



The Armenian Community school of Fresno has completed one of its most successful years.

See page 4 & 5

“Kneading Dough”

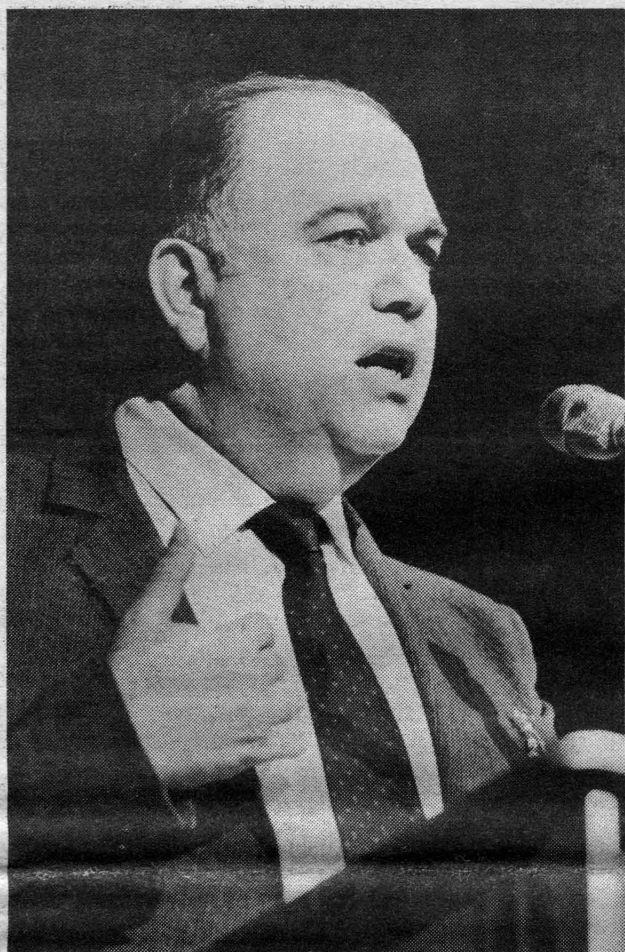
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ՀԱՅ ՇԱՐԺՈՒՄ ARMENIAN ACTION

Volume 6, No. 4 The newspaper of the California State University, Fresno Armenian Students Organization and Armenian Studies Program.

Armenian Studies Program
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Bob Leri/Hye Sharzhoom

Richard Hovannisian, Professor of Near Eastern Studies at U.C.L.A., spoke to over 250 people in the first of a three part ASO sponsored lecture series.

Ապրիլեան Զեռնարկներ

Յայտնի մասնագետներ կը դասախօսեն Ցեղասպանութեան առթիւ

Գրեց՝ ԲԱՅՅԻ ՍԷԹԵԱՆ

Ինչպէս անցեալ տարիներուն, նաեւ այս տարի, Ֆրենոյի Համալսարանի Հայ Ուսանողական Միութիւնը կազմակերպեց զանազան ձեռնարկներ Ապրիլ ամսուն, յիշելու եւ յարգելու մեր Մեծ Եղեռնի նահատակները:

• 14 Ապրիլին դասախօսեց Դր. Բիչըրտ Յովհաննիսեանը՝ «Ցեղասպանութեան ուրացումը՝ Հայկական պարագան»: Իբրեւ հանրաժանօթ մասնագէտ Հայոց

Պատմութեան եւ՝ յատկապէս ցեղասպանութեան, Փրոֆ. Յովհաննիսեանը (Professor of Armenian and Near Eastern History, UCLA) մանրամասնօրէն ներկայացուց երեք փուլերը որմէ անցած է Հայ Դատի ուրացումը թրքական կառավարութեան կողմէ: Ինքը մատնանշեց որ ներկայ թրքական կառավարութիւնը սկսած է այլեւս ուղղակի ճնշումներ բանեցնել Ամերիկեան վարչապետ Դալի Վաշինգթոնի վրայ:

Հակայական ճիգեր եւ դրամներ ծախսելով, «փաստելու» համարող ցեղասպանութիւն մը տեղի չէ ունեցած 1915ին:

Ամէն տեսակի պատմական խեղադիրութիւններ եւ ստախոսութիւններ առաջ քաշելով, թուրք եւ ամերիկացի պատմաբաններ կը փորձեն այժմ ցոյց տալ որ հայերը, օրինակի համար, ջարդարարներ եղած են եւ՝ ոչ թէ թուրքերը:

Տես «Ապրիլ 24», էջ 6

ASO awakens campus to Armenian Cause

By Karen A. DeOrlan
Staff Writer

The CSUF Armenian Students Organization renewed campus interest and alerted CSUF students to the Armenian cause during the month of April. The club sponsored a lecture series featuring Armenian historians and experts, a film presentation, and campus exhibits to commemorate the 70th anniversary of the 1915 Armenian Genocide perpetrated by the Turkish government.

Dr. Richard Hovannisian, Professor of Near Eastern Studies at the University of California, Los Angeles, began a three-part lecture series on April 14.

Addressing over 250 people in the CSUF Satellite College Union, Hovannisian discussed the Turkish denial of the Genocide in his lecture entitled, "Denial of Genocide: The Armenian Case."

According to Hovannisian, the present Turkish government is stepping up efforts to distort the facts of the Armenian Genocide, the first holocaust of the century. Turkish denial of the 1.5 million Armenians massacred is more intense today than in the past seventy years.

The Turkish government is trying to discredit the Armenian case by associating it with the Soviet Union and the PLO, says Hovannisian. "The strategy attempts to dissociate the Jewish and Armenian experiences and to drive a wedge between the two peoples by expressing profound sympathy for the victims and survivors of the true holocaust, while condemning the other as a hoax and 'the greatest lie in the country,'" stated Hovannisian.

See April 24, page 6

Kouymjian lectures on Armenian art

By Beth Najarian
Staff Writer

Dr. Dickran Kouymjian, Coordinator and Professor of Armenian Studies at CSUF, presented an all-day art seminar in San Francisco on April 27.

Kouymjian returned briefly from his leave of absence from Paris to lecture in the East Coast, Fresno, and San Francisco.

Recognized as one of the world's leading authorities of Armenian art, Kouymjian spoke for eight hours on various aspects of Armenian art and its history. Slides of architectural work, paintings, illuminated manuscripts, and other types of art were shown to illustrate the distinctive history and style of Armenian art. The lecture included analyses of the use of stone,

"Some of the best art will make you uncomfortable."

—Kouymjian

arches, domes, pendentives, and squinches in Armenian architecture, as well as methods of dating what remains of monuments that have been intentionally destroyed by the Turkish government.

Kouymjian said that in spite of this destruction, the history of Armenian art can be substantiated by the numerous architectural pieces and illuminated manuscripts that have survived throughout the years. Although there is evidence of a mixture of cultures, it was definitely developed with distinct national traits. He noted that Armenian art kept pace with the developing trends in Western and Near Eastern parts of the world and was considered progressive in many respects.

Kouymjian stated that art provides new ways of viewing things and can make one aware of preconceptions and jolt him out of complacency. "Some of the best art will make you uncomfortable," he said.

Kouymjian's presentation was sponsored by the Armenian Professional Society of the Bay Area.

Fall, '85 ASO officers will key on past successes

Vice-president void to be filled

By Vahe K. Messerlian
Editor

CSUF's Armenian Students Organization will begin the 1985 spring semester with an abundance of energy and some new faces in office.

A five-person executive was elected in an across-the-board approval at an election meeting held during a swim party/barbecue on June 19: David Gabrielian, president; Steve Sahatjian, vice-president; Lisa

DeOrlan, treasurer; Lynette Zerounian, secretary; and Christine Garabedian, historian.

However, Sahatjian, who was elected in absentia, was unable to accept the vice-presidential post. A special election meeting will be held at the beginning of the fall term to choose a new vice-president.

None of the newly-elected officers has ever held an executive post before, thus providing a fresh look with some new ideas. This year they plan to utilize the

momentum of the past successes of the ASO. The organization has gained financial stability and unprecedented community support during the past year due to increased activity by the ASO and the republication of *Hye Sharzhoom*.

That influence has been felt on campus, also. Former club president Arpi Messerlian said that the increased visibility has improved ASO's image and that "more students are aware of our organization and our message."

Gabrielian voiced similar views. "We have great potential this year to add to our membership," he said, citing the various activities planned this year by the new

executive. "We will continue some of the past activities—intramural sports, lectures, social events—but we will also try some new things."

The new executive is optimistic about the upcoming year. One of the new things is a poetry reading scheduled for the fall semester, which will feature local and internationally known Armenian poets. The ASO plans also to enter a team in the annual campus-wide Vintage Days extravaganza. New ideas are always encouraged by the organization.

The first ASO meeting will be held at the beginning of the semester. Everyone is encouraged to participate.

Letters to the Editor

A plea for justice — for all

Editor:

The RAMIG Collective welcomes the republication of *Hye Sharzhoom* after so many months. The entire editorial staff needs to be commended for the work it is doing and we hope that the paper progresses over time.

RAMIG would like the opportunity here to comment on the February, 1985 issue of the paper in general and one article in particular. It is obvious that the paper lacks any definitive political perspective other than serving as a vehicle to "educate all interested persons about Armenia and to provide an atmosphere of Armenian awareness within the community." (Staff Editorial—February, 1985) Presumably, the paper is to serve as a forum for diverse opinions and views on a wide range of topics, in addition to providing local coverage, interviews with interesting and controversial personalities, etc. Granted that this is the case, RAMIG believes that what is sorely lacking in the Armenian community is valid critique and objective analysis; whether it be of Armenian institutions, Armenian-American personalities in positions of power or influence, as well as of non-Armenians who express views on matters of Armenian import. That the Armenian-American media should serve as a forum for such critique is obvious. The reality is unfortunately quite the opposite.

Throughout the diaspora, new and often radical perspectives regarding a wide range of issues are permeating the communal fabric. The result has been the gradual erosion of the traditional monopolization of communal action and thought once enjoyed by what can be conveniently termed the status-quo. However, such perspectives and the proponents often create more unanswered questions than realistic solutions. Armenian political violence and radicalization have created new divisions within the diaspora which transcend former schisms according to religious affiliation and hackneyed political squabbles. New generations of Armenians, armed with a developing political consciousness and progressive perspectives, are examining themselves, the communities in which they reside and the world in general.

There is no such thing as a homogeneous Armenian people. Aside from geographical and cultural differences there also exist basic divisions along class lines and political affinities. This holds true for the Armenian-American community as well. There are those who defend the Reagan Administration and those who criticize it; there are Armenian capitalists and Armenian workers; those who consider themselves enemies of Soviet Armenia and those who support it; those who seek

national and social liberation for the Armenian people and those whose socioeconomic interests negate such a stance. These and other related factors, which have been all but ignored by our scholars and academicians, must be given general exposure. We would hope that in the future *Hye Sharzhoom* sees fit to attempt a partial redress of this matter. As a heterogeneous body, the Armenian-American community deserves a much more balanced picture of the socio-economic and political environment in which they live. We can no longer be satisfied with being fed the the constant stream of pronouncements and news reports representing the "establishment" and its ideological bent, whether it be Armenian or American.

It is in this context then that we question the logic of the publication of the article "A New Kind of War" by District Attorney David D. Minier that appeared in the February, 1985 issue of *Hye Sharzhoom*. While we defend the right of Mr. Minier and others to hold and express their particular views on the Armenian Question, it must be clearly stated that his approach to the subject is shaped by his official position as a representative of the U.S. judicial system. In light of recent statements by U.S. Defense Secretary 'Cap' Weinberger advising against any passage in Congress of resolutions regarding official recognition of the Armenian genocide, the positions expressed by Mr. Minier should be exposed for what they really are.

We are all too aware of the strategic alliance between the U.S. and Turkey, especially since the late 1940's, during which successive regimes in Ankara have been the recipients of massive amounts of U.S. military and economic aid. While the Reagan Administration has stepped-up its propaganda war against the Sandinista government in Nicaragua, charging it as being "totalitarian" and guilty of human rights violations, the same U.S. administration sees fit to grant vastly increased sums for military assistance to a Turkish regime cited for a vast array of human rights violations by a number of international organizations such as Amnesty International. Recently, in Washington, D.C., President Reagan hosted Turkey's Prime Minister Ozal and asked the U.S. Congress to grant the staggering sum of \$900 million in military aid to Turkey in 1986, a 30% increase over the 1985 figure.

This U.S. administration has been funding a bloody war against the duly-elected and popular government in Nicaragua and its people, and portrays the CIA-backed contra forces, who kill and maim defenseless Nicaraguan peasants, as "freedom fighters" in the spirit of George Washington. Is it any wonder then that the U.S. continues to support and defend such reactionary and racist regimes such as those in Turkey, South Africa, and several Latin American countries?

Minier's article does little else than to serve as a vehicle in which the author attempts to justify his actions as state prosecutor during the Yanikian trial. But then again, that was the only position he could have taken, despite the sympathy he confesses to have for the historic plight of the Armenian people.

Given the RAMIG Collective's critical position on the Minier article we were pleased to note the article appearing on page one of the paper dealing with the 1974 Turkish invasion of Cyprus and the role the U.S. played in that affair by having provided the military in Turkey with the weaponry and arms it employed. Let's have more such balanced reporting in future issues.

Let us set our collective sights even higher. As a people who have experienced genocide, eviction, and exile, Armenian-Americans need to reach out to, and align themselves with, other peoples and movements with which we share a commonality of historical experience and struggle. These include not only the people of Cyprus, but other oppressed and exploited peoples as well, such as the Kurds, the Palestinians of the West Bank, Blacks of South Africa and yes, even those strata of Turkish society being oppressed by their own regime. Such support, if it is to have any relevance, must not be merely tactical in nature. Armenians should not support the rights of such groups if our only expectation is to get something out of it. Rather, our solidarity and support must be based on the universal principles of human dignity, peace, and justice for all. Armenian demands for justice would be hollow and insincere if we in turn remain silent and indifferent regarding the plight of others who are struggling for the same thing.

Sincerely,

RAMIG Collective
New York, NY

Hye Sharzhoom encourages comments from its readers

Found her roots

Editor:

I am a recent subscriber to your newspaper. I find each issue fascinating and cannot stop until I have read nearly all articles. I am very interested in everything I can possibly learn about the Armenian people.

Being an adult adoptee given up at birth for adoption, I grew up with no heritage of *my own* except for the one imposed on me by my adoptive family (who were English, Scottish, and German). An adoptee in the U.S. grows up with a silent identity; statutory denial is sanctioned in all states, except in six states which allow open adoption records when the adoptee reaches the age of majority. Although the act of denying one's heritage and *true* identity, not to mention health history and medical records, is a brutal, cruel, unforgiveable act committed by the state.

I am extremely fortunate to be able to have conducted an extensive search of my past and to have eventually uncovered my heritage. I am, by birth, Armenian. Recently, I have been trying to make up for 39 years of complete ignorance about my Armenian heritage by absorbing as much knowledge as possible. That is the only way I can learn about my "true blood." I am ashamed to admit that I knew nothing about Armenians. I can recall nothing from high school or college level history courses about Armenian culture, people, history, etc. I applaud your efforts in making the Armenian cause known to the general population. I doubt if very many people are as aware of the Armenian Genocide by the Turks as they are of the Jewish Holocaust. Keep publishing your articles. Maybe someone will care, other than Armenians.

I am very proud to be an Armenian. My message: make more people aware of the richness of the Armenian history and culture. Do not allow Armenian issues to be a concern of only Armenians. Also, never take your heritage for granted. It is truly a gift to be cherished and passed on to future generations.

Yours truly,

Mary L. Foess
Vassar, Michigan

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Hye Sharzhoom is the official publication of the CSUF Armenian Students Organization and Armenian Studies Program and is funded by the Associated Students. Articles may be reprinted provided Hye Sharzhoom is acknowledged.

Hye Sharzhoom welcomes prose, poetry, articles, manuscripts, and other material from its readers. For further information concerning the newspaper or the Armenian Studies Program, contact the Armenian Studies Office (209)294-2669 or the Ethnic Studies Office (209)294-2832.

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Good work — keep it up!

Editor:

My husband and I really appreciate receiving *Hye Sharzhoom* and look forward to it. The paper is very well planned with enough variety for different age groups and backgrounds.

Enclosed is a donation in appreciation for your efforts and labor of love for our people.

Sincerely,

Knar Guekguezian
Fresno, CA

Editor:

Enclosed please find a donation towards the expenses of your newspaper.

Hye Sharzhoom is improving with each issue. Keep up the good work!

Sincerely,

Margaret Shamlian
San Francisco, CA

Editor:

I have in time received your April, 1985 issue of *Hye Sharzhoom*, somehow less bulky, but just as interesting as the previous issue. Especially interesting was the article entitled "Armenian American Contribution in America" by Vahe Oshagan. I had read many of his articles in the *Haratch* daily Armenian language newspaper of Paris—superb writing, indeed, but I did not realize he was just as good in English as well.

I wish you all the success in your enterprises and trust you will soon turn your publication into at least a regular monthly, let us hope!

Sincerely,

Gaitztag Palandjian
Barcelona, Spain

"Kneading Dough"

Stefanie Jarahian-Kisner, a Fresno native, received her B.A. in English and teaching credentials at California State University, Fresno. "Kneading Dough" is a semi-fictionalized account of memories based on her life experience. It is an insightful story of a third generation American-Armenian discovering and feeling her roots through her immigrant grandmother, who, by teaching her traditional Armenian cooking, relates centuries of the Armenian experience.

By Stefanie J. Kisner
Contributing Writer

"Two cups of flour. A pinch of salt. A well in the center big enough for an egg and a cup of water. Grease your hands with butter. Now, go ahead, mix. Knead the dough with your hands till it gives." Grandma taught me to make fist sized balls of dough and roll them outwards from the center into sheets of Armenian noodles. A few minutes in a pot of boiling water and they were ready to be layered in the enamel pan with cheese and parsley. Armenian lasagna I used to call it. Soubereg, Grandma said, was made with goat cheese in the old country but now jack would have to do.

Jack cheese did work, as store-bought filo dough worked for paklava, and Campbell's chicken broth was good enough stock for pilaf. Each weekend I'd walk down the road, past grapevines, from my mother's white-tiled electric kitchen to Grandma's gas Wedgewood with its spatters of peppery grease. The windows were fogged by heat from the oven, sills crowded with African violets and sprigs of ivy set to sprout in mason jars. Recipe after recipe Grandma taught me to cook the only food she thought was worth eating; ancient recipes jotted down in fountain-pen Armenian, scraps of paper, ink smeared with olive oil finger marks. Sometimes she'd greet me with a garlic kiss. "Anoush aghchigus," sweet apple of my eye, she would call me, with a pinch on the cheek that nearly drew blood though her hands smelled of yeast.

Grandma was not only glad to teach me, she was relieved to finally be able to pass down the old ways to someone who would keep them alive. My own mother, Grandma's only daughter, had rejected Armenian customs and tradition. A first generation Armenian-American, it was hard for her to be one of the few curly-haired, dark-eyed girls in school. She tried to blend in and was ashamed of her mother's foreign accent and old country ways. As soon as she could she moved away to Hollywood, frosted her hair, and married my father whose parents were from Arkansas. So Grandma gave up on Mom, probably throwing her hands in the air with an "Ahmahnl!", this can't be. For twenty years Grandma had wanted to teach me, but never forced, knowing that I must ask for what she had to offer if I was to make it a part of me. She waited and hoped I would ask before her memories shriveled dead gray.

I didn't ask until I was seventeen. Before then I'd been too busy hating the lump on my nose, wild hair passed down from Grandma, my wide hips. "Such good child-

bearing hips, Aghchigus. It is good you are not so skinny as these Armerican girls," Grandma would say, which sent me off on another diet. She didn't want to burden me with her past, but sometimes Grandma would forget and talk about the old country. "This is the day, sixty years ago in 1918, my mother and sister and me bought passage to America. The only way we could get visas out of Turkey was to be engaged to Americans. Mama and I had been corresponding with a father and his son for a month or two. The father asked Mama to marry him and your grandpa is that man's son." Then she would catch herself and go on cracking walnuts, shelling almonds or sifting raisins for stems. Her hands were always busy and sometimes I would help her, but it was painful to listen to her tell me about the murder of her father by Turkish soldiers or the deaths of both her baby brothers from starvation during the exile. I tried not to listen and busied myself with whatever work we were doing.

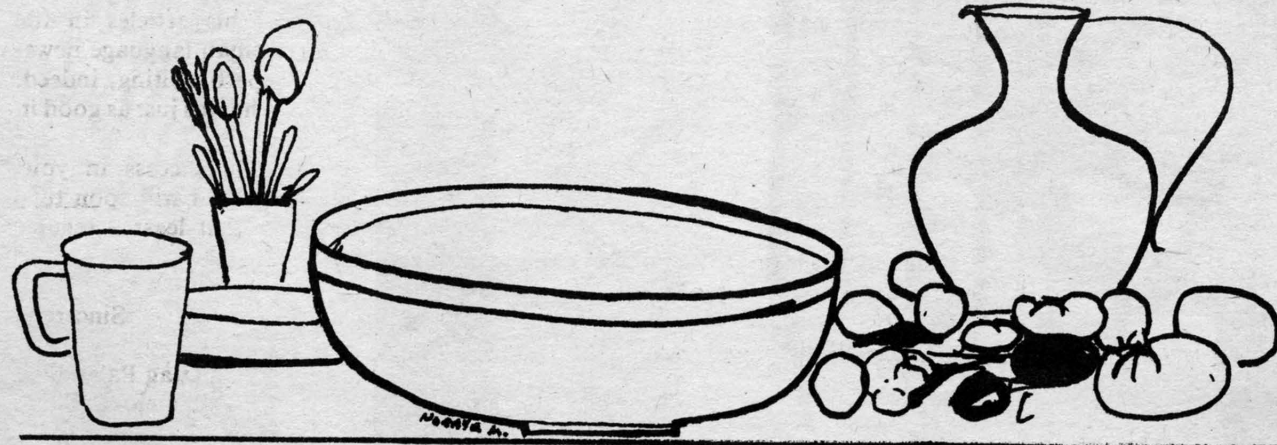
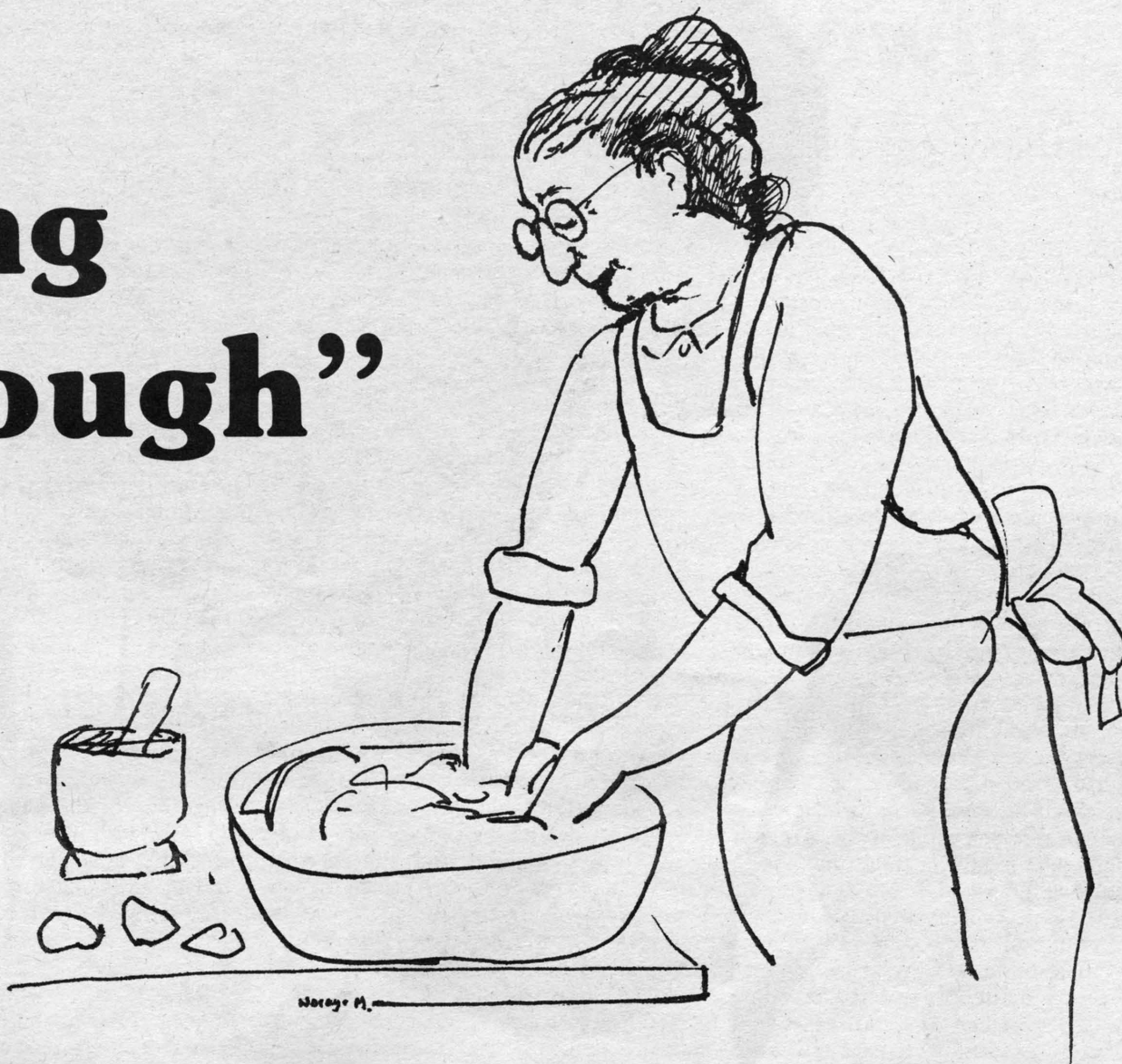
Then, one holiday, it must have been a holiday for shish-kebab is holiday food, I watched her swelled knuckles fumble to skewer chunks of lamb and green pepper. With a stiff hand she pushed a lock of chestnut and gray hair off her lined face. She was old. I had watched the permanent bend creep into her spine, but just as listening to the stories of Armenia had been painful, so had the thought of her growing old frightened me. Then I realized when she died she would take with her all the stories of sturgeon caviar from the Black Sea, fields of wheat and opium poppies, my exiled ancestors, half of me. I wanted to listen to her, to understand this time, but I didn't want to make her cry by having her recall the past. So I started with something I thought was safe, asked her to teach to cook as she did, the Armenian way. I would learn every recipe.

We cooked on Sundays, after Grandma returned from singing in Saint Paul Armenian Apostolic Church choir. While clarifying butter and beating eggs she hummed Der

Voghormiah or Christos or some other hymn she had sung in church. Sad circles of music in a minor key, the notes filled my ears. I asked if she would sing more loudly so I could hear the words. Not that I knew exactly what they meant, for they were always in Armenian, yet I could sense they were not joyous songs but laments and dirges. Melodies like shadows, blue-tinted smoke that made my eyes water. I was ready to hear them. I didn't want her to stop. Not while we cooked. Not ever.

Along with music came histories of what we were cooking. Easter bread is like everyday choreg, but we give up butter for lent, so we moisten the flour with orange juice. Since there were no refrigerators in the old country, we beat nature to spoiling milk by turning it into madzoon, yogurt, ourselves. Where she grew up in Turkey, grape vines had been all around, so the custom of salt pickling them to eat was born. Pomegranite syrup, quince preserves, wheat and pine-nut halvah all came with a thought or a time or a reason they were once made. In our family lentils are sacred. During the 1915 Turkish genocide of Armenians, my Grandmother's family was exiled. Nene, my great-grandmother, had become ill with dysentery. One day there was a rumor of a doctor in their village-camp. Nene called Hranoush, my grandmother, and her sister to her sick bed. From their ears she withdrew the heirloom gold hoops the girls had worn since birth. "Take these to this doctor and bring him here," she instructed them. They brought him but he had no medicine. Out of his bag he took a large sack of dried lentils. "If you boil these with water and onions you will get well," he told Nene. She did as he said, grew strong, and was able to bring her family, my family, to Armerica.

As Nene taught Grandma, as Grandma taught me, I will teach my children the stories, the songs, the foods. Something will be lost, as they say, in the translation, for I am three generations removed from the old country. Armenian culture is not my only culture, for I am an American. Cultures will mingle. Some things will be lost, others obscured by time and change, but the essences must be preserved. Just as Armenian women in earlier days were forced to learn to cook as their husbands' mother cooked, to sing her songs, I will reclaim my Armenian heritage and keep it alive. Second generations reject the first generation, and the third generation feels the loss, searches and learns. A new kind of Armenian woman surfaces. Not pure and steeped in the mother culture. Not afraid or repulsed by her past. But one who feels in her the blood of the old ones from the old land. If she does not accept and reclaim who she is and where she comes from before the old ones die, and history is buried, she will lose a part of herself forever. So she asks, must be told, and greases her hands to knead that dough until it gives between her fingers. Then she can take it in, make it part of her like the padding on her wide child-bearing hips.



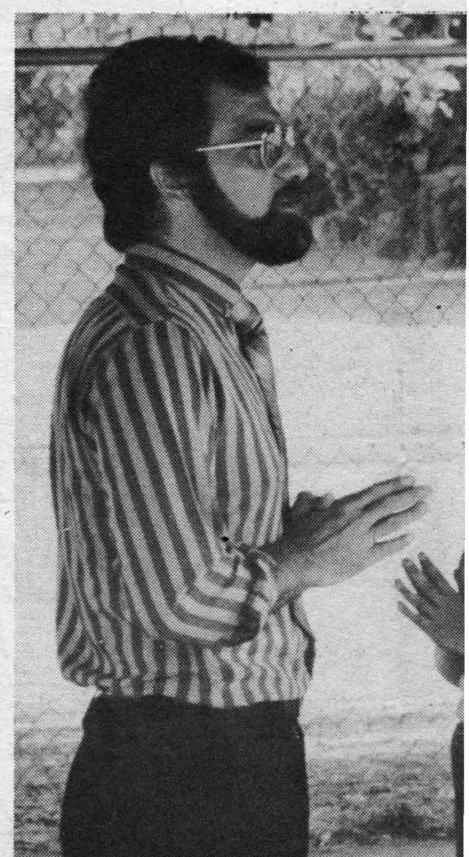
Armenia

By Yvonne Sahaglan
Staff Writer

The Armenian Community School of Fresno continues to grow steadily since its inception in 1977.

The two-story building at 1940 N. Fresno Street has upped its enrollment to ninety-three students, nearly doubling the 1980 figure of fifty-one. Due to families re-settling, the school lost 6-7 students at the semester's start. This decreased the total enrollment from its near one-hundred mark.

Adding to the school's enrollment is the newly established seventh grade class. Taught by Mrs. Susan Simmons, the class's main features are three newly purchased Apple IIe computers. In the area of computers, students have been introduced to low-resolution graphics and are learning to touch-type and manage word-processing software. The seventh grade class ends its first year with the graduation of seven students to round off a successful year.



Armenian school continues steady growth

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Principal Assadour Assadourian, now in his third year at the school, also serves as the choral leader, Armenian language and literature instructor, and is in charge of the seventh grade physical education activities. Now that the school building is fully owned by the community, Assadourian said he'd like to see the use of the building for the whole community, especially for the Armenian youth, regardless of religious affiliation.

Previously the school's classes were held in the basement of the Holy Trinity Armenian Apostolic Church, thus giving the impression of a religious tie to the school. "I'd like to see the Armenian community youth together meeting in one place. This is very important. This way we can keep our language, music, and history continually alive and not just on April 24th," Assadourian said.

The teaching staff for the school consists of four full-time and four part-time teachers, with four aides. Grades range from pre-kindergarten to seventh grade with seventy percent of the students being

of Armenian background. There are also two Greek and two Mexican students, and, arriving from outside the U.S., two students from Lebanon.

Teachers are able to provide individual attention to each student because of the small number of students per classroom. This classroom situation proves to be very effective as shown in the results of the CAT test recently taken. Students scored 3.5 points higher than the norm. Assadourian related this to the fact that "unlike public schools where a student may be called on one day and not the next...here, every day a student knows that the teacher will be with him and he must be ready."

In addition to the individual teaching benefits, a main reason why families enroll their children in the school is a feeling of security received by parents. This security comes from an environment which emphasizes good manners and good behavior, Christian values, and firm discipline.

Another reason parents choose the Armenian school is for their children to preserve and learn their Armenian culture

and heritage. Part of the students' agenda which focuses on developing Armenian culture is music, reading and writing Armenian, songs and dance.

To meet expenses, the school relies on tuition, sponsors, and community support. Organizations, such as the Womens' League of the Armenian Community School which donates twenty-thousand dollars annually, make frequent donations. The school's Parent-Teacher Club holds functions throughout the year to help raise funds, including dinner-dances, food booths and the Year-End Hantes. Also among the contributors is the Armenian Relief Society.

Although the goals for the future include a newer building with modern facilities, the school looks to the present and deals with the task of operating as efficiently as possible. Through continued support the school can grow in the community and maintain its established presence.



Opposite page, ACSF students work at Apple IIe terminals; left, instructor Vicki Kataroyan leads her students in song while practicing for a skit; bottom left, every morning students and faculty (principal Assadour Assadourian shown here) join in reciting the pledge of allegiance and Hair Mer; bottom, girls practice for the year end hantes.

Pictures by Vahe Messerlian, photo layout by Gary Kazanjian



April 24

continued from Page 1

According to Hovannisian, the great number of eyewitness accounts and documented material is overwhelming evidence contrary to the Turkish claims.

"In view of what actually happened to the Armenian population, the belaboring of this point seems ludicrous," Hovannisian said.

Hovannisian has authored many books and research articles on Armenian history. He is also accredited with the Armenian Oral History Program, which documents on cassette tape the lives of the survivors of the massacres and their accounts of the Genocide.

Mark Arax, metropolitan reporter for the *Los Angeles Times*, was the second guest speaker in the three-part series.

The Armenian-American community, Arax stated, has virtually ignored the power of the media in stating its case of genocide. Arax addressed a large audience in the CSUF Main Cafeteria on April 18 in his lecture, "The Armenian Question in the Media."

Arax noted that usage of the media is the major difference in the Jewish and Armenian situations. "We share a common history of persecution and exile and common acumen in business. But where we part as communities is the sophistication in dealing with the media," said Arax.

The Armenian case has changed over the past few years from demanding

exhibit depicting scenes from the Genocide was displayed in the College Union lounge April 22-24. Samuelian is an internationally famous artist and a native Fresnan.

A graphic poster exhibit showing the cruelty of the Turkish government was displayed around the ASO's bright red booth in the CSUF free speech area April 22-24.

Once attracted to the booth, students and faculty were asked to sign a letter to President Reagan urging him to pass a congressional resolution recognizing April 24 as a national day of remembrance of man's inhumanity to man. Over 500 signed letters were sent to Washington, D.C..

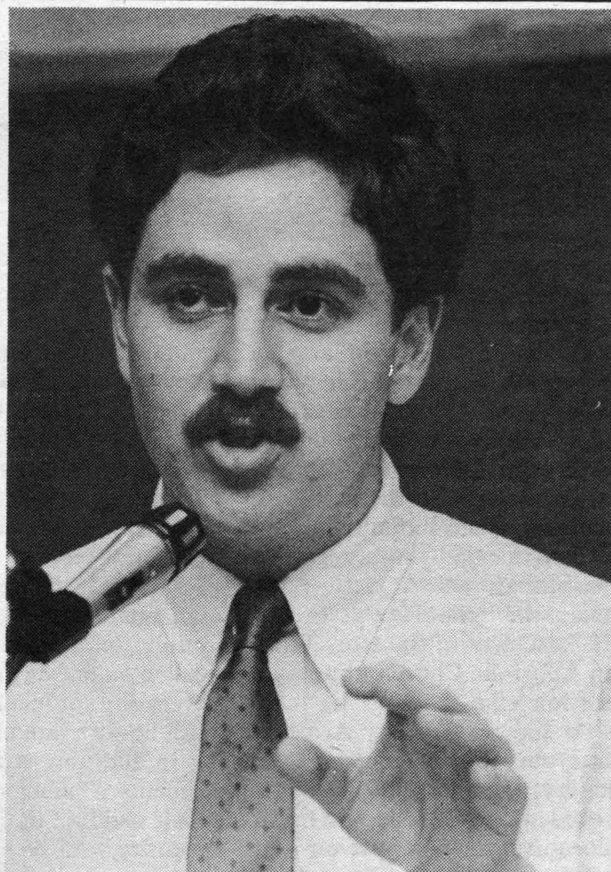
In addition to the Reagan letter, students were given other factual literature about the history of Armenia and the Armenian Cause.

Vahe Messerlian, editor of *Hye Sharzhoom*, spoke to a gathering of 500 people on April 24 in the free speech area during an anti-Apartheid rally. He linked the racism in South Africa to the same roots of the Armenian holocaust.

The ASO ended its lecture series and commemorative activities with a lecture by Dr. Dickran Kouymjian, Coordinator of the CSUF Armenian Studies Program.

Kouymjian, on leave of absence in Paris, returned to the United States to give a series of lectures on the East and West Coasts. "Destruction of Historical Monuments as a Continuation of the Turkish Policy of Genocide" was the theme of Dr. Kouymjian's lecture on

RIGHT: L.A. Times reporter Mark Arax stressed the importance of the media in his lecture.



John Nelson/Hye Sharzhoom

Ապրիլ 24

Ծարունակուած էջ 1-էն

Աւելի քան 250 հոգի ներկայ էր այս շատ շահեկան եւ լուսաբանիչ դասախօսութեան, ուր Դր. Յովհաննիսեանը հերքեց եւ բռնուն ձեւով այսպէսեւ այսպիսի մտացածին պատմական «վերատեսութիւններ» (revisionism):

• 18 Ապրիլին դասախօսեց Մարք Արաքսը՝ *Los Angeles Times*-ի քաղաքային լուրերու թղթակիցը, նիւթ ունենալով՝ «Հայ Դատը լրատուութեան հիմնարկներէն ներս»: Պր. Արաքսը հաստատեց որ հայերը իրենք պէտք է շատ աւելի լուրջ եւ հետեւողական աշխատանք տանին ծանօթացնելու համար հայ դատը օտարներուն, ամերիկեան մամուլի, հեռատեսիլի եւ ձայնասփիւռի միջոցներով: Հանրային կարծիքը ազդելու եւ շահելու համար, պէտք ունինք մնայուն lobbyներու եւ տեղեկատուութեան կեդրոններու, որ կարենանք հրեաներուն նման, ուշադրութիւնն ու հետաքրքրութիւնը գրաւել մեր ամերիկեան ընդհանուր ընկերութեան: Հայերը պէտք է ուրիշներու խօսին եւ ոչ թէ միայն իրենք իրենց:

• 21 Ապրիլին ցուցադրուեցաւ սովետահայ շարժապատկերը՝ «Նահապետ»: Լեցուն սրահի մը մէջ, աւելի քան 150 հոգի դիտեցին այս գունաւոր ֆիլմը, ուր տեսանք թէ ինչպէս Մեծ Եղեռնի մէկ վերապրող մը կրցաւ վերագտնել ինքզինքը եւ վերահաստատել իր կեանքը, Սովետական Հայաստանի

մէջ 1920ական թուականներուն: Ամբողջ ընտանիքը կորսնցուցած ըլլալով, կը վերամուսնանայ եւ նոր գերդաստանի մը հիմը կը դնէ նոր Հայաստանի մը մէջ:

• 25 Ապրիլին դասախօսեց Դր. Տիգրան Գուլումեանը՝ Professor of Armenian Studies, CSUF, նիւթ ունենալով՝ «Հայկական Յուշարձաններու քանդումը իբրեւ շարունակութիւն թրքական ցեղասպանութեան»: Փրոֆ. Գուլումեանը ցուցադրեց բազմաթիւ սահիկներ (slide-ներ), մատնացուցելու համար թէ ինչպէս վերջին եօթնասուն տարիներու ընթացքին թրքական կառավարութիւնը կանոնաբար քանդած եւ փճացուցած է հայկական յուշարձաններ ամբողջ Հայաստանի տարածքին: Ոչ միայն խնամքէ զուրկ մնացած են մեր հնամենի եկեղեցիները, պարիսպները եւ քաղաքները, այլ աւելի վատ՝ ենթարկուած են ուղղակի յարձակողական քանդումի, թուրք պետութեան կողմէ:

Ուժանակի եւ աւերածութեան զոհ գացած են հարիւրաւոր շէնքեր հայկական բարձրաւանդակին վրայ, քանի որ թուրք կառավարութիւնը կը ցանկայ առ յաւէտ ջնջել ամենադոյզն յիշատակը հայերուն, իրենց աւանդական հողերուն վրայ:

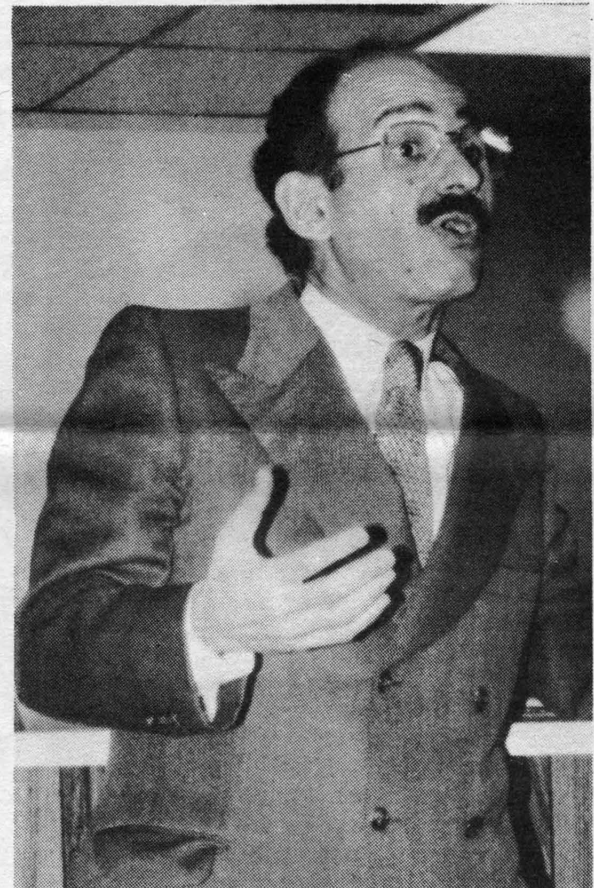
Քալիֆորնիոյ Նահանգային Համալսարանի Հայ Ուսանողական Միութիւնը մեծապէս քաջալերուած զգաց այս տարի իր ձեռնարկներու բացառիկ յաջողութենէն: Ոչ միայն ուսանողներ ներկայ գտնուեցան, այլ նաեւ՝ գաղութէն բազմաթիւ հանդիսատեսներ:

Վարձքերնիդ կատար՝ տղա՛ք:

Armenian Typesetting
Courtesy of Meshag Printing

"Soviet Armenian architecture has been preserved by their government, but nothing is being done to preserve what is left in Turkey," said Kouymjian. Kouymjian will return to CSUF next fall to resume teaching along with Professor Ralph

Setian. The April 24th activities sponsored by the Armenian Students Organization proved beneficial for the Fresno and CSUF campus communities. The ASO thanks them for their support and participation.



LEFT: Dr. Dickran Kouymjian, on leave during the spring semester, will return to CSUF this fall.

Bill Sahatjian/Hye Sharzhoom

recognition from the Turkish government to defending the fact that a genocide ever took place.

Arax stated that there is a growing body of scholars who refute the 1915 massacres, such as Justin McCarthy, a Louisville historian. "McCarthy's demographics show that maybe 600,000 Armenians died, but there were 2.5 million Moslems that died," said Arax.

"They [Turkish revisionists] are gaining credibility. That's why it is important that the Armenian community become more sophisticated in its dealings with the media, because that is the battleground—it is newspapers, it is television."

Arax graduated from CSUF and obtained his M.A. in journalism from Columbia University.

"Nahapet," a Soviet Armenian film, was shown April 21 in the CSUF College Union as part of the ASO-sponsored activities. It is the saga of one man's survival of the murder of his family and nation, rebuilding his life in a foreign land, and learning to live and love again.

This moving story, versed entirely in Armenian, is internationally famous, not only for depicting the horrors for the survivors of the massacres, but for showing the hardships each faced in physically and spiritually rebuilding his life.

The ASO also made its cause known by other means during the week of April 24. Varaz Samuelian's vivid lithograph

April 25, in the CSUF College Union.

Kouymjian told over 100 people that Turkey is still practicing genocide against the Armenian people by destroying their cities, churches, and monuments.

According to Kouymjian, everything that is left is either Turkified or destroyed. Nothing anywhere states that the buildings were ever Armenian.

Kouymjian showed his audience slides of historical Armenia, emphasizing the churches and the buildings. Then more recent slides were presented showing the destruction, and, in some cases, the disappearance of Armenian architecture.

Dr. Kouymjian stated that if nothing is done to stop this continuation of genocide, there will be nothing left of Armenian architecture in historical Armenia.

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Editorials

Armenian Politics and the U.S. Government

By Randy Balolian
Assistant Editor

The United States of America is often regarded as the leader of the "free world", the guardian of justice, democracy, and human rights. While history makes clear that no nation is perfect, the U.S. record does, in a relative sense, uphold this sometimes dubious distinction.

Perhaps it is the precepts on which the state was founded that give the U.S. its moral character: right to due process of law, freedom of expression, and so forth. Moreover, Americans have shown a distaste for other governments which do not grant these same rights and privileges to their citizens. People who have been the victims of the injustices of foreign powers have usually gained popular sympathy in the U.S.

Given the moralistic nature of the U.S., it should come as somewhat of a surprise to most Armenians to have their pleas of past and present Turkish injustices fall on deaf ears with the U.S. government. Certainly the 1915 Genocide of 1.5 million Armenians does qualify as one of the world's great crimes against humanity. In addition, for the past 900 years Armenians have suffered deprivations and hardships of all kinds; they have been reduced to second-class citizens in countries where they often constituted the most industrious sector of the populace; and lastly, Armenians have been denied, for the most part, the right to self-determination, or rather, the opportunity to establish an autonomous homeland—each abuse occurring in its most brutal form under the oppressive thumb of the Turkish state.

Why then does Ronald Reagan and the U.S. State Department, among others, continue to ignore the Armenian Cause and the events of 1915? If any moral issue deserves the attention of the U.S. and other world nations, it is the wholesale and systematic destruction of a people. (I think the threat of nuclear war fits into this category too.)

But although the recognition of the 1915 Genocide may be a moral issue, the means for such recognition are chiefly political. The historical evidence for the Genocide is sufficient; it is the political realities that cloud Turkish guilt.

As a rule, governments are not prone to act along moral guidelines. In actuality, a government's attitude toward a moral issue is all a matter of contingency: when a government's interests happen to coincide with a just and benevolent endeavor, little time is wasted in proclaiming that government's virtuousness to the rest of the world; if, however, a government's policy runs counter to a well-founded cause, the administration in power will either suppress, rationalize away, or ignore any opposition encountered. In short, while individuals can be both moral and political animals, governments are only political entities.

This is not to say that governments cannot be motivated to act morally. There have been occasional instances in which the U.S. government has acted in a manner divergent from, or even contrary to, its political interests. But even in these cases the motivation has been largely political rather than moral. For example, the passing of civil rights laws in the 1960's by Congress was realized only after public outcry and civil action had grown to such

a point that suppression was no longer an effective way to handle the matter. The government was not responding to some principle of human equality but to the prevalence and threat of changing attitudes among the U.S. citizenry. This is perhaps the U.S.'s greatest asset; that is, a moral populace has the capacity and the means to strike a balance with the solely political nature of a government.

Armenians residing in the U.S. have never fully utilized the tools which affect a political system. Whether this is due to lack of cohesion or naivety among Armenians is not clear to the author. But certainly an absence of solid organization and definable goals have much to do with the secondary treatment given to the Armenian Cause in the U.S. political realm. Armenians have simply not given the U.S. government sufficient reason to recognize the 1915 Genocide. It is true that the geopolitical position of Turkey (i.e., adjacent to the U.S.S.R.) impedes and prevents a U.S. admission of historical fact. But the political reality should only be seen as an obstacle to overcome and not as the ruin of a legitimate cause. For if this is not the belief held, the cause will surely perish.

The events of this past April provide a stark contrast between the degree of political mobilization of Armenian and Jewish minorities in the U.S. At a time when Jewish lobbyists were gaining world attention for their disapproval of a presidential visit to a Nazi cemetery (Bitburg), Armenians were struggling to prevent their most significant historical event—the 1915 Genocide—from being cast into oblivion. Disapproval for government officials (or for that matter anyone) who eulogize the perpetrators of a crime against humanity is important in that it recalls the misdeeds of the past and thus serves to hinder their reoccurrence in the future. However, such protests act only as reminders of the misdeed; they are dwarfed in significance by the denunciation of the misdeed itself (i.e., Genocide, Holocaust).

It is unfortunate that Armenians are ill-equipped, or at least not developed

Armenians have simply not given the U.S. government sufficient reason to recognize the 1915 Genocide.

enough in the political arena, to air their most pressing issues. The Armenian Genocide is, of course, a lesson to a world rapidly reaching a frightening level of dehumanization. Because of circumstances, American-Armenians are also in a uniquely advantageous position to expose a violator of numerous human rights—the present government of Turkey. It sickens this author to hear the U.S. government condemn the purported communist menace in third world nations such as Afghanistan and Nicaragua, while a ruthless and suppressive regime exists under U.S. sponsorship in the Republic of Turkey. If anything demonstrates the U.S. political system's lack of moral consideration, it is the financial and military backing of Turkey and other peremptory governments.

One final item that should be mentioned (as this is an essay on political realities) is Armenian political violence or—by its more pejorative term—Armenian terror-

A Universal Struggle

By Vahe K. Messerlian
Editor

Caught up in the emotional distress and anger of the 1915 Genocidal events and resultant deprivations, many Armenians (i.e., conscious Armenians) devote much of their time and even their lives solely to the "Armenian Struggle." That, in and of itself, is a worthy distinction, at least from an Armenian standpoint. But what many fail to see is the connection and importance thereof between the Armenian tragedy and the past and present plights of other peoples throughout the world.

We Armenians have isolated ourselves with regard to our cause. Our energies as a people have always been aimed toward the advancement of our people, our culture, and our demand for justice from the Turkish government. Granted the major emphasis should be placed on these, but our scope needs to encompass a more universal picture. Thus far, we have confined ourselves in an ethnocentrism which says little for our moral consideration for humanity.

Armenians share a common history of suffering and oppression with many peoples—the Jews, the Blacks in South Africa, the peasants in Central America, the Greek Cypriots, and even the subjugated classes in present-day Turkey. Despite such a commonality of struggle, we have yet to align ourselves with any similarly oppressed groups. The closest that comes to any semblance of alignment is that of Armenian terrorist groups with other Middle Eastern terrorist groups.

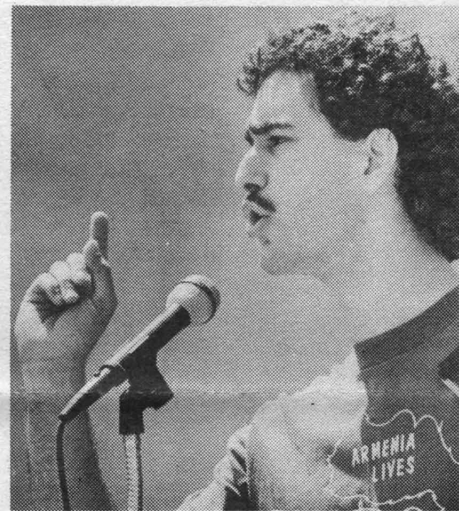
Such alliances could prove to be fruitful in both concrete (political) and abstract (moral or ethical) terms.

For example, a unification with Jews might result in the support of the Jewish lobby on national and

international levels. Or upholding the human rights of the oppressed Kurds in Turkey could produce a vital tie with a Middle Eastern entity if ever an advantageous opportunity for Armenians arises.

Far more significant, however, are the moral and ethical grounds on which such a collaboration would stand. We must make our struggle part of a larger struggle, one based on human rights, one which embraces other oppressed groups, as it truly is. The principles of human dignity must be expressed by Armenians on a universal level if our own message is to gain credibility, for we who have experienced suffering are one and the same: there is no "us" and "them," just "we."

I do not mean to paint an idealized picture of a multilateral union of all oppressed peoples of the world. What I am saying is that simple gestures supporting other subjugated groups, either vocal or assistant, are necessary for the elevation of our cause—and in the name of humanity.



Rob Leri/Hye Sharzhoom
During an anti-Apartheid rally at Fresno State University, I condemned both the Armenian Genocide and the racist Apartheid government in South Africa.

at the time was such that Turkey did not admit an Armenian Question even existed! But through publicity and world exposure brought about by Armenian militant groups, Turkey has been forced to change its policy with regard to the Armenian Question. Today, the Turkish government not only acknowledges the existence of Armenian militant groups but feels threatened enough by the implications of the 1915 Genocide to support an active policy of denial of genocide. In a sense, the situation has gone from one of ignorance and evasion to one of debate. Hopefully, the next stage will be one of resolution.

In a world where might makes right, militancy stands as a viable means to an end, though certainly not the only such means. American-Armenians live in a country which affords many economic and political opportunities. Thus far only one of these privileges has been explored. It would be an ironic tragedy indeed to see the aspirations of a historically oppressed and maltreated people go unrealized in a nation that provides many avenues for learning from and correcting the injustices of the world.

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ASO, Hye Sharzhoom receive outside funding

The CSUF Armenian Students Organization and *Hye Sharzhoom* depend on a combination of public and private funding to operate. For the coming 1985-86 academic year, the ASO received \$2200 from the Associated Students. This will allow the club to offer the Armenian community a wide variety of cultural and educational activities.

The ASO supplements its budget allocation with a series of fund-raisers. This past year, the club raised more than \$1000 by selling Armenian foods on campus. The students also benefit from generous donations made to *Hye Sharzhoom*.

CLARIFICATION

The caption on the front page of the last issue (April, 1985) should have read "ARMENIANS REMEMBER: 1.5 million Armenians were massacred in the 1915 Armenian Genocide—the first holocaust of the 20th century." The photo by Gary Kazanjian is of the Soghomon Tehlerian monument in the Ararat Armenian Cemetery located in Fresno, California. The individual standing is Vahe Messerlian.

ARMENIAN STUDIES FALL COURSE OFFERINGS

Armenian Studies 010 — 3 units
Intro to Armenian Studies
MWF 0910-1000, LS 175, D. Kouymjian
Th 1910-2200, SS 204, D. Kouymjian
An overview of the history, geography, literature, and art of Armenia from ancient times to the present, with emphasis on resources, bibliography, and report writing.

Armenian Studies 050T — 3 units
Life & Writing of Saroyan
MWF 1010-1100, AH 209, D. Kouymjian
A survey of William Saroyan's literary career based on readings of selected stories, plays, novels, and memoirs with a study of recent books on the Pulitzer prize-winning writer.

*Armenian 001A — 4 units
Elementary Armenian
MWF 1410-1500, SS 205A
Th 1410-1500, SS 109, R. Setian
Beginning course of graded lessons acquainting the student with the basic grammar and pronunciation of modern Western Armenian through practice in speaking, reading, and writing. (Credit by examination is offered during the first four weeks to advanced speakers.)

*Armenian 002A — 4 units
Intermediate Armenian
MWF 1510-1600, AH 209
Th 1510-1600, SS 109, R. Setian
Intermediate course involving practice in conversation on assigned topics, as well as the reading of selected texts and the writing of short compositions.

History 108A — 3 units
Armenian History to Mongol Invasions
TTh 1545-1700, IA 123, D. Kouymjian
The history of Armenia and Armenians from prehistoric times to the Mongol invasions, as 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.

(AA)Armenian Studies 120T — 1 unit
Armenian Political Violence
S 0900-1700, SA 153, D. Kouymjian
An examination of the causes, methods, and aims of political activism among the Armenians as it occasionally expresses itself through violence.

(BB)Armenian Studies 120T — 1 unit
Armenian Church
S 0900-1700, SS 103, D. Kouymjian
A study of the development of the Armenian Church from its beginnings down to modern times, with special emphasis upon the characteristics which distinguish it from other Christian churches.

(CC)Armenian Studies 120T — 1 unit
Armenian Experience through Film
S 0900-1700, SS 110, D. Kouymjian
A study of the Armenian experience as it is reflected in motion pictures. The course will include the actual screening of several films.

Armenian Studies 190 — 1-3 units
Independent Study
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* Meets General Education requirements
(AA) Meets two Saturdays only — Sept. 28 and Oct. 5.
(BB) Meets two Saturdays only — Oct. 19 and 26.
(CC) Meets two Saturdays only — Dec. 7 and 14.
For additional information, contact the Armenian Studies Program, (209) 294-2669/2832, or visit San Ramon 5, Room 242/131.

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