

ARMENIAN ACTION

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Stanford Shaw's revenge

Genocide entangled in campus politics at UCLA

In January of 1982, Armenian students at UCLA marched, rallied and chanted to dramatize their opposition to Professor Stanford Shaw's denial of the Armenian genocide.

Today, the shouts of protest and the placards of January 1982 are gone, but Stanford Shaw and the struggle against historical revisionism remain. Long after the spotlight of campus-wide attention has dimmed, the UCLA Armenian Students Association now finds itself locked in a behind-the-scenes dispute which may drag on for years.

The present arena of conflict is the UCLA Academic Senate. On February 8, 1983, the Legislative Body of the Academic Senate came to the defense of the principle of academic freedom and thus implicitly criticized the actions of the ASA. The Senate's vote affirmed a report prepared by the Committee on Academic Freedom. The future promises to involve still more panels and committees: the Executive Board of the UCLA Academic Senate, the University of California Academic Senate, and, possibly, even the Board of Regents.

And yet, as former ASA President Jim Amirkhan knows, the controversy surrounding Stanford Shaw is strikingly simple.

"We've lost part of our homeland and now Shaw is trying to rob us even of our memories," said Amirkhan in November of 1981 as he began planning the demonstrations.

Amirkhan and other Armenians at UCLA were aroused by Shaw's blatant distortions of Armenian history. In his *History of the Ottoman Empire and Modern Turkey, 1808-1975* (1977), Shaw reduces the 1915-1918 Armenian genocide to no more than a routine misfortune of war, acknowledging only 200,000 Armenian deaths. At the same time, he holds the Armenians responsible for massacres which claimed thousands of Muslim lives. Moreover, Shaw's text is required reading for his students of modern Turkish history.

The ASA attempted to bring Shaw's scholarship before the Academic Senate on a number of occasions but were consistently rebuffed. The administration's

inflexibility persuaded Amirkhan to make the Shaw case public, and in January 1982 he set out to do just that.

"In my mind, the goal was to force the administration into some visible stance," Amirkhan said.

And in fact, the administration did take a stance in January 1982. After expressing sympathy for the cause of Amirkhan and other ASA spokespersons, University Chancellor Charles Young predictably declined to conduct an investigation of Shaw.

"But now at least we have something to react against," explained Amirkhan. "Now we have a basis for pursuing our objectives."

Unfortunately, the ASA's effort has become entangled in the assassination of Turkish Consul Kemal Arikan, which took place in Los Angeles on January 28, 1982. Although the students condemned the violence, they nevertheless found themselves implicated. Shaw temporarily left his teaching post shortly after the assassination, and charges of intimidation were soon directed at the ASA. These allegations eventually seeped into the report of the Committee on Academic Freedom.

In a curious turn of events, the Armenians at UCLA have suddenly been transformed from victims to victimizers. The Committee linked the ASA to off-campus violence and accused the group of violating Shaw's right to freedom of scholarly expression. More importantly, the Committee systematically overlooked information favorable to the ASA.

"Inherently, the structure has all the devices that it needs to silence us," Amirkhan noted, pointing out that the committee has access to University facilities and resources, while the ASA must raise money through bake sales to defend itself.

Amirkhan is particularly unhappy with the attitude of Dr. John Rosenfeld, who chaired the subcommittee examining the Shaw demonstrations. Rosenfeld, the vice-president of the UCLA chapter of the influential American Association of University Professors, entered the case with the intent of "scapegoating" the ASA, according to Amirkhan. What followed was an investigation aimed at tarnishing

the integrity of the Armenian students organization.

The ASA, however, is not without allies of its own. Besides benefiting from the testimony of Dr. Richard Hovannisian

Jewish, and Latino students. (Amirkhan reports, though, that "a number of Armenians resent our alliance with Jews, Blacks, and others.")

Within the Armenian community, the

SUPPORT FOR UCLA ARMENIAN CLUB

Whereas, the Armenian Students Association, in their legitimate protest against the teaching practices of Stanford Shaw, followed all regulations outlined by the University for demonstrations on this campus, and

Whereas, the Academic Freedom Committee of the Academic Senate nevertheless condemned the Armenian Students Association for their protest and recommended more restrictive guidelines concerning demonstration on this campus,

Therefore, be it resolved, that the Undergraduate Students Association Council endorses the rights of all students to free speech and assembly and decries all attempts to restrict those rights or to condemn students exercising those rights.

And be it further resolved that the Undergraduate Student Association Council calls on the UCLA Academic Senate to review the facts of the report on Academic Freedom with regards to Professor Stanford Shaw in order to insure its objectivity and fairness to all campus organizations and individuals.

and Dr. Avedis Sanjian at the recent Academic Senate hearing, the ASA has also won the support of UCLA's two leading student government bodies. On March 8, for example, the Undergraduate Student Association reaffirmed the ASA's right to free speech and called on the Academic Senate to reassess its own resolution. At the same time, representatives of the Graduate Student Association have vowed to take the case up the academic ladder in order to gain a fair judgement.

Among campus minority groups, the ASA's cause has received strong support from organizations representing Black,

Shaw controversy has cemented the unity of Armenian student associations throughout Southern California and bolstered the cohesion of the UCLA club as well.

As for Jim Amirkhan, the continued development of the ASA's battle with historical revisionism allows him to look at the anger of January 1982 from a more distant, but nonetheless determined, perspective.

"For as long as it takes to discourage Shaw or others from pushing this type of racist propaganda, I hope there will be Armenian students around to combat it."

Amirkhan is convinced there will be.



Prof. Vahakn Dadrian in Fresno

Suffering spans cultural gap on panel

FRESNO—Separated by history, culture and geography, Armenians, Jews and American Indians found that they share a common heritage of persecution April 25 during a panel discussion on genocide at California State University, Fresno.

"A Look Back: Genocide and the Armenian, Jewish and American Indian Experiences" was the topic which brought together Professor Vahakn Dadrian, Dr. Joseph Melamed, rabbi, and Frank Lee for an unprecedented dialogue on mass suffering. And before the afternoon was over, the trio had explored the past and present reality of genocide, with an eye toward the prevention of future crimes against humanity.

"I don't speak in terms of my genocide or your genocide," said Rabbi Melamed. "We must instead speak in terms of all mankind. Your genocide is my genocide."

With that, the three panelists went on to compare notes on the circumstances of the Armenian, Jewish and American Indian tragedies. Providing a scholarly context for the exchange was Professor Dadrian, an internationally recognized figure in the field of victimology. Dadrian focused primarily on the Armenian experience before moving on to briefly examine the Jewish Holocaust and the annihilation of the American Indians from an academic perspective.

Lee, a member of the Mono tribe, also included historical background in his presentation, but, at the same time, he spoke of genocide from the standpoint of a present-day victim.

"You might say I came from a concentration camp today, because that's what Indian reservations were intended to be," said Lee, the business manager of the Cold Springs Rancheria.

He explained how relations between American Indians and the United States have been shaped by 381 broken treaties and government control of American Indian lands.

"Everyday we see a country that is no longer ours," he said.

Melamed offered no remedy for the pain of dispossessed peoples, but he called upon his audience to at least understand the potential for human barbarity and world indifference.

If the world was silent for one genocide, it will be silent for the second genocide, and the fourth, and the sixth, and the tenth, and so on," he warned.

"How the atrocities were committed and by whom is not important. The question is how the rest of us allowed these things to happen."

Melamed portrayed genocide as an

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by Alan E. Atamian

Nurturing the 'special' press

As a plant may only require a proper combination of light, water, and temperature to survive, the minority press needs a whole lot more for it to thrive, let alone bloom.

The nurturing of the minority press--and its constituents in the form of individual newspapers--is quite a demanding task. I feel that the root of this task is vested in the determination of an oftentimes overlooked consideration which applies to every publication: what is the purpose of this publication?

I feel that it is the *sine qua non* of a newspaper or any public service element, agency or institution to serve the constituent need that it purports to serve. The big problem is defining that purpose.

The minority press has been dealt with in many different ways and by many different attitudes; some favorable, some unfavorable, some chauvinistic, some apathetic, all of them searching for the difference between the "regular" press and this "different" press.

It seems that the minority press has had one particular purpose: to serve minority needs in a way that the daily press doesn't, can't or won't. Or that the regular press is ignorant of.

This "obligation," however, has sometimes been exaggerated to the point that everything that concerns an "-ian" is perceived to be truly an Armenian issue or that everything that deals with an "-ez" is truly an Hispanic consideration, for example.

This is not to say that articles or coverage of seemingly irrelevant or trivial material are to be looked upon as having no value--just a more obscure value.

Just as the task of a "handicapped" person's first successful tying of a shoelace prompts applause from her or his siblings, in some cases, so does a minority individual's successful completion of a personal, political, or occupational goal. The handicaps of inexperience coupled with the prejudices of others, or the perceived prejudice of others can be tremendous, seemingly insurmountable, impedances.

Sometimes such a "seemingly" minor

thing as the election of Andrea Hedgley, to the office of Associated Students President of California State University, Fresno, can provide a central rallying point and celebration for those who acknowledge the injustices committed against a people, past and present. Hedgley is the first black ever to be elected student body president of CSUF; she is also the first woman president in two decades.

Just maybe all the talk of equality is finally culminated in the flesh of a human being. And perhaps this central event pumps new oxygen into the issue of racial parity and, hence, provides a true purpose for the publication.

All in all, the minority press is really just a type of specialty press with one peculiar distinction: the human condition and its improvement are of a higher priority. Whereas a specially-targeted publication may endeavor to reach the special needs of rock music fans, physicians, or consumers of oriental rugs, the minority press chooses to focus specifically on the progress of the "cultural neapolitan." several stripes of different colored ice cream together on one cone, such as the United States. Each flavor can be distinctly tasted and appreciated.

On the topic of purpose, one may think it may be quite difficult to describe one for the minority press. On the CSUF campus three minority papers are published: *Hye Sharzhoom*, *La Voz de Aztlan*, and *Uhuru Na Umoja*. Perhaps they aren't always utilized fully to further the cause of promoting interest in and maintaining a culture. Perhaps when an issue hits the campus newsstands, there is no cataclysmic reaction or effect on the reader--there's no real "hot scoop." There still is a need, though, to maintain a visible media presence to provide a forum for the expression of cross-cultural, inter-cultural, and intra-cultural concerns. There is still a need for cultural awareness. And, most importantly, there is a need to know that when issues of grave import surface, the vehicle is at our disposal to utilize.

And perhaps this is the most important purpose of all.

Racist? Who? Me?

What is this animal called racism?

A hush-hush taboo term in some circles due to its explosive nature; a freely used nickname in others where its application is rather perfunctory and commonplace, in addition to being accepted.

I claim not to be a guru on racism (far from it), nor one who has totally expunged racism from his own character as a sin to be turned away from. I can say, though, that I have been thinking deeply about the subject.

My opinion about racism is tripartite. I feel that the usage of the term is dangerous, that racism has a good and bad value, and that it is important for all of us to admit that we are racists.

First, I feel that the term racism is very dangerous and should be treated accordingly. One does not disturb a hornet's nest in a nudist colony. The friction caused by the random labeling or attribution of "racist" to someone is rapidly becoming an end to itself--a sort of uncontested barnacle which clings painfully to its human host, inextricably clinging to her or him.

Oftentimes, I feel, to call someone a racist is to limit her or his freedom of speech and information on the subject. You are a racist. Case closed. We have identified and categorized you for life.

Racism for the most part and for many people has a very negative value

in that it serves to unfairly segregate, discriminate, or separate people on the basis of their race. All peoples lose out and suffer when such illogical conceptions are formed and promoted. The world loses touch with the intrinsic and absolutely equal value that all humans are born with.

Racism, however, has a positive value. This is evidenced in cultural appreciation--it is the sort of zealously pursued promotion of a race which tends to exclude all others. This basically intra-racial judgment is good in that it serves to swing the pendulum back in favor of a misperceived race. Instead of confronting negative attitudes merely with refutation, nothing but the most selective, positive aspects of the culture are featured--a type of chauvinism or racism. This type of racism, of course, can be very damaging and evil also. My third and final observation is that it would do us all good--black, white, brown, or what-have-you--to confess our racism, our ego-involvement with it. It is this public substantiation of sorts that will serve as a new springboard for understanding and which will provide a renaissance view towards the individual needs of a race in society, and may afford us a better gauge for interpreting claims of racism as true or false or stemming from a specious situation.

How to repair Fresno's fractured Armenian community

by Bryan Bedrosian

The Fresno Armenian Community, one of the oldest and largest in the United States, is in danger of losing its Armenian identity. Every Sunday in the eight Armenian churches only a meager 1300 people attend. If over 250 people attend any given social or cultural activity, the event is considered a smashing success. When one considers that there are close to 40,000 Armenians living in the San Joaquin Valley this is quite a dismal record.

What are the causes of this situation? Firstly, the overwhelming bombardment of American culture through radio, television, newspapers, and magazines has taken its toll, leading to the slow erosion of the Fresno Armenian community.

Secondly, and nearly as destructive, is the polarization of the community. Fresno is polarized along two lines--political and religious. The political division has virtually lost its meaning in Fresno. Tashnag, Ramgavar, anti-Communist, pro-Soviet, etc., are simply beyond most American-Armenians today. The political question in Fresno has been transformed into a matter of ultimate control of the Armenian Church in America--Etchmiadzin or Cilicia. Granted, the local community still contains a few diehards who have a primitive understanding of Armenian politics, and with their knowledge (or ignorance) they keep the situation explosive.

Due to Fresno's Armenian Protestant community--which is almost as large as, if not as large as the Apostolic community--there is significant religious polarization. This religious division manifests itself in certain attitudes that Protestants have toward Apostolics and vice-versa. In general, Protestants don't consider Apostolics as Christians since they aren't "born again," and Apostolics don't consider Protestants Armenians since they betrayed the "Mother Church." The results of these types of beliefs and opinions have made it difficult for the two groups to really learn what the other is about and to establish some form of productive communication--communication which would have a beneficial effect on the Armenian community as a whole.

Unfortunately, these divisions have produced other negative by-products as well. Each little faction has its own youth groups, cultural associations, etc. This in itself is fine, since the greater number of groups allows a greater chance for people to get involved and feel that they're playing an important role. What isn't fine, though, is the polarization. One group's activity is generally boycotted by "other" groups, regardless of how well it is done.

Also, it is very unusual for two groups on opposite "sides" to co-sponsor an event together. For example Fresno-AGBU generally doesn't co-sponsor any events with another group. But on those rare occasions when it has co-sponsored an activity it hasn't been with any A.R.F. (Tashnagtzagan) affiliated groups, i.e. Hamazkayin, Homenetmen, etc., etc. This

attitude could be due to problems that have arisen in the past locally or may simply not have been considered. If the latter is the case one has to ask why co-sponsoring with an A.R.F.-affiliated group hasn't been thought of.

This year fortunately there has been one big exception to this rule of "one side" not cooperating with the other side. The Armenian National Committee of Fresno (the public relations arm of the A.R.F.) decided to work within the framework of the United Armenian Commemorative Committee (UACC) to commemorate April 24. (The United Armenian Commemorative Committee is an organization that is made up of many Armenian groups in the San Joaquin Valley whether they be cultural, religious or compatriotic. The main purpose of the UACC has been the commemoration of April 24 in a united manner.) In the past, the A.N.C. has commemorated April 24 on its own and not participated with the UACC in any commemoration framework. But this year, thanks to the group's broadminded members and leadership it was decided to forego a solo effort and work instead within a community-wide framework. The effect of this action has already borne positive results. People who have never worked together before have been and finding that they have the same ideas, goals, and hopes regarding the Armenian community in Fresno. Also, the interaction has created many new fresh ideas and approaches to the commemoration of April 24.

Other Armenian groups in the San Joaquin Valley must also realize that only through cooperation with one another and interaction will we have a chance of surviving as an Armenian community in Fresno. In real terms, some of the things which can be done include the joint sponsorship of cultural, social, and church activities by groups on opposite "sides". For example, AGBU and Hamazkayin could do many cultural activities together. AGBU-Youth and AYF could sponsor sporting activities together, or all the churches could hold joint picnics or ecumenical services. The list of possibilities is endless.

Fresno Armenian groups with national or international affiliations, ARF, ANC, AGBU, and the two Apostolic churches (Etchmiadzin and Cilicia) in the San Joaquin Valley should not let directives from their higher-ups or central bureaus interfere with any efforts made at cooperation in the local level. Local Armenian leaders must be wise enough and courageous enough to question directives from their immediate superiors if they are judged to interfere with the cohesiveness of the community. It must be remembered that Fresno is a very large and important Armenian community which is fighting for its life. Every Armenian leader in the area must put the survival of the Fresno community first above all demands made by its organizations. Without viable

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Panel...

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international problem demanding an international solution. His recommendation was the formation of an international commission on genocide.

"When I talk about Hitler's genocide for instance, I don't always talk about six million Jews. I say 11 million innocent people. It was human blood. I don't differentiate."

In fact, Dadrian has devoted much of his scholarship precisely to the task of identifying distinctive characteristics among history's examples of genocide. In the Armenian case, he views the 1915 massacres as the culmination of many centuries of Turkish brutality.

"Genocide was a logical outcome of episodic massacre which were part of the traditional Ottoman method of dealing with the Armenians," said Dadrian, a

sociologist at the State University of New York.

Dadrian detailed the Turkish process of extermination mentioning some of the findings of his personal research, but he also lamented the paucity of objective scholarship on the subject. Dadrian pointed to the wealth of academic work documenting the Holocaust, most of it by Jewish scholars, and then noted how the Armenian response to the 1915 massacres pales in comparison. The future, however, holds reason for hope. As Dadrian explained, he expects to publish an extensive study of the Armenian genocide in the coming years.

The panel discussion was sponsored by the CSUF Armenian Students Organization and the Armenian Studies Program. Dr. Joel Best, chairman of the CSUF Sociology Department, served as moderator.

by Harold Hagopian

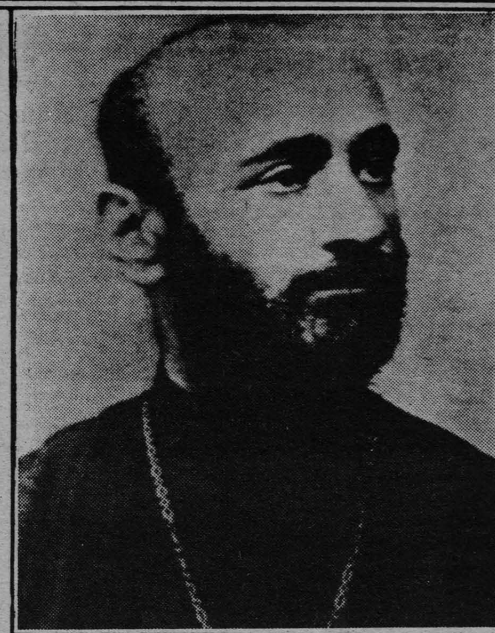
In presenting the theory of Turkish music, Grove's *Dictionary of Music and Musicians* includes an interesting note.

It states, "European notation in Turkish music, introduced by Giuseppe was preceded by many Turkish attempts to write down traditional melodies. After Abdulkadir, who used an alphabetic notation for his theoretical works, Prince Korkut (16th Century) notated numerous

Limondjian by Tnesian and modern transcription by Dayan, suggests the use of intervals other than those in European music." The fact that Armenian music traditionally was monophonic, that is to say, it lacked harmony and that it utilized pitches not available on a tempered keyboard, is common knowledge in musical circles. Nearly all scholarly sources verify these claims. Ekmalyan, in the preface to

in his quest to preserve Armenian music, neglected to include perhaps the most important element differentiating eastern and western music.

One might wonder why he did such a thing. Unfortunately, Komitas' end was a bitter one. Having experienced the Armenian massacres of 1915, Komitas became physically and mentally ill. Perhaps, had he lived longer, he would have



Komitas

KOMITAS...

Savior of Armenian heritage or slave of Westernization?

melodies in his own script. Later attempts were made by Nayi Dede (1625-1729), Kantemiroglu and Abdalbaki. However, the only notation to be used extensively was the letter-like notation introduced by the Armenian church musician Hamparsum Limonicyan (1768-1839; Hamparsum notasi). One may wonder why a study of Armenian music and Komitas might begin with a passage referring to Turkish music. The answer is simple. Perhaps it is first necessary to understand the theory of Armenian music before discussing the works of Komitas; and the last line of the above passage gives us a hint as to the nature of Armenian church music.

The passage points out that Turkish musicians, in attempting to record their melodies, were confronted by problems for a countless number of times. There were two major problems. First, the chanting of highly ornamental melodies and, secondly, the utilization of intervals other than those familiar to European music made it terribly difficult, if not impossible, to record without sacrificing key elements. These were problems not unfamiliar to the Armenians for they had encountered them centuries before and had resolved them in the Middle Ages by creating a system of notation called the "khaz." This system, however, became so complex that even the church scholars began to find it confusing. This led to the reformed version of the khaz created by Hamparsum Limonicyan.

It was this notation which enabled Armenian church hymns to be recorded in the traditional style, and ultimately, the source through which Komitas was able to transcribe them into western notation.

What did the liturgical music traditionally sound like according to Limonicyan? The very fact that Turkish composers adopted a system of notation used in the Armenian church suggests that there must have been similarities in the two musics. We find that, indeed, there are some parallels. Grove's musical dictionary describes Armenian church music as "A tradition of monophonic liturgical music in use in the Armenian Christian Church." It continues by stating that "...analysis of the reformed notation of

his Badarak arrangement, suggests the use of non-western pitches in the traditional form. Reverend Dayan, the musicologist of Venice, in his transcription of the liturgy from Hamparsum notation into western notation, maintains that in certain instances, the use of semitones is necessary and indicates it as such in his score. Reverend Hissarlian, a renowned scholar in this subject also concludes in his book, *The History of Armenian Music*, that the use of modes involving notes not utilized by western composers was, in fact, apparent in early church music.

In analyzing the arrangements of Komitas, one will find that they, at best only resemble the traditional form of Armenian secular music. While the melodies of the "sharagans" have been only slightly altered, the arrangements contain so much western influence that the result is a distorted conglomeration of east and west. Nowhere does he indicate it appropriate to utilize tones other than those known by western composers.

While he does mix sharps and flats in the same key signature, this is only a compromise which creates a scale resembling the patterns of intervals utilized in the traditional forms. It is quite evident that Komitas was well informed in the theory of Armenian church music. After all, his title was "Komitas Vartabed." As a young man, the voice of Soghomon Soghomonian attracted the attention of Catholicos Kevork IV. Upon serving at the "Jemaran," he was ordained a monk. After two years, he was admitted to the rank of clergy and came to be known as Komitas Vartabed. Komitas was allowed to continue his musical education in Germany at the Richard Schmidt Conservatory where he studied piano, theory and harmony.

Given this information, one can clearly see that Komitas' knowledge of both eastern and western music must have been great. It is therefore safe to assume that Komitas' arrangement of the Badarak, utilizing only western pitches, was not an accident due to ignorance but was done purposely and very consciously. I find it curious that Komitas,

been able to justify his intentions. Some modern-day scholars explain Komitas' efforts as attempts to "purify" Armenian music by cleansing it of its foreign elements. I would be curious to know, then, how these same scholars justify Komitas' extensive use of harmony; clearly a foreign element from the west. I would like to refer the reader to a recording of Komitas' works produced by the Komitas Centennial Committee (KCC-100). This double album set is perhaps one of the best references to the works of Komitas produced in this country; for not only are the performers of the highest quality, but more important is the fact that the performers follow Komitas' original markings as closely as possible including key signatures, dynamics and tempos in order to convey the composer's intentions.

One will immediately become aware of the many standard devices utilized in eighteenth century opera present in the Komitas arrangements. The most obvious, of course, is the use of four-part harmony. Skillful transitions chromatically from one key to the next are but other examples of western influences in Komitas' work. I do not mean, in any way, to suggest that Komitas' work is not great, for indeed his work contains vastly profound musical ideas. While it is certainly well-structured in many respects, it is far from "pure" in that much of Komitas' western musical ideology is evident.

What does this mean? I, of course, cannot judge the importance of Komitas, for each of us has different ideas dealing with the direction which would most behoove the Armenians to follow. I do not mean to suggest any conclusions concerning Komitas' contribution to Armenians, but rather, I would like to point out two possible considerations. Many feel that it is healthy for Armenians to look

west to promote more sophisticated advanced ideology. This is certainly not a new occurrence in Armenian history for western concepts have played a leading role in the development of Armenian history for centuries. With this philosophy, Komitas is justifiably and properly called the "Father of Armenian music" and deserves a place among the pioneers to direct music westward. His efforts have exposed concert audiences of Europe and the United States to Armenian folk and secular music; a task which may have never been completed had it not been for Komitas. He has certainly updated and advanced Armenian music in at least one respect; the use of harmony. On the other hand, however, it is important to remember that by abandoning the traditional characteristics of Armenian music (monophonic melodies and nonwestern intervals) to adopt the beauties of the west, a certain amount of our culture which has allowed us to retain our national identity for centuries is being lost. After all, the factor which differentiates one people from another is not, in many cases, their body or land, but their culture. The fact that they have a distinct style of art, architecture, poetry, music, language, etc., of their own allows them to remain as a unique nationality. The Armenians should know this well, for even though there is no longer a nation of Armenia, we can still exist as Armenians by practicing our culture wherever we are. In this respect, Komitas' work might justifiably be looked upon as disastrous or harmful in that, by westernizing Armenian music, he has lost one aspect of Armenian culture in a sense—a trend that could be disadvantageous to Armenians. In doing so, he has placed Armenians, perhaps unintentionally, one step closer towards the fear of western assimilation.

Bitlisian bequeaths film archive

In December, 1982, Mrs. Varvare Bitlisian gave more than fifteen Armenian films from her late son's collection to the Armenian Studies Program at CSUF. Thus was established the core of what has become the Peter Bitlisian Armenian Film Archive.

Peter Bitlisian was born in Iran in 1924, and came to the United States in 1947. He was a film retoucher who learned his craft in his father's portrait studio in Iran—the first such studio in that country. As a young man in New York City, he worked as a free-lancer from the beginning, eventually establishing himself in a loft studio. He was a master of the Flexichrome process of retouching black and white negatives to color. Grace Kelly and Tyrone Power were among his many clients.

One of Peter Bitlisian's hopes was that Armenian films and film making would have an impact on the general world of cinema. Towards that end, he became a

collector of everything on Armenian film and was always more than generous in lending his materials. Fortunately for the Armenian Studies Program at CSUF, Mr. Bitlisian and Dr. Dickran Kouymjian were friends; and another friend, Professor Suren Ermoyan (now teaching at CSUF) made the necessary arrangements with the Bitlisian family to transfer the films from New York City to the CSUF campus.

Every year, as part of the Armenian Studies Program, a class is given in the Armenian Experience through Film. The Bitlisian bequest will make possible special film festivals and seminars. Thus Peter Bitlisian, the expert retoucher of film, will be remembered every time one of the Armenian films he so carefully collected is shown on our campus or in the community.

Mrs. Varvare Bitlisian, we thank you for making this possible.

HYE SHARZHOOM

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3 alternatives to violence

The following have been edited. In the case of Mr. Utuchian's essay, additional paraphrasing has occurred. All were students in a course entitled "Armenian Political Violence" held during the Fall 1982 semester.

by Dickran Utuchian

The Fall 1982 semester's Armenian Studies Program offerings were complemented with the introduction of a new and rather interesting two-Saturday, one-unit course taught by Dr. Dickran Kouymjian, coordinator of the Armenian Studies Program.

A subject of a nature such as this course deals with political controversies as well as emotional involvement, and one would expect all sorts of people to be present in the event, such as those whose main purpose was to disrupt the class. Others just attended the lecture as "watch dogs" in case something inadequate was accidentally said. The rest of the audience came very open-minded and in one way or another accepted the ideas proposed. As it is clearly noticeable, it is quite difficult to keep such a diversified group of students under control without deviating from the planned topic of discussion to some extent. Nevertheless, the professor managed to control the situation.

This description belongs to a course whose context attempted to analyze one of today's most important Armenian-related controversies combined with the situation of a forgotten people: "Armenian Political Violence."

Why would a course of such a nature be offered? The answer could not be much simpler. First of all, acts of Armenian political violence are taking place quite often during the last decade, therefore the opportunity of studying and discussing such prerogatives on part of those Armenian militant operating groups against representatives of the Turkish government cannot be wasted. Since this is in fact occurring, there must be some type of rationalized explanation and we shouldn't be unconcerned with it. Secondly, the bibliography available is intangible and irrelevant since these acts have been subjected to manipulations and "fear-involvement" of all types, thereby making all existing material unreliable.

The course was not intended to either support or completely discredit such acts but rather to criticize them in a constructive type of critique. The main objective of the arranged lectures was to give a history and analysis of the recent wave of Armenian political violence and the effects that they have had on the Armenian community in general and the mass media, combined with its relationship to the Genocide committed to the Armenians by the Turkish State from 1915 to 1918, where more than 2,000,000 Armenians were slaughtered. The relationship of political violence to the Armenian Question, which deals with the restitution of the historical Armenian homeland to the Armenians, was also considered.

Still we may freely ask: Was it worth offering the course, or a waste of time? According to many, this set of lectures presented a good, valid, and reliable source to bring about and expose students, Armenians, and others--since everybody was welcome to assist--to the ongoing problematic arena that Armenians from all over are confronting nowadays. In addition to this, we should also realize and take into consideration how difficult it is to get well informed on this type of controversy through a qualified medium that has the knowledge and capacity to logically discuss and interpret the facts in such a way that conclusions are neither affected nor driven out of a particular or personal belief, but based on a relevant set of ideas derived from common sense.

by Sharon Toroian

I have one idea for a peaceful activity that in conjunction with other activities may aid in resolving the Armenian Question.

My idea is to put a proposition on the ballot that would call on the governor to contact the President to initiate a dialogue to discuss the Armenian Question.

This activity could educate Armenians and non-Armenians alike on the Armenian Question and give the many diverse Armenian organizations throughout the state a common project. It could also involve Armenians that do not belong to any organization. A separate committee could oversee the campaign.

Armenians could use many possible ways to advertise and educate the public: speakers, booths, programs, rallies, marches, panel discussions, television, radio, print media, etc.

Even if the proposition does not pass, all Armenians, despite their political beliefs could become involved in gathering signatures and becoming educated to discuss the issue with the voters. The activity would also educate Armenians about political activity.

by Sam B. Pena

As an American of non-Armenian ancestry, I was recently made aware of the horrible and absolutely inhuman act of genocide that was committed by the Turkish government on the Armenian people. I can't help but feel sorrow and pity. However, what I feel most strongly is anger at the realization that such an act occurred and was condoned by the world powers (including the United States) which knew the massacres were taking place and yet allowed them to continue.

No crime should ever be condoned or allowed to go unpunished, especially this one. The guilty party in this case, the Turkish government, must be made to pay for its crime. For humanity's sake, we all have an obligation to see that justice is done. This is an obligation that belongs to every human being and not just the Armenian people.

But how can we expect justice to be done when even our own government refuses to recognize the fact that the crime was committed even in light of insurmountable evidence?

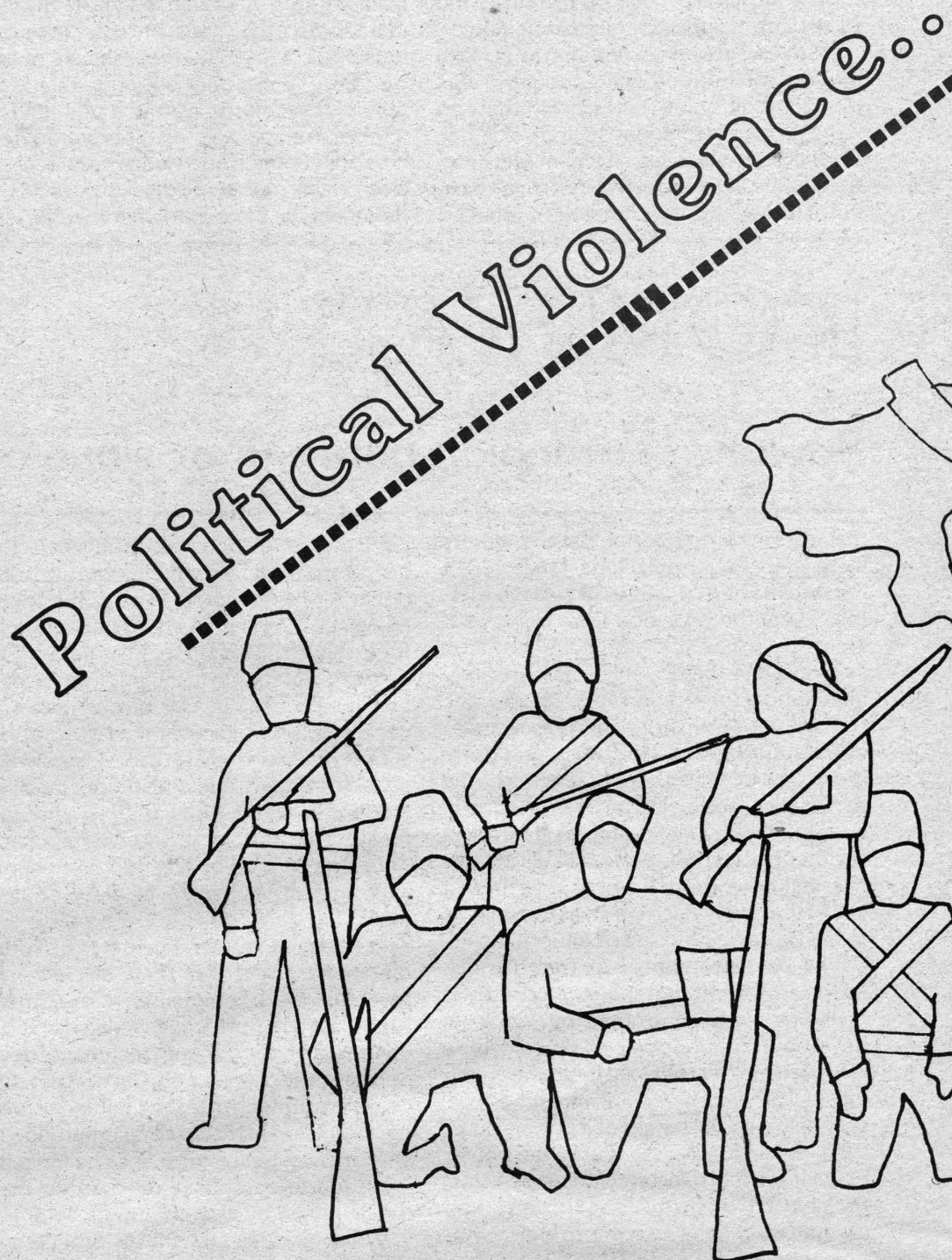
We must demand that our government and other governments recognize the fact that the crime occurred and that it must take immediate action to see that justice is carried out. The Armenian Question must be resolved and their demands must be met.

While I can sympathize greatly with those who have elected to take drastic and violent action as a means of attaining some form of justice, I feel that this course of action may only serve to undermine the cause. We must resort to non-violent means of attracting attention to the cause, because if we resort to violence, we may only prove to be just as insane and inhuman as the Turks who committed the atrocities.

Education of the public does not necessarily mean imparting knowledge at an educational institution, although it is undoubtedly the most effective and productive means. Education of the public can also be imparted by the news media. For example, annual commemorative ceremonies of the Armenian genocide could be organized in more communities throughout the country. The nationwide commemorative services would undoubtedly attract national attention by the news media. College and university courses in Armenian studies (such as this course) are an essential part of the non-violent approach. Most college students end up in influential positions such as education, law, and politics after graduation.

Another form of non-violent action and perhaps the most important is obtained through the political system. Governmental action can be influenced greatly if more Armenian-Americans or others who understand and support the cause can be elected to public office.

The general public can write letters to the State Department demanding action, or can organize peaceful demonstrations for the purpose of acquiring public support and governmental action.



ARMENIAN STUDIES

* ARM S 010 INTRO TO ARMENIAN STUDIES

3 units, Malkasian, 0910-1000, MWF, LS 175

The history, geography, literature, language and art of Armenia from ancient times to the present with emphasis on resources, bibliography and report writing.

* ARM TO MONGOL INV 3 units, Malkasian, 1310-1400, MWF, SG 131

History of Armenia and the Armenians from prehistoric times to the 13th century Mongol invasions will be considered from Armenia's point of view as well as from that of its neighbors: Assyria, Iran, Rome, Byzantium, the Arabs, and the Seljuk Turks.

* ARM S 001A ELEM ARMENIAN 4 units, Karamanlian, 1510-1600 MWF in IA 115 and 1510-1600 Th in SS 109

Beginning course of graded lessons acquainting the student with basic structure and pronunciation of Armenian through practice, reading and writing. Credit by examination is offered during the first four weeks to advanced speakers.

*For more information, call the 294-2669, or visit San Ramon 5, Ro

From Lake Van to Van Nuys: Armenian legacy returns to dust

by Mark Malkasian

National Liberation Struggle.
Political Violence.
Terrorism.

It is by now a tired subject for the Armenians. We write essays, hold panel discussions, present lectures, murmur in dark, hushed tones with furrowed brows, shout, scream, slam fists, flail arms, curse friend and foe alike. And yet, we are told, as Armenians we must purge the issue of passion. As Armenians we must approach political violence as if we were investing in a real estate venture or tackling the stock market. As citizens of a world without humanity, we must now deny the heritage of three millennia.

A body turns up on a busy sidewalk. A young man's face is flashed around the world. The Armenian people--our history, our tragedy, our essence--is commandeered, twisted, mangled and then tossed aside by the international media, and yet we are told to restrain our emotions. Our very own self-images, the corner of ourselves we designate as Armenian, is suddenly seized and remolded by an unknown hand, and still we are expected to remain impassive.

Instead, we cultivate an elite to equal the world's coldness, to rival the ruthlessness of our enemies. We fill our newspapers with neat Machiavellian analyses of political violence--all crammed into the narrow confines of realpolitik. The broad economic forces of history are discarded (with the notable exception of Levon Marashlian, Nishan Saroyan, and of course, Jirair Libaridian). Sociology is overlooked; psychology snubbed. How much easier it is to strip a subject of its complexity, to reduce mankind to dots and arrows on a sheet of paper.

Of course, we are unable to look any closer. After all, we live here, each one of us, sitting by as the Armenian tragedy inexorably rolls on. We sat by as modern nationalism slowly ate away at the underpinnings of the Ottoman empire in the 19th century, as pan-Turkic racism swelled up around us and finally engulfed the Armenian people in 1915, as the Armenian cause burned, smoldered, and then grew cold in the 1920's, as modernization rippled through the Armenian communities of the Middle East, as the diaspora gradually drifted toward the white massacre of the West, as the Armenian people slowly shed their national identity.

We are not the people we once were.

Quite obviously, the course of history has left its imprint on every nation of the world. Changes in culture, in economic relations, in attitude and outlook are not peculiar to the Armenians. But at the same time, few peoples can testify to the cataclysm of the past century with the insight of the Armenians.

Look into the faces of the old. Hear the tales of the mountain villages, of dung fires, of ancient churches, of rampaging Kurds, of a world lost forever. The soul of the Armenian people rests here. From these cruel highlands and eternal tears of the Armenian plateau, our history was shaped. The distance can be measured in miles, thousands of miles, and in centuries too numerous to tally. And yet, the gulf may be bridged by a grandparent and a grandchild.

For those among the young who listen, there can be no doubt. The past is unfathomable. History has been torn from its roots, heaved across an ocean or two, and then left to wither and die.

Old men speak of brave fighters--the haitug, the fedayee. They tell of heroic battles, young men marching fearlessly off to certain death, peasant melodies of hope and justice. They point to forgotten grey photographs, books yellowed by the passage of time, a faded banner buried deep in the rear of a closet, beseeching with heavy, pained hands.

The old men hold the soul of the Armenian people in these hands. This is all they have managed to save, their epics

of strength and courage.

The fedayee is gone. The self-sacrifice, the willingness to die, the code of honor, the roving bands of popular defenders--all of it has been swept away. Even the enemy is gone--the murderous Turk, the rapacious Kurd. The guilty are dead.

But the legacy remains. Imbedded in the universal past of the Armenian people is the glory of the resistance fighter. The mauser rifle, the bandoliers criss-crossing the torso, the blazing eyes and the stone jaw. We cling desperately to the tradition.

Somewhere in an affluent suburb of Southern California, Armenian professionals gather around a coffee table and pretend the spirit of the fedayee can arise from backyard swimming pools. Doctors, lawyers, accountants, engineers, expensive homes, overpriced wristwatches, glittering sportscars--they evoke the ghost of distant ancestors and present themselves as the oppressed villagers of Sassoun, of Erzerum and Van. Then they move on to coolly weigh recent assassinations and international strategy. The furtive whispers, the exhilaration of violence, the willingness to kill. For a moment, the ambience overwhelms the constraints of bourgeois existence and salves the sense of hypocrisy. Some will go still further and write the stale essays or join in the panel discussions, anything to escape the truth of the Armenian tragedy, anything to avoid confronting what we have become.

**"The past is unfathomable.
History has been torn from
its roots..."**

For those in the United States, of course, the revulsion cannot be eluded. The suffering of the past cannot be rekindled. Donations for an Armenian school, volunteer hours for a church benefit, raised fists for an imprisoned assassin, and still it equals only a pale shadow of martyrdom. The forgotten grey photographs provide greater solace. An old book is opened, and the sacred heritage relived.

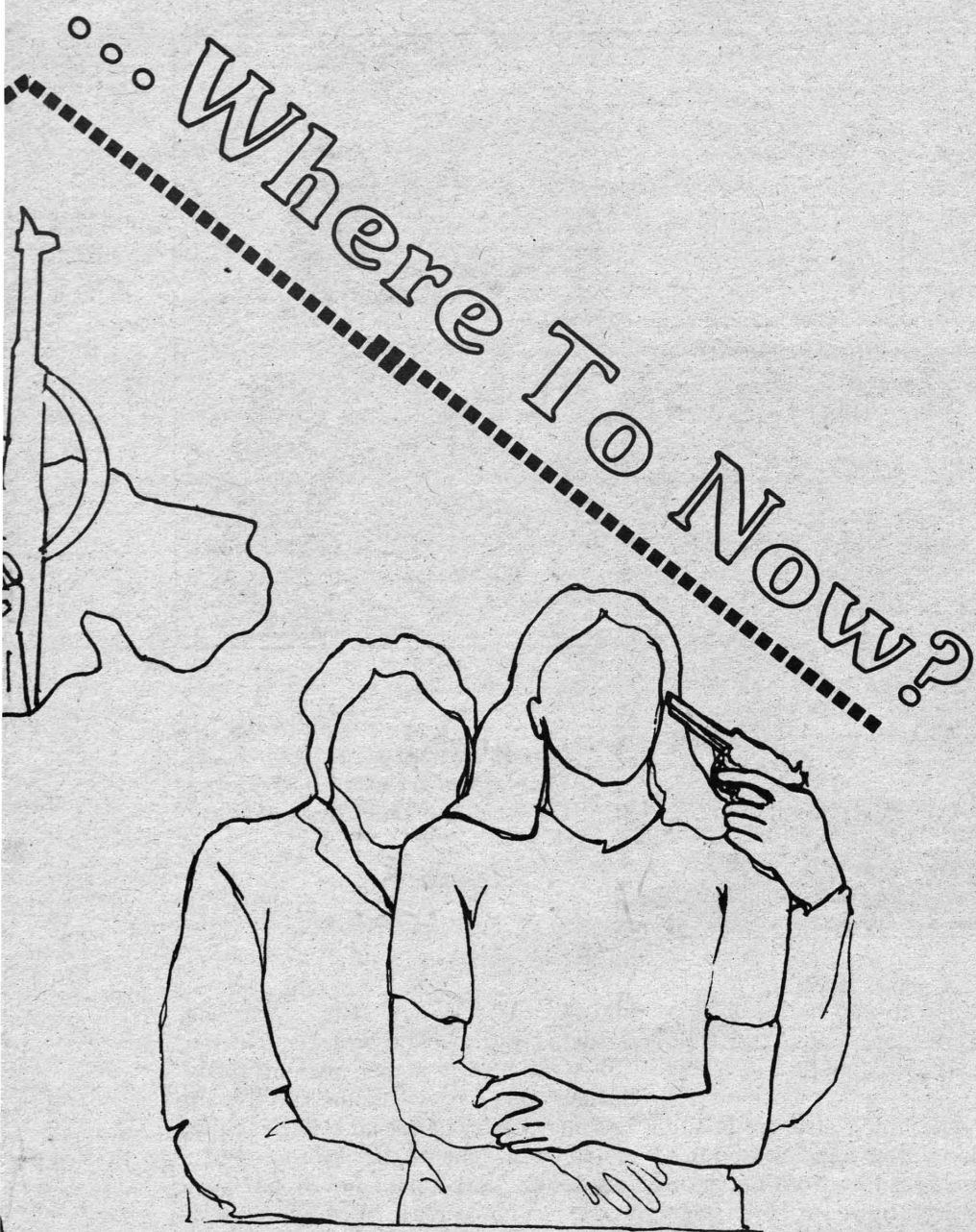
And what of today's fedayees? Have they come to resurrect the past? Or to destroy it?

Our political thinkers would rather dodge the difficult questions altogether. They would rather ignore the politicization that has swept the Lebanese-Armenian community in the 1970's, the crumbling fortunes of Beirut's middle classes, the radicalization and violence that has touched Maronite Christian, Muslim Arab and Armenian alike. Let us instead point to Gourgen Yanikian, to our fedayee legacy, and behave as though political violence was of our own choosing. Let us package it in the same stark colors of the PLO or the IRA and delude ourselves with notions of progress.

But somewhere there will be loud voices and angry words. The agony will continue. Too many Armenians remember the past. Too many revere its magnificence. They will be the ones who disrupt the calm of our panel discussions or trample recklessly over our editorial pages. They may rage on the side of the modern fedayee, or they may rage against him. But they will rage. Passion cannot suddenly be extracted from a nation which has known the drama of 3,000 years of history. The Armenians are too close to their collective consciousness, too in touch with their national tragedy.

No Armenian can abdicate his responsibility. No act can be absolved of judgment. The individual and the people have been fused together by the centuries.

And if there is any hope for the Armenians, it lies here, in the intensity of their feeling. It cannot be strained of its quirks. It cannot be reshaped to fit a modern world. But perhaps, with all its sadness and understanding, it can survive for a few years more. History has spoken.



DIES -- FALL 1983

* ARM S 050T ARM/AMER WRITERS

3 units, Baloian, 1410-1525, TTh, AH 209

This class will read and discuss the works of Peter Najarian, David Kherdian, Diane Der Hovanesian, Peter Balakian, Harold Bond, and others. The class will be a study in the thematic and stylistic worlds of each writer, as well as each artist's creative experience.

* ARM S 120T ARMENIAN CHURCH

1 unit, Avakian, 0910-1700 Sat., Nov 12 and Nov 19, 1983, CA 101

A study of the founding and establishment of the independent national church of the Armenians, its doctrinal position in Christendom, its influential role in the life of the nation and its impact on world religion.

* ARM S 120T ARCHITEC OF ARM

1 unit, Avakian, 0910-1700 Sat., Oct 22 and Oct 29, 1983, CA 101

A comprehensive survey of the history and character of the unique idiom of Armenian church architecture, and its world position in architectural scholarship.

VARAZ-VARAZ-VARAZ

Artist, philosopher, author...and everyman's neighbor

by Michelle Magarian

Think of him as a philosopher, a storyteller, a teacher, and a historian, as well as an artist. In addition to his many abilities, he possesses a sense of kindness and humbleness that sets him apart from many others. When I spoke with Varaz Samuelian I realized just how much he has to offer people, especially the community of Fresno. Speaking to Varaz, one gains insight into his art and discovers his pride in Armenian ethnicity.

For anyone unfamiliar with Varaz, he was born in Erevan, Armenia, in 1917. After obtaining his teaching credential in 1938, he decided to continue his study of art and was admitted to the Art Institute. When World War II broke out, Varaz joined the Soviet Army. After the war ended, he spent some time in France working as a student painter, making just enough money to eat a few meals. When he eventually came to the United States, he made Fresno his permanent home and set up his studio. He originally painted signs and worked on art projects in his spare time. Until the age of 65, Varaz hadn't earned any money from his art. "Despite my financial failure as an artist, I work harder and harder every day on art. I worship art, labor, our bountiful earth, the soil, water, sun, and the animal and plant world."

Varaz has become accustomed to this lack of financial support; he is not an artist who paints pretty pictures to hang on walls. "My paintings not pretty like flowers and apples, they express something." He says the reason people don't buy his work is because it requires a certain knowledge. "My picture telling something; a message about working for peace in the world. Equality too." Varaz hates war; most of his paintings are anti-war, showing the great misery it causes.

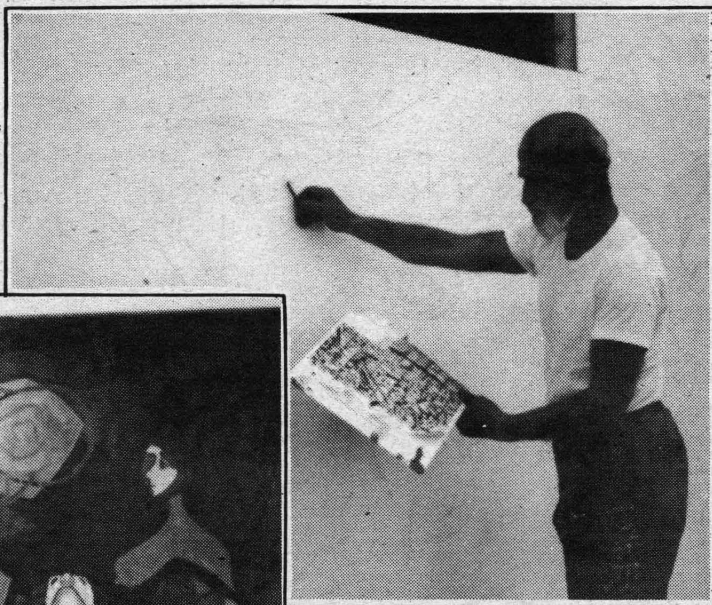
He is currently working on a mural which is 100 feet long and 24 feet high. This huge work of art, entitled "Dvin," relates to peace against war. When it is completed, in two or three months, it will be displayed in another of Varaz's unique creations--the "Varaz Modern Art Museum." Varaz also plans to begin work soon on a bronze statue of William Saroyan. Mayor Dan Whitehurst asked him to create this statue for the William Saroyan Theatre at the Fresno Convention Center. The well-known author, and personal friend of Varaz, will be portrayed riding his bicycle. After he finishes his many projects, Varaz would also like to complete his book on the history of his twenty-five year friendship with William Saroyan.

Besides art, war, Saroyan, money, and dozens of other subjects, Samuelian also feels strongly about his Armenian identity. "Armenians have to keep their heritage. Don't be quick to give up your Armenian nationality; we just as good as any other nationality. Don't feel yourself low, we have very good culture. We give lots of cultural things to the world, we have a lot of good, important people."

He does want to point out that although he is proud of the Armenian heritage, "I'm not a fanatic; we're just as good as others, but not better."

"Keeping a nationality is a hard thing. Many struggles, but we've kept our own church and background instead of giving it up. We fought."

When talking about the Armenia of today, Varaz said, "We still have a country; the people are different, but we have a small place. It belongs to us. The government is different, but it is Armenia." Just because Armenia is run by different people doesn't mean that we should disregard our homeland, he maintains. Armenia will always be.



Above: Varaz works on his latest mural--"Dvin." Left: One of the artist's most powerful works--"Disasters of War."

While I sat with Varaz and talked to him, I realized how much he has to offer. Not only does he give through his art and stories of Armenia, but he gives through his kind and patient actions as well. He spends hours showing people the "Varaz Modern Art Museum" (which he built with his own hands over a 13-year period); people who he knows will never buy anything and want only to look. Even if he is busy painting he will open his museum specifically for people to see. Varaz also leads children on tours of his great sculpture of David of Sassoun. He doesn't do any of these things for recognition, or because

someone is going to pay him well. It is because he cares for people and truly loves what he is doing, that he is so giving of himself.

On top of everything else, he is sincerely humble. Varaz told me about a man and woman visiting from Lebanon who came to visit his museum. He showed the couple into his museum and left them to look at the collection. When they were ready to leave, Varaz asked them if they had enjoyed the museum. They replied, "We have heard so much about Varaz, and we enjoy his art. He's very famous in Lebanon. Perhaps we'll be able to meet

him someday." When I asked Varaz why he didn't say who he was, he told me, "They expect a great man in a suit and tie. If they knew it was only me like this (he had paint on his hands and clothes), they would be disappointed."

Although Varaz may not think so, it would be impossible to be disappointed in such a talented, kind, and personable man. He has so much to offer; the community of Fresno should utilize these resources. Go by his museum, "The Varaz Modern Art Museum," to see his work of just to talk to him. Varaz always has time for his friends.

Garabedian's journal

Discovering Armenia in Montana

This is the second part of **My Personal Journey**, a book-length narrative by Michael Garabedian of a trip from California to New York by car and a series of essays about Armenian life in the diaspora and Armenian national problems. Like the other parts of the work which **Hye Sharzhoom** hopes to publish in serial form, it was written and researched while traveling. In the long introduction Mr. Garabedian explains his search for America, its broad unknown expanses, and within that his own Armenian identity. He repeats his amazement at finding so much unknown or little-known Armenian history in states--Utah, Nevada, Minnesota, Montana--which are seldom associated with Armenian life.

Michael Garabedian is an international lawyer who formerly worked for California State Senator Rose Ann Vuich. Now living and writing in New York he has become a quiet activist in Armenian affairs while working for the Sierra Club. He became closely associated with **Hye Sharzhoom** and the Armenian Studies Program at Fresno State in September 1981 during the now famous, but badly reported, Berkeley Conference "Armenians in the Eighties," sponsored by the Armenian Assembly. Shortly afterward he visited Fresno and spent time discussing issues with a student who had gone to the Berkeley Conference. Before leaving on his journey he discussed aspects of it with students and Dr. Dickran Kouymjian and left armed with names and addresses.

We are pleased that his travels were so fruitful and his search so intense and productive.

What have been the factors leading to assimilation of our people within the larger society and what factors have inspired us to keep our national identity intact?

Barbara Merguerian in the paper "Trends Within the Armenian-American Community" presented at the Berkeley Conference: "Armenians in the Eighties"

by Michael Garabedian

He had been responsible for assembling the state of Montana's files on ethnic groups--one for each in the state. Yet the librarian in Helena at the Montana State Historical Society knew of no references to Armenians in his state. Neither did Professor Tony Beltramo of the University of Montana Foreign Languages Department who has been doing a study of all languages spoken throughout the sprawling territory. Neither had I except for a false alarm from a friend in Utah who knew a Montanan named Yederian who turned out to be French.

Yet amongst my souvenirs from my trip across the United States are two printed invitations from the Ambassador of Armenia announcing annual formal garden receptions in Montana's capitol city, Helena, for the First Primate of the Armenian Orthodox Church one year and for six Armenian debutantes another. The first of the three years it was simply an occasion to meet the Ambassador.

I gasped in disbelief and stopped as well as I could on the icy sidewalk of Last Chance Gulch, Helena's main street, when I first heard about the affair, I was dumbfounded, and I protested loudly.

After all, I had been in Helena several days and nearly all had never heard of Armenians in Montana. I had only met one half-Armenian and I was beginning to feel like the second. But I was not completely sure in my objection. I had just downed a Guinness, and if Helena had stout beer, perhaps there was an element of truth in this sudden turn of events. And besides, my friend wouldn't pull my leg about something so obviously important to me. But 200 guests?

A closer look at the invitation provides some clues. The Ambassador's name is Messrobian Nahabedian. And the First Primate was being presented along with "Azniv, Duchess of Azerbaijan" at the Helena Home for Unwed Boys. And, "Formal Dress and Uniforms." And the clincher: "Bring Hors d'oeuvres and a Bottle."

Many people in Helena know Bernie Madura as "The Ambassador" and this is how they address him on the street. His mother, Helen Sardissian Madura of Hammond, Indiana knows him best of all, perhaps. People in Florida, even, had a chance to know him while he was Public Information Officer for several years in a hospital there. But Bernie came to Helena when the hospital administration changed to visit two friends and he has stayed to consult for private and state groups on health and related matters.

The party is alleged to be the social event of the season in Helena. Bernie makes a speech in Armenian, introduces special guests, and then mingles with the crowd. The other Armenians are played by odars, including the six debutantes, Miss Arpine Bogosian, Makko Atamian, Ahnkeen Maloian, Vartig Pogossoff, Zeno Sarkisian, and Sally Kerkorian, all blond with blue eyes. I have not heard of any Armenians other than Bernie who

cont. on page 8

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The Godhead and the Unit
by Alan E. Atamian

I see the tricerotop's tail
It must plug into this heat
These sweltering thoughts
and bank of division and ennui
spicing the century

a good fact
a lonely fact
I'm eating metaphors like quiche
before they cool and rot
anoonko yev vort vo
we've got license
yev hok voen
Immanuel/godiswithus
soorpo
life is waiting venus fly-trap
until its essence is sucked
amen
and so it is cast like dirty underwear
into a caldron

We feast
searching for the bottom and sides
to lick the scenarios and
encourage rings of frolicking skeletons
and spiritual amputees
to feel really martyrish

Jumping from theology
to penology
to a pristine dialectic
between good and evil
We are but fleas or less
thinking we egg God on
to scratch.

Still all eyes opened
Our mind weighted
Like a sponge soaked in philosophy
Wrung in hope and
cathartic orgasm
in anticipation of
Judgment.

Scholars rejecting protocol
and urinating on time
lockjawed in fury
buried in haste
ushering the Universe like
the overflowing Nile
towards a big thing
restitution for millions neatly-sliced
and waiting for the
Day.

Repairs...
cont. from page 2
communities there will be no organizations.
The support will be gone. Armenian
organizations have generally, in the past,
put the survival of the nation or
community above their own needs. This
situation we have in Fresno as well as
other communities is a recent
phenomenon.
Also very important to this survival is
learning to accept the differences
between the groups, whether they be
political or religious, and not allow them
to be reduced to a personal level.
Common working ground must always be
strived for.

Maybe if we do some of the things
suggested in the article while working
through an atmosphere of cooperation,
we may not only reduce the tension
caused by the polarization but also we will
mitigate some of the effects caused by
American culture in general. In other
words, some of those "lost" Armenians in
Fresno may see that it's fun to be
Armenian.

Nanie
by Sharon Toroian

you always greeted us
with "eench bes es"
and with a kiss
we always answered
"shat lav"
no matter how we felt
old, yes, you always looked ancient to us
grey hair, twisted into a bun
short, sturdy
heavy feet with broken blue veins

always busy
baking for us
opening the dough
rolling the lavash
on your broom stick
feeding us
until we'd burst

sad eyes
I never knew what color
until after you died
serious and quiet with us
but agile enough
to beat us at jacks
geshare paree, Nanie
tsdesootune

FLY by Alan E. Atamian

Buzzing
Dirty
Unkempt
A
Big Problem
This fly is

It was in the room yesterday
it must have friends
there must be more of them
it torments me
this tenth of a gram of being

Wherever skin is exposed
it is sure to light
wiping dung off its paws
in contempt
it's on drugs, I know it is

This gargyle
is a professor
grading your paper
with a thousand eyes
and wiping dung and germs
on your backpack

There's no place
that this connoisseur won't frequent
Latrines and the like
There!
I killed it.

Now I can do my work.

by Herous Yeghiayan

I am a man with a hungry eye,
a man with a hungry heart,
a man with a hungry soul.
To see, to feel, and to learn about Armenians.
Tell me where we came from, who we are,
and where we are going.
Teach me, I am ready to learn.
Make me understand, I am ready to comprehend.
And guide me, I am ready to face the
consequences.
I became an Armenian not long ago.

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Armenian studies and professor
lauded as busy sabbatical begins

by Alan E. Atamian

Mentioning "Paris" can sure emote feelings of
romanticism, fine wines, the Riviera...and relaxation.
It is this latter element that Dr. Dickran Kouymjian
may find hard to take part in while he's in Paris on
sabbatical. Kouymjian's one-year paid leave from
CSUF is being filled with many projects as was out-
lined in his "going-away" dinner which took place on
December 20, 1982.
Kouymjian plans not only to write extensively while
he is in Paris with his wife--who remains in Paris while
he is teaching in Fresno--but also to travel, transport-
ing his scholarship.
Dr. Kouymjian's "sedentary" activities include work-
ing on the bibliography of Armenian Art and Architec-
ture, studying the elaborate iconography of Armenian
medieval paintings, working on *Between Paris and
Fresno: The Last 20 Years*, a chronicle of author
William Saroyan's life in Paris and Fresno and his
travels to-and- fro. In general, he's putting "all of his
energies into writing."
As far as travel is concerned, Kouymjian will visit
Rome in July, and Tokyo in August, both for scholarly
reasons. In September, he will join the Bluesteins in
Japan, he said.
Most of his time will be spent in Paris, though, he
said.
In addition to disclosing the elements of his 13-
month proposal to the audience, many in the audience
had their well-wishing to bestow upon him--along with
their praise.
"He's been a catalyst in our community; he's been a
catalyst in my life, my education. In my future, I would
say that Dr. Kouymjian has played a large part," said
Barlow Der Mugerdechian, CSUF graduate and editor of
UCLA's Armenian students newspaper, the
Armenian Horizon. He also pointed out Kouymjian's
sense of humor and called him a "young" scholar of
Armenian culture.
"Dr. Kouymjian has been a very worthy successor
(to my cousin)..." said Michael Sobigian in reference
to Dr. Louise Nalbandian, whose administration as
Armenian Studies Coordinator preceded Kouymji-
an's at CSUF and was brought to a halt by her
untimely death.
Sobigian's education was greatly expanded by his

meeting of Kouymjian, Sobigian said, although he has
never received a degree from a university.
Perhaps the most authoritative toast came forth
from the mouth of Dr. Peter J. Klassen, dean of
CSUF's School of Social Sciences. "I want my good
friend Dickran to know that there are very few profes-
sors on this campus, if any, who have brought such
distinction to this campus as you have brought by
your international scholarship. The world has heard
about you by what you've done here in this communi-
ty, Armenian studies has been made to come ali-
ve,...and there's no substitute for the kind of dynamic
leadership and farsighted vision that you have
provided.
I want to express my personal thanks to you for
having brought this dimension of distinction, excel-
lence, and achievement to this campus...."
Klassen also included amidst his laudatory remarks
a hope that more non-Armenian students will enroll in
Armenian Studies classes in the future and that more
instructors will be hired to teach the classes. "You
(Armenians) have a heritage and a richness in your
tradition which the rest of us need to study and need
to understand and need to know something about..."
Dr. Kouymjian, as expected, wasn't left without a
response.
"If anything has happened around here, I'm simply a
vehicle through which most of you, especially stu-
dents, have been enabled to express what is already in
you.... I really didn't do any of that. I was just a
convenient excuse for all of you to see this thing in a
new dimension and to work even harder to bring
those things that I'm related with, that I have touched
you, out. And if I've served that function as a catalyst
or a medium through which you worked, it's my plea-
sure and my reward."
Dr. Kouymjian will return in January 1984.
Editor's note: Dr. Kouymjian's mother, Zabelle
Kouymjian, died in Pasadena, Ca., on April 22, 1983.
The staff of Hye Sharzhoom, the Armenian Students
Organization, and the Armenian Studies Depart-
ment offer their sincere condolences to him and his
family. Mrs. Kouymjian is survived by two sons,
Armen and Dr. Kouymjian.
A memorial scholarship fund has been established
in her memory. For more information contact Hye
Sharzhoom or the Armenian Studies Program.

Armenian Alumni Update

by Alan E. Atamian

Earlier this spring, CSUF's Armenian Alumni Association sent out a questionnaire/survey to some CSUF Armenian-Americans to determine how the Armenian Studies Program can serve them better and vice-versa.

The responses were encouraging in attitude and support, if not in quantity.

The 11 questions on the mailing probed the concerns of the program, such as the need for more services, more courses, and general comments and suggestions. Some questions asked the individual what she or he could do for the program, such as provide field trips to packing houses, bakeries, museums, churches, agricultural facilities, etc., or delivering lectures.

Other queries sought demonstrators, exhibits, or lecturers in the areas of literary readings, Armenian costumes, customs and heritage, sewing and baking, and other "Hye home economics."

Material for the Armenian oral history project was solicited in the form of participation and interviews of first generation Americans of Armenian descent.

Donations were sought for the establishment of an Armenian Studies Program room on the CSUF campus due to the extremely crowded state that the Armenian studies office is in at present. Financial assistance for students in Armenian Studies courses was also sought, as in the form of scholarships.

One respondent offered assistance in the legal field. Another offered the use of a one-half-hour slide show about William

Saroyan. Others offered books and Armenian clothing for exhibits.

In the area of assistance that the program could provide, suggestions included holding Armenian classes in outlying communities as extension classes, adjustment for displaced persons of Armenian descent, and courses in history at night.

One person suggested that the contributions of women, as those of men, be given adequate coverage within the context of the Armenian Studies courses taught at the university. Another respondent had a quite specific suggestion: to "get rid of the Hye that was responsible for the signs plastered all over town."

The respondent said that this "backlash" hurt the Armenians, and that the individual was reputed to have been associated with the Armenian Studies Program of CSUF.

The project and correspondence for the survey was handled by Florence Arterian and the Armenian Alumni Association of CSUF.

At the Cabaret

FRESNO — "Come to the Cabaret" was the request of the CSU, Fresno, Armenian Alumni Association for the evening of Thursday, May 12.

The Armenian Alumni Association (AAA) bought out the house at CSUF's John Wright Theatre for a special benefit performance of the Tony Award-winning musical on May 12. Aside from offering a night of superb drama, the alumni group put together a photographic exhibit by one of California's leading artists. The exhibit/reception began at 7 p.m., and the curtain went up at 8:15 p.m.

The CSUF Armenian Alumni Association was formed in 1980 to bring together Armenian graduates of the university and promote the Armenian heritage through the campus' Armenian Studies Program. Among its long-range goals, the group plans to pursue the establishment of an Armenian studies resource center at CSUF.

The organization also intends to bolster its role as a liaison between the Armenian Studies Program and the San Joaquin Valley Armenian community. AAA members enjoy the wide range of privileges that accompanies membership in the general CSUF Alumni Association. The AAA claims the distinction of being the first constituent group of the general alumni body.

Proceeds from the benefit performance will allow the AAA to broaden its service to the university.

Theatre-goers were greeted by the photography of Hannah Barsam in the lobby of the John Wright Theatre. More than 30 color landscapes capturing the beauty of Yosemite Valley and other California sites were on display. Barsam also donated a piece of artwork for a pre-curtain raffle.

CONTRIBUTE!



We have no subscription rate. We have few advertisements. We try to serve many.

If you appreciate this service to the CSUF campus, if you are of Armenian descent, if you feel that a culture should be passed on for future generations and for the enrichment and benefit of all, contribute to Hye Sharzhoom with money or advertising. We operate with very limited resources. Thank you very much.

By contributing to Hye Sharzhoom you have helped to promote a legacy of cultural awareness that the Armenian and non-Armenian sectors of our student body at CSUF, our nation, and our world so desperately need.

Garabedian...

cont. from page 6

have attended the party. The one other Armenian I met in Helena, Tony Jewett who directs a statewide citizen political campaign effort, has never mentioned to Bernie that he is Armenian.

I had to wonder at the time: is this party a sacrilege? But I concluded that it is not. Bernie and the other sponsors do it, they say, for fun, which impartial observers say it is. There is certainly nothing else going on in Helena to bring an awareness of Armenians to people there. The event has forced Bernie to learn something about his heritage, which he might not otherwise do. Lacking any real Armenians, he has created some out of thin air, and everyone seems to have a good time. In San Francisco or Boston it would be out of place, but in the rural northern states it is

acceptable, and it is even an imaginative consciousness-raising event about Armenians for non-Armenians. Or at least it will be next year after I convince him to add some substance to the fun, now that people are warmed up to the idea.

In 14 nights in Montana I only found Bernie, Tony and one full-blooded Armenian, though I later learned that the 1944 survey identified 35 Armenians in Montana, mostly in White Fish, where I did not go, and Helena. Rick Chilingarian is a 25-year-old Boston native. He was the sportscaster the last five years for KRTV in Great Falls, Montana. He was the last Armenian I talked to for seven states after leaving Montana (North Dakota, South Dakota, Wyoming, Nebraska, Kansas, Missouri, and Iowa.)

Ted Nace is a minister in Dickinson, North Dakota with the United Church of

THERE'S A BIT OF ARMENIA IN THE PACIFIC NORTHWEST.



Nearly sixty years ago, Mark Balabanian and Armen Tertsagian settled in the orchard country of eastern

Washington, where the rugged mountains, fruitful earth, and clear dry air of the Wenatchee Valley recalled their Armenian homeland. Among their memories was "rahat lacom," the sweet, soft, rose and lemon confection they had loved as children. The two men decided to recreate that memory using the apples and apricots of their new home, and spent many hours in the kitchen searching for the right recipe.

APLETS AND COTLETS. DELICIOUS GIFTS THAT BRING WARM MEMORIES.

Aplets and Cotlets are made today from the same recipe that Armen and Mark perfected in 1920; a blend of fresh fruit juices and purees, walnuts, and powdered sugar—with no preservatives or artificial flavors.

GRAPELETS— THE TRADITION CONTINUES.

Inspired by "rojig," another Armenian confection, descen-

dants of the Balabanian and Tertsagian families have more recently created Grapelets, using the original recipe in concert with the

sweet and tangy juices of the Concord grape.

Over the years, our confections have become favorite holiday gifts on the West Coast, a family tradition even to those with no Armenian heritage.

We invite you to make Aplets and Cotlets—and Grapelets—part of your own Christmas tradition. Simply fill out the coupon below, drop it in the mail, and we will send you a free sample package along with our colorful catalog.

WE CAN HELP SUPPORT YOUR BIT OF ARMENIA.

Our products are also available to your church group or club, at very special prices, for use in your fund raising programs. If you would like further information please let us know.

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Christ. At one time he taught in Beirut where he knew Armenians. But he did not know of any in North Dakota, and went so far as to say that Armenians have steered clear of the freezing climates of the northern states since they are so unlike the homeland. The 200 Armenian households in Minnesota were to later conclusively prove him wrong about the climate factor. Nace's opinion about the lack of Armenians in the state seemed to be reinforced by a newspaper article about William Sherman. Sherman has spent a decade researching the ethnic origins of North Dakota's people, and is publishing a 150-page atlas now and is one author of a five-volume book to be published on the state's centennial in 1989 on their immigrant heritage. The article does not mention Armenians, but for any of you wishing to pop the Armenian Ques-

tion to him, he teaches at North Dakota State University in Fargo and is a priest at St. Michael's Catholic Church. The Tashjian survey indicated 80 Armenians in North Dakota in 1944, mostly in West Fargo and Jamestown.

As I pondered the fact that Armenians are few and far between in these states, I tried to identify the things that did attract Armenians to an area. Will Armenians not settle in places without certain significant cultural resources in the arts and economic characteristics? Perhaps they prefer to stay near other Armenians. Of all of the cold climate areas I visited in primarily rural states, Minneapolis-St. Paul had by far the greatest cultural life and technical industry. I decided that there are as many answers to this question as there are Armenians.