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ARMENIAN ACTION

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

Armenian Studies Program
CSUF, Fresno, CA 93740

Armenian Students Convention takes shape

By Shelli Andranigian

The second annual Armenian Students Convention will be held on the campus of California State University, Fresno, on March 27, 28, and 29. The event is being sponsored by the Armenian Students Organization of CSUF.

The main purpose of this year's convention is to establish a working relationship among Armenian students' organizations internationally.

Many enthusiastic letters have already been received from all over the United States and Canada, expressing interest in the convention format and discussion topics. Due to this response, Jay Khushigian, ASO

President and convention organizer, stated that the convention should prove to be extremely successful. Anticipation is high internationally, and the proposed discussion topics are sure to stimulate lively debate.

Khushigian went on to say that this convention is unique in that any conclusions drawn from the discussions will be decided completely by the students. He also added that the ASO didn't secure any special speakers for this express purpose. "We want this convention to be a student oriented affair."

Topics to be discussed at the convention include: the advantages and disadvantages of gaining legal minority status; an evaluation of Armenians in political organizations; an assessment of Armenian terrorism; and the potential of Armenian student organizations. Khushigian said that a fifth topic, intermarriage in the Diaspora, will be added if the students wish to discuss it.

Five upstairs rooms, plus the main floor, have been reserved in the College Union for the convention discussions and proceedings. Students will discuss topics for an hour and a half (tentatively) in several groups. Each group will be small enough to allow interaction between the students. A moderator and secretary will also be present.

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Photo by Pennie Console

Plans for the commemoration of the 1915 Armenian Genocide will be finalized within the next month, according to Armenian Students Organization President Jay Khushigian. "At the moment, we are planning to have one or two speakers," he said. Khushigian preferred not to disclose the names as yet, because correspondence still continues to these tentative speakers. "Everything is still in the planning stages," he emphasized.

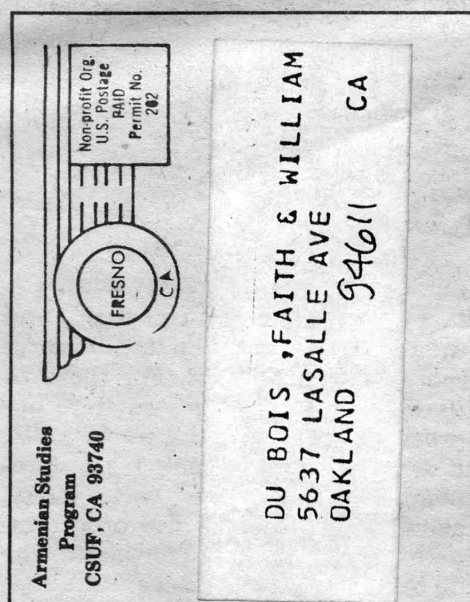
Khushigian did reveal some information about one of the two possible speakers -- a Lebanese Armenian who has done extensive research relating to the Genocide.

Unlike last year, CSUF's Vintage Days celebration will not interfere with the ASO's commemoration of April 24th. The 1980 commemoration consisted of a community-wide silent vigil on the CSUF campus. Local Armenian community leaders spoke about the meaning of the Genocide while a somber, black arm-banded audience struggled to hear them above the frivolous din of the Vintage Days parade.

Further information regarding the 1981 commemoration, in the forms of flyers and press releases, will be issued to the local community and press, once all plans are finalized. Khushigian stressed that the ASO does want public participation, because "it's very important" that they support ASO sponsored events.

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Letters to the Editor

Editor:

On March 5, California Attorney General George Deukmejian had a major fund raising dinner in preparation for his run for Governor of California in 1982. It seems settled that Deukmejian will run for Governor and not for U.S. Senate.

The focus is of course, the Republican primary election in June, 1982. The contenders: Lieutenant Governor Mike Curb and the Attorney General. This primary election has the potential of ripping apart the Republican Party in California. If Deukmejian and Curb go head to head, millions will be spent; their campaign coffers might be depleted to the point where the Democratic nominee for Governor in the November, 1982, general election would have a much better chance.

But this is not an appeal to the Republican Party; rather, this is a request to the Armenian community to support a highly qualified and sincere Armenian-American candidate.

The support must include, as every campaign does, money and volunteer help. That is the unwritten law of American politics, and fortunately, we Armenians are beginning to learn it, however slowly. But there is one more factor, one which will make a big difference when Republicans punch their ballots fifteen months from now: What will Ronald Reagan do? Our President has roots in California. He knows both Deukmejian and Curb. What he says or does not say about

the gubernatorial primary race will influence the vote of many, many undecided Republicans. Will he endorse Curb? Deukmejian? Neither? What Reagan does will make a difference in how many millions are spent on the Republican primary, and on Deukmejian's chances against Curb.

It is not too early to let the President know how California Armenians stand on the Deukmejian-Curb race and how we would like him to get involved. It would take just a moment to write a short letter to the President, The White House, Washington, D.C. 20500, like this one:

Dear Mr. President:

Although the California Republican primary election for Governor is more than a year away, I want to encourage you to support publicly the candidacy of Attorney General George Deukmejian, who has done a sincere, conscientious job in public life and who is a credit to the Republican Party.

Your endorsement will make the difference as to whether a highly qualified Republican will move into the Governor's Mansion in January, 1983. I and many other Californians eagerly await your support of Mr. Deukmejian.

Sincerely,

Fifteen cents and fifteen minutes is all it will take. I encourage Armenians outside of California to also contact the President.

G. Felikian

Editor:

I found an unsolicited copy of Hye Sharzhoom in my mail (January issue) and to my surprise (I thought it was junk mail) I read it with pleasure. Your paper is readable, relevant, responsibly provocative, and all the more significant in being the emerging voice of Armenian youth here in this country. It is a refreshing voice in the wilderness.

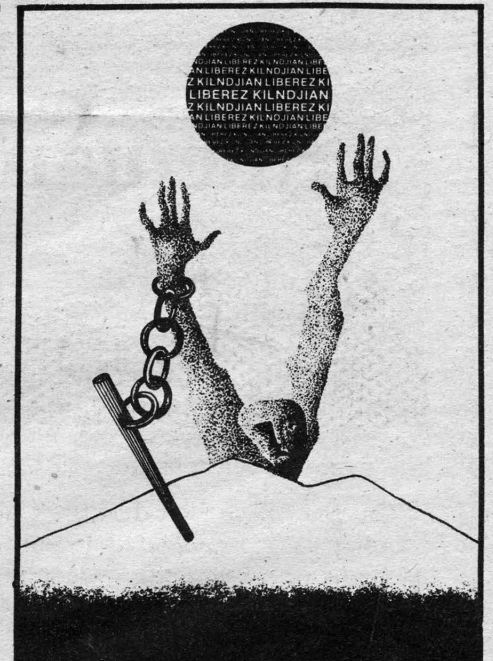
I might also add that, historically speaking, your "sharzhoom" is an interesting phenomenon in view of the cultural discontinuity inflicted on our people and the identity amnesia inherited by your generation. I view it as a sign of health in our body. You compel me to say that there is hope.

I am enclosing a check as a token of support. Please send me a few more copies of the January issue.

Sincerely,

John D. Halajian

Kilndjian Committee continues support



Postcards designed for the support of the Kilndjian cause have been published by The Max Hrair Kilndjian Supporting Committee. Hye Sharzhoom received a sample packet of the cards (above).

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

Why an Armenian Studies Program?

By Charlotte Booloodian

A complete education goes beyond the perimeter of learning a basic set of skills which allow us to function in our society. The importance of these skills can never be diminished; thus, it should be uppermost in our minds to pursue a course of training or education which would prepare us to be vital and contributing members of society.

Aside from this facet of our education, there is also the knowledge of who we are, the condition of the world we live in, the past, the future. It is because of what we did yesterday that we have become who we are today. And, possibly, to understand ourselves better, it is good to have a knowledge of the past, of our rich historical and cultural heritage.

Perhaps history should be given a higher place of consideration in our minds than we have thus far acknowledged. There is an often quoted thought by George Santayana, "Those who cannot remember the past are condemned to repeat it." We can see how this happened in

our century. A flagrant example is that of the Armenian Genocide, and then a short generation later, that of the Jewish Holocaust. For those of us who are relatively safe from oppression or other of the world's ills, it is sometimes difficult to comprehend the desolation such things could have on one's life or to empathize with those less fortunate who do have these experiences.

Nevertheless, we need to develop an awareness and sensibility to past events in order that we may become more competent to guide the course of our future. Perhaps the greatest fault of our present generation, as one person said, is that there is "no sense of obligation to learn and to study our past."

The Armenian Ethnic Studies Program at CSUF offers students and members of the community a variety of classes, covering both historical and cultural aspects of Armenian life. While the Ethnic Studies Program is not the only means of acquiring a keener awareness of our past, it does offer a comprehensive and systematic approach toward the achievement of this goal.

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Alumni news:



The Executive Board of the CSUF Armenian Alumni Association recently met to finalize and approve the By-Laws of the Association. Also discussed was the Fresno Community Theater presentation of "Hello Dolly," to be sponsored by the CSUF Armenian Alumni Association. The benefit presentation will be held on May 28, at 8:15 P.M. at the Community Theater. Donations are \$7.00 per person. For further information, phone Richard Pandukht at (209) 439-5821 or Armand Gougasian at (209) 227-3953.

Pictured above are members of the Association Executive Board. Back row from left to right are: Ron Shapazian, Eileen Ohanian, Allan Jendian, Armand Gougasian, Bryan Bedrosian, Arlene Srabian, and Richard Kassabian. Front row from left to right are: Gayane Artinian, Edie Bear, Richard Pandukht, and Joyce Kierieczek. Not pictured are: Janice Emerzian, Oscar Kasparian, and Stan Gajarian, Dr. Dickran Kouymjian, advisor.

Armenians urged to probe for new ideas

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 selected 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 Hye Sharzhoom, and seeks a fruitful exchange of ideas with CSUF Armenian students.

By Rahageets

We Armenians possess a penchant for being in the spotlight; especially in the presence of "odars." In a sad sort of way we have always sought the praise of non-Armenians regarding our national accomplishments and ethnic qualities. It is as if we are inclined to believe that such recognition, when focused upon us by others, attests to our being a civilized and talented people, who rank up there with the best of them.

We Armenians, proud of the national inheritance bequeathed us, were confident that the non-Armen-

ian world would eventually become as impressed with our eventful historical saga as we were. All we had to do was wait patiently for the recognition we justly deserved.

We waited and waited some more.

That long-awaited recognition seems to be finally coming. At first, it came in drips and drabs, occasionally popping up in the non-Armenian media as some passing fancy. Lately, though, we have seen a marked increase in the number of articles written by non-Armenians on Armenian subjects.

Should we find cause to rejoice regarding the recent attention being allotted to us by the "odars?" To answer this, we must ask ourselves: why this sudden interest in Armenian affairs by non-Armenians?

Like it or not, what it boils down to is the increased visibility and vocalness of various segments of our people as of late. We need to remind ourselves, though, that it has been a tiny minority of our compatriots, both here and abroad, who have been involved in this phenomenon. What has happened is that the non-Armenian now bases his perception of Armenian affairs on the actions of a few of us. The rest of us are swept up in the tide of events, whether we like it or not.

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Armenian Terrorism: Cause and Effect

By Bryan Bedrosian

In this article I will be offering some observations and opinions on the causes of Armenian acts of terrorism. Also, I will be presenting some reactions by the Armenian community to these acts along with some personal conclusions on where these reactions will lead.

Some questions that need to be asked when exploring causes for Armenian terrorism are:

1) Why, after 65 years since the Genocide, have some members of the Armenian community resorted to the use of terrorism?

When reflecting on this question, one must also consider that today's actions are of a far greater and sustained effort than any others during the past 65 years.

2) What use would any Armenian (such as the two youths Suzy Mahseredjian and Ara Yenikomshian, admitted members of the "Armenian Secret Army for the Liberation

of Armenia" -- a group which has been known to use terrorism) who didn't personally experience the Genocide, have for using violence against any guiltless and blameless Turk (such as the various diplomats' children)?

This question should be reckoned with these two facts: Armenians in the Diaspora presently enjoy great affluence and an Armenia does exist -- Soviet Armenia. These two realities can be interpreted to mean that the Armenian condition in no way resembles, for example, the plight of the Palestinian people.

3) What realizable goals do these "terrorist" or "liberation" groups have? They say their goals are the "liberation of Armenia from the Turks" and "justice for the Genocide." What, though, do they believe are their actual capabilities and probabilities for accomplishing these goals?

Answers to the first two questions lie in the Armenian diasporic ex-

perience during the past 65 years.

During these years, Armenians of the Diaspora commemorated April 24th, held rallies, sent letters to different governments, printed books on the Genocide, and conducted other pertinent activities. These endeavors were generally conceived, organized, and executed by good-intentioned amateurs, the same type of amateurs who do volunteer work for the local hospital or help the P.T.A.

They were forced to adjust...

There weren't any professionally organized groups whose only interests were seeking justice for the Genocide and liberating Armenia from the Turks. One will, of course, say that the Armenian political parties had their purpose in the fore-

mentioned. They, though, seemed mainly interested in trying to maintain some form of Armenian life in the Diaspora. If this is doubted, perhaps one should check into just what type of activities Armenian political parties were and are involved in.

During these 65 years, what then were the Armenians in the Diaspora involved in? The immediate survivors of the Genocide were trying to re-assemble their lives after exile from their homeland by the Turks. They were forced to adjust to foreign countries and peoples, while trying to resume the normal human activities, such as rearing a family and earning a living.

The survivors' children, having a firm grasp on the customs and languages of their host countries, strove to destroy any misconceptions and prejudices those host nations had toward them, by becoming prosper-

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Defining history

UTA response defends position

The following article was excerpted from the November, 1980 newsletter of the United Turkish Americans. The United Turkish Americans group is officially dedicated to "a stronger and happier America," but actually exists to conduct a bitter campaign against Armenian-American organizations. The U.T.A. has lobbied congressmen on behalf of the Turkish government and has issued numerous press releases critical of the proposed inclusion of the Armenian Genocide in the activities of the United States Holocaust Council.

The following letter to the Editor appeared in the October 20, 1980 edition of The New York Times. We've reprinted it here in its entirety because it is an excellent example of how to apologize while promoting your own cause. Being able to understand and meet the challenge is more important than getting angry:

To the Editor:

What can one whose name ends with "ian" or "yan" say of the bombing on Oct. 12 of the Turkish Mission in New York City and related atrocities around the world? As one whose grandfather fled Turkey in 1899, I am outraged by the act of terrorism and depression that anyone would perpetrate it in the name of Armenia or Armenians.

The frustration and anguish felt by the surviving victims of the Armenian Holocaust and by their many descendants is understandable. The Turkish government's stubborn refusal over the years even to acknowledge the crime, let alone apologize, make amends or pay reparations, is base and ignoble. Turkish governmental policies to make life for Armenians living in Turkey unpleasant over the past 10 years have been shameful.

But none of this justifies the reinvocation of the spirit of terrorism, especially by the descendants of the victims of Turkish terrorism, and especially against innocent people -- Turks and non-Turks.

The victims of the explosion on Oct. 12 predictably included visitors to New York who happened to be passing by at the wrong time on a sunny Sunday afternoon opposite the United Nations -- supposedly the world capital of peace -- only 11 blocks away from the St. Vartan's Cathedral, the center of the Armenian community. What is most distressing is that these terrorists "claim responsibility" in the name of a people that has survived in large part because it has adhered to the Christian faith Armenians embraced centuries ago. Shame! Shame! Shame!

That this great people, which has survived despite the efforts to eliminate it, and earned the respect and admiration of fellow citizens of this and every other country in which Armenians have found a home, should be tarred as terrorists is an insult -- an insult to all living Armenians and an insult to the Armenian martyrs, slain by the Turks, in whose name this lawless act was done.

Will we ever learn? Will the violence ever end?

Edward N. Costikyan
New York, Oct. 14, 1980

(The following is a rebuttal by the U.T.A. to the Costikyan letter.)

Mr. Costikyan invites sympathy for himself and the Armenian community by speaking of his outrage for the bombings of October 12 by Armenian terrorists while mentioning his grandfather fled Turkey in 1899. What the gentleman does not mention is that Turkey was under Ottoman rule during 1899 and that the Ottoman Empire was in a state of civil revolt, with many Armenian groups receiving support from czarist Russia.

In the second paragraph, the gentleman attacks the modern Turkish government's "refusal over the years to even acknowledge the crime, let alone apologize, make amends or pay reparations" and says "life for Armenians living in Turkey (has been) unpleasant over the past ten years." Mr. Costikyan does not say that the U.S. State Department itself has stated Armenians in modern Turkey enjoy full freedom in their spiritual and economic pursuits. Too, we cannot understand how modern Turkey can be held responsible for the Ottoman Empire, the very rules it overthrew to become a democracy. This is equal to asking modern Spain to be responsible for the inquisition or modern Italy to be responsible for the Roman's propensity to feed their citizens to the lions.

We fully agree with the third, fourth, and fifth paragraphs. Terrorism is distressing. It is particularly "distressing" when terrorists attack and kill 14-year-old children as in the case of Nesliman Ozmen in the name of "liberation." We agree -- "Shame! Shame! Shame!" Feeling shame is not enough. Only the Armenian community itself can put a stop to terrorism by refusing to honor or support terrorists. Otherwise, "none of this justifies the reinvocation of the spirit of terrorism" is not a protest against murder. It is nothing more than a mask for propaganda.

"Will we ever learn? Will the violence ever end?" the writer asks. We can only respond that the problem is with Armenian terrorists in the U.S., in France, in Holland, in Lebanon, in Greece, in Italy, in Spain, and in Austria. We again urge the terrorists to direct their efforts to freeing Armenia, their homeland from Soviet rule.

We think they will not direct their efforts to this goal. Why? Simply because there's much less risk involved in ambushing unarmed men, women and children than there is in confronting the Soviet powers.

We are grateful to Mr. Costikyan's protest against Armenian terrorism. But, we hope every Turkish-American, when seeing such distorted presentations of history, will sit down and write an answering letter to the Editor -- just to keep the record straight.

Keep in mind just how much "history" is read in newspapers as compared to history books.

Attention Editors: Hye Sharzhoom permits any of its articles to be reprinted, provided the story's writer and Hye Sharzhoom are both acknowledged.

Terrorism;

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ous. This struggle for prosperity became their most important goal, not justice for the Genocide or the liberation of Armenia.

This same prosperity, though, is one of the major causes of Armenian terrorism. It is this affluence that allowed the grandchildren of the Genocide to become educated and to think about things aside from wealth and status.

Members of this generation were conscious of the effect the Diaspora was having on the Armenians. They saw that in some places, such as the United States, most Armenians of their generation couldn't speak the Armenian language. They noted that in other areas the host governments, such as those in Syria and Iran, were putting on increasingly effective pressures to destroy any existing Armenian conscience.

Finally, these people realized that they too were suffering from the Genocide, not as their grandparents had physically suffered, but culturally. They also concluded that amateur efforts at seeking justice for the Genocide would never attain any concrete results. They saw that many Armenian organizations and political parties had become satisfied with simply maintaining the status of the Armenian in the Diaspora. This group recognized the fact that Soviet

Armenia would be incapable of doing anything as long as it was a part of the Soviet Union.

They must have realized that time was running out. With every passing year, the Genocide became more like a bad dream than a reality to the Armenian people, and the rest of the world became even more oblivious. Also, these people believed that if a homeland wasn't established, Armenians would become mere historical facts, like the Chaldeans and the Babylonians.

So, they decided the only recourse available for bringing this crisis to world attention and to awaken the Armenian people was to do something both spectacular and utterly revolting. The spectacular aspect of this act was to bring this dilemma into world view. The revolting aspect was to shock the Armenian people into action directed at justice for the Genocide and regaining Armenia from the Turks. That is why a young man such as Ara Yenikomshian, son of a prominent family of doctors from Beirut, was assembling bombs for a mission of the "Armenian Secret Army for the Liberation of Armenia."

The role these "terrorist" or "liberation" groups see themselves in is not one of directly causing the liberation of Turkish-held Armenia and justice for the Genocide. According to a recent article in "Armenia" (the recently founded publication of

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Terrorism;

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the ASALA), it seems that these groups see themselves more in the role of awakening a popular movement among the Armenian people directed at the two above mentioned goals.

Armenians, according to their reactions to terrorism, can be generally classified into three groups. The first group's response is one of disgust. They believe that these acts only bring shame to the Armenian people. They can't understand why some "crazy Armenians" waste time thinking about the liberation of Armenia from the Turkish government, or justice for the Genocide. They believe the Genocide is over and should stay buried. These "Armenians" feel that being Armenian is totally secondary to being good citizens in their new host nations.

The reaction from the second group comes from Hyes who understand the trials and difficulties of the Armenian situation. They, like the "terrorist" or "liberation" groups, see that Armenian culture and even identity is disintegrating throughout the Diaspora. They also realize that the Russians' true intentions for Soviet Armenia is an "Armenia without Armenians." These people understand that if something isn't done soon, there will be no hope for Armenians surviving as Armenians in the Diaspora or Soviet Armenia. This group is not interested in losing their identity and becoming part of the greater whole in their host countries. They want to remain **Armenian**.

The only problem is that they can't reconcile themselves to the use of terrorism for accomplishing the goals of justice and liberation. They believe, though, that the goals must be realized to halt the erosion of Armenian culture and identity.

These members of the Armenian community can't understand using the same tactics that the Turks had used -- terrorism. They are even able to empathize with the victims of Armenian terrorism.

This second group is faced with a real dilemma. They know there is a need for crucial action, but they can't accept the action being taken.

The last group has the same feelings and thoughts as the second group with the exception that they agree with the use of terrorism. They have no problems with the moral aspects of the terrorism question. They understand that the world operates by immoral means while trying to veil its actions in morality. This group, therefore, realizes that desperate methods must be used. They don't know where terrorism will lead, but at least it is the most positive step that has been taken in 65 years. These members of the Armenian community perceive that terrorism has forced Armenians to think about and come to grips with their situation and

plight, and they have made the world again interested in the "Armenian Question."

The reactions of these second and third groups will lead to the competent, determined, organized, and professional efforts necessary to resolve once and for all the sad predicament of the Armenian people.

Hopefully, if these efforts are put forth, some members of the community will not feel the need to resort to terrorism. Thus it would end very sad and desperate methods of solving this crisis -- means which by themselves will never lead to the solution of the dilemma confronting the Armenian people.

Hye Sharzhoom

encourages

response from

its readers

Convention;

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Other convention events scheduled include a "social" with mezza in the CSUF Vintage Room Friday evening, March 27. The purpose of this informal gathering is to help the students get acquainted, and to offer an orientation to the convention.

A dance Saturday night at the Holy Trinity Church Social Hall in Fresno will feature the world renowned music of Richard Hagopian and his orchestra. The dance is open to the general public. Tickets are \$4 in advance, \$5 at the door, and available through the ASO.

Sunday morning will be left as free time for the students. The convention will conclude that afternoon.

Other interested persons, such as representatives of various Armenian organizations, student advisors, and non-Armenian college students are also welcome to attend the convention.

Presently, the ASO is trying to raise funds to help defray convention costs and the travel expenses of participating students. Khushigian stated that after convention expenses have been paid, any remaining funds will be used to aid the traveling students. He added that thanks to the community's overwhelming response, housing will be provided to convention participants.

Anyone interested in participating in the second annual Armenian Students Convention should write:

Armenian Students Organization
California State University, Fresno
Fresno, CA 93740

Armenian Culture:

Hye Martotz

Armenian Man Armenian Man

Marry Me Marry Me

Our people are dying

our blood is mixing

our race is dissolving

dissolving

dying

¼ Hye

and they no longer remember the slaughter,

blood shed in vain--

the young abandon our churches,

saying they are outdated

while odars embrace any religion to find a family

Armenian Man Armenian Man

Marry Me Marry Me

so we can have Hye children

and give them the security

of belonging to something larger

than the muddle of America--

that is groping for meaning

that cannot sustain a family

whose children live in pain

and no longer have ancestors to be proud of

Armenian Man Armenian Man

Marry Me Marry Me

we have warm dancing brown eyes

and thick black hair

and arms to hug you

and a heart to love you

forever and always

Why do you ignore us?

for the green eyed odars

the blondes are so tempting

you act out of rebellion

and leave behind,

we wait to be noticed

and we watch you marry others

and we watch the mixed children

who don't care about the old ways

one generation -- and a culture is lost

warmth and earthiness gone

Armenian Man Armenian Man

Marry Me Marry Me

the bitch in me hates you for sleeping with the odars

while the beautiful Armenian women grow old

or give up and marry odars too

our race is dissolving

our rich culture is forgotten, our closeness disappearing

Oh, Armenian Man Armenian Man

Marry Me Marry Me

By Zevart

Intermarriage in the Armenian community

By Helen Samourian

Aharon Aharonian, author of a socio-religious study entitled "Inter-marriage and the Armenian Church in America," focuses on the inevitable death of the Armenian race in America. Mr. Aharonian explains the psychological phase of denial to this coming event, which will clearly become fact within 10-20 years from the date of this article. The cause of this death, he goes on to explain, will be intermarriage, but not so much intermarriage as the rejection of intermarried couples by the general population of Armenians within the church and cultural organizations. For though it is clear that many Armenians who intermarry do marry in the Armenian church, their attendance and participation in church and other organizations after the marriage are nil. As has been emphasized previously, many Armenians tend to treat the couples as outsiders. The negative feeling which is projected is not always a conscious intension on the part of the Armenian. Regardless, it is transmitted, especially to the non-Armenian partner and felt as a rejection. A natural reaction to this rejection is that of defense to protect the ego (self). This defense may be in the form of anger, denial, etc. The non-Armenian naturally begins to feel negatively toward Armenianism, and the Armenian spouse and their children are also turned off.

I must emphasize at this point that not only do Armenian people reject "outsiders," but this behavior is widespread among all peoples of various cultures, religions, and even socio-economic groups. Aharonian states "All ethnic and religious groups are basically opposed to their members intermarrying." Statistics show intermarriage is a common occurrence in the U.S.A. and is even more common as ethnic barriers fade in the second and third generations of U.S. natives.

Statistics show that Armenian females marry non-Armenian males at a slightly higher rate than Armenian males marry non-Armenian females. Recent Armenian immigrants to the U.S. marry non-Armenians more frequently than is commonly realized. Although statistics for Armenians marrying non-Armenians in non-Armenian churches were not pooled, the statistics for mixed marriages in our churches are very high. Also, one must note the decrease in the number of marriages performed in the Armenian church

between 1950 and 1976; contributing to this factor may be the loss of members and their families through intermarriage as years progressed.

At mid-century, statistics from Armenian churches in New England were as follows: nine percent (12 couples) of 136 marriages for 1950 entered into mixed marriages. by 1976, 81 percent (50 couples) of 62 marriages for that year were mixed marriages -- a ninefold percentage increase. By adding an approximated unknown number of Armenians who married outside the Armenian church, the mixed marriage percent would be closer to 90 or 95 percent.

Aharonian states several facts that explain the dramatic increase in mixed marriages, and he has also given us clues to why intermarriage takes place:

- 1) Loss of group cohesion (physical and social).
- 2) Improvement in socio-economic status (hence moving away from the "ghetto").
- 3) Socialization and higher education (beginning to see "commonalities" with other American minority groups).
- 4) Armenian Christian traditions are compatible with the large Christian society in the U.S. (unlike living with the Turks).
- 5) Formation of middle class and professional groups (freedom of development under one system).
- 6) Loss of traditional cohesive values (through moving up the "socio-economic" ladder, many social contacts are non-Armenian).
- 7) Ecumenical spirit-Christian cohesiveness encouraged by Christian priests of all denominations (ecumenical spirit included Jews.)
- 8) Heightened awareness of being white and belonging when the Black Power issue arose in the late 1950's.
- 9) "Americanization" of the Armenian Church (bi-lingualism).
- 10) "Romantic love" concept accepted as the ideal motivation for marriage in the U.S. (it doesn't recognize ethnic boundaries).

"Though we Armenians still feel a chronic anxiety about losing our religious, cultural, and ethnic identity, we do nothing to hold our intermarrying couples, but rather reject them, and hence lose both them and their children."

Rahageets;

continued from page 3

In all honesty, had it not been for this increased visibility and vocalness, the non-Armenian would never have given us a second look. Were we naive enough to believe that we would attract the attention of those outside our small community by sitting on our laurels and reciting annual praises of our past glories?

We have started to become newsworthy because we have started to make the news. Let us recognize the fact that this sudden interest in Armenian affairs is not the result of any genuine concern that the non-Armenian may possess regarding our people and present situation.

As dedicated newspeople, the non-Armenians are solely interested in news breaking today, all else is considered "stale." Thus it should not seem strange to us that the entire subject of the Armenocide, the consequences of which still haunt us today, has remained an issue untouched by the non-Armenian media. The passing of 65 years has squeezed all the "freshness" and "newsworthiness" out of the Armenocide -- that is until quite recently.

We Armenians have slowly, even begrudgingly, started to break through the cocoon of staleness and mediocrity that has bound us for so long. We have begun to get our message across to the world in ways unthinkable to us even five years ago.

Too many amongst us somehow still believe that it is beneath our

dignity to raise our voices and fists before the eyes of an impassive world. Others are of the opinion that it is best that we do not agitate the forces that be and that we leave well enough alone.

Such an outlook does not portend much in the way of change for our present situation. Also, it provides nothing in the way of inspiration for today's Armenian youth. It would be a sad commentary indeed on the Armenian character, which has historically proven itself courageous in the face of insurmountable odds, if we were to resign our destiny completely to alien forces and changing times.

**We have begun
to get our message
across to the world...**

This path of analysis inevitably leads the Armenian to a most important juncture regarding his or her future direction. What will determine the path to be taken is the answer one gives to the following query: Namely, does one feel comfortable and secure with the present state of Armenian affairs throughout the world? If the answer is yes, then one logically perceives his or her role in Armenian affairs as a mere spectator, resigned to passively accept the consequences of future events and processes as they

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**Ամերիկահայ ուսանողներու համագումար մը
տեղի պիտի ունենայ Ֆրեզնոյի մէջ**

Յառաջիկայ Մարտ ամսուան 27-էն 29, Քալիֆորնիոյ Նահանգային Համալսարանին մէջ (Ֆրեզնո) տեղի պիտի ունենայ ամերիկահայ ուսանողներու համագումար մը:

Ճէյ Խուշիկեան, Քալիֆորնիոյ Նահանգային Համալսարանի Հայ Ուսանողաց Միութեան ատենապետը րսաւ, թէ համագումարին նպատակներէն մէկն է ամերիկահայ բոլոր ուսանողներուն միջեւ հաստատել սերտ կապեր, աւելի լսելի ձայն մը եւ աւելի մեծ ներդրում մը ունենալու համար ամերիկահայութիւնը յուզող հարցերու առնչութեամբ:

Համագումարի ընթացքին պիտի քննարկուին ամերիկահայութեան օրինական փոքրամասնութիւն մը դառնալուն, ամերիկեան քաղաքականութենէն ներս հայերու հետապնդած նպատակներուն, հայերու վերագրուող ահաբեկչութիւններու նկատմամբ ամերիկահայութեան որդեգրելիք դիրքին եւ այլ այժմէական մտահոգութիւններու հետ առնչուող հարցերը:

Համագումարը պիտի զբաղի նաեւ

ամերիկեան համալսարաններու ամերիկահայ կեանքի կարեւոր կեդրոններու վերածելու կարելիութիւններու քննարկումով:

Ամերիկահայ ուսանողներու համագումարի նիստերուն, անոնց ընթացքին որդեգրուած բանաձեւերուն եւ մեծամասնութեան ձայնով առնուած որոշումներուն մասին պիտի պատրաստուին յատուկ հաղորդագրութիւններ, լոյս ընծայուելու համար հայկ. եւ օտար մամուլին մէջ:

Համագումարի կազմակերպիչ ուսանողական յանձնախումբը դրամական օժանդակութիւններ կը հայցէ հայկական կազմակերպութիւններէ եւ հայ անհատներէ, հոգալու համար համագումարին մասնակցիլ փափաքող ուսանողներու ճանապարհածախսերը: Այս առնչութեամբ եւ այլ մանրամասնութիւններու համար կարելի է դիմել կազմակերպիչ յանձնախումբին, հետեւեալ հասցէով

Armenian Students Organization
California State University
Fresno, CA 93740:

ՊԱՐՈՅՐ ՍԵՒԱԿԻ ՄԱՀՈՒԱՆ ՏԱՍՆԱՄԵԱԿԻՆ ԱՌԹԻԻ ՍՊԱՆՆԵՑԻՆ... ԲԱՅՑ ԶՄԵՌԱԻ

Գրեց՝ Արա Քէնտրիճեան

1971 Յունիս 17 - անմոռանալի սարսուռով մըն էր որ իմացայ Պարոյր Սեւակի բաժանումը: Հաստատանը սուգի մէջ էր, ինչպէս նաեւ Սփիւռքը: Ի գուր կը սահմանուէր եւ կը բացատրուէր «արկած» բառը: Հոգիս ողողուած էր յուզումով ու կասկածով: Աչքիս առջեւէն կը տողանցէին մեր միւս բանաստեղծներն ու գրագէտները որոնք սպաննուեցան... բայց չմեռան: Սիւսմանթոյի անկեղծ բառերով դարձեալ կը թքնէի «մարդկային արդարութեան ճակատին»: Լաց, աղմուկ, չփոթ, փոթորկում... եւ «ողբամ մեռելոց - կոչեմ ապրողաց»:

Այո, կոչեմ այդ իր անմահ գրականութիւնը: Գրականութիւն մը՝ որ շատերու անծանօթ է: Պ. Սեւակ առաջին անգամ ճանչցուեցաւ «Նորից Քեզ Հետ» հատորով: Ան աշխատեցաւ եւ ստեղծեց «իր» գրականութիւնը: Անցեալի աւանդական գրական կերպերէն փորձեց չազդուիլ: Պեղեց եւ գտաւ նորը: Զգալի է անոր աստիճանաբար վերելքը իր հատորներու շարքերէն, բայց արդար է ըսել թէ անոր ինքնուրոյն դիմագիծը յստակօրէն կը գտնենք գրական իր առաջին էջերուն մէջ: Ժամանակ մը Սեւակ իր գրիչը կեղրոնացուց մարդուն վրայ: Հրատարակեց ուրիշ հատոր մը՝ «Մարդը

Ափին Մէջ» որուն մէջ Սեւակ մասնաւորապէս գնահատեց մարդու ազնուութիւնն ու անկեղծութիւնը: 1959-ին ան հնչեցուց իր «Անլուրի Զանգակատունը»: Արուեստի բարձր յատկանիշներով ստեղծուած այս քնարական վէպը դարձաւ Սեւակի գլուխ գործոցը: Յաջողաբար հիւսեց մեր ժողովուրդի յիսնամեայ պատմութիւնը ու պատկերացուց զայն կոմիտասի կեանքով: Իր վերջին հատորով՝ «Եղիցի Լոյս»ով ան դեռ կը ձգտէր փնտռել ճշմարիտն ու բարձրը:

Պ. Սեւակ կարելի չէ գնահատել յօդուածներով եւ փառաբանութիւններով, այլ անոր երկերը անձնապէս քննելով: Մեծերու յատուկ վարքով այսքան ժողովրդական համբաւի տիրացած այս բանաստեղծը յատկանշուած է մասնաւորաբար անկեղծութեամբ եւ արդարութեան տենչով: Սեւակի համար դժուար էր ծածկել կեղծիքն ու անարդարութիւնը եւ «դիմակները վար առնելով» էր որ ան կուտար կեանքին իսկական պատկերը:

«Ողբամ բոլոր յուսահատներն ու յոգնածները եւ կոչեմ բոլոր անոնց որոնք պայքարելու եւ յաղթելու կամքով կը շարունակեն ապրել»: Այս է Պարոյր Սեւակի միտքերէն մին եւ այս համոզումով է որ ապրած ենք ու պիտի ապրինք:

atmosphere of cooperation and open-mindedness. Too often have the doors been shut in the faces of those Armenians whose proposals and viewpoints have been perceived as threats by those entrenched in "positions of power" in the Armenian community. Such actions only serve to the detriment of our people and should not occur at all if all parties involved are truly committed to the betterment of our communal existence and future viability as a nation.

Fellow Armenians, the path that lies before us is a long and difficult one. Along the way we will inevitably face enemies from within as well as from without. Let us not be dismayed, however, at the arduous journey before us, for ours is a noble quest imbued with the hopes and dreams for a brighter future for our people. We must all perceive of ourselves as fellow travelers with a common destination up ahead; out of sight, but not out of reach.

So, fellow traveler, render all possible comfort and assistance you can to your compatriots now starting out on that long and dark road into the future.

Above all else, do not sell yourself short before you even try to take that first step. Armenian: Know Thyself.

Armenian Dateline:

London: A Committee for the Defense of Armenian Political Prisoners has been formed by a group affiliated with the Armenian Students Association of Europe. The committee will seek the release of all Armenian political prisoners, including those in Soviet Armenia, who may need outside assistance. The committee, according to the published statement, will defend all those Armenian prisoners who are taken into custody in the course of the struggle against "Turkish and international imperialist forces for the return of the Armenian lands."

New York: Financier Kirk Kerkorian agreed last month to sell his massive holdings in Columbia Pictures Industries, Inc. for \$134,128,500 ending nearly three years of wrangling between the millionaire and the movie maker, according to a lengthy article in the Los Angeles Times written by Robert E. Dallos. Kerkorian, who will get \$55 a share in cash and notes for his 2,438,700 shares of Columbia common stock, will have more than doubled the investment he began to make in 1978, when the buying price averaged \$24 per share.

Paris: Two gunmen shot and killed two Turkish diplomats March 4 in a flurry of gunfire that narrowly missed lunch hour pedestrians on a crowded Paris street. A third Turkish diplomat fled to safety when the gunmen, using silencer-equipped pistols, sprayed the area with about 20 bullets. The Armenian Secret Army, a fiercely anti-Turkish group, promptly claimed responsibility for the shootings which the Turkish government condemned, accusing France of not taking precautions to prevent such attacks.

Los Angeles: The corporate headquarters of Carpeteria, a statewide carpet chain owned by the Haserjian Brothers was bombed last month. No individuals or groups have claimed responsibility for the bombing. According to a statement provided by the Los Angeles Police Department, two small explosive devices detonated at 10:30 P.M. on Sunday, February 22. The bombs were placed near the front door and along the side of the building located at 1122 Vine St. Damage caused by both devices was limited to broken plate glass. There were no injuries.

Rahageets;

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are doled out. On the other hand, if one is of the conviction that he or she cannot accept, for whatever reason, the situation of Armenians today, then we can surmise that at one time or another this concerned Armenian has given some thought as to what would be an acceptable Armenian reality and what steps should be taken to achieve such a state of affairs.

Let's address the situation of the person who falls in the latter category. One feels that something must be done, that changes must be made and a new outlook adopted. However, the clarification and definition of such ideas are not easy, in fact it can be quite a brain-racking experience. Serious thought must be given not only to the conceptualization of such proposals, but also to an objective analysis of first, the potentiality of their successful implementation, and second, the probable consequences of such implementation.

What we are calling for is the creation of a public forum where new approaches and ideas can be candidly discussed and evaluated in an

Relief Society announces scholarship program

Boston -- The Regional Executive of the Armenian Relief Society of North America, Inc. is pleased to announce the continuance of its Scholarship Program for the 1981-82 academic year. Over 25 scholarships will be awarded, ranging from \$400.00 to \$1,000.00, including Miran Eresian, and Yeghia and Harutium Kasparian scholarships; Mike Kalajian scholarships for Massachusetts residents; Charles Danielian scholarships for Worcester residents; and Liz Kojayan scholarships for art students.

Established guidelines for applicants include: attendance of an accredited four-year college or university, completion of at least one semester and present enrollment. Graduate students pursuing a major in Armenian Studies are also eligible.

Scholarship applications must include a transcript of high school

grades and three letters of recommendation. If the applicant is currently attending college, a transcript of college grades must also be submitted. All completed applications, transcripts, and letters of recommendation must be received by the A.R.S. office no later than May 1, 1981.

Recipients of A.R.S. scholarships are awarded aid on the basis of merit, need, and involvement in Armenian community life.

Thus far, nearly 100 scholarship requests have been received for the 1981-82 academic year, and many more are expected. Students interested in securing a scholarship application must write:

Armenian Relief Society
212 Stuart Street
Boston, MA 02116



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 #

Thank You!!

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

Mr. & Mrs. Richard Darmanian, Fresno, CA
Mr. & Mrs. Edward Aslanian, San Francisco, CA
Vera Boyadjian, Whittier, CA
Mr. Haig Garabedian, San Francisco, CA
Mr. Haig Sahatjian, Madera, CA
Mrs. Betty Sohigian, Emeryville, CA
Mrs. Virginia Davidian, El Centro, CA
Mr. Simon Chouldjian, San Francisco, CA
Alice Eknoian, San Francisco, CA
Ninos J. David, Daly City, CA
San Jose S.U., Varouj Bedikian, A.S.A. President
Armen Taroian, Salt Lake City, UT
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Yes, I would like to support the ASO and the Armenian Studies Program with a donation of \$_____ to be used for:

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