

# ՀԱՅ ՇԱՐԺՈՒՄ ARMENIAN ACTION

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February, 1986

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

Armenian Studies Program  
CSUF, Fresno, CA 93740

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## Spring schedule set for ASO

Bozgian to instruct Armenian dance class Balakian, Baloian featured in poetry reading

Tom Bozgian, one of the world's foremost teachers of Armenian folk dance, will conduct an instructional workshop on Saturday, March 8 in the CSUF South Gym. The one day workshop, which includes a morning and an afternoon session, will be followed by a lecture and film presentation.

The workshop is co-sponsored by the Armenian Students Organization and the Dance Club of California State University, Fresno.

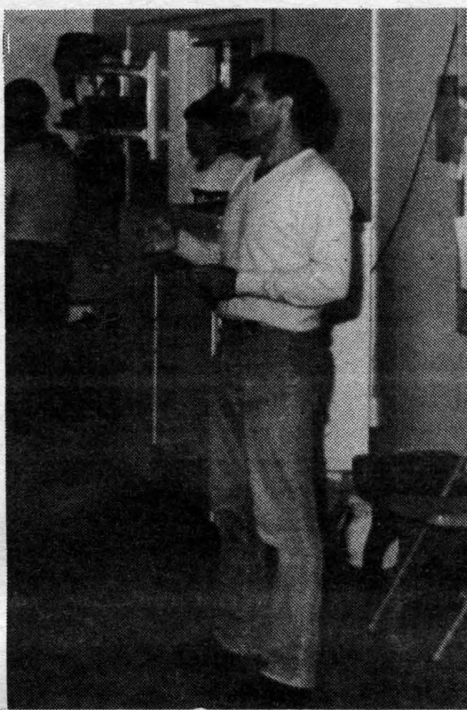
Born in Los Angeles, Bozgian was raised and educated in Fresno. Armenian song and dance played a distinct and unique role during his youth. Much of his time was spent with immigrants, from whom he learned many regional dances of Armenia. He graduated from Fresno State with a B.A. in Russian Area Studies and an M.A. in Education.

During a two year stay in Soviet Armenia, Bozgian graduated from the State Choreographic School Sayat Nova. In coordination with the University of Yerevan Ethnographic Institute, he also researched songs and dances of the Armenian S.S.R. interior.

His teaching has taken him to most continents of the world, and he has choreographed many Armenian dances for stage presentations. He has worked with such performing ensembles as Arax of Fresno, Aman of Los Angeles, Duguene University Tamburitians of Pittsburgh, International Dance Theater of Amsterdam, and Nayiri of Paris.

Bozgian continues to add to his repertoire and still spends time with immigrants to learn and preserve the historical dances of Armenia. "Many of the dances that the immigrants brought over are being lost, especially now that the number of original immigrants is getting fewer and fewer," he said during last year's visit to CSUF.

In addition to dance workshops, Bozgian offers volleyball clinics, Russian and Armenian language and history classes, music courses, and prepared lectures for colleges and universities. He also conducts weekend camps throughout the U.S. and has made several records for Armenian dance.



In addition to conducting Armenian dance workshops, Tom Bozgian researches traditional dances and is a lecturer of Armenian history and language.

Bozgian has taught at CSUF many times. Armenian and non-Armenian students attending last year's workshop learned such dances as *Heenk ou Meg* ("Five and One"), *Kocharee* ("Goat Dance"), *Loosvee Shoghov* ("Moonlight Dance"), *Harsnee* ("Wedding Dance"), *Miserlou*, *Ambee Dageets* ("From Beneath a Cloud"), *Sulemani*, and *Tamzara*.

Introducing and assisting Bozgian this year will be Roy Moz, who teaches various dance courses for the CSUF Physical Education Department.

Students are encouraged to enroll for the entire workshop, since different dances are taught in morning and afternoon sessions. The lecture and film presentation which follows the afternoon session will highlight Bozgian's world travels.

To enroll for the workshop see the advertisement on page 10. For further information concerning the workshop call Barlow Der Mugrdchian at 294-2669, or Roy Moz at 294-2005.

On Sunday, March 9, a rare and special poetry reading will be held in the Lyles Theatre of the Fresno Metropolitan Museum.

Peter Balakian of New York and James C. Baloian of Fresno will read from their selections of modern Armenian poetry, which include some of their recent works. This will be the first time the two poets have appeared together. "I think it's great that Peter and I can get together and share our thoughts. I look forward to talk to him," said Baloian. The program will

begin at 7:30 p.m. and is co-sponsored by the Armenian Students Organization and the Fresno Metropolitan Museum.

Dr. Dickran Kouymjian, Coordinator of the Armenian Studies Program, will also present an illustrated lecture, "Inscriptions in Armenian Art", on March 2. Dr. Kouymjian's lecture will begin at 4:00 p.m. in the Lyles Theatre and is free to the public.

The reading and lecture are part of "Weavers, Merchants, and Kings: The Inscribed Rugs of Armenia", the first major exhibition of Armenian carpets in North America. Weekly programs focusing on Armenian culture have been planned to run from February 16 through April 13. The remaining schedule of lectures, performances, and films is as follows:

**Feb. 16, 2:30 p.m. (Lyles Theatre)**  
"Diamonds, Dragons and Crosses: The Art of Armenian Rug Weaving", an illustrated lecture by Dr. Lucy Der Manueelian.

**Feb. 16, 7:30 p.m. (Lyles Theatre)**  
"Lost Treasure: The Story of Armenian Art", an illustrated lecture by Dr. Lucy Der Manueelian.

**Feb. 22, 2:30 p.m. (Lyles Theatre)**  
"Armenians and the Oriental Rug", an illustrated talk by Leymel Amirian.

**March 2, 2:00 p.m. (Lyles Theatre)**  
"Arax Armenian Folk Dancers", a live performance with Richard Hagopian and his choral ensemble.

**March 16, 1:00 p.m. (Lyles Theatre)**  
"The Making of Oriental Carpet", a film.

**March 23, 2:00 p.m. (Lyles Theatre)**  
"Collecting Rugs—A Connoisseur's Perspective", a lecture by Arthur Gregorian.

**April 6, 2:00 p.m. (Lyles Theatre)**  
"Armenia Today", an illustrated lecture by Dr. Arra Avakian.

**April 13, 2:00 p.m.**  
"Armenian Rugs: A Comparison Between Nineteenth Century and The Classic Rugs of the Seventeenth and Eighteenth Centuries", an illustrated lecture by Dr. Murray L. Eiland.

Admission for all programs, with the

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## ASP raises over \$100,000 for Peters fund drive; valley raisin growers donate \$50,000

The Armenian Studies Program of California State University, Fresno revealed that contributions by Armenians for the Leon S. Peters Business Building and the adjacent Valley Business Center have soared over the \$100,000 mark. Participation in the fund drive began in 1985 and was spearheaded by the efforts of Dr. Dickran Kouymjian, Coordinator of the Armenian Studies Program, assisted by Program lecturer Barlow Der Mugrdchian. Soon after the campaign had begun it was learned that the new Leon S. Peters Business Building would house the offices of the proposed Center for Armenian Studies. The move will enhance the visibility of the already prestigious Armenian Studies Program at CSUF, making it the focus of Armenian research in California along with the UCLA Armenian Studies Program.

Organizations as well as individuals have made three year pledges in this truly community effort. Groundbreaking is to begin in Spring 1986 and completion of

See PETERS, page 11



From left to right, Haig Sahatdjian, Victor Sahatdjian, and Sarkis Sahatdjian. The Liberty Bell, seen in the background, is the Victor Packing trademark.



# Letters to the Editor

## A change in strategy for a struggling team

Editor:

Bored by the long stretch of football games I watched during the past month, I turned to analyzing their underlying tactics and strategies. It occurred to me that there are three ways that a team can move the ball towards its ultimate goal—a touchdown.

The first is running the ball—a straightforward approach that is steady but slow. It is methodical and consistent in gaining yardage; but because it takes so long, it requires much energy. It is exhausting and is frequently outdone by the passing offense, which is the second way to move the ball down the field.

This second method is marked by longshot, quick-result passes and creative flea-flicker plays in which yardage is gained in large chunks. Success, when it comes, is usually swift but its risks are high.

Inevitably the stronger teams do not exclusively use one type of offense but rely on both, which is itself the third strategy to score points. Longshot, high-risk plays are executed with the hope of immediate success, while the running offense is employed as a more secure and constant means of gaining ground.

The Armenian Cause is like a football contest, but its players are different. On the one side are the underdogs, the Armenian communities in the diaspora; on the other are the heavy favorites, the Turkish government and global indifference to the Armenian case. Each side uses its own ball: the skin of truth for us, the spiral of influence for them. Each team's touchdown is scored differently: for us, scoring is the recognition of the Genocide and the return of our ancestral lands; for them, it is geopolitical strength and history suppression.

During the past several decades, the worldwide Armenian community has been using the running attack—upright, honest, hardworking, open, driving a straight course, nothing tricky. We have established organizations, built churches, opened schools, educated new generations, written books, founded newspapers, entered the political area. And though this process has provided some fundamental structures and institutions, it has also taken a very long time and been relatively ineffectual in achieving our goal.

Armenians the world over have shied away from using the passing attack; we have passed little, and that only recently. The absence of a passing game is a big weakness in our offense. In this connection, the explosive plays of our radical fringe, the terrorists, while achieving rapid results at one time, have become easily

predictable and led to fourth and long situations. In the beginning, when terrorism was novel, it worked; there was immediate international attention, and Turkey was forced to jump out of its easy chair and into an aggressive defensive mode. But after the first few years, its effectiveness wore down. Terrorism became commonplace, and further terrorist acts only nullified previous progress.

So there is clearly a deficiency in our offense—we need some long passes and flea-flicker plays. What can we do? We want to avoid the some ordinary, routine, and unproductive patterns. We need to create new plays, trick plays, and to go for broke. How do we do this? We must first deviate from our traditional thinking. We must be creative, let our minds wander. As children we are gifted with the inherent ability to imagine and create; but as we grow older, that creativity is stifled by the tides of life, and risky ideas are sacrificed for the sake of security.

Here are some ideas I hasten to offer, lest I, too, be stricken with conceptual conservatism.

—Play havoc with Turkey's economy. Disrupt Turkey's economic equilibrium. Infiltrate, for example, Turkey's ecological systems and upset their normal mechanisms. Send Turkish agriculture and real estate investments into a pitfall.

—Expose the Turkish government for its present breaches of humanity, its oppression, its torture of dissidents. By pushing Turkey into disfavor with U.S. and international opinion, people may begin strongly objecting to and discouraging the billions of dollars of U.S. aid flowing into Turkey. Other governments or international organizations, such as the United Nations or Amnesty International, may begin to exert additional pressure on the Turkish government.

—And what about an Armenian satellite in space? It isn't too far-fetched or too early to begin thinking about super-bowl technology or even cities or communities in space. Who knows what other opportunities that might create? The possibilities are limitless.

Don't get me wrong. I am not condemning our running offense, for it is that steady, unwavering approach that allowed us to obtain security and dignity when we were scattered about to different lands as persecuted, penniless refugees. But our running offense is beginning to get old and our players are getting exhausted. We are tired of fighting for the same empty results with the same old methods. When we cannot even manage to pass House Joint

Resolution 192, which is such a small step considering our collective goal, it means that we are in dire need of changes. Not minute, irrelevant changes, but changes that deal on an international level, changes that exert a little leverage in our favor, changes that are directly involved with the future of our nation and its ultimate endzone.

Only when our passing offense—our organizations, our intelligentsia, our professionals, our politicians, our people—has achieved significant gain in one area or another, has opened a door, an opportunity for the world to listen, should we utilize our running offense to apply the final touch.

My intent here is not to make a static analysis between a football game and a national struggle, but rather to highlight their similarities and differences, successes and failures, and the tactics and strategies with which to wage them. I want to open channels, call for new perspectives. The thrust of my message, after all, is merely that—to stimulate new thinking, however coarse or discomfiting. Someti Dear Editor: important as a national movement for justice and self-determination merit effort we have to make.

This letter is directed toward t and encourage you to continue. Enclosed menian diaspora: its workers, its l please find a small donation towards your its terrorists, its academicians, a efforts. those in pursuit of the independence of our nation. It is from a young man same category—spirited, angerec frustrated by the Armenian situation. My intent is to disturb, to anger, to pr aggressive thinking, to question tl ditional Armenian frame of mind, Armenians out of their terrible er Dear Editor: seats, and to put them on the playin where the adversary threatens with passing day.

Let us widen our peripheral have started. We need this. Our third and allow our minds to explore, create di fourth generation American-Armenians courses, pursue different avenues, b are not into the Armenian stream and every tunnel does not have a light need to be brought into it! Your paper is end. And if we are to find our lig doing this, and I am very proud of you! must look for it in every direction. Continued good luck. Use enclosed check where most needed.

Sinc

S  
Los Angele

## In search of Armen

Dear Editor:

Words cannot express how much recent issue of *Hye Sharzhoom* and was enjoying your newspaper *Hye Sharz*, gratified at learning of the tremendous with each issue I am learning more good work you are doing at CSU Fresno. my Armenian heritage: your hi You are setting a good example of how feelings, and aspirations for the fu Armenian scholars can and should work While an understanding of history is together and with the community to de- we must live in the present and velop a rich program which at the same tinuously prepare for our future. I time serves scholarship and the Armenian from reading your paper that some people.

Armenians fear assimilation and a Enclosed is a small donation as a show among the third generation grandch of my support and to let you know that I of immigrants. admire your work and wish you all good success in the future.

Because I was not raised by my ni, Sincerely,  
parents, my adoptive family's an  
was quite different from my true heri  
Only 16 months ago did I learn c  
precious Armenian blood; I had go  
years without knowing! Currently,  
working with much energy and det  
nation to gain as much knowled  
possible about Armenian religion, hi  
and, especially, my personal geneal  
In a sense, I was a victim of a differen  
of assimilation—namely, the ado  
process. Nearly all adult adoptees ha  
knowledge of their real ancestry; a  
of the past is but a mere shadow, al  
invisible at that. Open adoption rec  
for adult adoptees exist in fewer tha  
states. I believe this condition d  
adult adoptees our basic constitut  
rights and, more profoundly, our hi  
rights. My "search" is fascinating;  
week I learn more. Your publication

been an inspiration to me. Never take your heritage for granted. Cherish it; share it.

Strangely, several of the surnames in my family tree appear on Mr. Elish Shekoyan's map of Fresno. My ancestors came to Chicago from Harput in 1913. I shall be interested in corresponding with persons in your area who may share the same surnames—Sarkissian. (Another has a slightly altered spelling, therefore it probably is not the same name). Also, if anyone there is majoring in psychology, and needs my insight into the effects of the adoption process on one's sense of self-esteem or identity, I would be glad to assist.

Sincerely,

Mary L. Foess  
Central Elementary School  
Division St. Room 3  
Vassar, MI 48768

## Good Work!

Dear Editor:

We always enjoy reading *Hye Sharzhoom*. We feel strongly in your efforts and encourage you to continue. Enclosed please find a small donation towards your efforts.

Sincerely,

Mr. and Mrs. Ralph Drew  
Fresno, CA

I enjoy reading *Hye Sharzhoom* very much. Please continue the good work you have started. We need this. Our third and fourth generation American-Armenians are not into the Armenian stream and every tunnel does not have a light need to be brought into it! Your paper is doing this, and I am very proud of you! Continued good luck. Use enclosed check where most needed.

Sinc

S  
Los Angele

Sincerely,

Mrs. Grace Gostanian  
Fresno, CA

Dear Dr. Kouymjian:

I have just finished reading the most recent issue of *Hye Sharzhoom* and was gratified at learning of the tremendous good work you are doing at CSU Fresno. You are setting a good example of how Armenian scholars can and should work together and with the community to develop a rich program which at the same time serves scholarship and the Armenian people.

Enclosed is a small donation as a show of my support and to let you know that I admire your work and wish you all good success in the future.

Sincerely,

Dennis R. Papazian  
Professor of History  
University of Michigan-Dearborn

Editor:

I have received *Hye Sharzhoom* for the past five years and have always enjoyed it. The articles in your paper are always of high quality. Please use this small donation for support of *Hye Sharzhoom* and the Armenian Studies program at CSU Fresno.

Sincerely,

Lori Garjian  
Tenafly, N.J.

## ՀԱՅ ՇԱՐԺՈՒՄ

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*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.*

Armenian Studies Program  
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Fresno, CA 93740



# Editorials

## Unity—the forgotten promise of the Armenian Church

By Barlow Der Mugrdechian  
Advisor

I recently thought about the question of church unity as I was looking through some back issues of *Hye Sharzhoom*. It is a question I have thought about for many years and have wondered if there ever would be a resolution to it. My frame of reference is the situation in the U.S.—especially California, with which I am most familiar.

There has been no progress on unity in the past few years, and talk of it has faded to an occasional inquiry or remark. Perhaps talk has faded because unity has no relevance to today's Armenian community. That is, a unity of Diocese and Prelacy would not serve the interests of the Armenian people. More probably, however, the death of the quest for unity has come from a higher level. Let us look back to 1979 and the pages of *Hye Sharzhoom* (November 2, 1979): "A meeting on the question of unity was held October 4-10, 1979 between the Catholicosate of All Armenians and the Catholicosate of the See of Cilicia. Among the representatives of the Mother See were Archbishops Torkom Manoogian and Vatche Hovsepian, and among the representatives of the Cilician See Bishop Datev Sarkissian and Bishop Mesrop Ashjian."

A quote from the Divan of the Meeting of the Representatives is instructive on the feelings of the participants (same issue): "The representatives considered the work they had done as a positive first-step, and expressed the hope that at future meetings, and

See Church Unity, page 9

## A little game

By Randy Baloian  
Editor

Politicians in general have never been close to my heart, yet I have always felt they perform a vital function in the overall scheme of things. Take U.S. congressmen, for instance. They represent the sentiments of their constituents fairly well, and in that respect they fulfill the necessary requisite of a republican form of government.

That a congressman represents the interests of his/her constituency is evident in the responsiveness shown for voter letters. I often hear of representatives and senators who, when called on to help in some governmental hassle, will usually assist a disgruntled person.

Recently, however, my image of the attentive congressman has been tarnished by, of all things, a response regarding an Armenian issue. Actually, I should say the lack of a response, since the matter I tried to bring to the attention of our two California U.S. senators—Pete Wilson and Alan Cranston—was either misinterpreted and then ignored, or ignored altogether. The matter of which I speak is the imprisonment of Father Manuel Yergatian.

As a Turkish citizen, Fr. Yergatian worked in the Brotherhood of Saint James monastery in Jerusalem (since there are no functioning monasteries in Turkey). He brought many young Armenians from Turkey for seminary training at St. James. Presumably to halt the flow of Armenians leaving the country, Turkish authorities arrested Yergatian for treasonous acts and sentenced him to 14 years imprisonment in March 1983. Interestingly, he was not jailed for aiding Armenians emigrate from Turkey, but for possession of a map of Armenia and an April 24th lecture given to his students in Jerusalem. In a country where everyone is theoretically and legally a Turk (groups such as the Armenians and the Kurds are not recognized as ethnic minorities by the government), Yergatian was imprisoned for being too Armenian.

With a mixture of indignation and cynicism I wrote to Sen. Wilson and Sen. Cranston. I pointed out the few facts I knew about Yergatian's case and asked what the U.S.—as an influential ally of Turkey—could do to amend the situation.

Hoping to provide some point of reference to a possibly unknown political prisoner, I also drew a rough parallel between Yergatian and jailed African

National Congress leader Nelson Mandela (which had quite an unexpected effect). I really didn't think they would, or could, ameliorate Yergatian's condition, but I recalled from reading an Armenian weekly that Sen. Ted Kennedy had responded sympathetically to a similar letter concerning Yergatian written by Bishop Papken Varjabedian (of Washington D.C.). A sympathetic response, as humble and unassuming as it may seem, was a far cry from what I got.

I mailed the letters in late August of last year and received a response from Sen. Wilson three weeks later. I sensed that something was wrong as soon as I read the opening lines:

Dear Mr. Baloian:

Thank you for contacting me regarding the United States' policies toward South Africa.

It seems Sen. Wilson, or more likely his staff, misinterpreted the subject of my letter. Without so much as a reference to Yergatian or Armenian affairs, the remainder of the response summarized the senator's positions toward the troubled African nation. Yes, I had mentioned South Africa in my letter but only as an example. To anyone who took the time to fully read it, the subject and questions were obvious.

Although Sen. Wilson sent me a generic, mass produced response on the wrong issue, Sen. Cranston did not see fit to do even that. There is a possibility that he did not receive my letter, though I think it more likely that he and his staff ignored it.

Assuming that some oversight had been made by both staffs, I mailed another letter, along with the initial correspondence, to the senators. To Wilson I asked that my first letter be reread; to Cranston I asked that he make some response to my first letter and that if he could not confidently answer my questions, he should refer me to someone who could.

It has been about four months now, and I have still received nothing from either Wilson or Cranston.

My little game failed. I could not elicit any response, much less a constructive one, from two supposedly responsive congressmen. It shows, I think, the lack of regard given to Armenian concerns when they conflict with U.S.-Turkish relations.

For me, it is just that—a game. For another Armenian, living out some hellish scene from *Midnight Express*, it is not a game at all. Turkish prisons have been

## President's Message

## Apathetic Armenians

By David Gabrielian  
ASO President

The Armenian people in touch with one another together have formed the Armenian community. This community has maintained our heritage, our language, our history, and our culture through periods of adjustment in countries outside Armenia. The older generations preserved this common bond by holding events in which all Armenians could participate and meet people with the same culture and background.

Today the events sponsored by Armenian clubs and organizations are supported by the different communities throughout the world, each community supporting its organizations in its own way. Most of my experience has been in the Armenian community of Fresno. Unfortunately, what I have seen in the Fresno community has been somewhat disappointing. Many of the functions—picnics, dances, parties, dinners, and such—have been increasingly attended by older Armenians, with more and more younger Armenians sadly not participating. I can't accurately comment on other Armenian communities around the United States, but if this trend of nonparticipation and apathy continues, Armenian communities will assimilate into the larger cultures in which they live.

There is no reason for any assimilation in Fresno considering the size of the Armenian community and the number of young Armenians enrolled at Fresno State University and Fresno City College. But given some of the dismal turnouts at events sponsored by Armenian clubs, one must wonder where all those people are? One-hundred to one-hundred-twenty-five people at a dance can't be seriously considered a success if the size of the student populations in the Fresno and outlying areas are taken into account.

So the people are out there. But how can the clubs and organizations get more young Armenians involved in their community? I don't have the answer and neither do many of the people I've talked to. They do say to keep trying, but why keep trying if no one comes to your functions, or if some other group is having a dance on the same night as you are, or if the hall or the band (both Armenian) wants an outrageous amount of money? Sure you can take a chance and pay if you expect a decent turnout; but in Fresno, it's not a risk, it's foolishness. It is also quite disappointing when people come to your dances and tell you they could have been somewhere else where there would be more people and more fun, or complain that five dollars is too much to pay for a dance. Is it really too expensive, or just an excuse not to go? Is the attitude of young Armenians that if something is planned by an Armenian club, such as the Armenian Students Organization, it is going to be a flop? What does it take to bring many young Armenians together? I mean 200 to 250 young Armenians together at a single place, such as a dance.

Another problem is that the Armenian people organizing dances and other events have low expectations. The Halloween dance (sponsored by the ASO) was considered a success by many, although only about 85 people attended. The Christmas dance by Hye Trinity Youth was considered a success with an attendance of about 130. These are only two examples. I am sure there were dances with larger numbers of people. But again we must come back to the same old question: How can we get more people to become involved?

It is important that our generation of Armenians frequent functions as a way to meet other people of the same culture and background. In this way we can preserve our heritage and national identity. By doing so we can be as one large family working together.

ranked among the most inhumane in the world. And given Yergatian's ancestry, I cannot imagine him receiving any special privileges.

If U.S. congressmen are so intent on upholding human rights or are (to use Pete Wilson's words) "morally obligated" to end oppressive political systems, why don't they look out their own back door? The Turkish government literally gets away with murder while the U.S. covers its eyes and discards its moral obligation for geopolitical expediency.

I recently talked with an elderly Armenian who told me that Armenians lack "power" in matters such as this. To him

power was not necessarily military might but people, organized people with a common goal.

People are, after all, what our congressmen are supposed to represent. Although Armenians constitute a small percentage of the country's population, they can still make themselves heard—and hence be represented—in many ways (e.g. voter letters). It is through the persistent use of these media by all Armenians—not just the lobbyist in Washington—that Armenians can begin to advance their cause and prevent people like Fr. Yergatian from falling victim to the injustices of the world.



# Why an Armenian Studies Program?

By Don Ara Arax  
Staff Writer

Many times in the past few months my friends, of whom half are Armenian, and I have engaged in several long-winded discussions concerning the necessity of the Armenian Studies Program at CSUF. Quite expectedly, we Armenians maintain that the Program is important to the campus and the community, which boasts a large Armenian population; yet our contentions usually fall prey to the contemptuous comments of our other friends. After a recent discussion on this issue, I began to privately ponder whether my non-Armenian contem-

## I believe that the Program serves students of all nationalities—not just Armenians.

poraries did indeed have a substantial argument.

To satisfy my curiosity, I began to weigh the positive aspects of the Program against some negative ones.

CSUF is comprised of a large contingent of Armenian students, yet far too many continue to ignore Armenian studies. Many of them do so because they believe that studying their heritage is a waste of time, and because the various Armenian courses offered often do not fit into their schedule. Besides such a conflict in courses, I could find only positive reasons why Armenian studies classes should be taken. I, like many other American-Armenians, was sadly lacking in my knowledge of my heritage; but after completing my first Armenian studies course, I felt that I had learned many valuable lessons. Had the Program not existed, I may never have sought the information I now possess.

My first Armenian studies class consisted of half

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Left, Soviet Armenian writer Zori Balayan; and, right, Acting ASP Coordinator Barlow Der Mugrdechian.

Armenian typesetting courtesy of Meshag Printing

Հայրենի նշանաւոր բժիշկ, լրագրող ու հրապարակագիր Զորի Բալայեան, Յունուար 17, 1986, հիւր եղաւ Ֆրէզնոյի Նահանգային Համալսարանի Հայկական բաժնի դասախօս՝ Պարլօ (Պարոյր) Տէր Մկրտիչեանի։ Պարոն Բալայեան այցելեց գրադարանի հսկայ Սարոյեան արխիւները։ Տէր Մկրտիչեան բացատրեց բաժնին ճիգերը հայապահպանման ի նպաստ, չեչտելով նաեւ որ Հայաստան-Սփիւռքի կապերը միշտ հաստատ պէտք է մնան։ Բալայեան իր լայն խօսակցութեան ընթացքին բաժնեց իր սրտաբուխ զգացումներ հայաշատ Ֆրէզնոյի գաղութին մասին։ Ան Ամերիկա կը գտնուի նպատակ ունենալով արտասահմանի մասին գիրք գրել։ Յարգելի Պարոն Բալայեանի յաջողութիւն եւ բարի երթ կը մաղթենք։

Armenians and half non-Armenians. The course curriculum included history, architecture, literature, and geography, as well as the effects of the many misfortunes that have beset the Armenians. Quite to my surprise there seemed to be a genuine interest on the part of the non-Armenians to learn about our people. Thus, I believe that the Program serves students of all nationalities—not just Armenians.

Without the Program there probably would be no Armenian Students Organization, which brings youth together without the usual divisions that so often

characterize Armenian communities. Far too many Armenians groups are victimized by apathy among our youth, yet the ASO has survived and grown thanks to the Armenian Studies Program.

Perhaps the most important offshoot of the Program is our paper *Hye Sharzhoom*, which boasts a readership of over 7,000. Cynics might contend that it is often used as wastepaper, but there are those of us who know better. My grandparents anxiously await every issue as do other

See why ASP?, page 12

## Kouymjian takes leave to finish books

### Der Mugrdechian fills in as Acting Coordinator

Dr. Dickran Kouymjian will spend most of this spring in his Paris home "reassured" that the affairs of the Armenian Studies Program are in good hands.

Lecturer Barlow Der Mugrdechian will temporarily instruct Kouymjian's courses and serve as Acting Coordinator of the Program for the Spring semester.

Because teaching does not allow much time for his other scholarly pursuits, Kouymjian has taken a leave of absence to work on several historical and literary publications. He commented that his return to Paris will enable him to make use of his personal library.

In addition to writing historical works on Armenian iconography and architecture as well as a bibliography of art and architecture, he is correcting the final proofs of three books: *Etudes Armeniennes/Armenian Studies: In Memoriam Haig Berberian*, in honor of the late editor of *Revue des Etudes Armeniennes*; *The History of Armenia by Ghazar P'arpetsi*, a reedition of the critical text from the

work of the 5th century historian; and *William Saroyan, An Armenian Trilogy: Three Plays on the Armenians*, a book to be published by the CSUF Press.

Kouymjian will also be carrying out his responsibilities as the President of the Society for Armenian Studies. He said that preparations are being made between the SAS Internationale and the Association/des Etudes Armeniennes for the first International Armenological Congress to be held in 1990.

Kouymjian, who worked and taught alongside Der Mugrdechian this past semester, feels confident with his youthful stand-in at the ASP helm.

"It's reassuring to have as Acting Coordinator of the Armenian Studies Program Mr. Barlow Der Mugrdechian, who has shown himself to be an experienced and dynamic teacher as well as a very well liked advisor of the Armenian Students Organization and *Hye Sharzhoom*," said Kouymjian adding that "he has also been an invaluable asset in the

very successful fund raising drive conducted by the ASP for the new Leon S. Peters Business Building Fund."

During the Fall semester Der Mugrdechian taught beginning and intermediate Armenian language as well as a weekend course on the Armenian Church.

The 29-year old graduate of U.C.L.A., with a masters degree in Armenian Literature, looks forward to his new job as Acting Coordinator. "It's a challenge to fill in for Dr. Kouymjian. This is one of the premier Armenian Studies positions in the U.S.," he commented.

Der Mugrdechian expects to be very busy this spring. He will be teaching two sections of ARM ST 10, *Introduction to Armenian Studies*, and two weekend classes along with his language courses. He will also continue his advisory duties and conduct the external affairs of the Program.

Dr. Kouymjian will resume his position as Armenian Studies Program Coordinator in Fall 1986.

## Gifts to the ASP

Sharon Toroian of Fresno recently donated a large personal collection of Armenian records to the Armenian Studies Program. Among the artists recorded are Proff-Kalfaian, Shah Mouradian, and Garapet Merjanian. Toroian, a graduate of California State University, Fresno, presented the records with the desire that they will be used for the enjoyment of all students at CSUF, and for study by musical scholars interested in early recordings of Armenian musicians.

Mrs. Grace Paul of Fresno contributed a number of works authored by her late father Reverend Arshen Aghajian Goergizian. Reverend Goergizian was a native of Van, Armenia and received his B.D. and M. Div. degrees from Union Theological Seminary. He was a prolific writer, whose articles appeared in many U.S. Armenian newspapers. He wrote three books, including *The Heroic Battle of Vaspurakan* (1965). The donated collection contains other rare books by Armenian authors.

The Armenian Studies Program thanks both Sharon Toroian and Mrs. Grace Paul for thinking of the Program with their generous contributions.

## Record attendance at SAS annual meeting

By Karen DeOrian  
Assistant Editor

The Society for Armenian Studies began its second decade by setting an all-time attendance mark during its annual business meeting held in New Orleans on November 22-24, 1985.

One of the many notable accomplishments made at the meeting was the establishment of standing committees. With increased membership and activity, the SAS called for greater continuity in specific areas of the Society's business affairs, better distribution of workload and responsibility, and a vehicle for greater membership.

The committees established were the Publication Committee, the Development Committee, the Panel Committee, and the Nomination Committee. A possible fifth committee for scholarly review may be implemented to deal with new publications

on Armenian Studies.

In addition to the formation of the standing committees, the Society agreed that all Armenian Studies programs and research institutes would submit reports at the SAS annual business meeting.

The Administrative Council of the SAS also voted to accept a proposal from the Armenian Assembly of America to help revise and jointly sponsor a new directory of Armenian scholars.

To celebrate their 10th anniversary, the Society scheduled a number of activities in 1986.

A conference on "The State of Armenian Studies" will be held between the Advisory Board of the Center for Armenian Studies at Columbia and the SAS on Saturday October 18, 1986 at Columbia University. This one day conference is part of the 11th anniversary of the Advisory Board as well as the 10th anniversary of the SAS. Loretta Nassar, Khachig Tololyan, and

Dickran Kouymjian will represent the SAS committee.

A joint Armenological conference on a mutually agreed subject will be conducted by Professors Richard Hovannisian and Avedis Sanjian at a West Coast location.

Although it is concentrating on its 10th anniversary activities, the Society is looking ahead to the future. The council voted to hold a joint international Armenological conference—the first of its kind—with its European counterpart, *Assadourian Institute des Etudes Armeniennes*, in 1990. The preliminary site for the conference is Amsterdam.

Along with the annual business meeting, the Society presented three academic panels: "Medieval Armenian Medicine", "The Armenians During Their Last Decades In Anatolia", and "Turkish-Armenian Cultural Relationships". The panels were part of the regular meeting of the Middle Eastern Studies Association. Although a

Turkish contingent attended these SAS panels, conflicts did not occur.

While in New Orleans the Society was treated to a reception at the Hyatt Hotel on Saturday evening, November 23. The Louisiana Armenian Association, which consists of over forty Armenian families living in the New Orleans area, hosted the event.

One notable difference at this year's meeting was the large number of UCLA graduate students of Armenian Studies. One such student commented that this was a fantastic opportunity to interact with fellow Armenian scholars and establish vital contacts in the Armenian academic world. The addition of these students marks a new generation of Armenian scholarship.

Next year the SAS plans to meet in Boston (November 19-23) in accordance with the annual Middle Eastern Studies Association meeting.



# Musa Dagh: The fight for survival

By Marc E. Agabashian  
Contributing Writer

Historical Research  
By Robert Vartabedian

The purpose of my editorial is to acknowledge the self-defense of Armenian peoples during the various genocides committed against them by occupation forces. Many people, including Armenians, are of the impression that Armenians were led apathetically to the gallows, playing with their prayer beads along the way. I do not address this editorial to those people for they are so sadly uninformed that I have neither the inclination, the time, nor the energy to enlighten them.

There are many among us who would point to the civil disobedience, the covert and active resistance, the diplomatic and military aggression, as acts that would remove the term genocide, and replace it with "Turkish Civil War", or some such term that would imply that the Armenians confronted the Turkish government and then lost in a collision of forces that was somehow of their own making. Further, the Armenians pressed hard enough and with such force within the interior of the Ottoman Empire for an autonomous state, that the Turks had legitimate cause to sanction the removal of the Armenian population from those areas.

In the form of analogy I point to the genocide committed against the North American Indians. This period (1870-1900) is tragically depicted in American history books as the "Indian Wars". To say that the American Indians "warred" with the United States is as obscene as to say the Armenians "warred" with the Ottoman government. The American Indians faced the same options that the Armenians faced during the same period. Whether one fought or not, lands would be taken; cultures would be destroyed; populations would be massacred or deported. One fighting man would face numbers a thousand times greater than his own; with primitive weapons he would face a well fed, a well supplied, and a well trained army with modern weapons. These were not "Indian Wars" or "Civil Wars"; these were genocides committed on men and women who would exercise their only options: when, where, and under what conditions they would die. Like the American Indians, the Armenians decided, in many cases, to die as warriors and not as cowards, in a desperate struggle against a people they despised.

On 13 July 1915, the Ottoman government sent deportation orders to the villages of Musa Dagh, giving the people eight days to prepare for evacuation. The

village elders knowing the historic realities of these orders decided to leave this earth taking some Turks with them as their only fulfillment during the final struggle of their lives.

The battle of Musa Dagh is the most famous Armenian battle during the First World War. Like the battle for Stalingrad or the Alamo, Musa Dagh is a showcase for the fighting wills of men and women against impossible odds. The battle was immortalized in Franz Werfel's epic novel, *The Forty Days of Musa Dagh*. More importantly, the battle (which actually lasted fifty-five days) is of historical significance because it is one of the few major Armenian-Turkish battles in which Armenians survived to chronicle the events.

There were six villages located in the foothills surrounding the mountain of Musa Dagh. Musa Dagh was located on the Syrian coastline in the Turkish province of Hatay, on the coastal strip which was given back to the Turks by the French in 1939. At the time of the battle the total population was not more than 6500 people.

At the time of the deportation orders Armenian leadership decided to roundup the villagers and setup camp on the mountain of Musa Dagh. Within a fortified area the villagers took their livestock, farm implements, and a large stockpile of food. When the five-thousand Armenian villagers within the fortification took stock of all available combative weapons, they found 120 Martini rifles and shotguns, and about 350 old flintlocks which the elders had used for hunting. Some 1,500 Armenian villagers decided to remain in their homes and show their loyalty to the state; they were never heard from again.

The Armenians at Musa Dagh fielded approximately 600 men of fighting age and ability. When the Turks launched their first attack on 21 July 1915, only seventy percent of the Armenian fighting men were armed with guns. The women fought with knives, clubs, and an assortment of farm implements. The attack lasted six hours, and through a valiant effort by the Armenians the Turks were driven back, leaving some small arms and light artillery behind. Four days later the Turks reinforced themselves with 2000 fresh professional troops and a light artillery unit. The Turks pounded the Armenians through the day and into the night. When dawn had broken the following day, the Turks had been repulsed further back. An infuriated Captain Rifaat Bey called in 1000 more Turkish regulars and 1800 Kurdish and Arab Bashi-Bozooks who volunteered to come in and help with the Armenian problem. The combined Turkish forces broke through Armenian lines and captured the high ground, only 400 yards from the heart of the stronghold. But the Armenians held together, and under the cover of darkness they staged a daring attack on a Turkish force

that outnumbered them ten to one. The confused Turks, thinking that thousands of Armenians were attacking, retreated beyond their original perimeter leaving behind over 200 dead, seven Mauser rifles, and 2500 rounds of ammunition, giving the Armenians replenishment of badly needed supplies.

The frustrated Turkish army regrouped and gathered fresh troops, and set siege on Musa Dagh from all landward sides. The south side of the mountain bordered on the sea, giving the Armenians hope for a rescue from the Allied ships that patrolled the area.

The Turks became increasingly frustrated at their inability to crush the Armenians, as they hammered at them from their sides. Increasing their troop strength to 15,000 men, the Turks launched an assault on the 600 man contingent with 7,000 ground troops and support units. With the Armenians relying on geographic advantage and man-made fortifications the Turks were never able to enter the heart of the stronghold and eliminate the Armenians.

On 12 September 1915, on the 53rd day of the siege, as Armenian supplies were dwindling dangerously low, the French vessel *Guichen* spotted a distress flag the Armenians had hung on a tree on the southern cliffs of Musa Dagh. The *Guichen* lowered her rescue craft, and the captain, upon hearing of the valiant defense, telegraphed the flagship of the fleet, *Jeanne d'Arc*. On admiral's orders a convoy of French ships was sent to Musa Dagh to pickup all remaining survivors. Out of an estimated 6,000 Armenian residents of Musa Dagh, 4,200 were rescued and transported safely to Port Said. The Turkish casualty rate, though known to be high, has never been tallied.

The obvious purpose of this article is to show that the Armenians are a hardy group of people who can and will fight effectively; who have not always been entirely doped by superstition and other bizarre phenomena; and who, like the American Indians, are willing to fight bravely, knowing in almost all cases that their efforts would end in failure. And like those of the American Indians, it would be the future generations of Armenians who would experience the psychic collapse created by these failures. It is a psychic collapse that is unfounded and foolishly subsidized by genocide revisionists who try to tamper with the historic realities of Armenia.

The Armenians did what they could within the historical framework of those times to survive. For example, a fanatic fundamental religious movement was climaxing at that time. The thought of questioning one's Christian convictions was alien, foreign, unheard of. It was against Ottoman law for Christians to bear arms. Armenians were not autonomous, but they sought an autonomous state in the very heartland of the Ottoman Empire. To an empire on the verge of collapse, the Armenian threat seemed very real. The Armenians were aligned politically and religiously with Turkey's oldest enemies—Greece and Russia. If one takes into account the 1894-96 massacres, the years from 1896-1914, and finally the great massacres of 1915-23, two million Armenians (mostly women and children) were literally butchered during a thirty period, in which the Turkish government attempted to annihilate the Armenian people as a whole. Given the variables involved and the design of the Turkish government, the battle of Musa Dagh serves as a textbook example of the valiant effort, will, bravery, ingenuity, and especially downright luck that the Armenians needed to survive at all.

## The Case Of Soghomon Tehlirian

translated by Vartkes Yeghiayan

from the Armenian transcript

This book recounts the proceedings of the trial of Soghomon Tehlirian, accused of the March 15, 1921 assassination of Talaat Pasha in Berlin, Germany. Talaat Pasha was the chief architect of the 1915 Armenian Genocide. Tehlirian was a survivor of that Genocide and his subsequent trial for murder is detailed in this English translation from the Armenian.

First published in Germany in 1921

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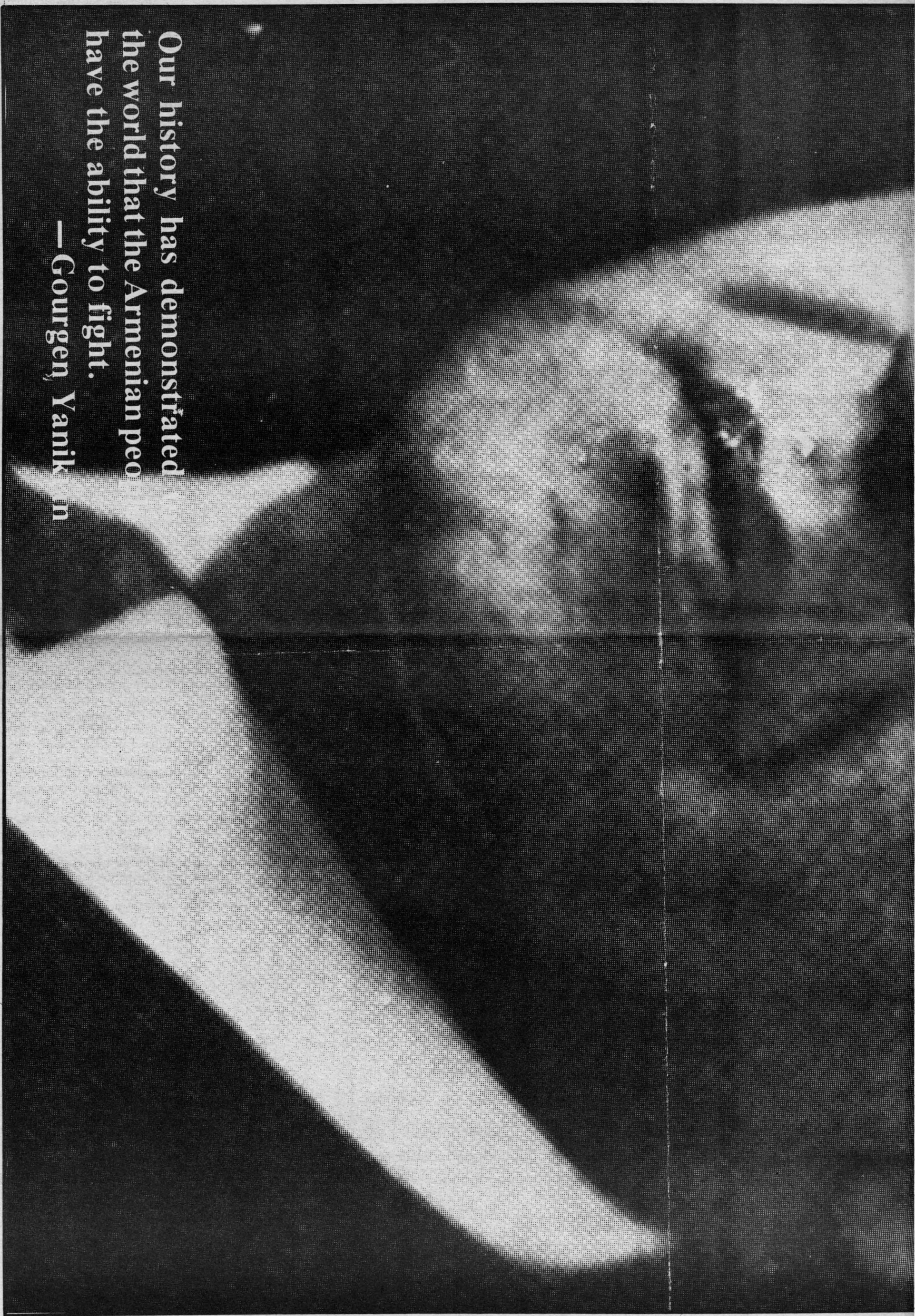
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Our history has demonstrated to the world that the Armenian people have the ability to fight.

—Gourgen Yanikian









# State Dept. report draws criticism

*Editor's note: The following two critiques were written on Armenian Terrorism: A Profile, a U.S. State Department report. The report reflects the official position of the State Department towards such Armenian militant groups as the Armenian Secret Army for the Liberation of Armenia (ASALA) and the Justice Commandos of the Armenian Genocide (JCAG). The report is important in that it not only addresses these militant organizations but the Armenian Question and Genocide of 1915. These critiques are two of many written in Armenian Studies 120T, a course on Armenian political violence offered during the Fall 1985 semester.*

**By Zepur Aristakessian**  
Contributing Writer

Although *Armenian Terrorism: A Profile* by Andrew Corsun in the August 1982 issue of the Department of State Bulletin is full of distortions and misrepresentations, I will discuss only a few examples.

In the second paragraph of the introduction, Corsun states that "By resorting to terrorism, Armenian extremists were able to accomplish in 7 years what legitimate Armenian organizations have been trying to do for almost 70 years—internationalize the Armenian cause." This statement suggests that Armenians have tried to use other nonviolent methods to find a solution for their cause, and that terrorism was one of their last resorts. Later, however, he "... wonder(s) why Armenian extremists have waited over 60 years to carry out their armed struggle." First he tells his readers the results of terrorism, and then he turns around and wonders why they use terror.

One of the ways that Corsun distorts or misrepresents reality is by manipulating language. For example, he states, "Terrorism is an effective tactic in evoking international sympathy for a previously unknown (or forgotten) cause..." Following that statement he refers to ASALA and JCAG and asks how many have heard about them. He puts it in such a manner as though the previously unknown/forgotten cause is synonymous with ASALA and JCAG and their recognition. The fact is that ASALA and JCAG use terrorism to make their cause—that is, the Genocide and all of its related factors—known to the world; their own recognition is incidental to their goals.

Corsun seems to justify the genocide. Following his reference to the "... alleged ... first 'genocide' of the 20th century ...", he infers that Armenians in Turkey were traitors because they refused to help the Turkish government during World War I, and because "Turkey viewed this attitude (the refusal of the Armenians to take sides) as treasonous ...". This seems to suggest that because Armenians were struggling for autonomy and were encouraged by the principle of self-determination, they were against the government and therefore it was "o.k." to eliminate them.

Both ASALA and JCAG struggle for Armenian liberation, though they espouse different ideologies. Corsun takes this difference and exaggerates it to a point such that ASALA's only objective is the spread of Marxism and the destruction of imperialism. He uses excerpts from ASALA communiques such as this:

Let imperialism and its collaborators all over the world know that their institutions are targets for our heroes and will be destroyed. We will kill and destroy because that is the only language understood by imperialism.

By quoting only part of the communique, especially the part that implies what he wants it to imply, he takes the statement out of context and distorts its intended message. I believe the goal of his exaggeration is to make the reader think that Armenians are using a major "allegation" (i.e., the genocide) to achieve different objectives (e.g., Marxism). In addition, Corsun states that "... both groups share a common bond, yet they are quite different when it comes to achieving their goals ..." He does not discuss what the "common bond" is, but he heavily emphasizes and discusses in detail what the "differences" are.

The misrepresentations of the article are indeed frustrating; however, what's even more irritating is the note at the end of the article. It states that the "historical events of the 1915 events in Asia Minor are ambiguous ..." and that the Armenian terrorists "use this allegation to justify ..." their attacks. The State Department thus does not admit that the Turkish government committed a genocide against the Armenian people.

The State Department doesn't need to go very far to clear the "ambiguity" that it has created because the historical events are not ambiguous at all. All it has to do is to look at issues of *The New York Times* and other newspapers published in 1915. Since the State Department is not willing to admit that the Turkish government had committed the genocide, it is changing the factual statements of the terrorists into "allegations". The simple fact is that the State Department does not want to admit the facts because Turkey is a U.S. ally and both nations need each other to further destroy more people and land, and eventually the entire planet.

**By Edna J. Vetter**  
Contributing Writer

Because of assigned space limitations for this paper, I will confine my observations to only two of the possible problems—one minor, one major—contained in the article, *Armenian Terrorism: A Profile*, as issued by the United States Department of State. The first will deal with what may be termed "buzzwords", the use of which sets up a predetermined belief in the reader's mind. The second will focus on the adroit "sin of omission" tactic used when supposedly stating historical facts.

Our criminal justice system presupposes that anyone accused of a crime is innocent until proven guilty. Because of this constraint, our newspapers and radio and television stations always refer to a defendant as the "alleged" murderer, rapist, or whatever. Over the years the citizenry has become accustomed to associate this word with a clear possibility of innocence. It is interesting that throughout the article the author uses the term "alleged" whenever he refers to the events of 1915 in Turkey. The implication, of course, is that these events have not been proven.

In today's world the word genocide has a clearcut meaning—the attempt to obliterate an entire race of people from the face of the earth. The use of the word conjures in the minds of most people events of unspeakable horror. The author of the article does use the word. He uses it correctly within the context of the sentence.

However, by one small addition, he manages to cast doubt on what he has written. By the simple expedient of enclosing the word in quotation marks, he has effectively rendered the word suspect and, consequently, even though the word has been used, the meaning has been subtly changed.

The use of these words in the way described, misleading as it is, is of minor importance when compared to the omission of vital historical facts. Two examples will be given.

The first example goes back to the time after World War I. The author states categorically that Armenian extremists,

with the approval of Dashnaksoutyoun, executed "those Ottoman leaders they believed responsible for the 'genocide' of the Armenian people." Missing from the report is the information that these leaders were tried by courts-martial and found guilty. It was only because they had fled and were beyond the reach of the law that the Armenians took justice into their own hands. That this was not viewed as totally reprehensible at the time is the fact that one of the assassins, Soghomon Tehlirian, was subsequently tried and acquitted. Without this information the reader is left with the conclusion that this was a wanton act of retribution beyond any possible basis in law. To keep from the reader this mitigating piece of evidence can only be termed an inexcusable example of misdirection.

The State Department report included a history of the Turkish/Armenian conflict. Also included is an admission by the author of Ottoman responsibility for Armenian deaths in 1895 and 1909. According to the report, Armenian nationalism is to blame. Except to point out that Turkish responsibility is recognized, it is not within the scope of this paper to argue the correctness of the view. The interpretation of the 1.5 million deaths in 1915 is.

With a remarkable economy of words the author acknowledges the Turkish mass deportation order in 1915 and notes it was "alleged" these deaths occurred "on the journey". That is all. There is nothing here to lead a reader with no access to other information except this report to suspect that there is another side to the story. All handouts (given in class), with one exception, which give that other side, are in some way directly connected with the Armenians themselves. That exception was the *Time Magazine* article of August 23, 1982. Without apology this article not only agrees with the occurrence of genocide (no quotation marks here), but describes in detail the horrors committed against the Armenian people. It is a shame our own State Department could not have been as truthful. Why were they not? That, too, is beyond the scope of this paper.

## J. Michael Hagopian highlights film class

Over 30 students were treated to several Armenian films during a two day course offered by the Armenian Studies Program of California State University, Fresno. **Armenian Experience through Film**, conducted by Armenian Studies Program Coordinator Dr. Dickran Kouymjian and Armenian Film Foundation Chairman J. Michael Hagopian, featured works that were produced, written, or directed by Armenians.

The class was the last in a series of Fall weekend courses, which also included **Armenian Political Violence and The Armenian Church**.

During the first session Dr. Kouymjian discussed the beginnings and genres of Armenian film. Kouymjian, who was a close friend of William Saroyan, also introduced some of Saroyan's short stories and plays that were later adapted for movie and television. In addition to Saroyan's *The Christmas Tie*, *The Man in*

*the Cool, Cool Moon*, and his Pulitzer Prize winning *The Time of Your Life*, Soviet Armenian films *Bebo* and *Zeenvore yev Peeghe* ("The Soldier and the Elephant") were shown.

Producer-director and former Fresnan, J. Michael Hagopian led the final session of class. Most of the day was spent viewing such films as *Strangers in a Promised Land*, a movie filmed in the San Joaquin Valley, and *A Century of Silence*, a film about Native Americans. Between movies, Hagopian commented on the films as well as on recent productions of the Armenian Film Foundation.

Since 1980/1 the A.F.F. has undertaken a project to document the accounts of the last living survivors of the 1894-1923 Genocide through the medium of film. Hagopian is presently producing two films—*Witnesses* and an Australian based film—which are comprised of interviews of Armenians who experienced the



**J. Michael Hagopian conducted the final session of the film course. Among the many films he presented were *Strangers in a Promised Land* and *Witnesses*.**

massacres.

The films feature survivors from many regions of Armenian who recount the 1894-6, 1909 Adana, and 1915 massacres. These testimonies are evidence that the massacres were widespread in both time and space, and support the view that the murder of 1.5 million Armenians was a systematic effort made by the Turkish

government to eliminate the Armenians from their historic homeland.

Hagopian said he would like to interview Greeks and Turks who witnessed the Genocide for the completed versions. He doubts, however, whether any Turks would be willing to agree to such an interview.



## Ensemble

Continued from page 1

April 25th at the CSUF Satellite College Union at 8:00 p.m.

In addition to the concert, Aram Kerovpyan, the quartet's *qanoun* player, will present a workshop-lecture of traditional Armenian music.

Aram Kerovpyan was born in Turkey, where he studied under Saadettin Okenay. He plays Armenian, Turkish, Arabic, and Iranian music. He has done extensive research in Middle Eastern modal systems, concentrating on Armenian liturgical and folk music. He is a visiting lecturer at the *Istituto di Musica Comparata* in Venice. Kerovpyan was the musical director of Arby Ovanessian's film *How Mother's Embroidered Apron Unfolds My Life*, which he also acted in.

Rouben Haroutunian, *tar* player and vocalist, was born in Iran, where he began his musical studies in violin and guitar. He came to Paris in 1970 to study classical and flamenco guitar, and has studied *tar* under Dariush Talai'i. Haroutunian teaches guitar and is also a member of an European music ensemble and a flamenco duo.

Virginia Pattie, the ensemble's vocalist, was born in the United States. She studied music in Washington D.C. and Kansas, as well as in Paris, France at the *Ecole Normale Supérieure de Musique* and the National Conservatory. She sings with several European Renaissance and Baroque ensembles, and has recorded on CBS, Harmonia Mundi, and Arion labels.

In 1979 she received an N.E.H. youth grant to research and translate Armenian folk songs. She also sang and acted in Arby Ovanessian's film.

Edmond Zartarian, *dehol* and *dap* player for the quartet, was born in Soviet Armenia. He studies classical percussion at the *Conservatoire National de Musique de Montreuil* in France. He has toured with Armenian, Kurdish, and Azerbaijani music groups in Europe and North Africa. He has recorded on the Arion label and is a student and performer of jazz percussion.

The *Ensemble de Musique Armenienne's* appearance in Fresno is part of the CSUF University Lecture Series and is co-sponsored by the Armenian Studies Program and Armenian Students Organization.

Tickets are available one week prior to the concert at the College Union Information Desk or the night of the performance at the Satellite College Union. For more information, call 294-2669/2832.

## Book Review

# The 40 Days of Lent

**ARMENIAN RECIPES: THE 40 DAYS OF LENT** by Alice Antreassian; published by the Ashod Press; \$12.50.

By Cecelia Garabedian Baloian  
Contributing Writer

Alice Antreassian's recipe books are not just "cookbooks". They combine history, culture, health, and folk tales; which make Antreassian's books interesting reading at any time of day, not only when you're in the kitchen. *The Forty Days of Lent* is the third in a delightful series of recipe books, preceded by *Armenian Cooking Today* and *Classic Armenian Recipes: Cooking Without Meat*. In this new book, the author has given recipes in which all animal and dairy products have been eliminated.

I hope the title of the book does not limit its audience. These recipes can and should be enjoyed by everyone, regardless of ethnic origin or religious traditions. People are becoming more concerned with the quality of the foods they eat and are turning to the grains and the spices that our Armenian ancestors had always used. The elimination of dairy and animal products from the diet would be healthful for everyone as a method of cleansing the body.

The recipes give refreshing variations and combinations of vegetables, grains, legumes, and lentils that have been overlooked in our everyday cooking habits. The recipes do not require expensive gourmet items, and substitutions are graciously footnoted so as not to add an extra shopping trip. Ms. Antreassian supports this in her introduction when she says: "I cannot emphasize enough the flexibility of Armenian cooking. Our mothers and grandmothers would substitute almost any kind of grain if the preferred one was not available. If there were not enough meat on hand, legumes would be added or substituted." The author's concern for detail helps the readers who are totally new to working with Armenian food products. The recipes are also tastefully organized into 40 days of menus which include the village origins of many of the foods used. In this latest book, Ms. Antreassian also devotes a section to the meaning behind the religious traditions of Lent as they were practiced

## Cracked Wheat with Vegetables\* (Eetch)

### Ingredients:

1 cup cracked wheat, fine, rinsed, and drained  
1/2 teaspoon sugar  
4 tablespoons tomato sauce  
1 1/4 cups boiling water  
1/2 teaspoon salt  
1/2 teaspoon ME red pepper  
1/2 teaspoon crushed sumac (Can be purchased in spice and Middle Eastern grocery shops. The juice of half a lemon mixed with 1/4 teaspoon paprika is a good substitute.)  
6 tablespoons olive oil  
1 cup finely chopped red and green pepper  
1 cup finely chopped onion  
1/2 cup finely chopped parsley  
1/2 cup finely chopped scallions  
juice of 2 lemons, squeezed and strained

### Garnish:

lettuce leaves  
cherry tomatoes  
black olives

### Directions:

1) Have wheat ready in a large bowl. Mix sugar and tomato paste with the boiling water until well blended, then add to the bowl, along with salt, pepper, and sumac. Mix thoroughly and set aside.  
2) Add 4 tablespoons of oil into a 7- or 8-inch skillet, add half the peppers and onion, and gently saute for about 10 minutes; turning often to prevent browning. When ready, add skillet contents to wheat mixture and blend.  
3) Add remaining peppers, onions, parsley, scallions, and lemon juice; and mix again. Taste to adjust seasonings—should be tart and spicy.  
4) To serve, place a lettuce leaf on each plate, spoon the wheat salad in the center, drizzle some of the remaining olive oil on top, and garnish with tomatoes and olives.

Serves four (If you need only 1 or 2 servings, refrigerate remaining wheat salad in a covered container; it will keep well for a week or more.)

\*The cracked wheat with vegetables (eetch) is a variation of an original recipe from the city of Marash. Once you taste it, you will understand why its fame has spread over the years.

Armenian Recipes: The Forty Days of Lent

in the Armenian villages. The reader cannot help but appreciate the love and research which Ms. Antreassian puts into her books. I definitely recommend treating yourself or a friend today, and Bon Appetite or Anoush Ullah!

Armenian Recipes: The 40 Days of Lent may be ordered from Gordicks Bookstore in the Fig Garden Village, or directly from Ashod Press, P.O. Box 1147, Madison Square Station, New York, N.Y. 10159.

## Church Unity

Continued from page 3

with the exchange of letters, an agreement will be reached on all issues for the realization of the unity of the Armenian Church and the Armenian people." These were lofty words which stirred many people—including myself—into believing that a comprehensive agreement was imminent.

Yet the results of these meetings were actually meaningless as far as the local levels of the church were concerned. Many youth were deeply disappointed at the vanishing consensus only so recently achieved. Bishop Torkom Manoogian had sounded the warning in the January 11, 1980 issue of *Hye Sharzhoom* when he said, "Youth should maintain an interest in the progress of Church Unity," but later he warned against direct involvement: "Do not become involved in issues that are beyond you. Don't waste your time on issues and problems where you are not the ones to make the final decisions." Prophetic words for the youth and also for young adults left out of the unification process. The decision should be left to those with ultimate authority. But when those ultimate authorities don't act, what is left?

The situation is particularly intolerable in California where competition is the norm in communities such as Pasadena, where a new Prelacy church has begun services, and where the question may be asked—are more churches better?

So the actions which speak louder than words continue, and no solution is in sight. It seems political solutions are needed to solve the problem of church unity. But when the Catholicos of All Armenians is centered in the U.S.S.R., and the Catholicos of the Great House of

Cilicia is headquartered in Lebanon (read Free World by some), there will always be an inherent conflict until the larger question (i.e., the superpower conflict) can be solved. Instead partisans will choose their sides based on self-interest and not on national interests.

Some will even argue that the Armenian Church is stronger with two Catholicoses and four Dioceses in the U.S. Why not a Patriarchate of America to balance power, independent and safe? This head of the Armenian Church would be in the strongest position vis-a-vis the growing community of America.

Seven years have passed since the latest attempts at unity. Before that there were attempts at some sort of mutually acceptable solution. Unity is a paper solution for some segments of the community to push, though they do not truly support it or want it to succeed. The greatest obstacle to church unity took place with the formation of the Western Prelacy of the United States, effectively solidifying the split in the California community. Before that there was some hope for reconciliation. Now with two power structures in place, the chances for action are dim.

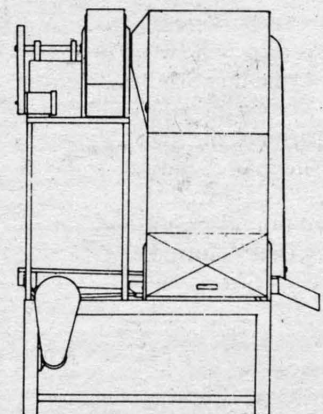
Where are we now? What are the prospects for unity? Unity will not be discussed in the near future. It is an issue used only for camouflage, to hide a deeper desire for domination, and not for true reconciliation. Church unity is only pressing because the larger question of the future of the Armenian diaspora is inextricably tied to it. Although the divided church may externally appear healthy, internally it would continue to weaken. Today's heads of the California Diocese and Prelacy were fellow participants in the unity conference of 1979. Do they regularly communicate with each other? It was at that conference where Archbishop Hovsepian declared: "We were really brothers ... We ourselves, the ten of us (unity conference participants), know exactly what we want. Our concerns were on the local level" (*Hye Sharzhoom*, January 11, 1980).

My concern is also on the local level where people's

lives are affected by the current situation. A call for unity on my part? I don't think it is necessary for me when the issue will be decided out of my hands. A possible new solution? There are no new solutions. There are only the hard steps to be taken to reach the designated goal, steps not presently ready to be taken. Let unity stay on the back shelf. The long term is bleak.



MANUFACTURING

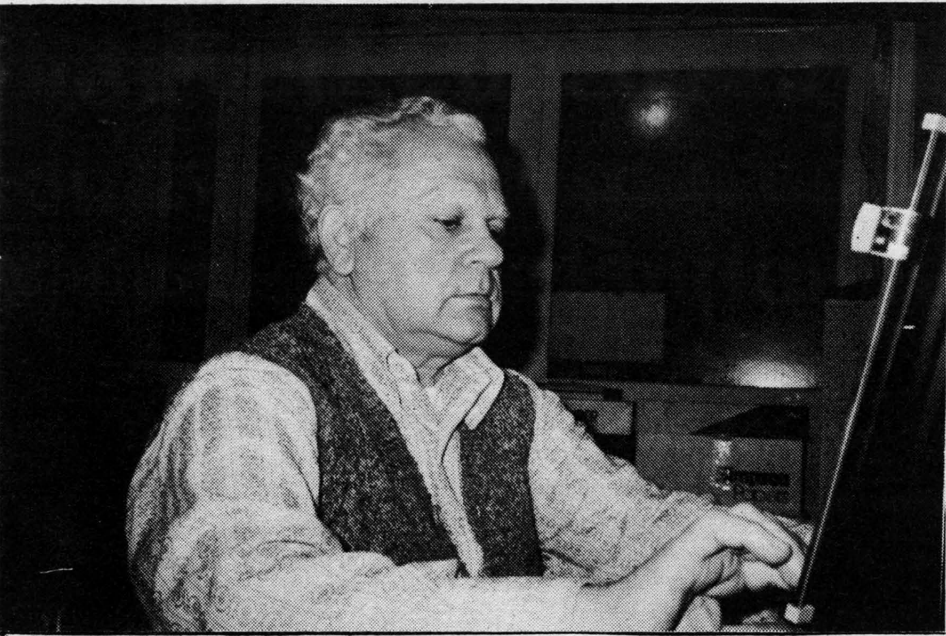


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Yervant Chaderjian uses a modified typesetter to print Armenian texts.

# Beirut printer reopens business in Fresno

By Aram K. Messerlian  
Staff Writer

It's been nearly five years since Yervant Chaderjian, owner of Meshag Printing and Publishing, left his home in Beirut to come to the United States. Yet he clearly remembers that one April day in 1981 when a bomb exploded near his print shop killing a number of people.

The civil war had made life difficult for everyone. With each passing day, tension and fear grew. The prospect of peace was dim as fighting would erupt without warn-

ing. Streets were blocked off and businesses suffered. The explosion, coupled with a decline in business due to the war, prompted Chaderjian to move to the United States, where he hoped to reestablish his once successful printing business.

Upon arriving in America, Chaderjian settled in Fresno and soon thereafter opened the doors of his new shop. Although he claims that his business isn't as successful as it once was in Beirut, Chaderjian says that the conveniences here make his job somewhat easier.

Chaderjian cites the new generation's indifference to reading Armenian books as a reason for the decline in business. Yet he continues to do what he likes best, although many times it means that he will absorb all costs and even, losses.

Born in Beirut in 1926, of parents from Sepastia and Hadjin, Yervant Chaderjian learned his trade at a very young age. Not having the good fortune of attending college, Chaderjian received most of his formal education from one of Beirut's elementary schools. According to Chaderjian, it was a custom in those days for students to apprentice in various trades during the summer months. Fortunately for him, a schoolteacher of his owned a print shop and soon Chaderjian found himself working there.

For several years, Chaderjian jumped from printer to printer gaining invaluable knowledge with each new job. In 1951,

"the press has played a major role in educating the people and in advancing civilization."

armed with the knowledge he had acquired over the years, Yervant Chaderjian opted to establish his own business.

Says Chaderjian, "From early on, my work has truly been joyous for it has provided me with the opportunity to meet many authors and print many different books." Although he hasn't printed a book for some time, Chaderjian proudly expresses the fact that he has printed more than 400 books over the years. Some of these books include Simon Vratzian's *Hayastani Hanrabedoutyounuh*, Malkhas' *Zartonk* and George Mardikian's *Yerkn Amerigayi*.

When asked about the importance of the printing press, Chaderjian says that the press is the "mother of the sciences". "Through books and the press, the sciences advanced," said Chaderjian, "In addition, the press has played a major role in educating the people and in advancing civilization."

Despite its significance throughout the ages and even today, Chaderjian feels that many people fail to understand the press' value to humanity. "For them the press is merely a secondary pastime," says Chaderjian, "since there is the cinema, television, and other empty-minded preoccupations."

Someday, Yervant Chaderjian would like to see a literary revival amongst the Armenian people. As is the case many times, there is much work to be done and few to devote the time and the energy. He enthusiastically proposes the idea of a committee or group to undertake these challenges and dreams of the day when such a group will further advance the Armenian literary movement.

For now, however, Yervant Chaderjian must continue to face the challenges single-handedly, knowing that his contributions will be appreciated, if not today, then someday.

## Tom Bozigian

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# Peters

Continued from page 1

the \$13,000,000 project is scheduled for April of 1988. The complex will serve the entire Fresno community as a center for business research.

The scores of Armenians who became involved in this effort all had the common goal of supporting education at California State University, Fresno. Perhaps none have more dedication in pursuit of that goal than two Armenian families of the Central Valley who each contributed \$25,000 to the drive. Their support was indispensable in the success of the entire project. The story of the Sahatdjian and Bedrosian families is indicative of a generation of successful Armenians.

Victor Packing is owned by the Sahatdjian family of Madera. Founders Sarkis and Haig serve as treasurer and chairman of the board of directors, respectively, while Sarkis's son Victor Sahatdjian is president of the company.

The library of the Center for Armenian Studies, which will be housed in the new Leon S. Peters Business Building, will be dedicated in the name of Vagharshag and Makrouhi Sahatdjian, parents of Sarkis and Haig.

Natives of Erzerum, the Sahatdjian family survived the forced deportations from their home and reached Constantinople, where Sarkis and Haig were born. While losing over 100 members on both sides of the family, the Sahatdjians were fortunate that both father and mother survived the Genocide.

The family immigrated to the U.S. in 1924, through Ellis Island, and settled in Fresno some time later working as migrant workers. Sarkis didn't have enough money to go to college, but served in the Navy and later during World War II in the Air Force. Following the war, he returned to the family farm.

In 1963 the family went into the raisin business. Haig left his job with a bank to join the family venture. "It wasn't an easy business to crash into, but we've progressed," said Sarkis, "I think everyone should do this (give to Armenian schools and such)...to perpetuate our culture."

In Erzerum Sarkis' and Haig's father Vagharshag, a wealthy man, donated a school for Armenians so that Armenian children wouldn't have to walk through the Turkish sector of town and get stoned. "We've been supportive of schools because we believe in education," said Sarkis.

During the deportations Vagharshag was one of only 200 males to survive from his area. Both parents were grateful to live in America. The logo of Victor Packing is the Liberty Bell. "We grew up hearing what a beautiful country we live in," said Haig.

Indeed the Sahatdjian family has contributed to America's greatness with their generous gifts toward education.

The National Raisin Company of Fowler is owned by Ernest A., Krikor Y., and J. Kenneth Bedrosian. The Bedrosian family story is also one of a hard-working family making it in America while at the same time keeping their Armenian identity. In honor of their donation, a conference room near the offices of the Center for Armenian Studies will carry the Bedrosian name.

Mourad Bedrosian was born in Moush and married Elizabeth Engoyan of Kharpert and together they raised three sons: Ernest, Krikor and Kenneth. Mourad survived the Genocide of 1915 by working as a virtual slave for the Turks, meanwhile losing all of his relatives. He escaped by selling himself to a Kurdish caravan. He travelled through Baghdad, Marseilles, and Veracruz, Mexico before finally being brought to America by Alex Pilibos.

After arriving in America the Bedrosians saved enough money to buy a farm in the early 1920's in the Fresno-Parlier area. Later they bought a 100 acre vineyard in Fowler, paying off the mortgage in one year.

As the children grew they aided their

## Poetry Reading

Continued from page 1

exception of Dr. Kouymjian's lecture, is \$3.50 for the general public and \$2.50 for Museum members.

Peter Balakian was born in 1951 in Teaneck, New Jersey, and grew up there and in the neighboring town of Tenafly. He holds a B.A. from Bucknell University and a Ph.D. from Brown University. He is currently assistant professor of English at Colgate University.

Balakian is the author of two books of poems, *Father Fisheye* (1979) and *Sad Days Light* (1983). His poems, essays, and reviews have been published widely in magazines such as *Poetry*, *The Nation*, *American Literature*, and *American Book Review*. In 1976 he co-founded *Graham House Review*, a semi-annual journal of contemporary poetry, essays, and interviews, which he co-edits with poet, Bruce Smith.

James C. Baloian was born in Fresno, in 1945. He attended Fresno State College and the University of California, Irvine, graduating from the latter in 1969 with an M.A. in English. For the past 15 years he has taught, traveled, and involved himself with farming and writing poetry.

Baloian is the author of *The Ararat Papers* (1978) published by the Ararat Press. Along with David Kherdian, he was the co-editor of *Down at the Santa Fe Depot*, a compilation of poems. He has completed *The Story of a Luck Man*, a soon to be published collection of his recent works.

Both poets will meet with CSUF students on campus, Friday, March 7.

The purpose of the rug exhibition is to focus on the carpet production of the Armenians and to establish the special characteristics of their weaving. Over sixty antique rugs will be on display at the Museum.

father in the running of the farm. After Ernest graduated from college and served in the army, he took over the operation of the farm. It was in 1969 that the family decided to enter the raisin industry. The National Raisin Company was born as the Bedrosians began to pack raisins as well as continue to grow grapes. Now a major processor of raisins, National Raisin Co. produces raisins under the Champion label.

Ernest Bedrosian was instrumental in the formation of the Raisin Bargaining Association. Brothers Krikor and Kenneth play key roles in the continued operation of National Raisin Co. in its rise to innovative leadership in the field.

Mourad Bedrosian had no formal education but was self-educated. His strong religious faith sustained him during his many adventures. Ernest says about his parents, "They had no money, not a cent when they came to America. And they didn't receive a nickel's worth of welfare. They really picked themselves up by the bootstraps. You had to work to survive."

The Bedrosians also believe in education, with all three brothers having graduated from Fresno State College.



Standing: from left to right, brothers J. Kenneth, Ernest A., Krikor Y. Bedrosian. Sitting: Mrs. Elizabeth Bedrosian.

## ASO I, ASO II prepare for second consecutive winning seasons

As the start of the CSUF Intramural Basketball season approaches, *ASO I* and *ASO II* are preparing for their second consecutive winning seasons. The two squads collectively compiled a 6-3 record last year and will aim to match or improve on that mark this season.

Both teams are sponsored by the Armenian Students Organization.

Despite some changes in the starting lineups, the teams are expected to have most of the key players that led *ASO I* to the playoffs and *ASO II* to a second place, 3-1 record last year.

Gary Kazanjian, *ASO I* captain and starting forward, said that his club is primed and ready to make its fourth straight playoff appearance—second straight under ASO sponsorship.

"I'm hoping we can advance further (in the playoffs) than we did last time," commented Kazanjian.

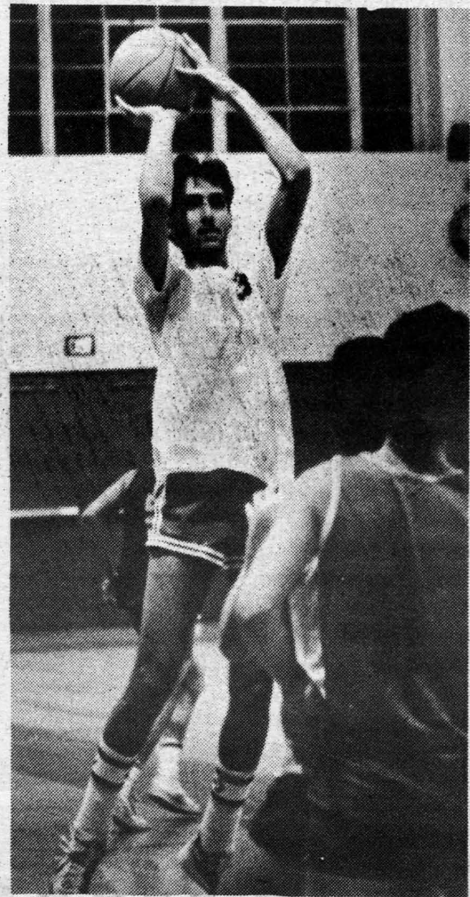
Last year *ASO I* posted a 3-1 regular season record in a tough division (three of the five teams in the division qualified for post season play), but fell in the first round of the playoffs to *Bad Manners*, 33-31. The core of last year's squad was a quick and mobile frontline comprised of Kazanjian, center Mark Tufenkjian, and forward Joe Padilla.

Although Tufenkjian, who was the team's scoring leader last season, will return, it is doubtful whether Padilla will play this semester.

*ASO II* is also facing a shake-up in its frontline. Team scoring leader Vahe Messerlian and center John Tufenkjian will be missing from this year's squad.

"Their absence will not only hurt our scoring, but more significantly our rebounding," said *ASO II* manager Randy Baloian.

Fortunately, the third member of the frontline trio, forward Bob Vartabedian, is expected to return for the Spring semester. Also returning to the starting



Gary Kazanjian, *ASO I* team captain

lineup is point guard Vince Gambero, who will be looked on to compensate for the scoring loss created by the departure of Messerlian and Tufenkjian.

Improved forward Aram Messerlian will be back for another year, and forward Jim Malkasian will be playing his final season.

Guard Don Arax and *Hye Enk* quarterback Tim Nolan will also join the squad.

*ASO II* is currently filling out its roster. Anyone interested should contact Randy Baloian at the next ASO meeting.

Both teams encourage fan support.

hopes other Armenians will follow suit so that Armenians continue to be educated.

In the next issue of this paper a complete list of donors to the Leon S. Peters Business Building fund will be made. The Armenian Studies Program of CSUF thanks the Sahatdjians and the Bedrosians for their gift and the support they have demonstrated for the mission of the university.

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Sat. classes offered

Navasart to appear in Fresno

Armenians in Fresno is the first of two one credit Saturday classes offered by the Armenian Studies Program of California State University, Fresno in the Spring 1986 semester. The class will meet February 22 and March 1, 1986 from 9am to 5pm (with an hour for lunch) in Social Science 104 on the CSU, Fresno campus. Armenian Studies Program Acting Coordinator Barlow Der Mugerdechian will conduct the course.

Highlighting the history of the Armenians in Fresno and California, the course will offer an overview of Armenian immigration to America.

The second class will study the 20th century's first Genocide, the Armenian Genocide. Entitled **Genocide** the course will study the roots of this Genocide and the effects of it on Armenians today. The political efforts of Armenians in pursuit of the Armenian Case will also be studied. The class will be held April 12 and 19, 1986 on the CSU, Fresno campus.

Enrollment for the two Armenian Studies courses, under the title of Armenian 120T is open to all. To sign up contact the Armenian Studies Program (tel.294-2669/2832) or the University Division of Extended Education (tel.294-2524). The fee for those not currently enrolled in the University is \$54.00, for each one credit course.

One of the world's finest Armenian dance troupes will appear in Fresno on Wednesday, April 2.

The Paris-based Navasart Armenian Folk Ensemble plans to stop in Fresno as part of an American tour that will be held in the Willian Saroyan Theater, beginning at 7:30 p.m. All proceeds from the tour will benefit the Oral History Project of the Zoryan Institute.

Founded in 1967, Navasart has succeeded in bringing the beauty and symbolism of ancient Armenian folk dances to modern audiences. The troupe has won acclaim throughout Western Europe and the East Coast of the United States. Navasart will feature 55 dancers wearing traditional costumes. They will be accompanied by musicians playing a wide range of Armenian instruments.

*The Guardian* of England described the Navasart performance at the Billingham International Folk Festival as "one of the most spectacular performance of the week." *La Nouvelle Republique Du Centre Ouest* of France wrote that the "program of dance and song (is) full of impetuosity, youth, grace, and beauty." *Minute* of France commented, "In Paris, Navasart created a sensation. If they ever dance

again somewhere one day, don't miss them."

Tickets for the Fresno appearance are priced at \$10 and will be available through the Convention Center box office and Ticketron outlets three weeks prior to the event. Tickets may also be purchased from a number of community organizations.

Aside from providing a cultural feast of its own, the Navasart tour will raise funds for another vital element of Armenian culture: oral history. In the past few months, the Zoryan Institute has coordinated a nationwide effort to sys-

tematically record the memories of Armenian genocide survivors on videotape. The videotapes will ultimately provide an irreplaceable resource on life in the Armenian homeland of present-day Eastern Turkey.

Thus far, more than 250 interviews have been conducted at a cost of \$70,000. Additional funds are needed to continue. The Fresno area in particular has provided Zoryan volunteers with a number of valuable interviews. Anyone who knows of potential interview candidates should contact Mark Malkasian (5520 N. Poplar, Fresno, CA 93704, (209) 439-0763).

WHY ASP?

Continued from page 4

members of my family. The paper has become a source of pride for many elderly Armenians, who are happy to see our young people involved in our culture.

Despite these positive aspects of the ASO and *Hye Sharzhoom*, I can't help but wonder what the future holds for them. As the years pass, will they meet their demise like so many other Armenian youth organizations have? For the time

being, there is no danger of this. As long as we have an Armenian Studies Program, there will undoubtedly be an ASO and *Hye Sharzhoom*. Although the strength of the Program is apparent, we cannot let ourselves become too comfortable with our success.

To my non-Armenian friends who ask why we need an Armenian Studies Program at CSUF, I hope this article can articulate why we do need it more successfully than my shouting pleas have in the past.

Attention

Hye Sharzhoom

Subscribers

We at the Armenian Studies Program and Hye Sharzhoom are experiencing a mailing crisis. Part of our funding has been drastically cut, and we have been forced to update and modify our mailing list. You as subscribers of Hye Sharzhoom can aid in our efforts by notifying us of any address changes. Simply check the appropriate space as provided on our coupon (see below) and write in your new address. In addition, if you are receiving more than one issue of Hye Sharzhoom or more issues than you need, please let us know by mailing a postcard to: Armenian Studies Program, C.S.U.F., Fresno, CA 93740. Thank you for your cooperation.

ASO Spring Calendar

February	March	April
ASO Meeting week of 10th-14th, time, day & location *TBA.	Saturday, 1st-Arm S 120T, <i>Armenians in Fresno</i> class, SS 104, 9:00am-5:00pm. Schedule # 04712.	Wednesday, 2nd-ASO Pastry sale, Free Speech area, 10:00am-12:00pm.
Friday, 21st-ASO dinner meeting at the Spaghetti Factory, 7:00pm.	ASO Meeting week of 3rd-7th, time, day, & location *TBA.	Saturday, 12th-Arm S 120 T, <i>Genocide</i> class, Ed Psych 217, 9:00am-5:00pm. Schedule # 04701.
Saturday, 22nd-Arm S 120 T, <i>Armenians in Fresno</i> class, SS 104, 9:00am-5:00pm. Schedule # 04712.	Friday, 7th-Peter Balakian on campus. time, day & location *TBA.	ASO Meeting week of 14th-18th, time, day, & location *TBA.
Wednesday, 26th- Shish Kebab sale, Free Speech area, 12:00.	Saturday, 8th, Tom Bozigian dance workshop, CSUF South Gym, 9:30am-12:00pm, 1:00pm-3:30pm.	Saturday, 19th-Arm S 120T, <i>Genocide</i> class, Ed Psych 217, 9:00am-5:00pm. Schedule # 04701.
*TBA to be announced	Sunday, 9th-Poetry lecture at the Fresno Metropolitan Museum, 7:30pm.	21st-25th-April 24th Week-Free Speech area, activities *TBA.
	ASO Meeting week of 17th-21st, time, day, & location *TBA.	Friday, 25th-Ensemble de Musique concert, CSUF Satellite College Union, 8:00pm.
	Saturday, 22nd, ASO spring dance, time, day, & location *TBA.	

HYE SHARZHOOM

NEEDS YOUR SUPPORT

Hye Sharzhoom is the official newspaper of the Armenian Studies Program and the Armenian Students Organization of California State University, Fresno. It is sent without charge to thousands of Armenians throughout the world. Though there is no subscription fee, we urge readers to support our efforts with donations of any amount. This request has assumed a special importance because of increased production and mailing costs.

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Fresno, CA 93740

All donations are tax deductible.

Thank You!

Hye Sharzhoom wishes to thank the following persons for their generous contributions to our organization and the CSUF Armenian Studies Program.

Michael Sohigian	Fresno, CA
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Elish and Zephyr Shekoyan	Fresno, CA
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Victor S. Sahatdjian	Fresno, CA
Augustin S. Badeer	Fresno, CA
Grace and Edmund Zartarian	Fresno, CA
Hranoosh Hussian	Fresno, CA
Armand and Sami Gougasian	Fresno, CA
Alice Peters	Fresno, CA
Mr. and Mrs. Virgil Kelley	Fresno, CA
Ellen M. Ohan	Walnut Creek, CA
Hrair S. Cabayan	Oakland, CA
Franklin R. Penirian	West Sacramento, CA
Araxie Churukian	Riverside, CA
Harry Tosoonian Vanley	Long Beach, CA
Jack and Alice Bournazian	Chula Vista, CA
Dr. Dennis Papazian	Dearborn, Michigan
Dr. and Mrs. Raffy Hovanesian	Munster, Indiana
Mary L. Foess	Vassar, Michigan
Col. Roger H. and Jean D. Terzian	Fairborn, Ohio
Lori Garjian	Tenafly, New Jersey
Stephen J. Elmasian	Providence, Rhode Island