

# HYE SHARZHOOM

## Armenian Action

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October 1995

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Supplement to The Collegian

## New Armenian Students Organization: ASO'95

By Karen Karabian

The Armenian Student Organization begins the 1995 school year with a new outlook, a new attitude, and a new group of people. The club is striving for a social atmosphere in order to attract those who are outgoing, creative, and energetic. Anyone who is willing to participate in fund-raisers, dances, pizza parties, cultural events, and social meetings is welcome.

The members of ASO represent the Armenian community with pride and dignity. This year the club is committed and determined to be recognized as an active participant on campus as well as in the community. The club hopes to reach out to students who want to learn more of their Armenian heritage while having a wild and fun time making friends. They represent a large group of people who want to see their culture and traditions kept alive at Fresno State.

This time it's so much more than business meetings and tire-some agendas. Members can all look forward to mountain cabin trips, billiards, and movie nights. Just come and see. To be involved in ASO means you are involved at Fresno State and have taken on a rewarding commitment.

The club is looking to "spice things up and groove in a new way," to use the words of its new president, Raffy Khorozian. So ASO needs attitude, character, and members with a wide range of personality. The new executive officers are as follow: President-Raffy Khorozian, Vice Presidents-Tina Attashian, Crissi Jelladian, Aznive Tchapidarian, Secretary-Karen Karabian, Treasurer-Mike Pogolian, and Historian-Greg Tchapidarian.

Crissi Jelladian, who ran for office during her first ever ASO meeting, said, "Joining the club sounded like a fun way to get involved with my Armenian heritage."



ASO '95 Executive. From l. to r., back row: Treasurer, Mike Pogolian; Historian, Greg Tchapidarian; President, Raffy Khorozian; VP, Chrissi Jelladian. Front row: VP, Aznive Tchapidarian; Vice President, Tina Attashian; Secretary, Karen Karabian

As an active member of the Armenian Student Organization, Mike Pogolian offers a look at the then and now club, "All it can do now is get better. I have seen the club improve, especially this year with all the new faces and the variety of Armenians that have united."

This year everyone looks forward to seeing the members of ASO grow as do they anticipate large participation during all activities. The future of this club and the future of Armenian recognition lies in the hands of the students so your time and effort is greatly appreciated.

Tina Attashian adds, "The executive board is illuminating with enthusiasm and dedication. We are all ready to listen to one another's ideas, advice and concerns. We are a great team. Plus, the members are just as hyped up. I really believe this year is going to be an amazing year for ASO. It's filled with new challenges, more learning experiences, fun activities and new friendships."

## Dr. Haak's Journey, a Stranger in a Familiar Land

By Sean Clark

It is a trial of willpower to face oppression and obstruction and continue onward because you hope someday it will change. Such is the temperance that Dr. Harold Haak, President Emeritus of California State University Fresno, found during a faculty exchange to Armenia last spring. Working through a sister university relationship between California State Polytechnic

Pomona and the State Engineering University (SEU) in Yerevan, his task was to follow up and further advise on practices Armenian administrators learned from a previous journey to the United States. Also he was there to make recommendations for future American advisors, lecture to students, offer suggestions from a western point of view, and to enjoy the hospitality of the country and its people. He stayed in Yerevan at the Arme-

nian Hotel which, "Always had electricity and for two hours a day had hot water." His first impressions of the three months ahead of him were, "I have great admiration for Armenians doing the best possible in terribly difficult conditions."

Dr. Haak's agenda was certainly consuming of his tour. Split between two universities in Armenia's capital city, he was challenged to meet the needs of different institutions. The State Engineering University, formerly the Polytechnic, drew from his administration and governing experiences while Yerevan University benefitted from his leadership skills. SEU is hoping to break away former Soviet administration models in favor of a more western approach. Using his background as former president of California State University Fresno, Dr. Haak worked alongside SEU staff to initiate such programs as alumni associations, entrepreneurial fundraising, program budgeting, and setting up a board of trustees. "These are radical changes, the idea of having a board of trustees between the institution and the State is something the Soviet approach didn't include." Yerevan University, about

twenty minutes across town, is well established but looking to make subtle changes. Here Dr. Haak was able to spend more time with faculty and students becoming involved in Armenian university life. "Yerevan University is interested in building curriculum that stimulates and influences the country's growing market economy." From his own field he was also able to lecture on political science — American style. Armenian political science is theory based reflecting Soviet influence, American curriculum draws from historical reference.

These opportunities allowed the differences between American and Armenian student culture to manifest themselves. "I literally had to stop and tell them to be quiet." It seems young Armenians so enthralled to be in university have no inhibition to exchange ideas with each other even in the middle of the lecture. Remarking about how dressed up students came to class Dr. Haak was told that because city night life is so limited the university has become a social meeting center as well. All of this however has not kept either university from educating and nurturing the bright and competitive minds

for which Armenia is historically famous.

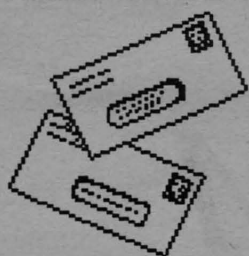
Something that could prohibit this generation of mathematicians, scientists, and researchers is the current information blockade that surrounds the country. Cut off from former contacts in Western Europe, the faculty do their best despite the lack of journals, travel and internet access. "Armenians are survivors,"

See HAAK, Page 8



**Inside...**  
Armenian Chefs.....4  
Visitors from  
Armenia.....5  
ASO Calendar.....8





## Letters to the Editor



Dear Dr. Dickran Kouymjian,

Your newspaper was a great surprise for me..At first I was embarrassed finding no letter or note in the envelope, but after opening the newspaper and coming across your photo and article just on the first page, I was happy. You were again so near, as if so many (eight) years hadn't passed since our first and last meeting. I read the newspaper in detail and got a great impression. It gave me much more information about your present life than any long letter could do it. Besides, it was great pleasure for me to get acquainted with the inner life of California State University in Fresno, especially with the Armenian Studies Program, its activities.

I can't help showing my admiration to you, having read about the Festival of California Armenian Filmmakers held by you. I'm really proud of being acquainted with you

Sincerely,

Diana Hambardzumian  
Yerevan, Armenia

Dear Editor:

Recently I accidentally came across *Hye Sharzhoom* which called my attention.

I have a long experience in teaching English in Yerevan.

I wonder whether I could receive from time to time a compli-

mentary issue of your newspaper, which would be useful not only for me but also for my students.

The material of your newspaper is interesting and intriguing.

Incidentally, I have written about 200 typed pages of my life behind the Iron Curtain where I have been living since the age of fifteen. I was born in 1921 in Egypt.

I would like to know whether my life story would interest you or rather your newspaper.

I am a veteran of the second World War.

Sincerely your,

Edward Dellalian  
Yerevan, Armenia

Dear Dickran,

Thank you for rallying all the support for the special program and reception at the Metropolitan Museum last week. Your technical expertise was invaluable and made the program a success. I hope the Folk Arts Program and the Armenian Studies Program have the chance to work in partnership again—especially now that we've worked out the kinks. I was well pleased with the great turn-out and enthusiasm of the attendees.

Best regards,

Amy Kitchener  
Fresno Arts Council

Dear Dr. Dickran Kouymjian,

I feel very privileged to have been selected as one of the Armenian Studies Scholarship recipients (Charles K. and Pansy Pategian Zlokovich Scholarship). Thank you for your support and encouragement—I truly believe that an education at Fresno State will not be complete without taking Armenian Studies courses.

I am looking forward to the upcoming semesters—especially knowing that I will be taking Armenian Studies courses and getting involved in the Armenian Students Organization.

Again thank you for your time and great efforts.

Sincerely,

Jacklin Gharibian  
Fresno, CA

Dear Editor:

Thank you very much for having sent *Hye Sharzhoom* (Dec. 1994) to the home of my parents for indeed it proved valuable and instructive reading, especially the article concerning the [Bernard] Lewis Case which interested me in the utmost.

After having worked six years in Turkey, labouring in the fields of Turcology and Armenology, of which my study "Dede Korkut and David of Sassoun" was the cropping, I cannot help but feel

that Mr. Lewis' observations lack all experiential insight: Mr. Lewis is that historian who confides in statistics, documents and facts! He states that 'Turkish documents prove a policy of deportation, but not of extermination'. Let us analyze this statement in three points:

1) Because Mr. Lewis is looking for a 'document' which 'proves' a genocide he has failed to observe the 'living documents' of Old Armenia (Eastern Turkey): churches transformed into public urinals (Kars), others destroyed or appropriated by the army (Saint Bartholomy (Bayrak), Lim, Varag), etc., others deliberately confounded with Byzantine churches (Akhtamar, the churches of Ani), others profaned (the Red Church? near Horomoszt) and still others abandoned to a slow and gradual decay (Ishan, Varag, Horomoszt, indeed all the Armenian churches) simply because the Turkish government does not class these monuments as its 'national patrimony'. In short they are not deemed 'part' of Turkish History!

What documental proof is needed when a people willfully rids itself of another? Does one need documented proof of German extermination of the Jews, or of the Tutsi, or the systematic, planned and concrete extermination of the Moslems and Christians of Bosnia-Herzegovina? The forlorn and forsaken sentiment that these Eastern Turkey 'documents' transmit to the traveler, testifies to the destruction and abandonment of a high culture: genocide or culturocide?

2) Because Mr. Lewis vouches

soundly that a 'policy of deportation' did exist, he diverts our attention from the 'results' of this policy, that is, the Kurdish Hamidiye (squadrons) were paid to kill Armenian women and children en route to Syria and other countries of the Near East. This slaughter may not have been 'systematic', but it certainly was well planned. Furthermore, the Turkish ceti did their best in looting, (Kayseri). Thus, the 'policy of deportation' was transformed into a 'policy of extermination'. Istanbul, too, was not spared: intellectuals and artists were arrested and exiled (Komitas). Documented deportation here mantles undocumented (controlled uncontrolled) mass extermination!

3) Because Mr. Lewis is both a professor of Islam and Modern Turkey he has misoriented and confounded religion with ethnic or race ideology: Moslems did not exterminate Christians, Turks exterminated Armenians!

If Mr. Lewis is attempting to defend 'Turkish' interests he is sadly coming off as a Moslem sympathizer. It has been an unfortunate trend of late for certain Western intellectuals and artists to debase and besmudge their own cultures in favour of the far more 'mystical' cultures of the East. This attitude is biased and puerile to say the least. This may not be wholly true in Lewis' case, but caution is mandatory, and it is well worth citing T.E. Lawrence on this delicate

See Letters, page 8

# ARMENIA

## Portraits of Survival

photo essay in softcover  
Armenia and Karabakh  
by Jerry Berndt and Donald E. Miller  
\$10 Armenian Studies Office (209)278-2669

## HYE SHARZHOOM

### ՀԱՅ ՇԱՐԺՈՈՄ

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## Armenian Studies Program

Spring '96

### SCHEDULE OF COURSES

Armenian 1B- Elem Arm	1110-1200 MTWF
ArmS 10- Intro Arm Studies	1010- 1100 MWF
ArmS 108B- Arm History II	0910-1000 MWF
Arm 148- Masterpcs of Arm Lit	1310-1400 MWF

Weekend Classes (Fri & Sat only)	Fri 1710-2040
	Sat 0910-1700

ArmS 10- Intro Arm Studies	2/2-2/17
ArmS 123 Arm Architecture	2/23-3/9
ArmS 120- Armenia Today	3/15-3/16
ArmS 120T- Armenian Genocide	4/19-4/20

Classes open to the community through  
the Extended Education Offices



### ARS Summer Studies-1995

The 24th annual Armenian Relief Society Summer Studies Program was held from July 23-August 12 at Bradford College in Bradford, Massachusetts. Twenty-five students from as far away as California, Canada, and France gathered to study Armenian history, language and literature.

Barlow Der Mugrdchian of the California State Armenian, Fresno Armenian Studies Program taught one hour per day of Armenian Literature during the three week session. The course covered the span of Armenian literature but concentrated on modern Arme-

nian literature.

Houri Berberian of UCLA taught the Armenian history course and Patricia Constantinian of Columbia taught the Armenian language course.

Vincent Lima directed the program which also included series of guest lectures by Dr. Lucy Der Manuelian (Armenian art), Nigol Bezjian (film), Ohannes Salibian (Armenian music), Hrair Balian, and Ara Sarafian.

Students had the opportunity to visit Boston and to travel to the historic sights in Massachusetts.

## Armenian Assembly Summer Internships: Opportunity of a Lifetime

By Jennifer Peters

This summer was a very exciting and educational one for me. I had the chance to participate in an internship with the Armenian Assembly of America in Washington, D.C. The Armenian Assembly is a lobbying group for Armenian issues, and also an organization that educates people about issues going on in Armenia today. My name is Jennifer Peters, and I am currently a junior at California State University, Fresno.



I applied to do an internship with this group back in January of 1995. When I received my acceptance letter in March, I was very excited and anxious to find out what the summer would hold.

I started off my summer by moving into the dorms at Georgetown University. A total of 20 interns were a part of the group. We all shared one floor and each had a roommate. The interns were from all different parts of the country but shared the common interest of Armenians and Armenian is-

ships I know will last me a lifetime.

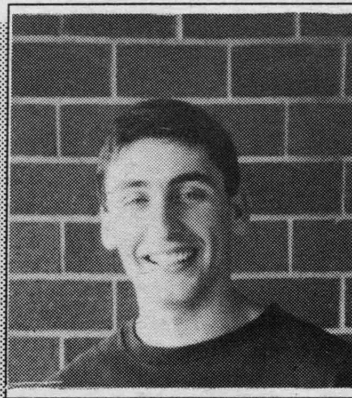
The interns all worked for different organizations and agencies in Washington D.C., usually according to their major in college. My internship was with the U.S. Department of Commerce. Other internships included The National Endowment for the Arts, The U.S. Federal Reserve, Department of Education, and also working for a congressman, plus many more. We all had a very rewarding experience no matter what we did.

The summer was not just work, however, when you gather 20 young people together for 8 weeks, there is bound to be plenty of fun. We made road trips to Atlantic City, N.J., the beach at Ocean City, Philadelphia, Baltimore, Maryland, Virginia and many more exciting places. When we weren't on the road, we were taking in the sights in Washington D.C. We toured the Smithsonian Museums, Monuments, the White House and the Capital. Spending the 4th of July in the nation's capital was an exciting experience in itself. Then, of course who could forget the exciting night life of Georgetown and Washington D.C.

I have to say, this is one of the most rewarding experience I have ever had. I wouldn't have traded it for anything. I would love to explain every detail, but believe me, it is something you must experience for yourself. I would encourage this to anyone who is interested in making many new friends from around the country, working in our nation's capital, and having the time

By Ara Jabaghchourian

Over this past summer, I had the opportunity to participate in the Armenian Assembly Summer Intern Program in Washington D.C. The program accepts twenty two students and sends out their resumes to their desired area of interest. In addition to aiding the process of finding you an internship,



the Assembly also arranges lecturers and trips to places where the interns would like to go. The lecturers included congresspeople, professors, and human rights activists having some connection to Armenian issues.

There were many different reasons why students chose to go to Washington D.C. to do an internship. I was curious as to why these students chose the route of the Armenian Assembly. Was it to build a better understanding and relationships with other Armenians or was it a way to get your parents to dish out some cash for a summer vacation? I was very optimistic about conversing and analyzing how others viewed the label 'Ar-

ethnic, and religious connotations. What I found was a major deficiency, maybe not in interest, but dialog about the topic. I really didn't see any special 'Armenian' bonds that were explicit. What I did see was the strong desire by virtually every fellow intern about the subject of our homeland when it came up during the lectures. Could it be, with the inevitable victory of Western assimilation over Armenian-Americans, that the only real element that will exist in our Armenianness is the bond with the homeland? After spending two months with twenty one other Armenians from all over the country, this seems to be so.

Don't feel as if having an 'Armenian' bond should be the only reason why one should apply to the internship program. At the personal level, I made three friends for life. Two of these friends were also interns in the Armenian Assembly Program who worked with me at the Center for Strategic and International Studies (CSIS). Arsineh Voskanyan, a business and economics student at UCLA, is a very eloquent and hard working woman who was always around when I needed somebody to talk to. Rachel Goshgarian, an international relations and French student at Wellesley College, is a very ambitious woman who challenged me on my views. I was very pleased to see that these women have kicked the typical good, submissive Armenian "girl" stereotype right out the window and have chosen to create their own identities. To both

luck on your futures, tell me all about it in ten years.

The other friend that I discovered is a diligent and intelligent contributor to the Armenian Assembly's efforts, Joseph Masih. Some of the other interns would say things like we were separated at birth, but that I wasn't diligent and intelligent. They got the latter part right. Thus, another benefit to this program would be to meet and converse with the people at the Assembly and see what their views are on Armenian issues. The major difference between the people working at the Assembly and most other Armenians is that they are putting their views into practice.

A third reason to do the internship through the Assembly is that they provided means of transportation for the interns as a whole to go visit and do new things. Every week, the interns would have a meeting to see where they would like to go. This democratic process led the group to such places as Philadelphia, Ocean City, Atlantic City, and places we didn't intend to include in our trips. We also did some unique activities in nature like rappelling with Joe and river rafting through three states. You could say we were busy.

This year the Armenian Assembly scored some major victories in the House while I was in Washington D.C. They put some long nights into getting several bills through which included the Visclosky Act and the Humanitar-

See INTERNS, page 6



# Cooking Class Once Again a Delicious Success

By Tina Attashian

Culture is defined by characteristics such as language, music, fashion, religion, art, and foods. They are all components that distinguish one culture from the other. This semester the university offered its students an opportunity to take an Armenian cooking class which in turn helps them learn the distinctions about the Armenian heritage. A student at California State University, Fresno, David Esajian, reinforces the idea of delicacies being an important part of the Armenian culture when he states, "Part of being Armenian is eating the food, so when I had the opportunity to take the Armenian Cooking class I did."

I rarely get the chance to make the traditional Armenian dishes which are regularly seen on our dinner table. Therefore, when I saw that a course in Armenian cooking was being offered this semester I jumped at the chance to refresh my knowledge in the recipes my mother once taught me.

The class began at 5:10 p.m. on Friday, September 29 and as I entered the Family and Food Science building I heard the familiar sounds of Armenian music coming from the other end of the hallway I followed the melody until I found myself in the assigned room. Professor Barlow Der Mugrdechian greeted me with a friendly "parev" as I took a seat at one of the tables.

As I waited for the class to begin I enjoyed listening to the music, conversed with classmates, and examined the room.

In the center of the room was a long table which ended up being our (the students) work table for the two days we went to class. Professor Der Mugrdechian began class discussing the origin of Armenian foods, then he introduced his mother, our cooking coordinator, Mrs. Norma Der Mugrdechian. She continued his introduction with a discussion on grape vines which led us into our first project of the evening, *Yalanchi*.

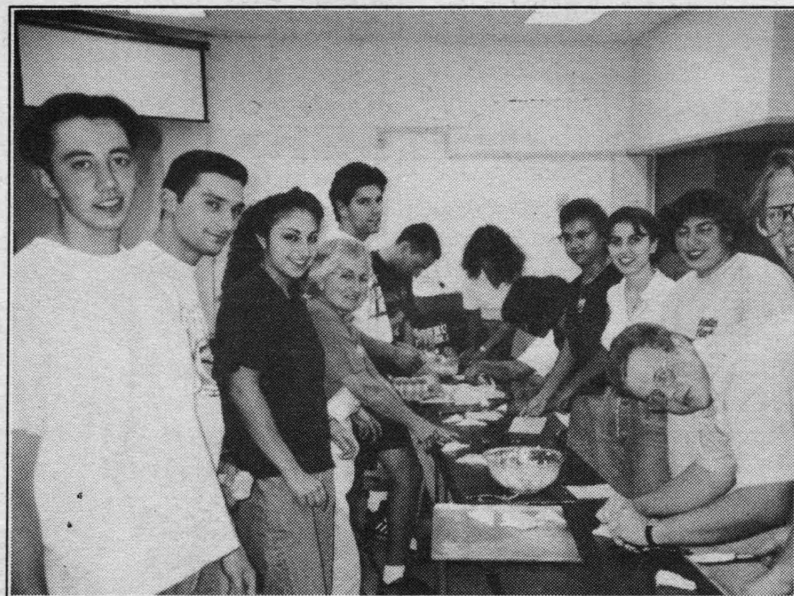
We gathered around the long table and all got to work. My classmate, Candrea Balekian stated, "I've eaten *Yalanchi* so often and my family always eats it. I've always wanted to make it." After completing our first task we prepared the Cheese Borag, which was put into the oven as we make a Turkey and Cheese Valley Wrap and a Fruit Valley Wrap. To complete the cooking session that night we made *Kurabia*, which became a creative project as we all could make the cookies any shape we wanted. The evening came to an end when we were able to eat the food we prepared and David Emerzian, a sophomore at CSUF, commented, "The Turkey and Cheese Valley Wrap was the best. We should have made more." Professor Der Mugrdechian finished class by saying, "Bring your appe-

tites with you tomorrow we are going to eat plenty of food." In response to this comment David Esajian said, "I've never eaten that much Armenian food in two days in my whole life—it was great."

The next morning began with Professor Der Mugrdechian introducing our special guest Knar Guekguezian who showed us how to make Damascus Sweets. Then, throughout the rest of the day our dedicated cooking coordinator guided us through the making of a variety of dishes. *Tabouli*, *Kadaif*, *Lahmajoon*, *Bulghur*, *Pilaf*, *Chorag*, *Bourma*, *Dolma*, *Harpoot Kufia*, and *Vospov Kufia*. Talking to students in class I wasn't the only one who had fun making the food. However, everyone had their preference. Manuel Momjian, a freshman at CSUF, said "Sprinkling the walnut mixture and rolling the *Bourma* with the rod was the most fun. I did it fast and the pastry didn't rip."

Making the *Harpoot Kufia* was one of my favorites. Shaping a hollow ball without tearing it looks easier than it really is. But I took the challenge and in the end accomplished making perfect balls stuffed with meat filling which made me happy.

After spending time preparing and making the various dishes, eating time usually created a silence in the room. At one point Mrs. Der Mugrdechian commented, "The food must be really good since it is



The Armenian Cooking met the weekend of September 29 and cooked traditional Armenian main courses as well as desserts

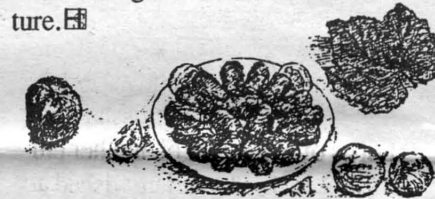
so quiet." She was right, the food was rewarding to the days hard work the food was delicious.

Conversing with my classmates I found that their statements about the class were filled with confidence and enthusiasm to cook again, and appreciation for not only the work that goes into Armenian food, but an appreciation to an experience that connected them to their Armenian culture.

Garro Nakashian, a junior at CSUF, stated, "It was fun making the food, I'm actually going to make *Bourma* with my mom tomorrow." Then David Emerzian said, "After spending the weekend cooking Armenian food I now realize and appreciate all the hard work it takes

to prepare Armenian food. Also I'm happy I took the class because it gave me another link to my Armenian heritage and I feel my *Yalanchi* is as good as anyone else's."

Through delicacies and styles of cooking we are in part essentially what we eat. Learning and teaching others how to cook is important in that it is a way of passing traditions and heritage to one another from generation to generation in a collaborative effort in maintaining the existence of a culture. ☐



## Books and Gifts to ASP

**Gifts to the Armenian Studies Program Sahatdjian Library and Avedian Archives**

**Prof. Wayne Snyder** formerly of Grand Valley State University, Allendale, Michigan and now of Aix-en Provence, France has donated a major collection of all of William Saroyan's published book length works (details will be presented in a future Hye Sharzhoom article).

**Elizabeth Nahabedian** of Kingsburg, CA has donated a collection of 18 Armenian books on various subjects.

**Mrs. Alice Peters** of Fresno has donated a collection of books and periodicals on Armenian subjects.

**Mr. Martin Torigian** of Drexel Hill, PA has a number of his painting to the Armenian Studies archives. Earlier he had donated the original scores of a number of his Armenian songs.

**Carl H. Mahakian** of Palm Springs has once again donated a number of articles on Armenian American artists.

**Professor Dickran Kouymjian and the Sahatdjian Library of the Armenian Studies Program would like to thank the authors and publishers for the following books and periodicals.**

### Books

Ajamian, S. and M. E. Stone, editors, *Text and Context. Studies in the Armenian New Testament*, Papers Presented to the Conference on the Armenia New Testament, May 22-28, 1992, University of Pennsylvania Armenian Texts and Studies, vol. 13, Atlanta: Scholars Press, 1995, with an article by Dickran Kouymjian, "Armenian Gospel Illumination and the Classical Tradition," pp. 59-73 with 6 figs.

Babayan, Aramashot, *Be Nice, I'm Dead*, An Armenian Comedy in Three Acts, English version by Nishan Parlakian, N.Y.: St. Vartan's Press, 1990, donated by the translator.

Babayan, Yervant, General Editor, *Armenian History of Aintab*, vol. III, Los Angeles, 1994, in Armenian. 1151 pages, illustrated, kindly donated **Dr. Sarkis Karayan**.

Burchard, Christoph, editor, *Armenian and the Bible*, Atlanta: Scholars Press, 1993, with an article by Dickran Kouymjian "The Evolution of Armenian Gospel Illumination: The Formative Period (9th-11th Centuries)," pp. 84-100.

Chorbajian, Levon, Patrick Donabedian, Claude Mutaian, *The Caucasian Knot: The History and Geo-Politics of Nagorno-Karabagh*, London: Zed Books, 1995, 198 pages, index, bibliography, maps. Translation with a new introduction of Artsakh: *Histoire du Karabagh*, Paris: Sevig Press, 1991.

Giragossiantz, Roxana, *Armenian Senior Scenes*, Oakland, [1995], 250 pages, large format. Presents the history of the founding of the California Armenian Home in Fresno.

Hammoudi, Abdellah and Stuart Schaar, editors, *Algeria's Impasse*, Center of International Studies, Princeton, 1995.

Keoseyan, Varujan, *Commemorative Volume, The 160th Anniversary of*

See BOOKS, page 6



The Armenian Studies Program  
California State University, Fresno  
The Sarkis and Meliné Kalfayan Center for Armenian Studies

cordially invite you to its  
**Tenth Annual Banquet**

**Keynote Speaker: Dr. Harold H. Haak**  
Trustee Professor, President Emeritus (1980-1991)  
California State University Fresno

**"An Educator's Reflections  
on Armenia"**

&  
**Recognizing the Recipients of Armenian  
Studies Scholarships**

**Sunday, October 22, 1995**

**Reception- 5 p.m. • Banquet- 6 p.m.**  
**Residence Dining Facility**  
**CSU Fresno**

- \$35 per person •
- Faculty and Staff \$20 •
- Students \$10 •

Please respond by October 16, 1995



# Coming to CSUF Making Sacrifices for Opportunities

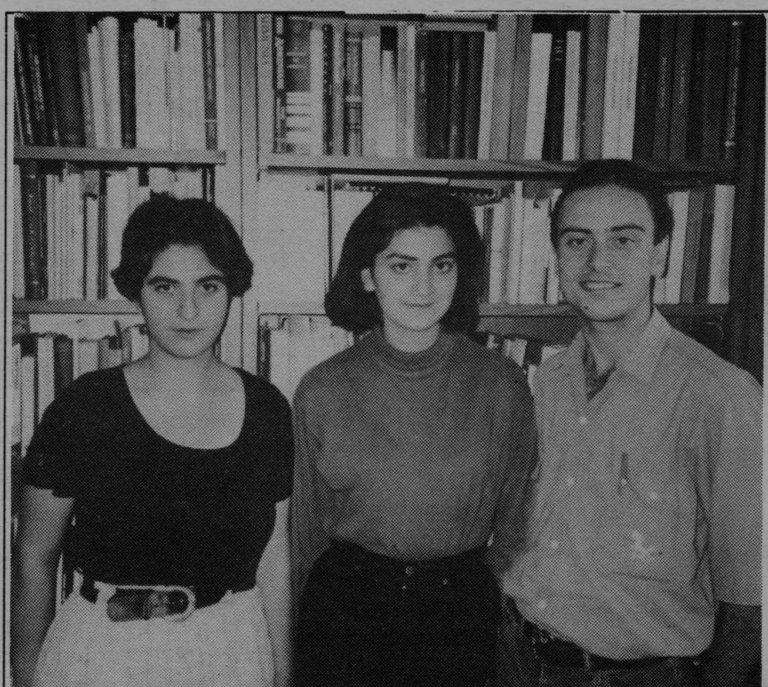
With the third year of funding from the United States Information Agency, the Armenian Studies Program was able to invite three students from Yerevan State University to study at Fresno State for the 1995-1996 academic year. Last year two students, Vahagn Tonoyan and Mary Melikian successfully completed their one year stay and returned to Armenia.

The USIA funding of the Russian & Eurasian Awards Program is administered by NAFSA (Association of International Educators). The Armenian Studies Program with the cooperation of the International Studies Program on campus annually arrange for students from Armenia to study in the United States. Fresno State provides fee waivers for the students and the Armenian Studies Program provides substantial financial assistance for the students.

This year, three students, Anoush Chubarian (major in Spanish), Tsovinar Petrossian (major in English), and Aram Gevorkian (major in computer science) were chosen to participate in the REAP program.

By Karen Karabian

Three students recently left their faraway homeland of Armenia for the chance to study at Fresno State. Tsovinar Petrossian had hopes of being part of another culture, Anoush Chubarian wished to



From left to right: Anush Chubarian, Tsovinar Petrossian, Aram Gevorkian

study English, and Aram Gevorkian simply wanted to see the world and make friends. But the one thing they all found in America, in California, in Fresno was freedom.

These students have come from the Yerevan State University in Armenia. They arrived August 21 in a place without problems. A place which allows more than two hours of electricity a day. A place where they believe life is easier because everyone has choices.

Monday after school Aram doesn't need to cut down trees to provide heating in the dorms. Tsovinar may talk on the phone anytime and Anush can listen to

Michael Jackson for hours.

"When we see life here in America we feel sorry for those who are suffering in Armenia, said Tsovinar."

"How can one people live so good and another so bad?" asked Anush.

These students spent a couple of years in programs at Yerevan State University where outstanding grades and strict policies were a must. In Armenia high grades mean college is free, and those that don't meet certain expectations are required to pay.

Being so far from home, Aram can't help but miss his brother and

his computer. Being in such a closed-off culture, Tsovinar can't help but miss her friend and the warmth from people that she is so accustomed to. "I was shocked to see two girls fighting in the dorms and cursing each other."

Anush dislikes the hot weather and wishes to see more of happy smiles as she walks on campus.

These three quickly learned that the rules of the game had changed. In America football games draw the massive crowds, the latest trends are the latest brand names, one popular car—\$40,000, you can drive at 16, and drink at 21.

While in Armenia, chess tournaments capture the most fans, the latest trends are political meetings, one standard Russian car—\$3,000, you drive at 18 (very uncommon for girls to drive), and drink whenever you want.

For Aram, coming to Fresno meant that he would have to part with his slices of Armenian cheese and Dolma. As for Tsovinar and Anush, they found their calling here at the bottom of a banana split.

When asked if she could return home with something from Fresno, Anush replied, "I would like to bring electricity and gas."

"Something for Armenia, nothing for me," said Tsovinar.

Tsovinar, Anush and Aram are faced with the reality that in America life is easy, choices exist, and they all can be truly happy. However, each agrees their rightful place lies with their family,

friends, and country so many miles away. So they will eventually return, if only they could return carrying suitcases bursting at the seams with FREEDOM. ☐

## Welcome to Hye Sharzhoom.

Now looking for material for the December 95 issue. We need photographers. Accepting poems, short stories, and cartoons. Journalists and writers send reports and articles about the Armenian experience or related subject matter. All welcome, students encouraged. Get published in a periodical that reaches to the local campus and the world! All submissions must be received by November 22 for consideration. Let's make December 95 a great issue together!

# Conflict of Interests: American Armenian Relationships

By Barlow Der Mugrdechian

On the occasion of the 4th anniversary of the independence of the Republic of Armenia, the Armenian Studies Program invited Dr. Levon Arustamian to be the guest lecturer on the topic of "American-Armenian Relations: U.S. Policy in the Transcaucasus. The lecture was held on Thursday, September 21 in the Alice Peters Auditorium of the University Business Center.

Dr. Arustamian was born in Baku and later went to college in Stepanakert, the capital of Karabagh. Arustamian's family were originally from Karabagh and his parents are currently residing in Stepanakert

After working for a few years in Stepanakert and teaching history in a secondary school he served two years in the Soviet Army.

Dr. Arustamian received his Ph.D in history from the Institute of World History of the Russian Academy of Sciences in 1992 in the field of Russian-American relations. His dissertation topic was "The American Theme in Russian Periodicals, 1841-1856."

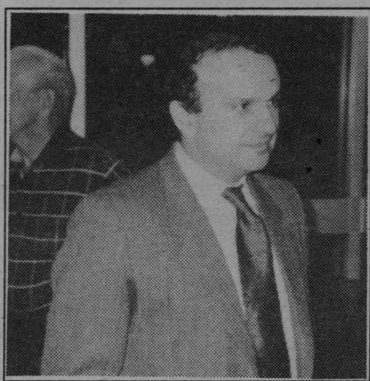
Since 1993 he has worked in the Center for Armenian Culture of the Mission of the Republic of Armenia in the Russian federation.

His focus of attention now is the modern period and Russian-American relations.

Last year he was invited to the University of Kansas in Lawrence

to give a series of lectures on diplomacy. He is now in Los Angeles continuing his research on Russian-American relations.

Dr. Arustamian's presentation focused on US policy toward the former Soviet Union. Since the dissolution of the Soviet Union, American policy has been focused on the former republics of the Soviet Union and many commentators have concluded that the United States has not formed a coherent policy towards the former states.



Dr. Levon Arustamian

Arustamian analyzed policy in the United States and mentioned the division over how to treat the new republics and Russia. Many believe that Russia must remain the main focus of US policy because if Russia is to lose democracy, then the other Republics will follow. The role of Turkey is also important because of its ties with the United States.

The United States has recognized Armenia and five other re-

publics in December of 1991 based on their adherence to the principles of the Organization on Security and Cooperation in Europe. The U. S has security and economic interests in the region according to Congressional testimony. Per capita aid to Armenia is third highest in world and first among the former states of the Soviet Union. Armenia has received over 460 million dollars of aid from the United States in the past few years.

American-Armenian organizations were key in mobilizing continuing support for this American aid. The large numbers of Armenians living in key Congressional districts has been important as well.

For the United States, Turkey continues to be an important ally. An understanding of the Turkish view of the world is seen to be important for the United States. Turkey has seen a renewal of pan-Turkism and claims to former Ottoman territory. Arustamian described how some have characterized Armenia and Iran as "obstacles" to the unification of a "pan-Turkish" unit.

The U. S. has recently begun to pay attention more to the Karabagh conflict. A peace would allow the construction of an oil pipeline from Baku to Turkey, running through Armenia. The U. S. supports settlement of the conflict through the Conference on Security and Cooperation in Europe process which also keeps Iran out of

the negotiations. Although recognizing the seriousness of the situation, the CSCE so far has not succeeded in solving the problem. Obstacles and discord between Russia and CSCE states have also slowed the peace process. It is the Western view that Russian peacekeepers demonstrate the Russian desire to establish a presence in the region.

From the Russian perspective,

the southern border of Russia is the most unstable in Russia. The situation in the Caucasus directly affects its security.

Dr. Arustamian concisely and comprehensively discussed the issues which he raised.

Community members and students asked many questions at the end of the lecture. ☐



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# Karabagh Issue Perspective

## Book Review

By Barlow Der Mugrdchian

*The Caucasian Knot: The History and Geo-politics of Nagorno-Karabagh.* Levon Chorbajian, Patrick Donabedian, and Claude Mutafian. London: Zed Books, 1994. 198 pp.

The Karabagh issue has been a significant factor in the tumultuous changes which have occurred in the Caucasus over the last seven years. Books which present a history of those events and which can illuminate the motivations of the participants are a welcome addition to the discussion.

The book in review is a translation of the original French version *Le Karabagh: Une terre arménienne en Azerbaïdjan* by Patrick Donabedian and Claude Mutafian (1989). It later appeared as *Artsakh: Histoire du Karabagh* (1991) in an expanded and updated volume.

The essence of this volume is an examination of the dispute between Mountainous Karabagh and Azerbaijan, especially as it relates to the events which have exploded in the region since 1988. Those events include a war by Azerbaijan to deport the Armenian population of Karabagh.

As Gerard Chaliand states in the preface, it is two principles underlying international law in the contemporary world, the inviolability of frontiers and the right to self-determination, that are often in contradiction. Those principles have been violated in the conflict and it is useful to examine the reasons behind the actions.

Chaliand outlines the main

points involved in the war in Karabagh, as well as discussing the major phases in the struggle for independence taking place there. Moscow's role in the conflict, both historical and current, is emphasized.

Levon Chorbajian, a former Fulbright scholar who lived in Armenia, 1986-1987, introduces the English language edition. Chorbajian sets the stage for the history to follow by pointing out the historical events which preceded the conflict. Chorbajian analyzes the arguments which Azerbaijan utilizes to continue their claim on Karabagh. Politics, the economy of the region, religion, and the involvement of foreign powers are all analyzed by Chorbajian based on his knowledge of the region.

Patrick Donabedian presents the history of Karabagh from antiquity to the twentieth century. He carefully examines the history of the area, its demographics, and its Armenian nature. Historical evidence from neighboring empires, as well as information supplied by Armenian historians point to the presence of Armenians in the area from a very early period. The numerous churches, monasteries, and religious monuments which dominate the landscape are ample evidence of the Armenian culture and are powerful proof of the Armenian Christian nature of Karabagh.

Later in Karabagh's history, the Armenian *meliks* (princes) were able for the most part to fight for and the preserve Armenian autonomy in the area in the face of constant aggression from neighboring empires.

Claude Mutafian continues the

historical narrative with a description of nineteenth and twentieth century Karabagh, especially encompassing the period of the Russian empire. The cultural capital of Karabagh was Shushi, which at the turn of the century had nineteen Armenian newspapers, and the third highest population of Armenians in the Caucasus.

Mutafian describes the critical period of 1915-1921 when the fate of Karabagh was sealed. Stalin's decision to assign Karabagh to Azerbaijan in July of 1921 was the final blow in the initial struggle of Karabagh.

Mutafian clearly outlines the attempts by Karabagh Armenians to change the situation in the period of 1921-1988. There were numerous attempts at reunification of Karabagh to Armenia beginning in the 1920's and intensifying in the 1960's, all without significant results. The struggle for independence culminated in September of 1991 with the declaration of the Independent Republic of Karabagh.

The book ends with events in the year 1990 and the changes which Armenia was undergoing on the path to its independence.

Fourteen appendices include pertinent archival material dealing with the Karabagh issue. Such items as letters and resolutions by the Karabagh Armenians of the Supreme Soviet are reproduced.

*The Caucasian Knot* is and interesting book which although does not add much new material to the available corpus of knowledge on Karabagh does present a coherent view of the events which shaped the conflict in Karabagh. ☐

## BOOKS, from p.4

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Mutafian, Claude, *Un aperçu sur le Genocide des Arméniens*, Paris: Comité pour la Commémoration du 24 Avril 1915, 1995, pamphlet, 31 pages, maps.

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Parlakian, Raphael, *One Hundred and One Nights, A Philosopher-Poet's Commentary on Life and Art*, N.Y.: Harbinger House, 1943, donated by Nishan Parlakian.

Sarafian, Ara, editor, *United States Official Documents on the Armenian Genocide*, vol. III, *The Central Lands*, with an introduction, Watertown: Armenian Review, 1995, 157 pages.

Vickery, Bess P., *Mount Holyoke Courageous. A Call to the Near East*, N.Y.: Carlton Press, 1994, 224 pages. A history of missionaries to Armenia from Mount Holyoke College. Available through Carlton Press, 11 W. 32nd, NYC 10001

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Shirinyan, Manja Sergeevna, "Ricerche sulla storia ecclesiastica de Socrate scolastico e sulle sue versioni Arme," *Annali di Ca' Foscari*, University of Venice, fol. XXXIII/3 (1994), pp. 151-167.

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1995 Summer Internship Armenian Assembly Washington D.C. Ara Jabaghchourian, back row; Jennifer Peters, second row center

## INTERNS, from p.2

ian Aid Corridor Act. The Assembly is really the only organization that does work on Armenian issues at the federal level and gets positive results.

To those of you considering an internship in our nations capital, do it through the Assembly. You will make some very close friends in a short allotment of time. The As-

sembly always encouraged us, but didn't impose us, to participate in many unforgettable events and activities. It gave me the opportunity to see D.C. and the right-wing coalition with my own eyes, and let me tell you they are just as idiotic in person as they are on television. If you have the time and the cash, apply for the program for the upcoming summer. If you are a little late in being able to participate in

the internship program, the Assembly could always use a couple of bucks to keep its operations going. If you have any question pertaining to the internship program or about the Assembly itself, their address is:

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# Հայկական Էջ

## Հայաստանի Կրթական Համակարգը

### Գրեց՝ Արամ Գեորգյան

Սա թերթում հոդված գրելու իմ առաջին փորձն է, եւ, անկեղծ ասած, միանգամից դժվար է կողմնորոշվել, թե ինչից սկսել։ Նախ հակիրճ ներկայանամ. երեք տարի սովորել եմ Երեւանի Պետական Համալսարանի Ինֆորմատիկայի և հաշվողական մաթեմատիկայի ֆակուլտետում, մասնագիտանում եմ ծրագրավորման ասպարեզում։ Այժմ ուսումնառական ծրագրի եմ ծրագրում Զարմանակոմ եմ Ֆրեզնոյի Պետական Համալսարանում՝ շնորհիվ Հայկական Ուսումնական Ծրագրի և, հատկապես, պրոֆեսորներ Պարույր Տեր-Մկրտչյանի և Տիգրան Գույումջյանի ջանքերի։ Ծնորհակալ եմ այս հմարավորության համար և կաշխատեմ արդարացին նրանց սպասելիքները և պատվով դուրս գալ այս պարտավորեցնող առաքելությունից։ Կարծում եմ ինձ բացառիկ առիթ է ընձեռնվել ուսանելու համակարգչային գործի ասպարեզում աշխարհում առաջնակարգ տեղ գրավող երկրում, ինչպես նաև բարելավելու անգլերեն լեզվի իմացությունը։ Մեկ տարի այստեղ ուսանելուց հետո ծրագրում եմ վերադառնալ հայրենիք՝ ավարտելու Երեւանի Պետական Համալսարանը և, որպես արհեստավարժ մասնագետ, իմ լուծումներ գտնելու Հայաստանում

վերջերս արագ տեմպերով զարգացում ապրող ծրագրավորման գործում։

Այժմ ուզում եմ Զեր ուշադրությունը բերել Հայաստանի կրթական համակարգի առանձնահատկություններին վրա, ինչպես նաև փոքր-ինչ համեմատել այն ԱՄՆ կրթական համակարգի հետ։

Ի տարբերություն ԱՄՆ-ի, Հայաստանում քոլեջային համակարգը, որպես միջանկյալ հանգույց դպրոցի և համալսարանի միջև, դեռևս զարգացած չէ։ Այսպիսով, 17 տարեկան երիտասարդը կամ աղջիկը դեմ-հանդիման է մնում, իմ կարծիքով, կյանքի ամենակարևոր հարցերից մեկի հետ, որն է մասնագիտության և բուհի ընտրությունը։ Այսօր նա ունի մի շարք հմարավորություններ. ընդունվել պետական կրթական հաստատություն՝ համալսարան կամ ինստիտուտ, կամ ուսումը շարունակել մասնավոր/կոոպերատիվ/ քոլեջ-համալսարաններում՝ վճարովի հիմունքներով։

Ամեն դեպքում, շփոթը բարձրագույն կրթական համակարգի հետ սկսվում է ընդունելության քննություններից։ Եվ դրանց արդյունավետությունն ու անաչառությունն են այն գործոնները, որոնք պետք է



Երեւանի Պետական Համալսարան

վստահություններ չեն դիմորդին և՛ սեփական ուժերի, և՛ բուհի հանդեպ։ Ծատ դեպքերում քննության անցկացման ընթացքում ի հայտ եկած թերությունները կամ ոչ արդար վերաբերմունքը կարող են սև բիծ քաշել դիմորդի դեպի բուհ ունեցած հավատի վրա՝ դրանով իսկ վտանգելով նրա ապագան։

Ի տարբերություն նախկին տեղայնացված համակարգի, երբ յուրաքանչյուր բուհ ինքն էր որոշում իր ուսանողին, այժմ Հայաստանում գործում է ընդունելության քննությունների ընդհանրացված համակարգը։ Այսինքն տարբեր բուհեր ընդունվել ցանկացող դիմորդները հանձնում են մույն քննությունները, մասնակցում են միասնական մրցույթի, որի ընթացքում էլ որոշվում են արժանավորները։ Նորամուծություն է նաև մասնագիտությունների ընտրության ընդլայնված հմարավորությունը. դիմորդը կարող է միանգամից դիմել մի քանի բուհ կամ մի քանի մասնագիտությունների գծով՝ հանձնելով բոլոր համապատասխան քննությունները։ Ինչևէ, շատերի համար սա լինում է իրենց անհաջողությունների և անհավասարության խորհրդանշան։

Ե իրենց կյանքի առաջին դժվար ամառը։

Սեպտեմբերին «ուսանող» կոչվելու բախտին արժանացած դիմորդները մտնում են լսարաններ, ուր նրանք կսովորեն 5 տարի/կամ 10 կիսամյակ՝ անցկացնելով իրենց կյանքի, երևի, ամենահետաքրքիր ժամանակաշրջանը։

Հենց այստեղ է, որ պարզորոշ նկատվում են Հայաստանի ու ԱՄՆ-ի ուսումնական համակարգերի միջև եղած տարբերությունները։ Դրանցից գլխավորը Հայաստանում առարկաների ընտրության հմարավորության լրիվ բացակայությունն է։ Եթե այստեղ ուսանողն ինքն է որոշում առարկաների ցանկը, ապա Հայաստանում այդ գործը արդեն արված է, ապագա 5 տարիների ուսումնական ծրագիրը կազմված է և պարտադիր է տվյալ ֆակուլտետ ընդունված և տվյալ մասնագիտությունը ընտրած բոլոր ուսանողների համար։ Այս 5 տարվա ուսումից հետո, յուրաքանչյուր կիսամյակի վերջում հանձնված բանավոր քննությունների և ստուգաթղթերի հիման վրա, ուսանողը ստանում է բարձրագույն կրթության վկայական՝ դիպլոմ, որից հետո կարող է դիմել ասպիրանտուրա՝ ուսումնառելու 3 տարվա շարունակելու մասնավոր։

Հակիրճ պատմեմ նաև այն փոփոխությունների մասին, որոնք տեղի են ունենում վերջին տարիներին Երեւանի Պետական Համալսարանում։ Բարեփոխումների գլխավոր գաղափարն է՝ այս «5+3» համակարգը վերափոխելու «4+2+3» սխեմայի՝ ուսումնական ծրագրերը, և՛ դասավանդման մեթոդները առավելագույնս մոտեցնելով արևմտյան ուսումնական համակարգին։ Իմ կողմից հաջողություն եմ ցանկանում ԵՊՀ-ին, ինչպես նաև Հայաստանի մյուս բուհերին այս մեծ և դժվար գործում։

Վերջում ցանկանում եմ ընդգծել, որ յուրաքանչյուր երկիր ունի իր ուրույն կրթական համակարգը՝ համապատասխան տվյալ հասարակության մշակութային և ավանդույթներին։ Եվ յուրաքանչյուր կրթական համակարգ ունի, իմ կարծիքով, և՛ իր առավելությունները, և՛ իր թերությունները։

## ԱՌԱՋԻՆ ՏՊԱՎՈՐՈՒԹՅՈՒՆՆԵՐԸ

### Գրեց՝ Անուշ Զուբարյան

Առաջին անգամ է, որ ԱՄՆ-ում եմ։ Ծատ ուրախ եմ, որ հաջողվեց այս մեծ երկիրը գալ, որի մասին շատ հայ երիտասարդներ են երազում։

Մի քանի խոսքով կցանկանայի ներկայանալ։ Ավարտել եմ անգլերեն թեքումով դպրոց, այսինքն յոթ տարեկան հասակից ուսումնասիրում եմ անգլերեն լեզուն։ Հայաստանի դպրոցներում սովորում եմ տաս տարի, որից հետո ստանում եմ համալսարանում կամ մեկ այլ բարձրագույն կրթական համակարգում սովորելու իրավունքը։ Եվ այսպես դպրոցն ավարտելուց հետո ընդունվեցի Երևանի պետական համալսարանի ռոմանագերմանական ֆակուլտետը։ Ուսումնասիրում եմ իսպաներեն և անգլերեն լեզուները։ Իսպաներենի մասնագետներ քիչ կան, սակայն բոլորն էլ դասավանդում են շատ բարձր մակարդակով։ Այժմ սովորում եմ 3-րդ կուրսում։ Չմոռանալ նշել, որ մենք համալսարանը, ի տարբերություն ԱՄՆ-ի համալսարանների, պետք է ավարտենք ճիճ գ տարվա ընթացքում։ Ծատ մեծ են տարբերությունները կրթական համակարգերի միջև։ Առաջին հերթին Հայաստանում մենք չենք կարող ընտրել առարկաներ։ Ամեն կիսամյակն ունի իր առարկաները, որոնք պարտադիր են բոլորի համար։ Երկրորդ տարվա ուսումնառությանց է, որ այստեղ դասերին հաճախում են ոչ միայն երիտասարդները, այլ նաև մեծահասակները։ Հայաստանում դա շատ հազվադեպ է պատահում, այն էլ միայն երեկոյան ժամերին։ Մենք

քննությունները սովորաբար հանձնում ենք ամեն կիսամյակի վերջում, իսկ այստեղ ամեն հորդասից հետո մենք պետք է «test» գրենք, որը, կարելի է ասել, այդքան էլ հեշտ չէ։

Բացի ուսումից զարմացած եմ նաև մարդկանց վարվելաձևի վրա։ Առաջին մի քանի օրն անսովոր էր. քայլում եմ փողոցով, բոլորը նայում են, ժպտում և ապա՝ բարևում։ Այստեղ ժողովուրդը շատ ուրախ է, որն չեն կարող ասել Հայաստանի մասին։ Այնքան վաղուց նրանց դեմքին ժպիտ չեմ տեսել, նրանք այնքան ձանձրացած են իրենց դժվար և տանջալից կյանքից։ Բայց, այնուամենայնիվ, ես այստեղ չեմ զգում այն ջերմությունը, որ զգում էի Հայաստանում։ Իհարկե այս ամենից բացի կցանկանայի ծանոթանալ և այցելել երկրի մեծ և ամբողջ աշխարհով հայտնի քաղաքները, ավելի խորը ծանոթանալ ժողովրդի և նրա սովորույթների հետ, նոր ընկերներ ձեռք բերել։ Արդեն բավականին ընկերներ ունեմ, որոնց հարգում և սիրում եմ։ Ես չեմ մտածում, որ այստեղ մեծ հայ համայնք կա։ Արդեն ծանոթացել եմ շատ հայ ընտանիքների հետ։

Ծատ շնորհակալ եմ պրոֆ. Պարույր Տեր-Մկրտչյանից և Տիգրան Գույումջյանից ԱՄՆ այցելելու հմարավորությունն ինձ տալու համար։ Քանի որ իսպաներեն լեզուն Կալիֆորնիայում դրված է շատ բարձր մակարդակի վրա, վստահ եմ, որ երբեք չեմ մոռանա այստեղ ձեռք բերած գիտելիքներս։ Հուսով եմ կարդարացնեմ նրանց սպասելիքները։

## ԵՐԿՈՒ ՏԱՐԲԵՐ ՄՇԱԿՈՒՅԹՆԵՐ

### Գրեց՝ Ծովհնար Պետրոսյան

Արդեն երկու ամիս է ինչ գտնվում եմ Ֆրեզնոյում։ Համաձայն փոխանակման ծրագրի մեկ տարի ուսանելու եմ Ֆրեզնոյի պետական համալսարանում։ Երեք տարի սովորել եմ Երևանի պետական համալսարանի ռոմանագերմանական ֆակուլտետում։ Ուսումնասիրել եմ անգլերեն և գերմաներեն լեզուները։ Միշտ երազել եմ սովորել Միացյալ Նահանգների համալսարաններից մեկում, որոնք հայտնի են ամբողջ աշխարհում։ Ծատ քիչ ուսանողների է ընձեռնվում այդպիսի հմարավորություն, և ես երջանիկ եմ, որ նրանցից մեկն եմ։ Կարծում եմ շատերին հայտնի է, որ այժմ Հայաստանի սոցիալ-տնտեսական դրությունը բավականին ծանր է, որն ինչ որ չափով ազդել է նաև կրթական համակարգի վրա։ Կիսամյակները, ինչպես նաև դասաժամերը նկատելիորեն կրճատվել են։ Եթե նախկինում սովորում էինք 9 ամիս, ապա այժմ՝ 7 ամիս։ Եղանակները ցրտելուն պես դասաժամերը կրճատվում են ջեռուցման բացակայության պատճառով։ Դժբախտաբար

Հայաստանի ծանր վիճակը ազդել է նաև ուսանողների դեպի ուսումը ձգտման վրա։ Ծատերը ստիպված են աշխատել ապրուստի միջոց հայթայթելու համար։ Եվ ուսումնառողները երկրորդական է դարձել։ Սակայն աշխատանքն էլ բավարար չէ միջին կենսամակարդակն ապահովելու համար։

Երկու ամիսը բավարար ժամանակ է նկատվում մշակույթի, կյանքի, կենսամակարդակի տարբերությունները, որ կան Հայաստանի և Միացյալ Նահանգների միջև։ Այստեղի ուսանողների անհոգ կյանքն ու ժամանակն ուրախ անցկացնելու ձգտումներն ու հմարավորությունները խորթ են բազմաթիվ հայ ուսանողների համար։ Դժբախտաբար միայն տնտեսական ծանր վիճակը չէ, որ մտահոգում է շատերին։ Պատերազմի պատճառով երիտասարդ տղաները մեկնում են ռազմաճակատ՝ կատարելու իրենց պարտքը հայրենիքի առջև։ Ծատերն էլ մեկնում են Հայաստանից իրենց ապրուստի միջոցը հայթայթելու օտար երկրներում։

Ինչպե՞ս կուզենայի, որ հայ ժողովուրդն այնքան անհոգ լիներ, ինչպես այստեղի ժողովուրդը։ Սկզբում նույնիսկ տարօրինակ էր. քայլում ես փողոցով, մարդիկ նայում են քեզ ու ժպտում։ Ինչքա՞ն վաղուց է, որ իմ ժողովրդի դեմքին ժպիտ չեմ տեսել, այն երբեմնի ուրախ ու բարեհամբույր ժողովրդի։ Յուրաքանչյուր ոք մտածում է, թե ինչպե՞ս մի կտոր հաց վստակի իր մանկան համար, անը սրտում սպասում է ցուրտ ձմռան գալուն։ Զմռանը փողոցում քայլելիս ամենուր տեսնելով այդ վառարանները, այդ խղճուկ տեսարանները՝ աչքերդ ակամայից լցվում են։ Ինչու՞, ո՞ր մեղքի համար։ Բայց ուժեղ է մեր ժողովրդի կամքը։ Նա միշտ հավատացել է և հիմա էլ չի հուսալքվում, որ կգա այն օրը, երբ այդ փոքրիկ ճրագը կդառնա պայծառ լույս, որ մի օր կբացվի առավոտը, և Հայաստանը կդառնա այն դրախտը, գուցե և փոքրիկ, որ միշտ ցանկացել եմ տեսնել։



## Armenian Language 1A



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## Haak, from p. 1

right now the survival position is to hold on to what they have and find new ways to use it." If necessity fosters creativity then Armenians have perfected the art of innovation. An example of their ingenuity supplied Dr. Haak with a computer. Wanting to document his journey and reports he borrowed a typewriter. Unfortunately it burned out rather quickly. Through several contacts he was able to use a Polish made computer. Constantly saving for fear that power fluctuations might wipe out his efforts, he cherished his ability to touch type. For although the output was in English the keyboard was in Cyrillic.

The timing of Dr. Haak's journey was also adventitious. He was on hand for the celebrations of the 50th anniversary of the victory in World War II. "I had my photo taken with Armenian veterans dressed with all their decorations, their first impression was they thought I was German." Unfortunately, though many of the delegates were fellow guests at his hotel, he did not attend the enthronement of the new Catholicos, His Holiness Karekin I. "I had met him once before here in Fresno, but that didn't allow me an invitation." The most touching experience was of course the 80th Anniversary March to the Monument of the Martyrs. "Being a part of marches in Fresno gave me great appreciation of the tragedy that this march represented, especially being with people who were directly affected."

Given the opportunity, Dr. Haak would love to revisit Armenia. He also encourages American students to take advantage of the exchange relationship between universities and spend a year in Armenia. The University itself has much to offer as well as the country, its people and history. The hardships associated with the blockade are apparent but are outweighed by the enthusiasm of the people. Dr. Haak expressed, "The potential for a turn around is right there, I feel it could happen soon." E

## Letters, from p. 2

point: "The Young Turks had killed the Armenians, not because they were Christians, but because they were Armenians;..." (T.E. Lawrence, Seven Pillars of Wisdom, page 46)

The extermination of the Armenians was an ideological one, founded on incompatible ethnical traits between the nomad Turk and the sedentarized Armenian. It is the psychology of the dominant nomad over the dominated sedentarized that should be investigated, the sociological conditions of ten centuries of co-existence between an oral culture and a written one, the political situation in 1915 of the Turk's weakness because he had, for ten centuries, ignored the existence, nay the strength of the Armenian! Ignoring the other translates the paranoia of letting yourself be known to the other: the Armenians paid dearly for this knowledge! In the light of this, religious causes of extermination become quite secondary. Aryan ideology exterminated the Semitic Jews in the same way the Young Turk ideology exterminated Armenians.

Concerning this last point, I hope Mr. Lewis has not joined the anti-Christian (Western) campaign in favour of the 'down-trodden', the 'bad-press people', the 'groping, slighted millions'! There are too many disheartening religious issues between Moslem and Christian, Moslem and Hindu, Jew and Moslem, etc. to add a fagot to a fire that never really existed. Ideological extermination should not be cloaked by religious fervour: in 20th century Turkey the Greek, the Syriac, the Armenian, and today the Kurd has paid a heavy price for attempting to voice the ethnical independence, be it linguistic, artistic, religious or political; the first three are indeed Christian, the fourth, however, is Moslem!

In care of my father, Joseph Mirabile. With all sincere regards, yours truly,

Paul Mirabile  
North Babylon, New York

Letters to the Editor:  
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## Fall Calendar

## October

- |              |  |
|--------------|--|
| 18 Wednesday | ASO Meeting in USU 311, 7:30                                 |
| 21 Saturday  | BBQ & Pool Party at President's house, 1:00<br>RSVP 225-4472 |
| 25 Wednesday | Shish Kebab Fundraiser 10:00 a.m. - 3:00 p.m.                |

## November

- |              |   |
|--------------|---|
| 3 Friday     | Billiards at The Avalon, 8:00 p.m.      |
| 8 Wednesday  | ASO Social meeting at President's house |
| 11 Saturday  | Semi-Formal                             |
| 21 Tuesday   | Movie Night                             |
| 22 Wednesday | Bake Sale                               |

## December

- |                |                   |
|----------------|-------------------|
| 1,2,&3 Fri-Sun | Cabin Getaway     |
| 9 Saturday     | End of Year Party |

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