkey and, con-

sequently, greater exchange along the border. Enterprising Armenians would be a logical Soviet export, reviving the economy and the underpopulated and barren eastern provinces.

The Soviet Union would certainly agree to such a move based on the economic record of Soviet Armenia and Armenians throughout the world. The Soviet Union would clearly appreciate the capacity of Armenians to transform Turkey from an economic drag to an economic plus.

Not only that, but the Soviets would benefit from the presence of loyal Soviet citizens on Turkish soil, contributing to Soviet domination of the area. If the Soviet Union agrees to this plan, certainly a communist Turkish regime would be in accord.

Armenians moving back to this area would not need fear the Turks perpetrating another Genocide. Any such attempt would bring the threat of invasion from the Soviet Union. Also, Armenians returning to this part of historical Armenia will not be the same simple peasants and defenseless ghouls that were massacred and deported in 1915. Armenians will return educated and cultured, with the government and armies of the Soviet Union to back them up.

As time goes on, Armenians will become increasingly established on historical Western Armenia while gaining greater control of the area (in such a way so as to not offend the Soviet Union and Turkey).

Through using our advantages and strengths, we will regain control of the rest of our homeland. When and if this scenario is realized, we in the Diaspora shouldn't be blinded by the fact that we won't have a free, independent and united Armenia. Becoming established and gaining some type of control and presence in Western Armenia is a crucial first step in attaining our national aspirations. Eventually, the Soviet Union will fall as every nation has fallen. If at that time we're firmly on our lands as a cultured, educated, and progressive people, then we can finally fulfill the dream of a free, independent and united Armenia. This dream, of course, may not be realized in this century, but Armenians are a very patient people who hopefully know how to use their advantages.

## Perpetuating Armenian culture in the Diaspora

*RAHAGEETS is the pseudonym of a recently formed group of students and young professionals based in New York City. The group meets and writes on a regular basis. Articles written by group members are discussed, and select pieces are sent to the Armenian-American Media for publication. Although all pieces are signed RAHAGEETS, they do not necessarily represent the ideas of each individual member. The articles are intended to be thought-provoking and even controversial, in hopes of stimulating a genuine dialog on Armenian issues. RAHAGEETS has expressed a special interest in the "Hye Sharzhoom" and seeks a fruitful exchange of ideas with CSUF Armenian students.*

By RAHAGEETS

Pity the poor Armenian who, after three millennia of nation-building in the highlands of Ararat, now finds himself drowning in a sea of alien urbanism.

Once content with the basics of life, faith, family and honor, today our Armenian has contracted a social disease which pits him against his neighbor in a blind pursuit of the elusive "pot of gold." Nothing can deter him from this, his appointed mission in life; not even the pleas for justice of forgotten ancestors whose souls wander aimlessly amongst the sandy wastes of Der-el-Zor.

Ah! But there's a method to this madness, for our "liberated" Armenian knows how to enjoy the fruits of his labor. There are the picnics and bazaars, where he can gorge himself on assorted Armenian delicacies; one rung up the ladder we

ed the top of the ladder, there's the annual golf tournament at the local country club where middle-aged men in checkered polyester pants putt around in golf carts. And all in the name of Armenian culture.

Well-intentioned? Perhaps.

Well-reasoned? Definitely not.

The simple fact is that one cannot pass these activities off as Armenian culture and, in the event that Armenians believe that income generated by these activities can be employed towards the propagation of Armenian culture, they are again mistaken.

ONE CANNOT CREATE AN ARTIFICIAL HOMELAND FOR THE ARMENIAN PEOPLE OUTSIDE THEIR ANCESTRAL LANDS AND ANY ATTEMPT TO DO SO IS A FUTILE ATTEMPT AT SELF-DECEPTION.

If our culture is to survive it is imperative that the Armenian get off the merry-go-round he is now riding which is taking him nowhere fast.

Culture is something that is lived, that is experienced; it is the totality of a given people's existence. It cannot be mechanically produced or propped-up with huge sums of cash. The "assembly-line" technique just doesn't work.

Culture is not visible to the naked eye; it is a force which lives inside the hearts and minds of those who live in it. Thus, it cannot be displayed in museum exhibit halls, it cannot be taught in language schools nor is it something that can be periodically removed from a back closet, dusted off and be presented in an auditorium or community center.

Culture is the child born out of the physical and spiritual marriage of a people to the land on which they depend for their very existence. Such a bond between a national collective and its very roots is the cornerstone of that collective's continued viability. For the Armenian people, that bond was tragically and abruptly broken 65 years ago in a place that seems foreign to us.

Pity the Armenian for he does not yet realize that the bond has been severed.

What we today term "culture," is in fact, not culture at all. Since we no longer live our culture, we have begun to worship the manifestations of the culture that our ancestors lived.

Motivated and inspired by the totality of Armenian life throughout the ages, certain Armenians sought to capture the essence of these experiences to serve as eternal testaments to their people. They wrote elegies lamenting the tragedy of Armenia, they composed songs praising the beauty and honor of the Armenian woman, they constructed edifices of hewn stone in which to worship their spiritual Master and, in the end, they were forced to give their own lives as the ultimate sacrifice to a blood-hungry world.

It is these things today that we idolize; the body and not the spirit which dealt within, the outward manifestations of our past culture and not that which inspired.

Pity the poor Armenian for he worships idols and not the "force" they represent.

And what do we do with these objects which we so revere? We surround ourselves with them, trying to insulate ourselves from the world outside. In a way it's analogous to a desperate man trying to save his home from an onrushing flood by stacking sandbags around his property. Sandbags, unfortunately, are no match against the powerful torrents of a flood and nor will the Armenian be able to protect himself or herself from the threatening currents of alienation and assimilation that confront him through a passive interest in the remains of a past culture.

Pity the Armenian, for his passivity paves the way for his actual demise.

Realizing the impossibility of halting completely the assimilation process that he faces, does the Armenian give any thought regarding the measures that might be taken to at least slow it down? Well, as of late, several measures have been taken, but it already may be too late for even this. The Armenian "pseudo"-leadership, the church, the philanthropic unions and the parties, all share

continued on page 10

## A critique...

have the ego-satiating debutante cotillions, where blossoming Armenian maidens are initiated into womanhood; and finally, for those who've reach-



# Karekin II visits Fresno



*During his visit to Fresno, His Holiness Karekin II, in full traditional dress, enters the Holy Trinity Armenian Apostolic Church to conduct a worship service.*

**By Charlotte Booloodian**

His Holiness Karekin II, Co-Adjutor Catholicos of the Great House of Cilicia, delivered a speech on the ecumenical movement and the Armenian Church to students and faculty of CSUF and members of the community, November 18th.

He began his talk by defining the word "ecumenical" which is derived from the Greek word "ecumeni" meaning civilized. Thus, "ecumeni" referred to the inhabited, civilized world and anything outside of this was considered to be "barbarian."

The first of the three segments of his speech concerned the importance of unity. Karekin II referred to a scriptural passage where Christ prayed for unity so that the world can believe in what He, the Light of the world, came for. However, His Holiness indicated that this light is reflected in different ways by different peoples because of differences in ethnic and cultural backgrounds. He referred to this as "unity in faith in diversity of expression."

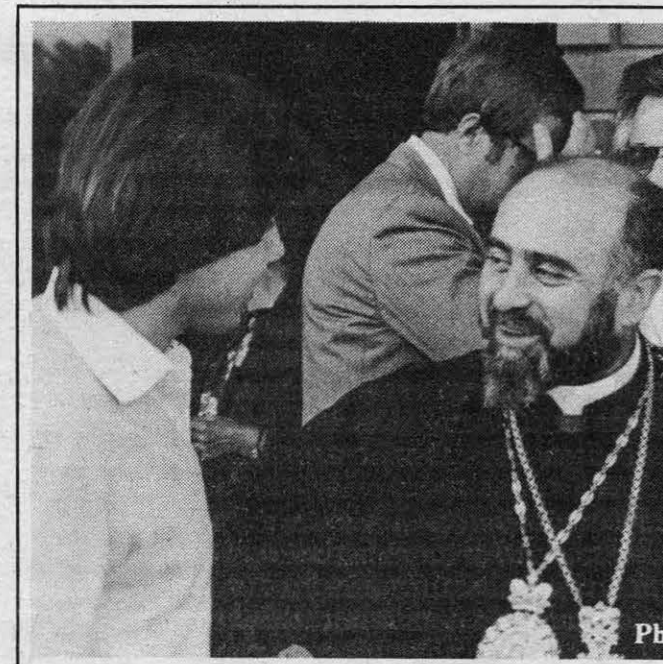
He also described how church. These schisms were reasons, he noted. Although the Council of Chalcedon in 451 was also a struggle to maintain divisions. The Reformation was this parting of the ways.

In the presentation of the Armenian Church, its state church, and its moment in the Church. He also attributed missionary appeals to the educational opportunity.

In the second segment of growing awareness among for unity was frequently disrupted by the onset of World Wars I and II, together, uniting in a common act to serve the Jewish people. World Council of Churches to establish a formal bond. The Council of Churches in Paris



*Upon his arrival at the Holy Trinity Armenian Apostolic Church, Karekin II was greeted by the Catholicos of the Great House of Cilicia and members of the Holy Trinity Armenian Apostolic Church.*





also described how schisms later developed within the church. These schisms were not due entirely to theological differences, he noted. Although the differences arising from the Council of Chalcedon in 451 A.D. caused a separation, there was a struggle to maintain national identity responsible for other divisions. The Reformation Movement gave further momentum to parting of the ways.

In the presentation of the third section, His Holiness discussed the Armenian Church, its establishment as the first national church, and its moments of confrontation with the Byzantine Church. He also attributed the receptiveness of the Armenians to missionary appeals to the Armenians' desire for greater educational opportunity.

In the second segment of his talk, His Holiness discussed the growing awareness among various churches that God's commandment was frequently disobeyed. During this time, with the end of World Wars I and II, various churches came closer together, uniting in a common cause. The "united" churches first to serve the Jewish people after the Holocaust. In 1948, the World Council of Churches was organized in Amsterdam to establish a formal bond. The Armenian Church entered the World Council of Churches in Paris in 1962.



Photo by Ralph Kachadourian

On his arrival at the Fresno Air Terminal, Karekin II, Co-Adjutor Catholicos of the Great House of Cilicia, is greeted by Fresno Mayor Daniel B. Hurst and members of the Holy Trinity Church.

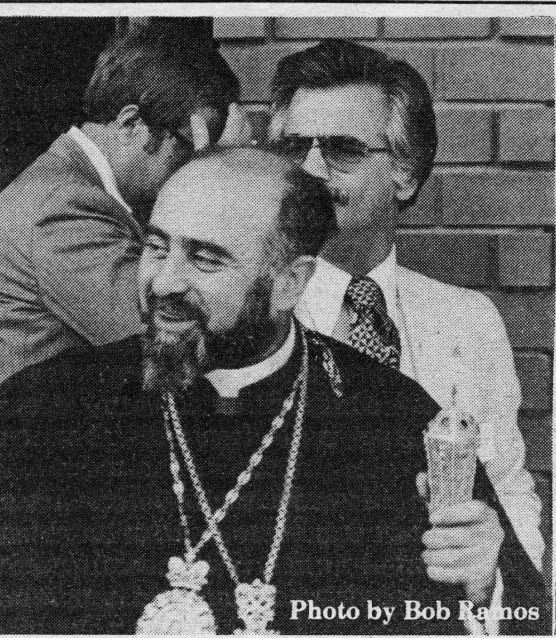


Photo by Bob Ramos

After a no-host luncheon for the Catholicos in the CSUF Residence Dining Facility, ASO member Ron Minasian shares a few words with His Holiness.



Photo by Bob Ramos

(above) Flanked by two members of the Armenian clergy, Catholicos Karekin II awaits introduction by Armenian Studies professor Dr. Dickran Kouymjian. (below) Addressing a full house in CSUF's John Wright Theater, His Holiness emphasizes a major point in his speech entitled "The Ecumenical Movement and the Armenian Church" (see story for highlights).

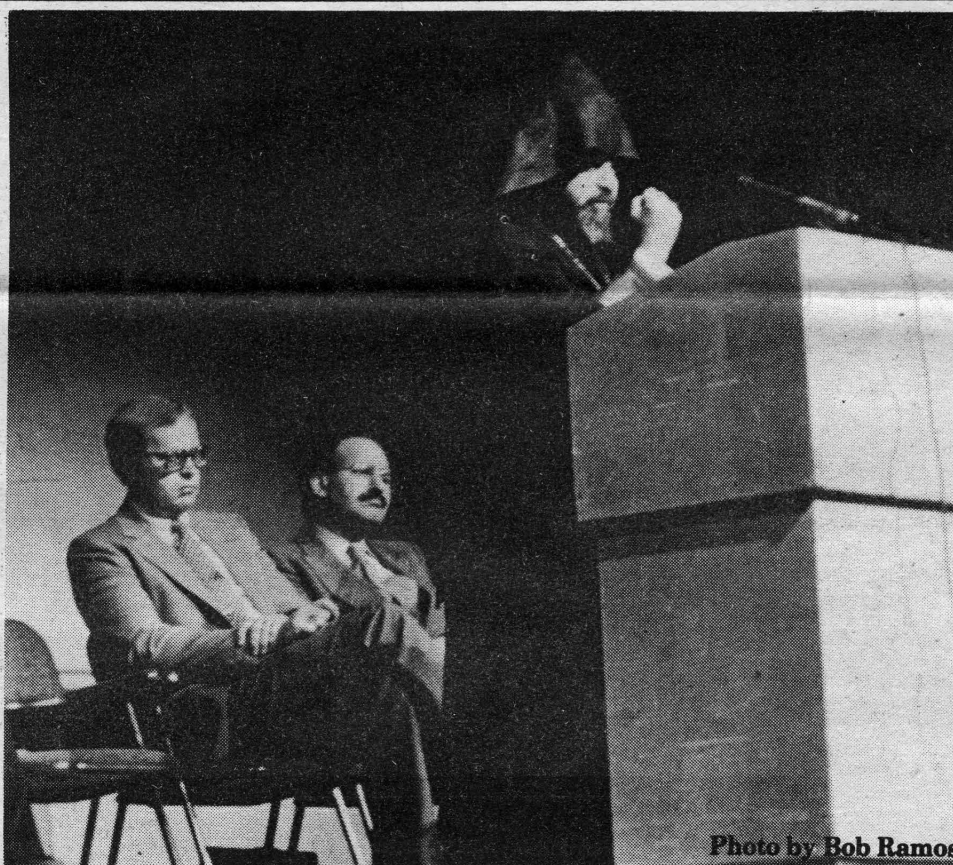


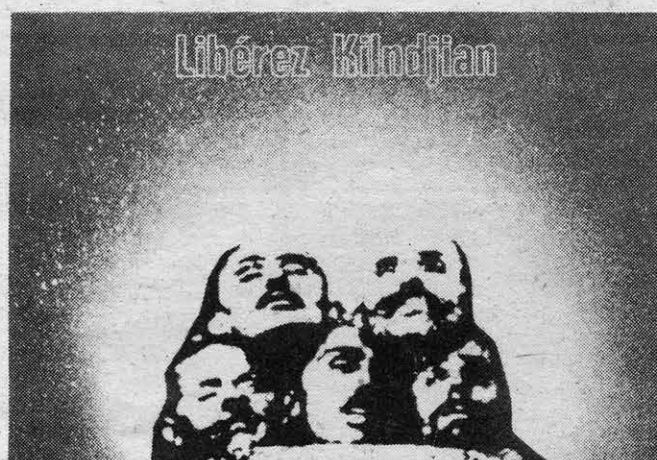
Photo by Bob Ramos

In the past there have been grave misunderstandings among the various churches, he said. The common belief, he said, is that Protestant faiths emphasize the Bible, the Orthodox Church dwells on liturgy, and Roman Catholics are mainly concerned with social action. This is not an accurate picture, he said. The Catholicos of the Great House of Cilicia again defined the ecumenical movement as "the process of common effort undertaken by all the churches to bring them together to the very heart of their common heritage, the Gospel."

The ecumenical movement defined yet another way is the "change of mind from polemics to dialogue." It is the difference between defending oneself at the cost of the truth and opening up to one another," he said.

His Holiness concluded by quoting three points from St. Augustine. First, "We must be one in what is absolutely necessary to salvation." Secondly, "Liberty in things of secondary importance," (in other words, such things that may be open to interpretation). Thirdly, we are to have "love in everything."





## French group formed to liberate Kilndjian

A committee has been formed to liberate Max Hrair Kilndjian, the alleged mastermind behind the assassination attempt of Dogan Turkmen, the Turkish Ambassador to Switzerland.

The group, "The Max Hrair Kilndjian Supporting Committee," has five major objectives: 1) Bring aid and assistance to Max H. Kilndjian in prison, 2) Secure financially the means of his defense, 3) Contribute to the documentary research, 4) Inform the public through the aid of all available communication means (posters, tracts, publications, press conference meetings), and 5) Mobilize the Armenians behind Max. H. Kilndjian by coordinating the actions in the Diaspora.

Arguments against the Kilndjian imprisonment appear in a pamphlet printed in French by the group.

One extract from the pamphlet said that Kilndjian would have never been in this position if not for the 1915 Genocide. "If justice had been rendered to the Armenian people, there would not have been a Kilndjian case today," it read.

"She (Turkey) could have tried to redress this crime against humanity,

as much as possible, and therefore nobody would have ever had any reason to kill a single Turkish Ambassador," the pamphlet explained. "Turkey was never condemned, she, the only culprit."

Cards designed for the support of the Kilndjian cause have been published by the committee. The Hye Sharzhoom received a sample packet of the cards (see left).

The inscriptions on the back of each card are from writings or poems depicting the atrocities of the Armenian Genocide.

According to a letter enclosed in the packet, the "postcards" are designed to be completed with the words: I express my entire solidarity with Max Hrair Kilndjian," before being returned to the Committee.

The 16 cards of support are available to everyone. A contribution is requested to cover publication and shipping charges. Requests and donations should be addressed to:

The Max Hrair Kilndjian  
Supporting Committee  
68, Rue Saint  
13001 Marseille, France

## ARMENIAN

## CULTURE

Al Howsepian is a CSUF senior majoring in psychology. Hye Sharzhoom is pleased to publish the following three poems from Al's collection.

### FROM THE PLATONIC PERSUASION

Lying here I  
wonder about the world:  
Hate, lust, and disfigurement  
is becoming the rule for  
Governing  
a people too educated  
to realize the harm  
in it all  
yet continue  
to remain bound;  
moving only  
when they have to  
while making  
various incoherent, loud, noises  
of many types,  
echoing out to the  
very edges of the cave  
but never getting out  
past the archway.

### INSECTS

Saucers of dust,  
formed on the potter's wheel  
of children  
with clean feet.  
Shallow relics of Old;  
Sinking slowly  
to depths of danger  
as beetles nourish  
their young.  
Hidden grasses emerge  
with eruptions,  
sending tendrils reaching  
High;  
touching clouds;  
and low;  
strangling beetles.  
Still growing,  
Stealing energy  
and life  
from generation  
upon generation  
of plants,  
from all genera;  
And insects,  
especially  
in the mud.

### GALLOWS

From the gallows  
Swinging high;  
Underneath  
a moonless sky;  
To and fro  
as clockwork, posed;  
Intumescence  
to passers-by, exposed.  
Intrepid  
in years gone by;  
Now a swelling  
Gloats decay;  
Waiting for  
the sun to rise,  
Subject to  
Suffering's remise;  
A sweltering  
Protuberate,  
Upon the moon  
Disseminate;  
Clinging to  
the living skies;  
Products of  
unjust demise.



# ARMENIAN DATELINE

YEREVAN-1,250,000 people will be living in Yerevan by the year 2,000, according to the city master development plan, which has just been drawn up.

The total is a more than 20% increase of the present population in the Armenian capital.

SYDNEY, AUSTRALIA-Two terrorists on a motorcycle shot and killed the Turkish Consul General Sarik Ariyak, 50, and his bodyguard, Engin Sever, 28, in Sydney, on the morning of Dec. 17.

Within one hour of the shooting, a woman with a foreign accent contacted a Sydney news organization and said: "I am speaking on behalf of the Justice Commandos of the Armenian Genocide.

"We have just shot the Turkish Consul in Sydney. The operation falls within the bounds of our revolutionary movement, which started in 1975 with acts by our commandos in Vienna, Rome, Madrid, Paris, and the Vatican.

"The attack was in retaliation for injustices done to the Armenians by the Turks in 1915. Our attacks are aimed at Turkish diplomats and Turkish institutions. We will strike again."

It was the first assassination of a diplomat stationed in Australia.

TURKEY-The Rev. Manuel Yergatian, who was one of several clergy and lay Armenian leaders arrested in October by the military government in Turkey, is still being held. All of the others have been released, according to reports from Turkey. However, there is no information about the whereabouts of Father Yergatian and fears have been expressed about his safety. The 26-year-old clergyman is a native of Turkey and a member of the St. James Brotherhood of the Armenian Church in Jerusalem. He was scheduled to return to Jerusalem from Istanbul on Oct. 10, accompanied by five new seminarians. He never made the trip.

NEW YORK-Ararat, the literary quarterly published by the AGBU of America, had its Spring 1980 Special Fiction Issue reissued as a result of letters from its subscribers, as well as from noted writers, editors, and critics.

"I have judged many short story contests, one with 30,000 submissions from all over the world," relates widely read novelist Kurt Vonnegut. "In all those years I don't think I've seen 12 stories as well-told and significant as the 12 you put into Ararat."

BERNE, SWITZERLAND-Swiss federal authorities have opened an inquiry following a formal complaint by the Geneva Prosecutor General that an FBI agent illegally interrogated an Armenian woman held in Switzerland as a suspected terrorist.

Prosecutor General Raymond Foex said the FBI questioning of Suzy Mahseredjian, a Los Angeles student of Armenian descent, was "intolerable" and that he expected the Swiss authorities to take "appropriate sanctions against the student.

Mahseredjian, 24, was arrested two months ago following the premature explosion of a bomb in a Geneva hotel in which Ara Alexander Yenikomshian, a Lebanese Armenian, lost his eyesight. She was only slightly injured.

Both are held on charges of illegal possession of explosives. Since their arrest on Oct. 3, Swiss installations both in Switzerland and abroad have been the target of several bombings for which an "Oct. 3 Organization" claimed responsibility. The organization has warned that the bombings would continue unless the Swiss agree to free the two prisoners.

LOS ANGELES-The UCLA Armenian Students Association and the UCLA Armenian Studies Program recently published the first edition of its quarterly newspaper- "The Armenian Horizon."

"The Armenian Horizon" joins "The Hye Sharzhoom" of California State University, Fresno as the second Armenian student newspaper in the United States.

Eight thousand copies of the debut issue were printed and distributed throughout Los Angeles. Articles included an interview with a Turkish travel agent who lost his business to an Armenian terrorist bomb, a feature on Hollywood High School's 509 Armenian students, and an assessment of the Armenian cause by a leftist Turkish student. "The Armenian Horizon," staffed entirely by ASA members, is funded by the Armenian Studies Program. Future issues will contain advertisements.

"The Armenian Horizon" is edited by Mark Malkasian, who also founded "The Hye Sharzhoom" at CSUF. Malkasian hopes to involve a greater number of UCLA students in the newspaper and also seeks input from the many Armenian student clubs in Southern California.

"The Armenian Horizon" focuses primarily on UCLA's Armenian students, but furthermore addresses issues relevant to the broader Armenian community. The staff invites comments from the public and hopes for an attentive readership.

PASADENA-Betty and David Whitmore have filed suit against the Los Angeles County Department of Adoptions for "unconstitutional racial discrimination" in their bid to adopt the nine-month-old baby girl they've had in their custody since she was two days old.

"They (Department of Adoptions) said they wanted to find a couple similar to the parents' own cultural and ethnic background," Mrs. Whitmore said. "I am black; the baby is Armenian."

Though the County Department of Adoptions and the Department of Public Social Service refused to discuss the case, Helen Ramirez, Director of Adoptions, had this to say: "Our stance is that we feel we have many families waiting, already approved for adopting, that would be able to offer a good home and racial and ethnic continuity."

MOSCOW, USSR-Soviet Armenian human rights activist Genrikh Altunian was arrested in the Ukrainian city of Kharkov and charged with

spreading anti-Soviet propaganda, dissident sources said.

Altunian, a civil engineer, has already served three years in a labor camp for the same offense.

He faces a maximum sentence of seven years' imprisonment and five years' internal exile if convicted again.

HOLLYWOOD-Construction of the Tekeyan Cultural Association Arshag Dickranian Armenian Day School is progressing on schedule and has already passed the mid-completion mark.

The total cost of the school project is estimated to reach \$1,250,000 of which almost \$850,000 has already been raised.

The field crew of Balian-Berberian, general contractors of the project, is working at full pace to meet the April 1981 completion date.

Located at 1200 North Cahuenga Blvd. in Hollywood, the school, when completed, will have all the facilities to accommodate three hundred students from kindergarten to eighth grade.



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# Avakian to fill Armenian Studies position at CSUF

By Shelli Andranigian

Dr. Arra Avakian will temporarily replace Dr. Dickran Kouymjian as coordinator of the Armenian Studies Program at CSUF during the Spring 1981 semester. Kouymjian is on leave and will return to his teaching post for the Fall semester.

None of the new positions are permanent. "This is clearly on the basis of filling in on Dickran's leave," Avakian said.

Avakian occupied the same position from 1970-74, but under a different title, Professor of Armenian Studies. "We were not part of the Ethnic Studies Program then," he said.

Rev. Yegishe Manjikian and Mr. Hagop Terjimanian will also be teaching courses. Manjikian taught history, culture, and literature at Isfahan University in Iran from 1965-74. "Those filling in have quite a bit of teaching experience," Avakian said.

Avakian will also be working with Miss Flora Tchaderjian in Armenian 1B.

Since his departure from CSUF, Avakian taught and instituted a program in Armenian Studies at LaVerne College near Los Angeles from 1976-78. The program has its own faculty now.

Avakian has been substituting "from time to time" since his retirement in 1978.

## Armenian Studies Spring 1981

**ARM 1B (4) Elementary Armenian, 1510-1600 MWThF (MWF-AG232, Th-SS 109), Staff:** A second semester continuing course of graded lessons acquainting the student with basic structure and pronunciation of Armenian through practice, reading, and writing.

**HIST 108B (3) Armenian History, 1210-1300 MWF-GM159, Rev. Yegishe Manjikian:** Economic, political, social, and religious history of Armenia from the fall of the Bagratid Dynasty until recent times.

**ARM S. 010 (3) Introduction to Armenian Culture, 1245-1400, TTh-LS169, Dr. Arra Avakian:** This very fundamental course explores the rich cultural heritage of the Armenian people. Major topics are: the Pagan Religion, adoption of Christianity, establishment of formal language, literature, architecture, art, music, arts and crafts, and social customs.

**HIST 124T (2) Genocide and the Armenian Massacres, 1910-2100, SS112, Mr. Hagop Terjimanian:** The causes and effects of the first Genocide of the Twentieth Century.

**ETH S.130T (1) Fresno Armenian Community, (Saturday class) February 21st and 28th, 0900-1700, CR/NC, AH209, Mr. Hagop Terjimanian:** The early settlements of Armenians in Fresno County from the 1880's to the present.

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Visalia, CA 93277

**Lou Karagozian Owner**

## Rahageets;

continued from page 5

two unfortunate characteristics: they are woefully inadequate, both morally and financially, to confront the threatening complexities that our people now face and will continue to face.

The Armenian Church, the only remaining link that the "Spyurk" (Diaspora) Armenian has with his national identity is experiencing hard times. It lacks clergy, money, and more importantly, parishioners. It has been forced to drastically curtail its cultural and community-oriented programs which, at least, served to bring Armenians together in some type of diluted ethnic atmosphere. In all sincerity, though, the church, with its wavering membership and resources, can only do so much. Indeed, the church must explore new avenues of income generation, but it must never lose sight of its primary role, that of service to the community. Let's hope the church sees better days.

The Armenian can boast of one giant (Armenian standards) philanthropic union and a host of smaller ones. Now this giant is a one or maybe two-man show and far be it for me to criticize it for being so. For without the presence of these few top men the organization wouldn't exist at all. They have generously donated toward the establishment of a few Armenian day schools, they have sponsored a handful of dance and theater groups and they periodically organize exhibits of Armenian cultural artifacts. This is all to their credit; but it is not enough. What is desperately needed is a full-time cultural and community center here in New York and in other major Armenian centers; a place where all the Armenians can come to meet one another, to debate, to research, to perform, to create; an environment in which they can feel a part of a larger family. Such a facility would at least afford us the chance to ex-

perience a commonality with other Armenians, and who knows, perhaps it may lead to a strengthening of our Armenian-Americans, which is the first step to be taken on our journey home.

However, if this is to become a realization and not just a passing fancy, we must learn to work together for the common good of our people - something, unfortunately, with which we have had trouble doing in the past. Let's hope that our philanthropic organizations will be up to this noble task.

If one wanted to write something about the Armenian "political" parties, one could find a wealth of material in the archives that they maintain. One could perhaps display article clippings from the respective papers that they publish or the proclamations they come out with every April 24th. Other than this, what can one say about the leadership of the parties and their decision-making processes since they are both well-kept secrets. If the contrary is the case, then I'm sure that myself and many others would want to know the real story.

One could have a far easier time depicting the activities of the "political" parties in the cultural (common understanding) and religious arenas, but we'd be deviating from the original subject, so let us leave it for the time being. Let's hope that one day the parties are able to return to their original purpose and reason for being.

If this short commentary has made you stop and think, fine; if it has made your blood boil, we'd like to hear from you. Our sole intent is the sincere wish that all who feel they have a stake in the survival of our nation express themselves in a constructive and organized format.

Pity the poor Armenian, for he pities himself; and that is the greatest tragedy of all.

## Convention;

continued from page 1

Proposed subjects for the convention include: the advantages and disadvantages of gaining legal minority status, an evaluation of current Ar-

menian political organizations, an assessment of Armenian terrorism, and the potential of Armenian student organizations.

A committee spokesman predicted that the convention will be the "single most important activity which will take place in Armenian life in America in 1981."

The ASO is interested in hearing your thoughts and ideas concerning the 1981 Convention. Any students or schools interested in participating should write:

Armenian Students Organization  
c/o Armenian Studies Program  
CSUF  
Fresno, CA 93740

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# LETTERS TO THE EDITOR

## EDITOR:

I am writing this letter in reference to Bill Erysian's editorial "Pategian Award Winners: A Closer Look," featured in the November 1980 issue of *Hye Sharzhoom*.

Mr. Erysian stressed the belief that recipients of the Pategian-Zlokovich Scholarship should be required to enroll in Armenian Studies courses to realize obligations to themselves and their scholarship donors.

I was a lucky recipient of the Pategian Scholarship in 1976. I felt very honored and grateful for this award. However, I knew I had earned it through persistence and hard work.

I did not enroll in any Armenian Studies courses (my Business/Secondary Education college program did not leave room for many electives), and I was not active in the Armenian Students Organization. However, I was and still am a very active member of the First Armenian Presbyterian Church. I believe the work I do for God is more rewarding and worthwhile for me. This is the way I display my interest in Armenian culture.

If Mr. Pategian and Mrs. Zlokovich wish to change the award stipulations, that is their full prerogative, and only theirs!

An additional comment regarding Mr. Erysian's statement that Dr. Kouymjian had not been contacted during screening of the applications: the University appoints a scholarship committee, and it is their responsibility to judge the need and sincerity of applicants and to award all scholarships.

Sincerely,  
Elaine J. Tavlian

## EDITOR:

I was very pleased to receive a copy of the November, 1980 issue of *Armenian Action*. I was very surprised and pleased to receive the copy of this newspaper.

As a Jew, I am very much interested in "Armenianology" if such a word exists. I am aware of the 1915 Genocide which afflicted the Armenian community.

You will appreciate that I as a Jew am opposed to the Genocide.

Sincerely,  
Ronald Davis

## EDITOR:

First allow me to introduce myself. My name is Hrant Gadarigian and I am the official representative of the Organisation Terre et Culture (Paris, France) here in the United States. Recently I received word from Paris that several Armenian students affiliated with the Armenian Studies Program had contacted the organization's Paris headquarters and expressed an interest in the work of the organization. This letter is a follow-up to your initial inquiry.

The Organisation Terre et Culture (Earth and Culture) is an independent organization created in 1976 in Paris, France. The goal of the organization as stated in its charter is, "to reestablish (restore) the value of the Armenian cultural inheritance through the conception, management and realization of precise programs, undertaken in a cooperative spirit, necessary to create the social and economic conditions vital for the development of that inheritance." Two important words in this respect are **preservation** and **progress**. We are not only interested with the preservation of the past but also in the continued vitality of our culture. In this respect, the importance of a people to exist on their ancestral lands is unquestionable. Earth and Culture - the two are inseparable; they form the base of the Armenian nation.

Each April 24th we are reminded of the frustrations of our people, their pleas for justice, and attend each celebrated requiem mass. However, my friend, this will not suffice. National self-flagellation is no longer the order of the day. It's the age of vulnerability now, and if you're vulnerable, you've got to defend yourself. The Armenian people today are gradually crumbling under the onslaught of assimilation. We are convinced our only refuge is to be found in historic Armenia. In this regard we Armenians have much to learn. First the Armenian people must be convinced of the aforementioned reality, since only with the total support and cooperation of our people can we begin to tackle the difficulties before us. Secondly, we Armenians must not only possess a historic right to our lands, which we have, but a moral

right as well. We must take an active interest in those lands and the peoples that inhabit them.

Our approach to the resolution of the Armenian Question requires a radical reorientation of the present Armenian mentality. We constantly hear Armenians clamor for an independent and unified Armenia. The fatal flaw in this is the fact that the Armenian people are neither prepared to live in such an environment, let alone govern such a political entity. For these reasons we believe 1) Armenians, especially the youth, must need to be orientated with all aspects of life on historic Armenian lands, and 2) At the present it would be to our disadvantage to press for an independent Armenian entity.

The work of our organization involves such a reorientation. We have become, through no fault of our own, a nation of accountants, doctors, and merchants; simply put, we have lost all touch with the soil, with our peasant stock, which served as the backbone of our nation before 1915. Our organization provides the opportunity for today's urbanized Armenian to get back to the soil, to the land. In addition to our rural development projects (irrigation, farming, and reforestation), we are also involved in the collection and classification of various Armenian cultural remnants and in the renovation of certain existing Armenian architectural monuments in desperate need of repair. Throughout all of this we keep in close contact with the local populace, Armenian and non-Armenian.

I hope the information I have provided here will serve as an adequate initial introduction to our organization and its ideals as well as to prompt you to keep in further

contact with the organization. I hope to hear from you in the near future.

Sincerely yours,  
Hrant Gadarigian

## EDITOR:

I receive *Hye Sharzhoom* and read it with pleasure. It makes me very happy to see young people like you, who in spite of being under a foreign roof and influence, are interested in the Armenian heritage, history, education, and language.

I have had the honor of meeting some of you, like Mr. Bryan Bedrosian. This honorable Armenian speaks to me in Armenian whenever we meet, and that pleases me immensely.

Continue your good work. I have no doubt that you will succeed and attain your goals because you have advisors such as Prof. Dickran Kouymjian and Allan Jendian.

Respectfully,  
Haigaz Krikorian

The 'Hye Sharzhoom'  
encourages  
comments from its  
readers

## ՀԱՅ ՇԱՐԺԻՈՄ

### ARMENIAN

### ACTION

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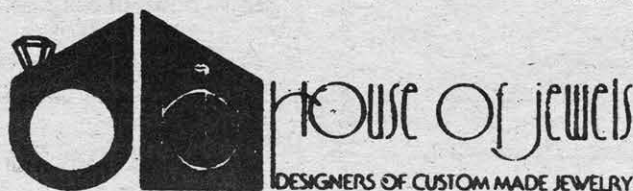
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Armenian Studies Program

CSUF

Fresno, CA 93740

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"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 mailing list.

Make checks payable to: CSUF Armenian Studies Program.

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## ARS announces scholarships

It is the young Armenian mind that the Armenian Relief Society takes great pleasure and responsibility in nurturing.

The Society provided \$10,000 in scholarships and awards in 1981 to aid Armenian students pursuing higher learning.

Over 100 scholarship applications were received by the ARS for the 1980-81 academic year. Eighteen candidates were awarded scholarships ranging from \$400 to \$900. The applications were reviewed by the ARS Scholarship Committee on the basis of established guidelines. Applicants must be attending an accredited four-year college or university, having completed at least one semester and presently enrolled. Graduate students pursuing a major in Armenian Studies are also eligible.

Scholarships are awarded on the basis of merit, need and involvement in Armenian community life. Stress is especially placed on the latter requirement.

Four Californians were among the 13 recipients of the ARS General Scholarship, which included the Miran Eryasian scholarships in memory of Boghos Papazian and the Papazian family; and the Yeghia and Harutian scholarships.

Two other scholarships offered by the ARS honoring a combined number of five people, were for Massa-

chusetts or Worcester residents only.

Students interested in securing a scholarship application should write to: The Armenian Relief Society of North America, Inc., 212 Stuart Street, Boston, Mass. 02166, tele: (617) 542-0528.



## 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 #

## Salaried fellowships available through Armenian Assembly

(Los Angeles) - Full-time paid internship opportunities will again be available in the California State Legislature, beginning next summer and fall.

Applications are now available through the Armenian Assembly Resource Center for the 1981 California State Senate and Assembly Fellowship programs. Each legislative body has 12 openings.

The programs provide nine to 12 months of direct governmental experience for college graduates with bachelors' or advanced degrees in all fields of study. Graduating seniors may also apply.

Internship duties will include bill analysis, research and other admin-

istrative work in legislators' or committee offices. Some time may also be spent in the local or district office of the senator or assemblyman.

This internship program is highly regarded and competition is very keen. Those interested in the program should apply well ahead of the application deadlines. Final deadlines will be in January or February.

Salaries range from \$950 to \$1,450 per month. The senate program runs from October 1981 through June 1982, while the Assembly program runs from August 1981 through June 1982.

For more information, contact the Armenian Assembly Resource Center, 4250 Wilshire Bl., Los Angeles, Ca. 90010. tele: (213) 933-5238.

## Thank You !

HYE SHARZHOOM WISHES TO THANK THE FOLLOWING ORGANIZATIONS AND PERSONS FOR THEIR CONTRIBUTIONS TO THIS NEWSPAPER AND THE CSUF ARMENIAN STUDIES PROGRAM.

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 Triple X Fraternity Selma Chapter, Fresno, CA

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