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Supplement to the Daily Collegian

Volume 9, No. 3
May 1988

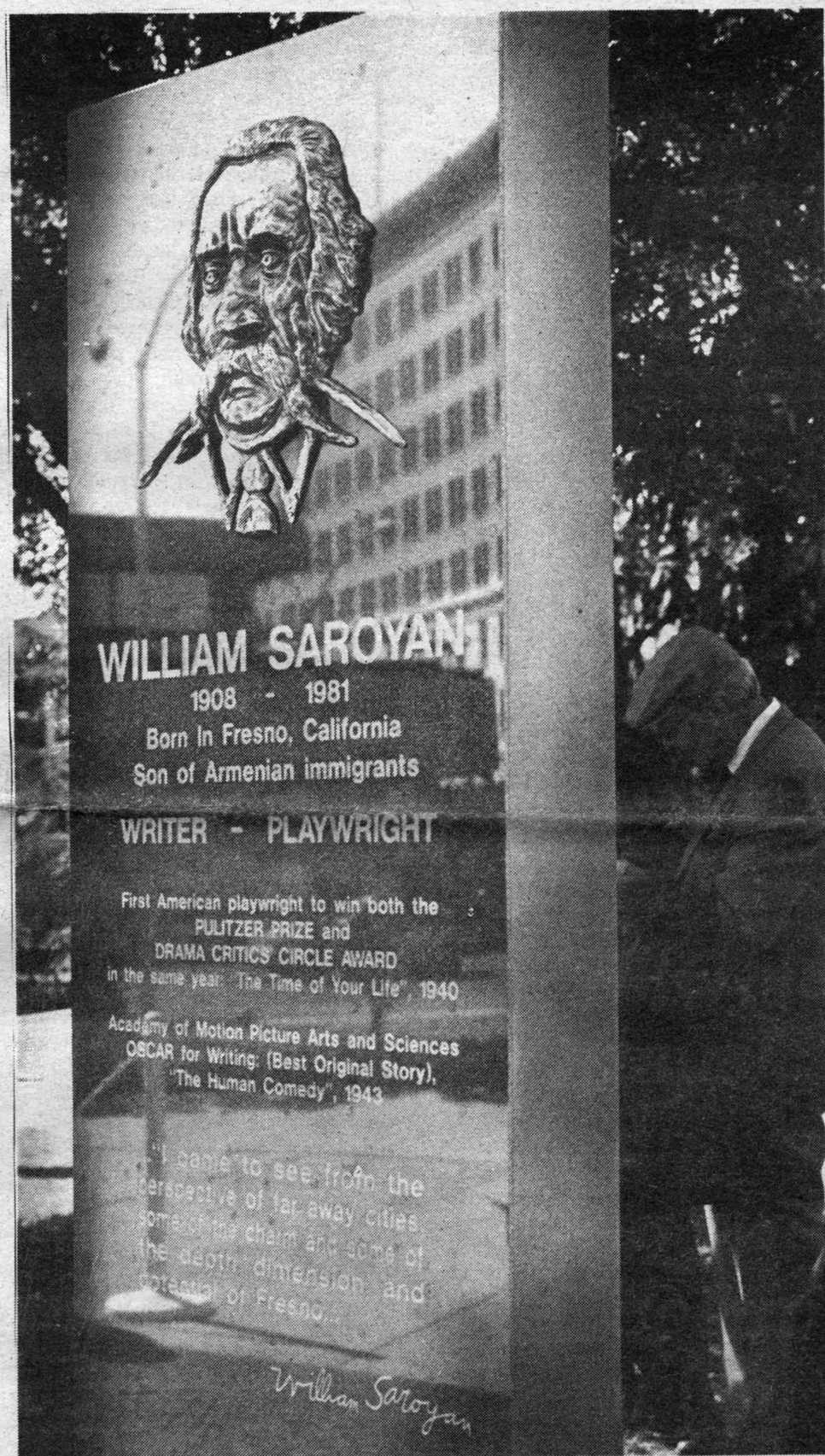
The newspaper of the California State University, Fresno Armenian Students
Organization and Armenian Studies Program

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Armenian Studies Program
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***"I should like to see
any power of the world
destroy this race,
this small tribe of
unimportant people,
whose wars have all
been fought and lost,
whose structures
have crumbled,
literature is unread,
music is unheard, and
prayers are no more
answered. Go ahead,
destroy Armenia. See
if you can do it. Send
them into the desert
without bread or water. Burn their homes
and churches. Then see if they will not
laugh, sing, and pray again. For when two
of them meet anywhere in the world, see if
they will not create a New Armenia."***



William Saroyan

Self-Centered Nationalism- - Why?

By Linda A. Abrahamian
Editor

More and more I have been coming across an opinion that rather disturbed me at first. Most of the people that I have known, met or talked to thought quite highly of Armenians-- this is probably because I have always gone to an Armenian church, belonged to Armenian organizations, and have had many Armenian friends. Non-Armenians must also think favorably of Armenians: after all, quite a few Armenians have been elected or appointed to government positions. But there are a lot of people who don't have a very high opinion of Armenians. In fact, some people think that Armenians are "self-centered nationalistic racists."

The first few times I was subjected to this were quite disturbing. Their accusations seemed entirely unfounded. I thought they were attacking me personally. Threatened by what they were saying, I demanded that they support their opinion.

I soon learned that they weren't attacking me personally, but Armenians in general--which is still an attack on me. I listened, making every attempt to remain rational, and some of the support they offered was valid.

Armenians, they said, cannot see beyond the atrocities committed against them. They see themselves as being the only people in the history of the world that have been grossly violated although all through time and even presently the very same atrocities are being committed. This blindness, they said, alienated others. We should all be working together to insure that these acts will not be committed again, but Armenians, because they only cling to each other, shut out any possibility of unity. Armenians then only stand together on issues that directly relate to them as a people while others are also striving to realize similar goals are left to fend for themselves. This blindness or self-centeredness, they conclude, will lead to political failure for the Armenians, and Armenians will drag down all other people who are striving for justice with them.

Some have also said that Armenian self-centeredness has created an elitist attitude. They have one set of definitions for themselves, and they define non-Armenians in entirely different terms. These two sets of definitions draw an imaginary line that separates Armenians from non-Armenians. Armenians, they said, think that they're above everyone else because they are alone in their suffering--past and present. Their elitist attitude draws a line that is nearly impossible for others to penetrate while Armenians cross over freely, but only do so when necessary.

I listened to their arguments, and thought long about them afterward. Even though I didn't agree with everything that they said, I could accept being called self-centered and nationalistic, but not racist.

Self-centeredness and nationalism mean almost the same thing in reference to people's attitudes about their cultural identity and homeland. Virtually everyone has some sense of national pride: Americans love America, the French love France, Algerians love Algeria, the Japanese love Japan, and so on. A sense of nationalism could then be used positively because it unifies people who are otherwise not.

A strong sense of nationalism can also be used negatively. Billions of people have been exploited and exterminated because they imposed some sort of threat to the national identity. The Ottoman Turks exterminated well over one million Armenians because their Christian faith and ethnicity posed a threat to the Turkish identity. The Jewish Holocaust was the result of similar German attitudes. Genocide and exploitation are still being used as a means of exercising social and political control: Apartheid in South Africa and the Palestinian situation are current evidence of this.

Armenians, however, have not used their sense of nationalism to exploit or violate others. Since the 1915 Genocide, the Armenian identity has been one of a wronged and divided people. It is true that many Armenians can not see beyond the atrocities committed against them, but this is also true of most people who have been stripped of their fundamental human rights. The memory of the atrocities serve as a unifying force for the Armenians, and this memory is all that remains of the Armenian national identity.

Although there may be an imaginary line that separates Armenians from non-Armenians, it doesn't necessarily mean that Armenians are above any one else. A memory, language, and cultural heritage is all that is left of the Armenian identity, and this identity is spread thinly across the world. But the wall that separates Armenians from others is crumbling: more and more Armenians are leaving the community to find themselves on the outside. Armenians then must have a tightly knit community in order to preserve their fragile identity. This separation then is not the result of elitist or racist attitudes, it is a means of survival.

Perhaps all this can still be called racism, but racism refers to attitudes that neither I nor my people can hold. Virtually everyone, as individuals or as a group, has their prejudices, and I can not deny that Armenians are without prejudice. Unfortunately, prejudice

(whether ideological, racial, sociological, political, religious, gender, or sexual orientation) is something that cannot be escaped. And Armenians, in being called among other things "self-centered nationalistic racists" know the meaning of prejudice as well as anyone else. Prejudice is then not racism--rather racism is prejudice amplified one million times.

The entire world witnessed the true meaning of the word racism in the first quarter of this century when over a million Armenians perished under the Turkish hands. Hitler learned the meaning of racism from the Turks because he used the Armenian Genocide as a model for the extermination of the Jews. In a speech justifying the Holocaust, Hitler said "who today remembers the Armenians?" Because few remembered, millions of Jews, Poles, gypsies, and homosexuals suffered the atrocities of Nazi Germany.

Less than thirty years later, the Armenian Genocide was nearly forgotten--even fewer remember today. Because Turkey has continually denied responsibility for the Genocide, few countries have officially recognized it. The Genocide is then nothing more than a memory in the minds of a few--and it

is a memory that people do not have a right to.

Denial of the Genocide not only affects Armenians, it affects all people as well. Because the Genocide is unresolved and justice has not been served, massacre and exploitation will continue to be a viable means of social and political control. This is a fact that history has and continues to prove: millions of people fell victim to Nazi ideology and millions more in Russia died of forced starvation under Josef Stalin. People in Cambodia, India, and China have perished under the hands of their governments. Currently, Black South Africans and Palestinians are subjected to mass deportation and denied citizenship. These atrocities will continue as long as the governments who control the world recognize them.

Armenians then are "self-centered and nationalistic" because their survival as a people depends on it. Their sense of nationalism is dependent on the memory of the Genocide. If this memory is lost, the Turks will have succeeded in their plan to rid the world of all Armenians. But more importantly, if this memory is lost, genocide will continue to be a useful weapon.

Letters to the Editor

Dear Editor:

I enjoy reading the *Hye Sharzhoom*. I am a Fresno State graduate.

Keep up the good work! Please accept my donation.

Louise Bedrosian
Palos Verdes, Ca.

Dear Editor:

I liked your short story on *The Bitlitsi* in the recent *Hye Sharzhoom*. It was a sweet piece of writing. Hope you publish more.

Tamar Manjikian
Advisor to *Locus*, published by
the UCLA ASA
Studio City, Ca.

Dear Editor:

I thought your story *The Bitlitsi* was well written and entertaining. It certainly is superior to much that is included in the *Ararat* magazine. Perhaps you could submit your story to them.

Sincerely,

Gladys Peters
Fresno, Ca.

**Get A Minor
in Armenian
Studies!**

The Guacamole is Spoiling

Larry M. Hobson
contributing writer

The Lesson plan for today is, "How to be lonely."
Not just alone, but A-lone.
A deprivation chamber of a life, unbefitting of even a corpse
Infact, scholarly roundtable debates have declared,
"Being a corpse more exciting that being A-lone."
Ignoring the well wishes of his comrades,
The voisterous man stepped down from his soapbox
To dawn the misterioso personality of the monk.
Which is not to say Thelonious,
But rather a holy being, perched up in the hills,
Pondering metaphysical philosophy in self imposed solitude,
While the rest of the line marches on,
In their gregarious joy.
For they the outspoken are the strugglers,
Who dare break the chains of oppression,
The leg irons of exploitation,
The shackles of injustice,
And the chastity belts of loneliness,
While those who fail to head the dialectic,
Wander the world aimlessly,
Blind to the sight,
Which even the blind can see.

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Hye Sharzhoom

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Hye Sharzhoom is a supplement of the *Daily Collegian* and the newspaper of the CSUF Armenian Students Organization and the Armenian Studies Program and is funded by the Associated Students. Articles may be reprinted provided that *Hye Sharzhoom* is acknowledged.

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

Genocide and the Facts

By Barlow Der Mugrdchian
Advisor

The nationwide showing of the documentary, "An Armenian Journey", produced by Theodore Boghosian, sparked controversy in Fresno when two Fresno State professors of history wrote letters to the editor of *The Fresno Bee* in reaction to criticism of a review that Lanny Larson had written. Berge Bulbulian of Sanger has written (*April 24, The Fresno Bee*) in response to Larson's review. (All letters appear in adjoining column) Reaction to the professors' letters was swift as outraged members of the community phoned in their complaints to the Armenian Studies Program and to the Dean of the School of Social Sciences. I wrote my letter to the editor (*May 9, The Fresno Bee*) in response to the letter of Loy Bilderback (*May 2*) while David Jones' letter appeared May 6. My reactions after a conversation with Jones and a personal communication with Bilderback are as follows.

One may ask, "How can presumably well informed historians of the late 19th and early 20th centuries have a doubt about the veracity of the Genocide, and question whether the Ottoman Turks even committed a Genocide?" This is especially true in a community such as Fresno, where thousands of Armenian survivors of the Genocide emigrated to in the early 20th century and who were eyewitnesses to the horror of the massacres and the deportations. Is it that the eyewitnesses are not as reliable as a recently written book (such as Justin McCarthy's "Muslim Minorities: The

Population of Ottoman Anatolia and the End of the Empire)? I don't think so.

By interviewing survivors of the Genocide, one is struck by the pattern of the deportations and the planning involved in eliminating Armenia from its ancient homeland. One is struck also by the fact that massacres against the Armenians had occurred in 1894-1896 in which hundreds of thousands had perished. In the guise of "objectivity" some professors and scholars seek to present a "Turkish" viewpoint to balance the "extreme" Armenian point of view. How interesting. One must ask the perpetrators of the crime against humanity: "Did you plan to eliminate Armenians once and for all from their historic homeland? Did you intend to kill over one million innocent women and children?" And if the answer is no, the "objective" historian "concludes" the answer must be no because they (the Turkish government) says so.

Old arguments are put forth, such as Armenians "betrayed" the Ottoman Empire. Did the American revolutionaries "betray" the British when they wanted a reduction in their taxes? Armenians have been suppressed since the early 16th century by a ruthless empire whose only objective was conquest at any cost. Armenians lived as a subject people for nearly 400 years, as second-class citizens in a multi-ethnic empire. Armenians who fought in 1915, and they were only a small number, fought to defend family, homes and honor from a ruthless enemy which could respect no Christian, nor even protect them from tribes armed by the very government responsible for

defending its citizens.

Some professors and Turkish apologists will state that both Moslems and Armenians suffered great horrors in 1915. But by denying that the Turkish government was responsible for a premeditated plan of destruction, a tremendous distortion takes place, that is the perpetrators of the crime, (many of whom died in World War I as soldiers) are worthy of "sympathy".

Do we have sympathy for the Gestapo members who died in the course of killing Jews? I hope not.

Don't the professors want to read American government archives, the accounts of military attaches, of missionaries, the accounts of the Germans (allies of Turkey), and of numerous other Europeans who were eyewitnesses to the horrors of the Armenian Genocide. Is Ambassador Morgenthau so biased, that he lies in his autobiography where he discusses the massacres with Talaat Pasha, one of the arch-perpetrators of the crime.

I question the timing of the letters to the editor, which, coming on the heels of April 24th, the Armenian Day of Commemoration of the Genocide, are salt rubbed into the still raw wounds of the Armenian survivors. As I read the letters, I got the feeling I was reading official propaganda of the Turkish government, now operating at a fever pitch of distortionism. The arguments are the same subtle lies.

The documentation on the Armenian Genocide is exhaustive and fairly complete. Some would say to wait for the opening of the official archives of the Ottoman Turkish government as if

to seek and to find a document which could exculpate the government. What could be found in there? Let your imagination wild. Talaat, writing a telegram to protect the Armenians as they are forced on marches of hundreds of miles under the searing summer sun, without food or water or hope of life. Or Talaat writing for officials to protect and keep in custody the homes and property of the Armenians until the end of the war. If that is the case, some Armenians are ready to reclaim their patrimony. These are the documents some would seek to assuage their consciences.

Why don't Bilderback and Jones read the verdict of the Paris People's Tribunal in 1984 condemning the Genocide perpetrated by the Turkish government? Why don't they read the European Parliament Resolution of June 18, 1987? Why don't they read the accounts in American newspapers of 1915, 1916, 1917...? Have they read about the massive American aid campaign to assist the Armenian children, left as orphans from the Genocide?

The truth is that Turkey today, aided by American dollars, is waging a campaign of disinformation and denial. But the evidence is clear and undeniable. The arguments persuasive. The Genocide of the Armenians of 1915 stands as a crime against humanity and is awaiting justice. Justice to the memory of the dead, and to the sensibilities of the living.

Please write to us at *Hye Sharzhoom* with your opinion on this issue. Let us hear your voice.

Response to Distortion and Revisionism

Those who can write do so, those who can't become critics. Once they become critics, they become susceptible to an occupational disease which makes it difficult for them to like anything they review. They fear their intelligence will be cast in doubt if they offer a positive review of a creative production. Unfortunately, Lanny Larson is no exception. He found Theodore Boghosian's "An Armenian Journey" too one-sided for his taste. Historical con-

clusions on the Armenian Genocide are a result of a mass of evidence which is doubted only by Turkey and its propagandists of whom Justin McCarthy and his Institute of Turkish Studies. How much of the hundreds of millions of American subsidies to Turkey go into support of the Institute? How objective are its conclusions?

Larson might give some thought to a few questions concerning Armenian history. Why is it most of my peers and

I have no grandparents? Why did most of us have siblings who died in infancy? Why did most of us have aunts and uncles who died in their youth? Why is so much of historic Armenia occupied by Turkey, and why are there so few Armenians living there? Why did so many Armenians abandon properties that had been owned by their families for centuries? Were these all a result of an "accident" or do we give credence to the massive evidence that indicates they

were the result of official Ottoman policy, to exterminate Armenians from their historic homeland? The problem isn't that the Armenian point of view is one-sided. We admit that. Why shouldn't it be? The problem is that Larson's review, lacking in depth, is zero-sided.

Berge Bulbulian
Sanger, Ca.

More on Institute of Turkish Studies

Berge Bulbulian [letter April 24] stated, "Historical conclusions on the Armenian Genocide are a result of a mass of evidence which is doubted only by Turkey and its propagandists, of whom Justin McCarthy and his Institute of Turkish Studies are a part. Proper journalistic research would have told us a little about McCarthy and his institute. How objective are its conclusions?" [McCarthy was interviewed on a PBS program, "Armenian Journey," carried on Channel 18 on April 18].

The Institute of Turkish Studies was founded in 1982 to encourage the study of the Turkish language and culture in the United States. It has a staff of two and a budget of \$350,000 per year. Since its address, 2010 Massachusetts Ave. N.W., Washington D.C., is the same as that of the Association of Turkish American Associations, I assume there is a connection.

Justin McCarthy received his bachelor's degree from John Carroll University in 1967, his doctorate in philosophy in history from UCLA in 1978, and a certificate in demography

from Princeton University in 1980. He is a member of the Department of History at the University of Louisville, which he joined in 1978.

I know Professor McCarthy only by reputation and through his writings, which I admire. As a historian who has worked on demographic issues, I believe I know a little of the problems he faces in his research. I would like to recommend to Mr. Bulbulian and anyone else interested in what happened in Asia Minor during and after World War I. Mr. McCarthy's "Muslims and Minorities: The Population of Ottoman Anatolia and the End of the Empire," New York University press.

In a painstaking reconstruction of population of Anatolia before and after the disasters, and accounting for emigration, he concludes that 20 percent, almost 3.4 million, died prematurely from massacre associated with the Greek, French, and Russian invasions as well as sectarian strife between Christian and Muslims, famine, disease, exposure, and the random banditry that thrived in the region.

In terms of ethnicity, McCarthy

concludes that the killing and the dying swept away about 25 percent of the Greeks, over 300,000 people; about 40 percent of the Armenians, 600,000 people; and 18 percent of the Muslims, about 2,460,000 people. In what ought to be, but sadly will not be, the last word on his disaster McCarthy says:

"The pattern of mortality in Anatolia was both geographic and ethnic. Those in the regions of Anatolia with high proportions of Christian inhabitants were very likely to have died. This was true regardless of the religion or ethnic group of the inhabitants. While Christian-Muslim warfare was, with foreign invasion, at the root of the Anatolian mortality, it is an error to speak of Greek deaths, Muslim deaths, or Armenian deaths as if each somehow a separate existence. To mention the sufferings of one group and avoid those of another gives a false picture of what was a human, not simply an ethnic, disaster" (Page 137).

Loy Bilderback
Professor of History, CSUF, Fresno.

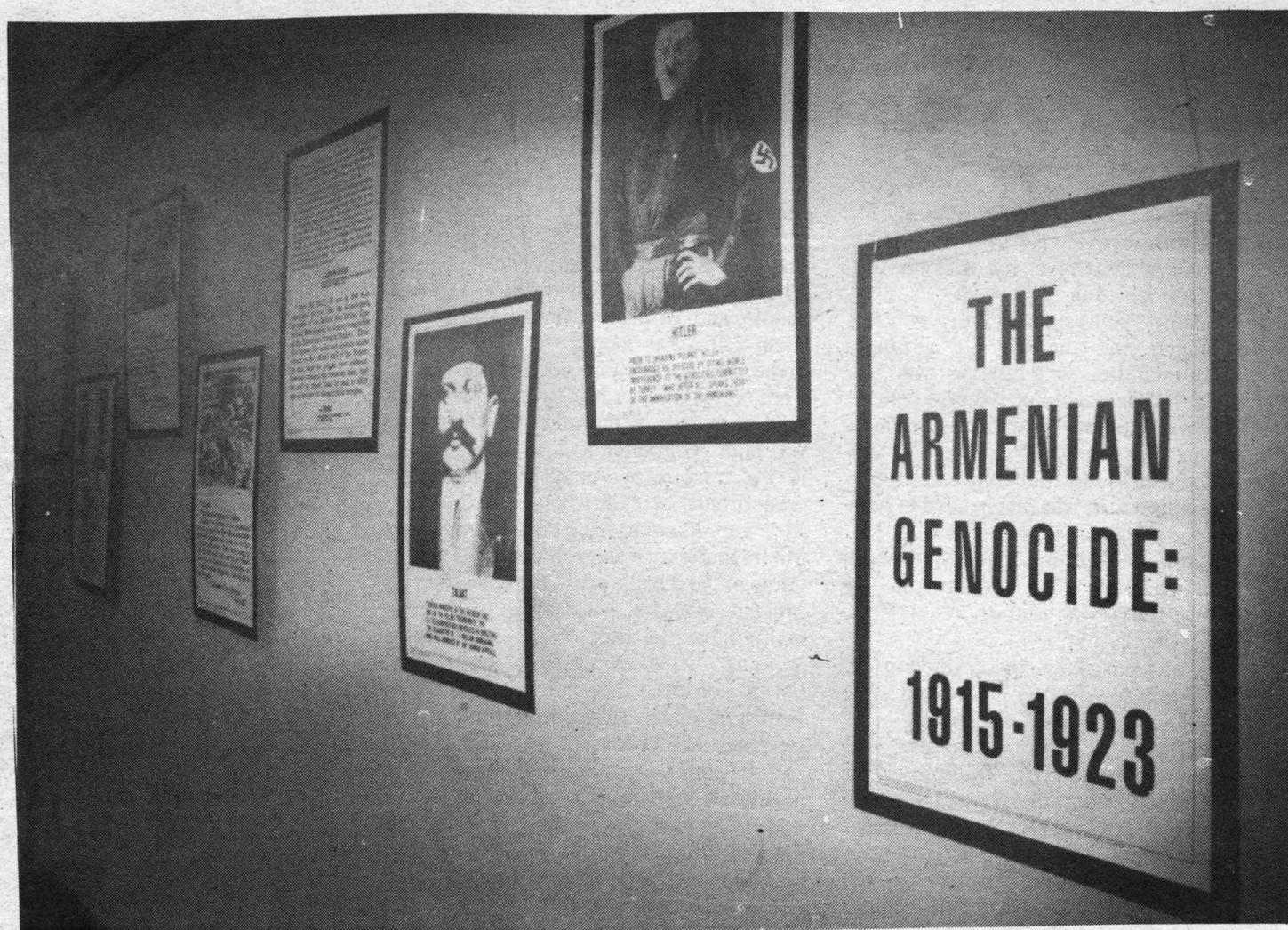
see more
Genocide
letters
and
responses
on
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An information leaflet passed out by ASO members.

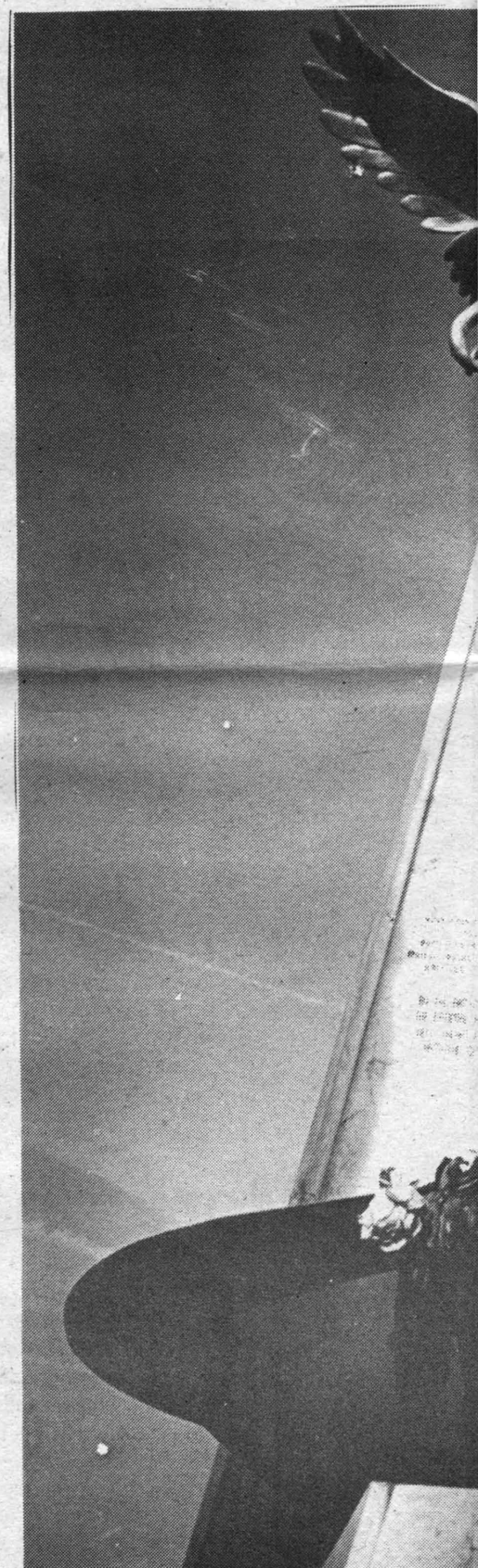


Hye Sharzhoom editor Linda A. Abrahamian addressing the April 24th rally sponsored by the ASO



A view of the Genocide display put on the second floor of the Henry Madden Library. The same display two years ago was the source of controversy as initially it was rejected but later was allowed in the library.

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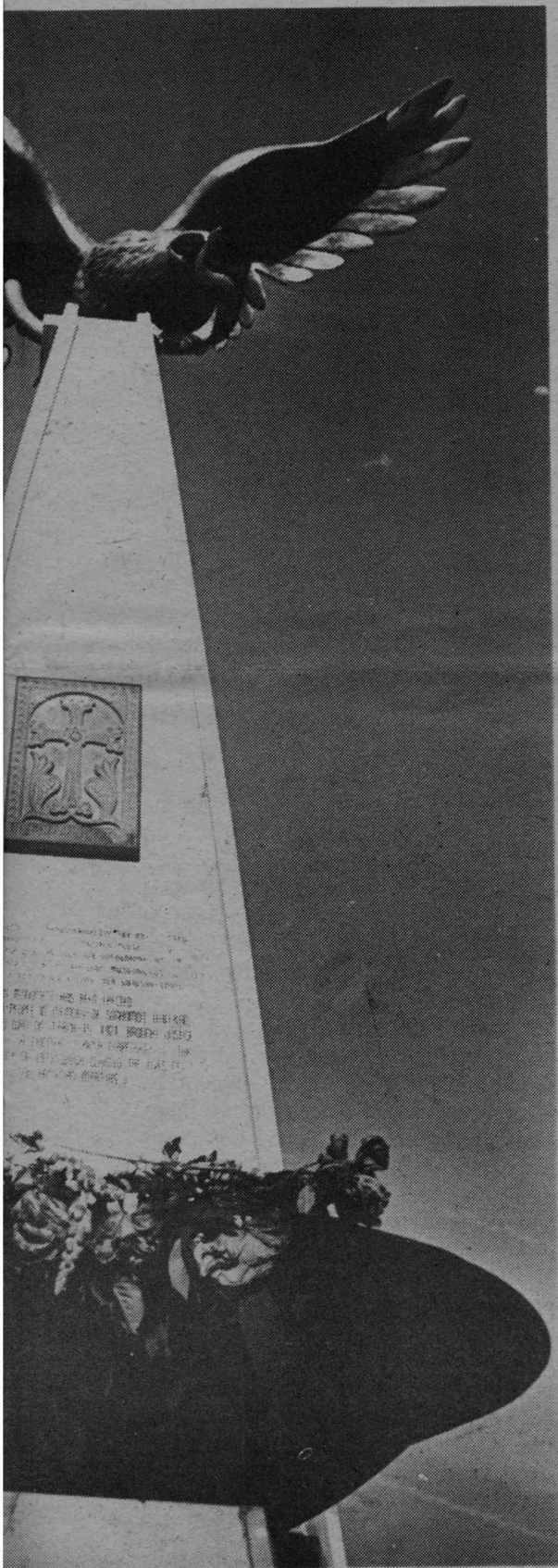
The memorial monument dedicated to Tehlirian, who is remembered for the died in Fresno.

... lest v
history

Armenians Remember Genocide



Students observe April 24th.



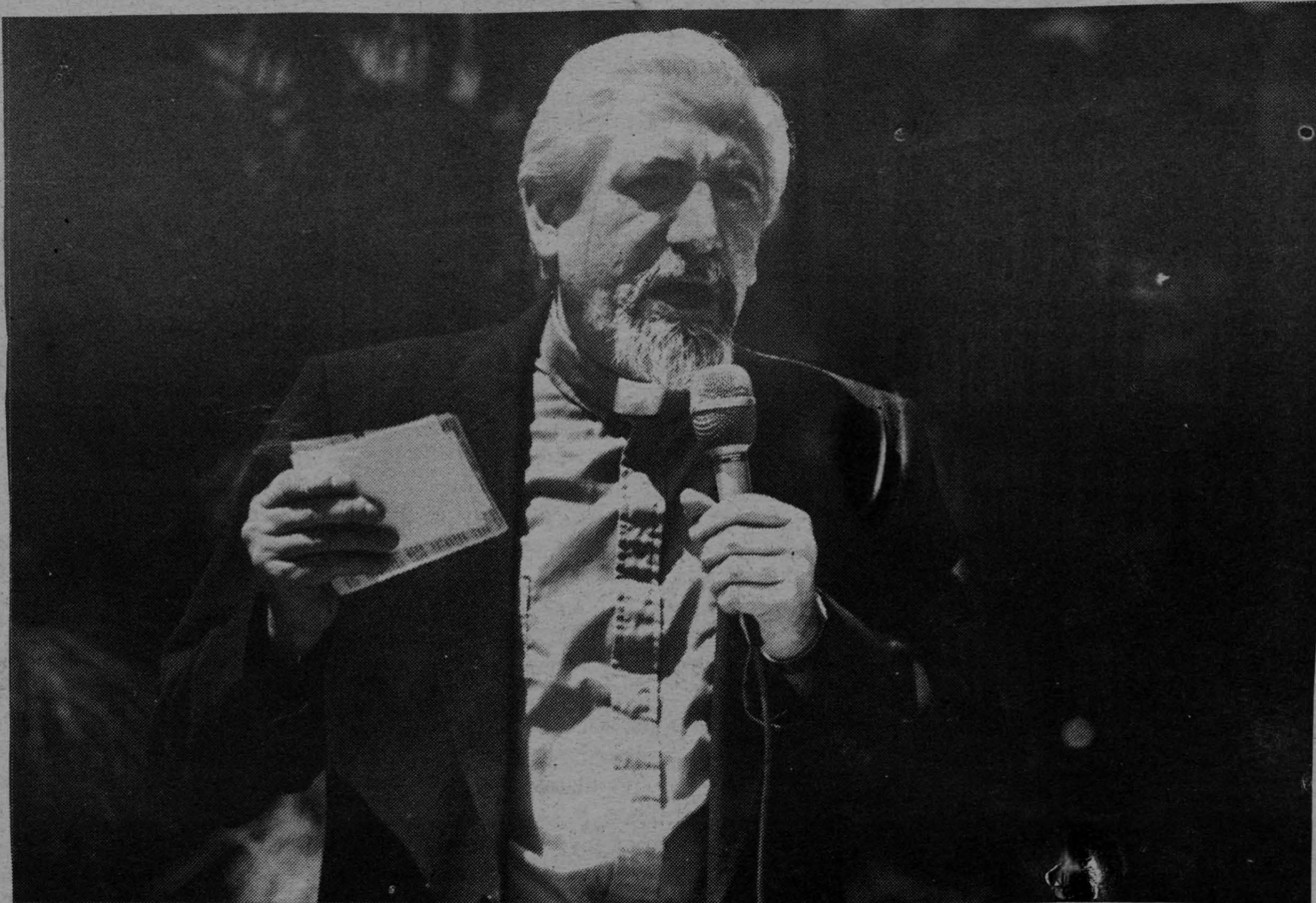
Soghomon Tehlirian in the Ararat Cemetery.
1921 assassination of Talaat Pasha,

we forget
will repeat

Mr. Vahan Chamlian (L) who along with his wife Anoush undertook the entire expense for the April 24th activities in Fresno, is conversing with Governor George Deukmejian. Gov. George Deukmejian was the keynote speaker at the April 24th commemoration of the Armenian Genocide which took place at the Fresno High School Auditorium. Over 1700 community members were in attendance.

Dr. Gerard Libaridian of the Zoryan Institute was the Armenian language speaker. Vatche Mankerian of Los Angeles played a selection of Armenian music on the piano. Students of the Armenian Community School of Fresno sang.

Over one hundred survivors of the Genocide were honored with special recognition.



Rev. Datev Tatoulian of Sts. Sahag-Mesrob Armenian Apostolic Church of Reedley speaks to students about the Armenian Genocide.

Not only Armenians suffered in Ottoman Anatolia

In a letter of April 21 Berge Bulbulian attacked Lanny Larson's review of Theodore Boghosian's TV documentary "An Armenian Journey."

Although Mr. Larson had been generally favorable to Mr. Boghosian's work and urged his readers to watch it, Mr. Bulbulian found his review offensive because in one sentence he had questioned whether the program might not have been too one-sided in its claim of an Ottoman "genocide" of "over a million Armenians" in 1915. Mr. Bulbulian was also incensed by the comments of Justin McCarthy, who was identified in the documentary as a representative of an Institute of Turkish Studies. Mr. McCarthy was shown disparaging the validity of certain pieces of evidence for the "genocide."

Regardless of the understandably sensitive nature of this subject for Mr. Bulbulian, the remarks that he made deserve further comment.

Justin McCarthy was presented on the program in such a way as to leave the viewer with the impression that he was a spokesman for and paid propagandist of the present Turkish government. Unmentioned was the fact that Professor McCarthy, a member of the Department of History at the University of Louisville, is probably this country's leading authority on the demography of the late Ottoman Empire.

In his book "Muslims and Minorities: The Population of Ottoman Anatolia and the End of the Empire," Professor McCarthy presents a thorough and detailed study of the population statistics of Anatolia in the late Ottoman period, comparing them with the census records of the Republic of Turkey in the 1920s

and '30s. He limits the area under this examination to the present-day borders of Anatolia, or "Asiatic" Turkey.

Professor McCarthy utilized both the national censuses of the Ottoman and Turkish governments from 1876 to 1935 and provincial *salnames*, or local censuses, taken more irregularly. He examines the censuses carefully for internal inconsistencies that could indicate deliberate falsification or evidence of tampering. He claims to have found little such evidence that would be statistically significant for Anatolia as a whole. He pointed out repeatedly, however, that the Ottoman administration was weaker in eastern Anatolia than in western or central Anatolia and undercounting of both Moslems and Christians was likely greater there.

He also examined the population data offered by the Greek and Armenian patriarchates to the allied powers after World War I. Subjecting them to the same analysis as the Ottoman and Turkish data, he found numerous examples of internal inconsistencies. The patriarchal figures were a mixture of informal guesswork, all in rounded numbers, the propaganda designed to serve the political ends of elements in the Greek and Armenian communities at the post-World War I peace conferences.

For example, in none of the provinces of northeastern Anatolia, including Van, do any of the Ottoman censuses or *salnames* record a majority of Armenians before World War I. In every province of Anatolia, including the northeastern ones, Moslems appear to have been consistently in the majority. Even adjusting for suspected

undercounting of Christians, the percentage of Armenians in the province of Van, where they were most concentrated, stood in 1912 at 40 percent of the whole. Moslems constituted almost all of the remaining 60 percent.

In separate chapters on the Greek and Armenian populations of Anatolia, McCarthy finds the Anatolian Greeks to have suffered over 300,000 deaths and to have had nearly 1 million refugees from Anatolia between 1914 and 1923, while Armenians, McCarthy figures, lost at least 568,000 dead, and almost 900,000 left Anatolia as refugees. Approximately 400,000 Anatolian Armenians sought refuge in what was becoming Soviet Armenia; 275,000 settled in various successor states to the Ottoman Empire in the Middle East; 70,000 were resettled in Constantinople and European Turkey, and 30,000 each went to France and to the United States.

Neither Professor McCarthy nor anyone else denies that the Armenian people in Anatolia suffered great horrors in 1915. He is well aware that large numbers of Armenians died of exhaustion or were shot on long forced marches, and that hundreds of Armenian officers in the Ottoman army on the Russian front were executed in 1915 when segments of the Armenian population of eastern Anatolia rose up against their own government and tried to stab it in the back while the Ottoman troops were fighting invading Russian forces.

Moreover, both he and the Turkish government acknowledge that many Armenians were shot in front of their children. No one denies that yet greater numbers of Armenians died of starvation

and disease as the infrastructure of society collapsed in eastern Anatolia under the impact of the Russian invasion and gruesome civil war.

What is denied by the present Turkish government is that there was a deliberate national policy of genocide, or that the killing and deaths in eastern Anatolia were exclusively a problem for the Armenians. Professor McCarthy, while finding over 300,000 Greek deaths and nearly 600,000 Armenian deaths, also found in Anatolia during the same period, 1914-1923, almost 2.5 million Moslem deaths. The Moslem population of Van, for example, according to the 1922 census was not much more than one-third of what it had been in 1912. If these statistics are even only partially accurate, they raise significant questions. What had happened to all of those Moslems? How many of them left for other provinces? How many of those who remained had died of disease and starvation? How many of them were killed by Armenians?

In Mr. Boghosian's film, as in most Armenian work on this subject that I am aware of, there is not the slightest hint that the Turks and Kurds of eastern Anatolia died too, or that perhaps many of them were killed by Armenians during this period. That is what in effect is being denied by the living today. Any ghastly war can be made to look like a massacre if only the dead on one side are counted.

David N. Jones
Professor of History, CSUF, Fresno

Professor says Armenian genocide is documented fact

I am writing this letter in response to the letter May 2 from a professor of history at CSUF. The contents were offensive to the Armenian community of Fresno in particular and to Armenians in general, considering that on April 24 the Armenian genocide of 1915 was commemorated. Fresno was graced with the presence of Gov. George Deukmejian, who was the keynote speaker, and whose remarks accurately reflect Armenian concerns. The governor said, "But the memory of our past will forever survive the many who died. No one can rewrite world history...Today's Turkish government cannot live a lie forever. Its stubborn refusal ever to admit that the massacre happened under the Ottoman Empire mocks justice and wounds the conscience of an entire world..."

To clarify an earlier letter to the editor, the chairman of the Institute of Turkish Studies is Sukru Elekdag, Turkish ambassador to the United States, and the institute has as one of its honorary fellows Stanford Shaw, professor of history at UCLA [McCarthy is a historian associated with the Institute]. The institute itself was funded by a \$3 million grant by the Republic of Turkey (as an example of American tax dollars used against American citizens). It is indeed surprising that a professor of history at CSUF would be so ignorant of the history of the Armenian genocide. The plan of the Turkish government was to eliminate the Armenian population of the Ottoman Empire and thus to fulfill the dreams of a pan-Turkish state which would stretch from Constantinople to the Mongolian steppes. The Republic of Turkey, which was created in 1923, is a successor and inheritor of these nationalistic and racist goals.

There is hardly anything admirable in the work of Justin McCarthy, especially as it relates to Armenians. He uses his work indirectly to engage scholars in a numbers game and to deflect scholars from their true task—to study the causes of the genocide and to examine the effects of the genocide on survivors.

I feel it is my duty to at least point out the more obvious errors and illogical statements of his work and to educate the professor of history at CSUF. In the work, which the CSUF professor of history quoted from and which he suggests is a scholarly treatment of the demography of the Ottoman Empire, one is struck by the title, which indicates the dissimulation and revisionism and distortion which McCarthy utilizes in his attempt to discredit the Armenian genocide.

The title begins, "Muslims and Minorities..." this is a misnomer to begin with, because McCarthy will try to compare the population figures of total Muslims versus Armenians—ignoring the fact that there was no such thing as a Muslim majority, considering the Kurds and other Muslim groups—to show that Armenians were a minority in their homeland. In actuality the Armenians were still a plurality in the six Armenian *vilayets* as compared with Turks, Kurds, and other groups—even after centuries of massacres, over-taxation, depredations, and the financial disorder engendered at the hands of the Turks.

The letter cites McCarthy's estimate that 600,000 Armenians or 40 percent of the Armenian population died. The professor is quoted as saying, "Those regions of Anatolia with a high proportion of Christian inhabitants were very likely to have died." But why did 40 percent of the Armenians die and

only 18 percent of the Muslims?

Perhaps what he has neglected to state is that the genocide and deportations were executed by the Ottoman army and irregulars armed with the purpose of destroying Armenians.

What he fails to state is that there was no civil war but rather a one-sided massacre by armed men of unarmed women, children, and old men. He fails to state that Turks were looting Armenian homes from 1915-1923, and that the genocide continued under the Republic of Turkey. Later he says, "While Christian-Muslim warfare was, with foreign invasions, at the root of Anatolian mortality, it is an error to speak of Greek deaths, Muslim deaths, or Armenian deaths as if each somehow has a separate existence." In fact they were separate because the Turkish government was responsible for the Armenian and Greek massacres. In fact McCarthy repeats the Turkish government line on this issue.

McCarthy states, "Of the one and a half million Armenians who had lived in Anatolia before World War I, only about 70,000 remained in the Turkish Republic in 1923...A people who had lived in eastern Anatolia since before recorded history were simply gone." How easily the history of the world is dismissed—they were simply gone! Did not any of them want to stay where they had lived for over 3,000 years? What an obnoxious conclusion by McCarthy!

The genocide is a documented fact. It is not only Armenians but the world which was a witness to the horrors of the genocide of 1915. One only has to read the history of the United States in the period of 1915-1923 to know that the United States was well informed of the progress of the genocide by our ambassador to Turkey, Henry Morgen-

thau, who sent regular reports of the massacres to a deaf world.

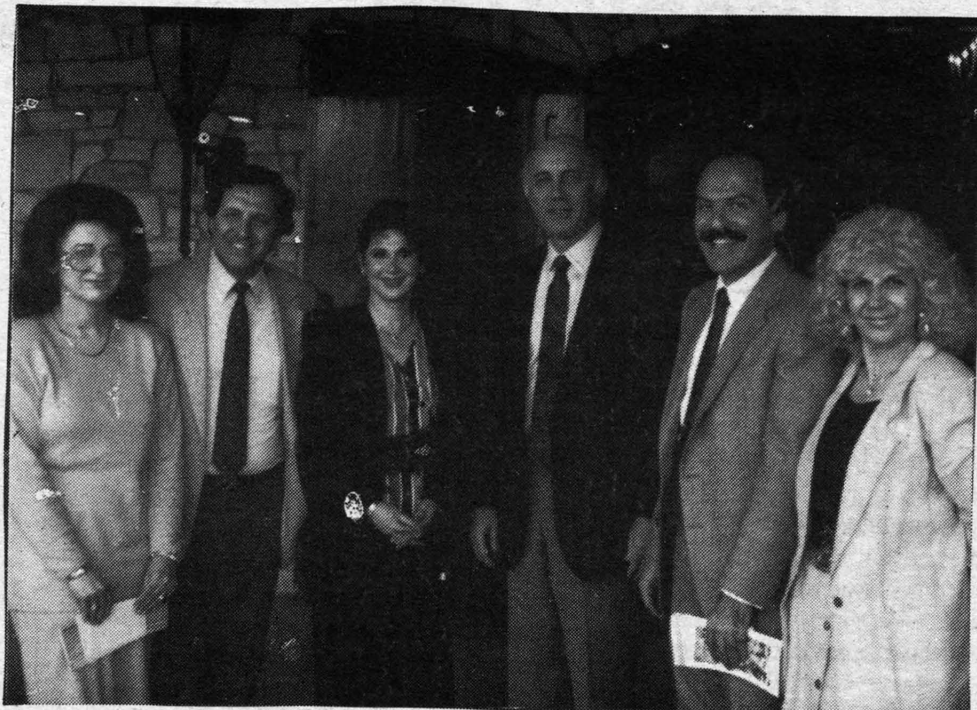
When will professors of history such as McCarthy and the one at CSUF stop apologizing for the Turkish government and instead see to it that the Turkish government takes responsibility for its actions?

I would like to conclude with a quote by a sociologist at the State University of New York at Genesee, Vahakn N. Dadrian, who said recently in an interview: "There is a sustained consensus among the Armenians of the world that the World War I genocide is not only a historical fact unassailable by any new scholarship or any devices purporting to be hitherto untapped archives and primary sources, but a disaster as well that brought the Armenian nation to the brink of extinction. The Turkish government will be honoring herself, her people and her scholars by granting recognition to this fact and by refraining from blindly and hopelessly defending the regime which that republic supplanted more than six decades ago after publicly discrediting it. I not only share this view but am more than ever firmly convinced that the magnitude and the allied documentation of the crime is such as to defy the plausibility of any credible argument denying that crime."

Let the revisionists of history be aware of this.

Barlow DerMugrdchian,
Acting Director, Armenian Studies Program, CSUF

Documentaries Premiere in Fresno



From left to right members of the Fresno organizing committee: Mrs. Melene Ouzounian, Mr. Alan Jendian, Mrs. Sonia Keshishian, Mr. Walter Karabian of the Armenian Film Foundation, Prof. Barlow Der Mugrdechian of the Armenian Studies Program and Mrs. Mary Darakjian.

The benefit premiere showing of three documentaries produced by the Armenian Film Foundation was held for the Fresno community on Sunday, April 17, 1988 at 4:00 p.m. The event was held in cooperation with the Armenian Studies Program of CSU Fresno and the local organizing committee was headed by Mrs. Sonia Keshishian.

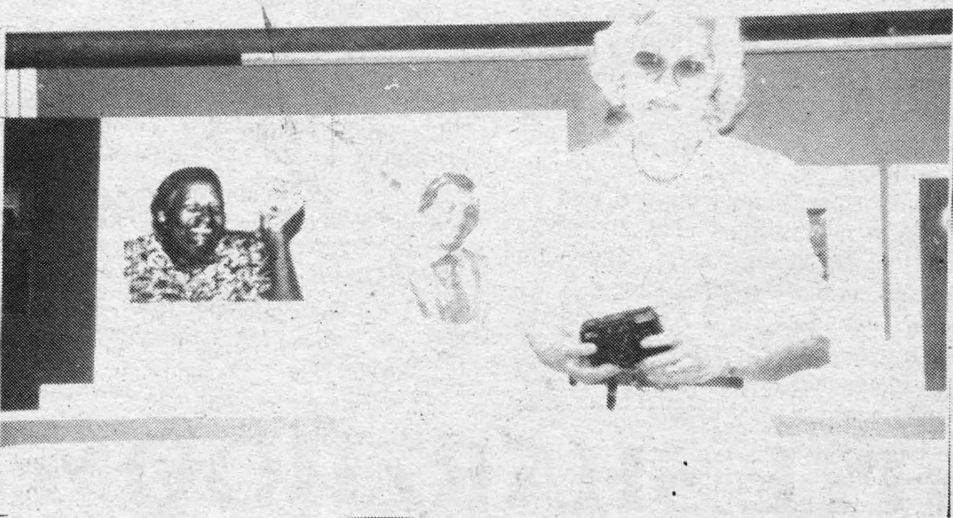
Mr. Walter Karabian, Vice-President of the Armenian Film Foundation, introduced the three films, produced by Dr. J. Michael Hagopian. **Mandate for Armenia**, is a rare documentary based on Army Signal Corps footage on the United States Mission to Armenia and Turkey, in 1919. **Cilicia...Rebirth** is a proud and positive film depicting the rich cultural heritage of the medieval Cilician kingdom of Armenia. Finally, **Excerpts from Legacy** was shown

to the enthusiastic assembly of Fresno Armenians and friends.

A lovely reception was held after the viewing in the spacious Chamlian Stables, which had been donated for use by Mr. and Mrs. Vahan and Anoush Chamlian of Fresno. A table displaying films by the Armenian Film Foundation greeted the guests who had gathered on a Sunday afternoon to support the work of gathering oral histories on video tape.

The local organizing committee included: Mrs. Melene Ouzounian, Mrs. Mary Darakjian, Mr. Alan Jendian, and Prof. Barlow Der Mugrdechian of the Armenian Studies Program. Mrs. Zabel Dulgarian of Los Angeles assisted in the preparation of the reception. Members of the CSUF Armenian Students Organization assisted before and after the program.

Mrs. Ruth Yardumian Visits Fresno on National Tour



Mrs. Ruth Yardumian lecturing on composer Richard Yardumian

Hye Sharzhoom Staff

Mrs. Ruth Yardumian, wife of the late composer Richard Yardumian, was the guest lecturer at an evening program co-sponsored by the Armenian Students Organization and the Armenian Studies Program, on March 23, 1988. Mrs. Yardumian was on a nationwide tour exhibiting the multi-talented abilities of her husband.

Richard Yardumian, born in 1917 and who died in 1985, was one of the original and self-made talents of the musical world. At the age of nineteen he wrote the **Armenian Suite**, an orchestral composition. The forms in which Yardumian wrote included suites, symphonies, concertos, choral works, chamber music, piano music, organ

music, and solo instrumental music. Armenian themes, both religious and secular, testify to the inspiration and devotion he has acknowledged as his inheritance.

Two films, scored by Richard Yardumian were viewed at the evening lecture: **The Nativity**, narrated by Peter Ustinov, a copy of the original and unique paintings by French artist Andre Girard done directly on 70 mm raw stock film and **Chartres Cathedral** filmed and produced by Siri O. Yardumian.

Mrs. Yardumian also exhibited photographs of the composer and of various photos he himself had taken. The evening concluded with the presentation of several Yardumian works such as **Ee Kerezman** and **Symphony #2 (Psalms)**.

Outstanding Student in Armenian Studies

By Barlow Der Mugrdechian
Advisor

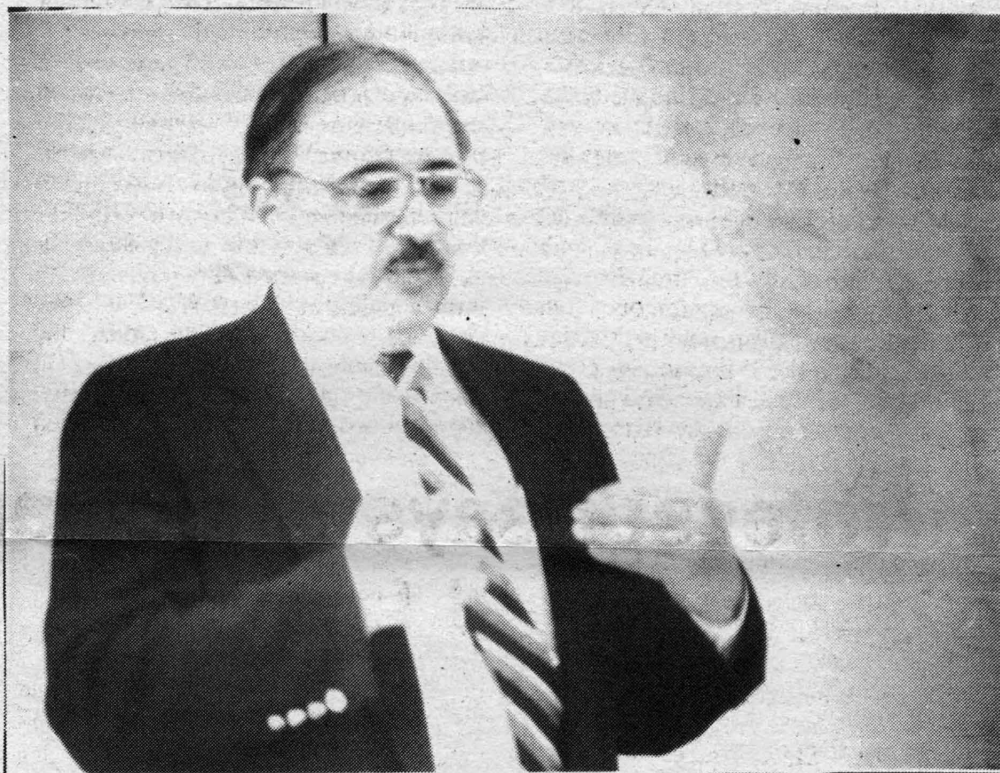
Greg Abrahamian was recognized as the 1987-1988 Outstanding Graduating Student in the Armenian Studies Program at a luncheon sponsored jointly by the School of Social Sciences and the Social Sciences Advisory Board on Friday, May 6, 1988. Outstanding students in all of the departments and programs of the School of Social Sciences were honored at the 12:00 noon luncheon held in the Residence Dining Facility. Dr. Peter Klassen, Dean of the School of Social Sciences, opened the program by thanking members of his staff, the Advisory Board, and faculty for making the day possible.

Barlow Der Mugrdechian, Acting Director of the Armenian Studies Program, introduced the ASP nominee for outstanding achievement to the assembled faculty, students, and friends. CSUF President Dr. Harold Haak

awarded Abrahamian a certificate in honor of his achievement.

Greg Abrahamian is graduating with a B.S. degree in Health Sciences and a minor in Armenian Studies. He has been active in the Armenian Students Organization serving as the Vice President during the past year. He has also been the photographer for *Hye Sharzhoom* for the past two years. In addition to his involvement on campus, Greg has volunteered at Community Hospital in Fresno. He has been accepted into the Medical School of the University of Texas Health Sciences Center at San Antonio. He is the recipient of an Air Force scholarship for tuition and fees at the University.

Greg completed twenty one units of Armenian Studies courses, earning his minor, in addition to his heavy load in Health Sciences. He maintained a GPA over 3.5 while at Fresno State.



Dr. Dennis Papazian on Genocide

By Barlow Der Mugrdechian
Advisor

Dr. Dennis Papazian, Director of the Armenian Research Center of the University of Michigan, Dearborn and President of the Executive Council of the Society for Armenian Studies discussed "Turkish, American, and Armenian reactions to the Armenian Genocide of 1915" during the second Saturday of a one unit course entitled **Armenian Studies 120T- The Armenian Genocide**, held April 9 and 16, 1988.

Barlow Der Mugrdechian, overall instructor for the course, spoke during the first Saturday and presented a historical background to the Genocide. This entailed a detailed discussion of European diplomacy, and Turkish-Armenian relations in the 19th and early 20th centuries. Twenty-two students enrolled in the course and actively participated in the discussions and

questions and answers.

The Genocide was examined as a well documented historical event with valuable lessons to be applied by students to current political issues. The Armenian Genocide was the political solution to eliminating the Armenia people from Armenia. It was perpetrated by a government which was applying its ideology of Pan-Turkism to the Ottoman state. As such it is a case example of nationalism taken to extremes. The Republic of Turkey today, as a continuation of the Ottoman state, is still responsible for acknowledging the Genocide.

Documentary videos with survivors of the Genocide were viewed bringing emotional responses from the students.

Dr. Papazian was a guest of the Armenian Studies Program for four days, acquainting himself with the Fresno community and meeting students and friends of the Program.

**Hye Sharzhoom
welcomes
your letters
and comments!**

Graduating Staff



Greg Abrahamian (left) and Greg Eritzian (right) will be continuing their education in the field of medicine.

The *Hye Sharzhoom*, Armenian Students Organization, and Armenian Studies Program wishes to congratulate Greg Abrahamian and Greg Eritzian who are both graduating from CSUF this semester with minors in Armenian Studies.

They have both been active members of the ASO. Greg Abrahamian has served as Vice President of the organization for the 1987-88 school year while Greg Eritzian has served as treasurer from 1986-88.

Greg Abrahamian and Greg Eritzian are also *Hye Sharzhoom* staff members. They have both put many hours into the production and distribution of the *Hye Sharzhoom*. Greg Abrahamian is currently responsible for the layout of the paper as well

as being the photographer, and Greg Eritzian has been writing for the paper for many years.

Greg Abrahamian has received has received scholarships and awards for his outstanding academic achievement. Greg Eritzian has also received academic awards. Greg Abrahamian will be attending the medical school at the University of Texas Health Science Center in San Antonio. Greg Eritzian will also be continuing his education in the field of pharmacy here in California.

We would like you to join us in congratulating Greg Abrahamian and Greg Eritzian. Their hard work and commitment to the ASO and *Hye Sharzhoom* is greatly appreciated, and they will be missed.

Thank you!

The Armenian Studies Program and the Armenian Students Organization would like to thank all of their donors.

Gladys K. Peters	Fresno, Ca.
Isabel Khushigian	Fresno, Ca.
Nelson Deranian	Fresno, Ca.
John Zerounian	Fresno, Ca.
Robert and Alice Manselian	Fresno, Ca.
Dr. Martha Googoolian Ensher (In memory of Rose Googoolian)	Fresno, Ca.
Armenian-American Citizens' League	Fresno, Ca.
Augustine Badeer	Fresno, Ca.
Ruth E. Kemalyan	Bozeman, Montana
George and Louise Bedrosian	Palos Verdes, Ca.
Edward and Virginia Terzian	Santa Rosa, Ca.
Varoojan Bedroussian	San Francisco, Ca.
Hermine Keshishyan	Daly City, Ca.
Mr. and Mrs. K. Yervant Terzian	Rosemont, Pa.
Mrs. M. B. Williams	Austin, Texas

Boomtown Shish Kebab Sale

By Linda A. Abrahamian
Editor

The Armenian Students Organization once again set up their booth for a Shish Kebab sale at the Vintage Days Boomtown Carnival on Saturday, April 30. The ASO has participated in the Boomtown Carnival for at least the past ten years, and the event serves as a major fund raiser for the organization. Many people look forward to tasting the delicacies of the Armenians every year, and the ASO has often sold out of Shish Kebab plates before the close of the carnival.

Unfortunately, unlike past years, this year's sale was not successful because a force that was even stronger than the laws of supply and demand hindered its success. Cold weather and thirty-five mile per hour winds stopped hundreds of people from attending this year's Boomtown Carnival, and the ASO as

well as all the other campus organizations that participated suffered financially.

Although the Shish Kebab sale was a financial disaster, ASO members still managed to have a good time. Haig Vahadian Jr, Greg Eritzian, Ralph Shamshoian, Yerevan Ohannessian, Lynette Zerounian, Robert Gosdanian, and Linda Abrahamian cooked Shish Kebab and worked the booth while other ASO members simply dropped off their donations of pilaf and enjoyed the festivities.

The Lebanese Students booth was located directly across from the ASO. They provided lahmajoon, and live Arabic music which was enjoyed by all those who attended. ASO members particularly appreciated the music, and the highlight of the evening was when Lebanese and Armenian students danced together in the space that separated the two booths.

ARMENIA 1988

Professor Barlow Der Mugrdchian of the Armenian Studies Program and eight students will be traveling to Armenia for a three week study-tour organized by the Armenian Studies Program at the invitation of the Committee for Cultural Relations with Armenians Abroad (Mr. Karlen Dallakian, president of the Committee, had visited CSUF in March as part of a visit to the United States, sponsored by the Armenian Assembly of America, *Hye Sharzhoom*, March 1988). The tour will begin May 30 and last until June 22.

In Armenia the students will visit all of the main historical sites in Erevan and the surrounding areas. The main purpose of the trip is to gain a better understanding of life in Armenia and to do so by meeting and working with university students in Erevan. Several

joint projects will be undertaken in Armenia.

This is the first group of its kind from the Fresno area and the students are enthusiastically waiting for this once in a lifetime experience. It is expected that the study tour will be repeated in the future. Eventually an exchange program is envisioned where students from Armenia would be able to visit Fresno and attend classes at Fresno State.

Students participating in this year's study group are Shant Avakian, Greg Eritzian, Robert Gosdanian, Jim Malkasian, Robert Mekjian, Yerevan Ohannessian, Darlene Ouzounian, and Jacqueline Sislian.

Hye Sharzhoom will devote much its next issue to photographs from Armenia and to the experiences of the participants.

ASP Courses Fall 1988

*Arm. 1A-Elementary Armenian (4)
Beginning Course of graded lessons acquainting the student with basic structure and pronunciation of Armenian through practice, speaking and reading
1210-1300 MWF

**Arm. Studies 10-
Introduction to Armenian Studies (3)
The culture and history of Armenia.
0810-0925 TTH
0910-1000 MWF

Arm. 111-Composition and Conversation (3)
Practice in Armenian conversation.
1310-1400 MWF

Arm Studies 120T-Armenian Art (3)
History and development of Armenian Art: Church Architecture and manuscript illumination.
1410-1525 TTH

History 108A-Armenian History (3)
History of Armenia from prehistoric times to the 12th century.
1245-1400 TTH

aaArm. 120T-Survey of Armenian Literature (In English)(1)
0910-1700 S

bbArm. Studies 120T-Survey of Armenian Literature(In English) part II (1)
0910-1700 S

Arm. Studies 190
Independent Study (1-3)

*Meets GE Div. 7 requirements
**Meets GE 9 requirements
aaThis class meets two Saturdays only: September 17 and 24
bbThis class meets two Saturdays only: October 8 and 15

For additional information call the ASP at (209)294-2669

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.

Yes, I would like to support the Armenian Studies Program with a donation of \$ _____

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