

HYE SHARZHOOM

Armenian Action

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Supplement to The Collegian

Opinion

Unity in the Armenian Church: Will we live to see it?

By Arakel Arisian

For many years the Armenian people have been talking about the reunification of the Armenian Apostolic Church. The visits of both Catholicos to Fresno, in 1996, were filled with words of unity and cooperation between the Diocese and the Prelacy. Unfortunately, the split still exists and many argue that the gap between the two sides is widening. The Armenian people and their Church have endured countless invasions and wars, a genocide, and a seventy year communist occupation. Surviving all that, the church still binds the seven million Armenians in the world together. Yet at the same time the church itself is divided.

What many Armenians fail to see is the nature of the division in the Church. It has nothing to do with beliefs or religious theology. As His Holiness Aram I, Catholicos of the Holy See of Cilicia notes, "We are one people and one church, but within that one and the same church we have two jurisdictional entities." Another misconception about the split is that the disputes over jurisdiction exist all over the World, but in reality they only exist in a few countries (United States,

Greece, Iran, and Syria.) Additionally, the division was not caused by having two Catholicos. The Armenian Church has had two, and as many as three, Catholicos since 1441. The origins of the division come from the conflict between Armenians over the emergence of a Soviet Armenia. None of that should matter now that there is free and independent Armenia.

So what stands between the church and reunification? The Status Quo. Many people don't see a reason to push unity. For them it makes no difference whether the church has one administration or two. The older generations have grown up through the years of tension between the sides, making them apprehensive of reunification. Many people hold grudges and feel that split is still justified. There also is a vast majority of people who like the idea of unity but at the same time refuse to make the effort. Yet another issue, that of the power structures, makes the situation more complicated. The fear that one side or one person has to lose power creates a power struggle. All of the above mentioned hinder the reunification process.

So why should we have unity

See UNITY, Page 8

Armenian Students Organization Challenges Young Armenians at Fresno State



Executive members of ASO: Standing (L. to R.) Raffy Khorozian, Treasurer; Barlow Der Mugrdechian, Advisor; Arakel Arisian, President; Michael Harutian, Historian; Seated-left, Rita Aramian, Secretary; Sosi Thomassian, Vice-President.

By Arakel Arisian
ASO President

The Armenian Students Organization (ASO) is well into its 24th year of existence. Coming off a successful year, the newly elected executive is focused and committed to making the organization even better. The ASO of California State University - Fresno was founded in 1974 in order to encourage students to learn and appreciate Armenian history, culture, heritage

and language. It is a forum for Armenians to come together as a cultural group regardless of political orientation, race, religion, or national origin.

At the first meeting of the year the following individuals were elected: President-Arakel Arisian, Vice President-Sosi Thomassian, Secretary-Rita Aramian, Treasurer-Raffy Khorozian, Historian-Michael Harutian. Since the election the ASO has participated in

events such as: a fundraising Car Wash, Fresno State football game, and another general meeting. The organization has planned for October: a Shish Kebab sale on October 14, 1997, a celebration of Armenian Cultural Month, and will soon begin play in an

Intramural coed volleyball league.

Being that the ASO has so many upcoming events and fun activities the executive sees no reason that any Fresno State or FCC student should not join. Fresno has one of the larger Armenian communities and the University has a large Armenian population. Therefore, it follows that the ASO should have large membership. Unfortunately, membership is not as high as it should be. This is because of a number of reasons such as people not knowing about the organization or people not thinking it is

See ASO, Page 7

Der Mugrdechian Reflects on Summer in Armenia

By Matthew Maroot
Staff Writer

On Sunday September 28, 1997, the lecture hall that many of us here at Fresno State know as Industrial Tech 101 was transformed into a beautiful scrapbook of a summer spent in Armenia.

This illustrated presentation titled, "Reflections on a Summer in Armenia" was given by Professor Barlow Der Mugrdechian of the Armenian Studies Program.

Professor Der Mugrdechian marked his eighth trip to Armenia as a participant in the Marketing Assistance Program or M.A.P. which is run by the United States Department of Agriculture. The U.S.D.A. which is working in conjunction with the Fresno State Agriculture and Business departments has established an office in Yerevan. The focus of this project is to im-



A scene from Armenia looking at the ruined City of Ani

prove the Armenian Agricultural Academy. Fresno State was awarded the opportunity to mentor the academy and has been doing so for the last two years.

Professor Der Mugrdechian took two trips to Armenia this summer. Once from May 25th through July 1st and again from August 8th to August 23rd, returning home

just before the start of the school year.

The presentation began with a brief look at the current state of the Armenian Republic. Audience members were given a sheet detailing Armenia's economy to date. Armenia has a recorded population of 3.6 million people, however, due to harsh economic conditions any-

where between 700,000 and 1,000,000 of these people have left in the last three to four years. Much of this hardship can be attributed to the switch from a centralized economy under Soviet rule to the current status as a privatized economy.

After this introduction of the current events in Armenia, Professor Der Mugrdechian began the slide show portion of the presentation. Some of the sights presented in the show included the Hotel Armenia in downtown Yerevan. At the Hotel Armenia a room will cost you between \$30 and \$100 depending upon which section of the hotel you choose to stay in. The Hotel Armenia is located in what was formerly known as Lenin Square, now known as Republic Square. It was at this site that a statue of Lenin

See ARMENIA, Page 5

Inside Hye Sharzhoom

LettersPage 2

ASO Car Wash
.....Page 2

Garabed's Suitcase
.....Page 3

ASP Spring 1998
Classes
.....Page 3

Armenia Today
.....Page 5

Oral History Project
.....Page 6

Fall Lecture Series
.....Page 7

Letters to the Editor

Dear Editor:

We got introduced with your newspaper *Hye Sharzhoom* via the representative of USDA in Armenia Jim Richardson, and we are interested very much. We would like to collaborate with the editor of *Hye Sharzhoom*. Editorial centre *Agropress* is the news agency of the Ministry of Agriculture of Republic of Armenia. In our editorial centre TV and radio programs are being carried out, newspaper *Agrolratu* (Agroinformation) and scientific magazine *Agrogitutun* (Agroscience) are being published. The articles of leading scientists dedicated to research works and achievements in the sphere of agriculture are being published in the magazine *Agroritutun*. The articles are in Armenian including summaries in Russian and in English.

If you are interested in our suggestion, please send us a message to Armenian office or to USDA of editorial centre *Agropress*.

With best wishes,

A. Khojoyan
Editor in Chief, *Agropress*
Yerevan, Armenia

Dear Dr. Kouymjian:

Just a short note to thank you for your good letter and also for sending me Alice K Barter's *Saroyan's Armenians*, an Anthology. It was very kind and generous of you and I do appreciate it. You have always been most kind and generous though the years and I appreciate it and am most grateful for it.

I'm very proud of all that you have done and are doing for all the Armenians everywhere, and not only at CSUF. May God watch over you and bless you for all that you do. You and the Armenian Studies Program at CSU Fresno have my best wishes. Again thank you for your gift, Dr. Kouymjian!
Sincerely,
Dr. Martha Googooian Ensher
Fresno, Ca

Dear Editor:

I have been receiving your

newspaper for a long while and enjoy it a lot. The address that you send it to is correct despite recent notions on my envelope to the contrary, probably scribbled on by the Singaporean Post Office.

The reason I am writing you is to seek the assistance of your paper in finding a correspondent in Armenia. I have written to all those names that appeared in your last edition received in Australia. However please note that I have written to a myriad of people but not one of my letter received a reply.

I write on behalf of a benevolent group that normally send parcels of goods, toys, school items, books to people who have means and poor and have been doing so since 1980. I want to do the same for those in Armenia, Nagorno-Karabagh, and the Georgian region of Akhalkalak which is mainly inhabited by Armenians of little means. A sample of the letter send recently is attached for your perusal. Please refer to the high-

lighted area which briefly describes the manner of our operation. Please diffuse this letter or its meaning in your next edition, together with my name and address for any correspondent to contact me regarding the above. May be you also have a way or mean to introduce us to correspondents in Armenia? We seek your assistance in this respect. A final point: Is there anybody out there who has written to Armenia by mail and whose letter has actually gone through? I am willing to bet that apart from phoning or occasional fax nothing goes through. With all my sincere gratitude and thanks, I remain,

Yours sincerely,

Paul Georges Manoukian
Sydney, Australia

Dear Editor:

Greetings

Last year, the Japanese Institute of Armenia celebrated its 5th anniversary. We would like to express our heartfelt thanks to all of our friends, both domestic and foreign, for their

cooperation and support. This commemorative booklet titled "Armenia" has been published as one of the 5th anniversary events.

On April 1, 1996, JIARM announced that the group name was changed to "Japan Armenia Friendship Association."

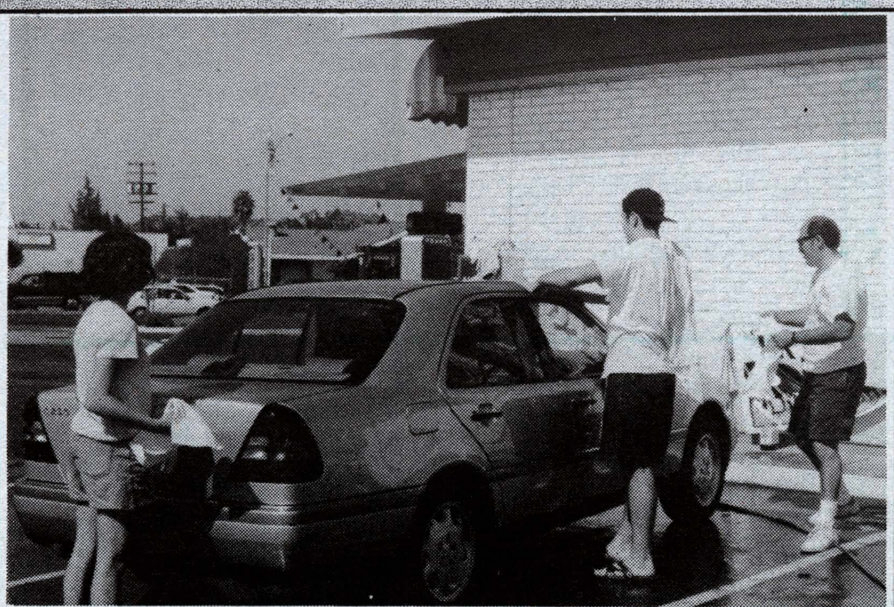
In 1991 all the Japanese who were interested in Armenia gathered to found an official organization which was named "Japanese Institute of Armenia."

Since its establishment, JIARM has endeavored to promote Armenian Studies in Japan and develop mutual understanding between Japan and Armenia, and holding a unique position in Japan.

We assure that we do our utmost to promote cultural relationship and friendship with Armenia.

Japan Armenian Friendship Association
(Ex-Japanese Institute of Armenia)
President
Hideharu Nakajima
Kanagawa-ken, Kawasaki-si
JAPAN

ASO held its first car wash of the year on Saturday, September 27. Members gathered at the Shell station on the corner of Blackstone and Ashlan.



Working
from 10:00
am until 2:00
pm students
washed dozens
of cars
and raised
money for a
variety of
club projects.

HYE SHARZHOOM ՀԱՅ ՇԱՐԺՈՒՄ

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Armenian Studies E-mail Network

If you currently have an e-mail account and would like to be placed on the Armenian Studies Program e-mail network, please send an e-mail message to frances_ziegler@csufresno.edu (Program Secretary)

You will receive up-to-date information on the latest activities of the Armenian Studies Program.

Garabed's Suitcase

The following is the first in a series of student essays to be published by Hye Sharzhoom. If you have an essay about any aspect of Armenian life or culture that you would like to publish in Hye Sharzhoom, please contact Dr. Kaprielian in Social Science Room 216 or call her at 278-6493 or the Armenian Studies Program office at 278-2669.

By Anna R. Der Minasian Garza
Revised: September 19, 1997

This story traces the Der Minasian family's migratory history, life, and work experiences in the pre and post Genocide period. It is a story much like most Armenian families, but it also has its own uniqueness. The story of this family dates from 1860 to 1989, with the death of Garabed Der Minasian, who was a Genocide survivor and the oldest surviving son of Minas Der Minasian. Most of the facts and information leads in this story came from documents, pictures, and journals found in Garabed's wooden suitcase which he traveled with most of his life.

The Beginning

In 1860, a son was born Garabed and Zartig Der Minasian (granddaughter of Der Toros) in the small village of Kuyulu (Telgadin) (1) a province of Karpoot Turkey. Garabed died, at the age of 32, leaving Zartig, a widow, to care for their son Minas, and youngest daughter Altoon. The children, regardless of age, helped in their



Garabed and Lucy Minasian, 1920

home textile bench, weaving linens in exchange for payment of money, cotton, wheat or flour to survive. Minas was handy with his hands, and supplemented the family income by carving whistles and crochet needles from wood. He learned to make a hand made long drill, operated by a piece of cord

tied to a bow. By pulling and pushing the bow the drill could travel an inch and a half, leaving a three quarter inch hole at a depth of fourteen inches. (2) Minas made pipes, flutes, and the small amount of money he sold them for added to his family's income.

Minas found a blacksmith, and

had him make some tools such as a hand edger, chisels, nail puller, plain blade, and draw knife. He made the wooden handle for his mallet himself. With these tools, he began helping village farmers by making wooden plows, yokes for the oxen, and repairing wagons, in exchange of what the farmers could afford.

Zartig noticed her son's intense interest in working with wood. She took him to a town, twelve miles from their village, and made an agreement with some building contractors to teach Minas the skill of carpentry. In 1883, she paid for his room and board, and for the skilled carpenters to teach the art of carpentry to her fourteen-year-old son. (3) For two years, Minas studied as an apprentice with the master carpenters, returning home only on the weekends.

While Minas was learning this trade, he also learned about America, and learned to read and write English, Turkish, and Armenian. He wanted to come to the America after his instruction was completed. His mother objected to this and said:

"Son, in America, young girls go behind young inexperienced young adults snatching their hats, have the boys to chase them, an be trapped. If this happens to America for a sake of adventure, improve your ability, master your knowledge; I want you to get married with the girl of your admiration. Then, we'll know you will come back. (4)"

At age eighteen, Minas agreed to his mother's request, and married the beautiful young women of his dreams at the end of the winter of 1887. (5) Two week later, he left his new bride with his mother and two sisters and came to America. He journeyed to Providence, Rhode Island where some of his relatives were already established. They helped him secure a job at a field factory. An agent of the factory convinced Minas it would be to his benefit to become a naturalized citizen for better opportunities. He became a naturalized citizen of the United States.

While visiting friends and relatives in Lawrence, Massachusetts, they told him about some jobs that would be available in the textile mill in Lawrence. Minas started working at the textile mill in Lawrence, then in a textile mill in Nashua, New Hampshire. Minas returned to work again at the textile mill in Lawrence until labor problems caused him to be laid off.

Once again, Minas started looking for work on the outskirts of Lawrence. He noticed a good road but there was no indication where the road would lead him. He thought there might be a larger town at the end; so he started walking down the road. It was raining by the time he reached the end. He found a little muddy town called Haverhill. While walking down the wooden sidewalks of the town, he found a "help wanted" sign, at a tannery. He applied and was hired. The tannery boss asked him if he knew others who needed work, and

offered to pay for his time to bring more workers to the tannery. Minas left for Lawrence and brought four more of his countrymen to work for the tannery. When Minas's son Garabed arrived in Haverhill in 1920, he was told by his countrymen that his father, Minas, was the first Armenian to walk in Haverhill. They told him, "This is your father's town." (6)

Minas kept his promise to his mother and returned to Armenian sometime before the Massacres of 1894. (7) It was during this massacre, that his first wife, pregnant at the time, was murdered by Turks. When Minas found his dead wife and child, he was grief-stricken and could not speak for six months.

After this period of grief, he took a second wife by the name of Anna Boyajian. Anna was the daughter of Marsup and Hripsime Boyajian, born in 1878. Anna had one sister, Mary (8), and brother, Gurgho, and her family was involved in silk trading. (9)

In the village of Kuyulu, Anna and Minas had ten children, three daughters and seven sons. The first child was born in 1897 and the last child born in 1915. (10)

The Surviving Children

In the Genocide of 1915, the entire family with the exception of three of their children perished. Two of the sons, Garabed, born 1898, and Mesrop, born 1903, (11) escaped death during an attack while the family was being evacuated by the Turks. It would not be until 1967, that Garabed and Mesrop would learn that their sister Zartik, born in 1897, (12) also survived the Genocide but died in the late 1940's.

Life for the two young brothers was very difficult in Turkish Armenia. With no food or money, they resorted to stealing food to survive. One kind Armenian women helped feed and care for them temporarily. Garabed, being the oldest, carved crochet needles and peddled them for food or money to sustain them. The young boys had to learn Turkish and Russian, and pretended they were not Armenians in order to stay alive in Turkish territory.

In 1919, Garabed joined the Volunteers of the Region of Armenian, Sixth Division, in Adana Turkey, which was French occupied territory at the time. (13) The job of the Sixth Division was to hide in the mountains to protect the people in the villages from being massacred by the Turks.

Mesrop, at this time, was sent to France to study dentistry. While in France, he changed his last name to Samoian and later married and Armenian woman named Berjouhi. They had three sons, Robert, Edward, and Albert. Mesrop came to Providence, Rhode Island, sometimes after 1928. (14) where he started his practice of dentistry, but eventually returned to France.

Garabed married his first wife, Lucy, and they came to Haverhill, Massachusetts, in 1920. They traveled to Fresno, California, where Garabed worked for his Aunt Mary

California State University, Fresno Armenian Studies Program

Spring 1998 Schedule of Courses

Course	Units	TimeDay	Instructor
General Education			
Division 9-Other Cultures			
• Arm S 10 Intro to Arm Studies	3	0945-1100 TTh	M Krekorian
• Arm S 10 Intro to Arm Studies	3	1010-1100 MWF B	Der Mugrdechian
• Arm S 10 Intro to Arm Studies	3	1710-2000 W	M Krekorian
• Arm S 45 W. Saroyan	3	1545-1700 TTh	M Krekorian
General Education			
Division 7- Languages			
• Arm 1B Elementary Armenian	4	1110-1200 MTWF	B Der Mugrdechian
Upper Division Courses			
• Arm S 108B Arm History II	3	0810-0925 TTh	I Kaprielian
• Arm S 120T Arm. in America	3	1410-1525 TTh	I Kaprielian
• Arm S 120T Armenian Film	3	1245-1400 TTh	M Krekorian
• Arm S 120T Armenia Today	1	1710-2200 Fri	B Der Mugrdechian
		0910-1700 Sat	
Class meets the weekend of February 27 and 28			
• Arm S 120T Arm in Fresno	1	1710-2200 Fri	B Der Mugrdechian
		0910-1700 Sat	
Class meets the weekend of March 20 and 21			

All courses can be used for credit toward a minor in Armenian Studies.
For more information call the Armenian Studies Program at 278-2669
or visit our offices in the Peters Business Building, Room 384.

GARABED, cont. from Page 3

Papazian, on her grape farm on Clovis and Belmont Avenues. For leisure activities, Garabed and Lucy would travel with his cousin, Agnes, and her husband, Alex Kochouian, to place like San Francisco, Oakland, and Yosemite Valley, California (15) P Sometimes before 1927, the couple returned to Massachusetts. Garabed left Boston on December 26, 1927, to visit Mesrop in France, returning to Boston on Jan. 19, 1928. (16)

Lucy died on August 3, 1930. After Lucy's death, Garabed spent his time collecting poetry and writ-

1970's that he sent his miniature violin to the museum.

He lived in Detroit, Michigan in the early 1940's and Groveland, Massachusetts. In the late 1940 and early 1950, where he earned his living as an carpenter, building and remodeling homes. (18) He married two more times, but the marriages ended in divorce, leaving him no children.

In the early 1950's he met Rose Dawkins White, who had four children from her previous marriage. Garabed and Rose married in August of 1953, and left Groveland for Texas. The August heat in Texas was unbearable for Rose so they decided to come to Fresno, California.

Garabed adopted his four step children (19) and they had four more children. Garabed continued his business as a contractor, picking up the majority of his work from the Armenian community in Fresno.

Garabed died on July 17, 1989, at the age of 91. Most of his family still resides in Fresno County today. Garabed is no longer alive to add to the details regarding his family's experiences in the Genocide, conditions or modes of transportation in the migratory experiences of his family. Much history was learned about the family from the old wooden

suitcase and others still living and able to recall facts about the family's history. More information is needed to make the history complete that stemmed from the information found in Garabed's suitcase.

¹ Boyajian, Interview. Telgadin was the Armenian name of the village before it was changed to the Turkish name of Kuyulu.

² Der Minasian, Garabed. Journal. Sanger, Ca 1970-1989. Technical notes in Garabed's journal.

³ Der Minasian, Journal., p. 1.

⁴ Der Minasian, Journal, p. 2.

⁵ Der Minasian, Journal, p. 2.

⁶ Der Minasian, Journal, p. 3.

⁷ The exact date of his return is not known. It is a fact that his first wife died at the hands of the Turks.

⁸ Anna's sister Mary, would later marry into the Papazian family that settled in Fresno, CA.

⁹ Boyajian, Mary. Oral Interview. Fresno, CA. April 23, 1997. Gurgho was naturalized in Nashua, New Hampshire, and immigrated all five of his children one by one to the United States.

¹⁰ Der Minasian, Journal, p. 4.

¹¹ Der Minasian, Journal, p. 4.

¹² Der Minasian, Journal, p. 4.

¹³ Picture: Volunteers Region of Armenia, 6th Div., Adana, Turkey. 1919.

¹⁴ Der Minasian, Garabed. Passport #1876. Boston, MA. Dec. 23, 1927

¹⁵ Picture: Garabed and Lucy der Minasian. San Francisco, CA. 1922

Picture: Fairy Boat Cruise. Oakland, CA. 1922

Picture: Garabed, Lucy, and Agnes K. & Friend. Yosemite, Ca. 1923

¹⁶ Der Minasian, Passport #1876

¹⁷ Picture: Garabed with Violin. Norfolk Prison Colony, MA, 1933

¹⁸ Der Minasian, Garabed. Drivers License. Detroit, MI. Issued: Feb. 16, 1942

Der Minasian, Garabed. Drivers License. Groveland, MA Issued: Sept. 26, 1949

Der Minasian, Garabed. Contractors License. Boston, MA. Issued: May 2, 1930.

Der Minasian, Garabed. Contractors License. Detroit, MI. Issued: Jan. 22, 1947.

¹⁹ White, Wayne, Donna, Judy, Brenda. Matter of Petition for Adoption. Fresno, CA

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Documents:

Der Minasian, Garabed. Passport #1876. Boston, Mass. Dec. 23, 1927.

Der Minasian, Garabed. Drivers License. Detroit, MI. Issued: Dec. 16, 1942.

Der Minasian, Garabed. Drivers License. Groveland, MA. Issued: May 2, 1930.

MA. Issued: May 2, 1930.

Der Minasian, Garabed. Contractor's License. Detroit, MI. Issued: Jan. 22, 1947.

Garabed Der Minasian v. Helen Der Minasian. No. 349-569 Decreed of Divorce. Country of Wayne in Chancery, MI. Feb. 3, 1944.

Julia M. Der Minasian v. Garabed Der Minasian. Petition of Divorce. Essex County, MA. March 31, 1953.

Nufus Kay Ornegi. Turkish Birth Record. Elazig, Turkey. Dec. 6, 1967.

White, Wayne, Donna Judy, Brenda, Matter of Petition for Adoption. Fresno, CA. June, 6, 1955.

Journal of: Der Minasian, Garabed. Sanger, CA. 1970-1989.

Oral Interview: Boyajian, Mary. Fresno, CA. April 23, 1997.

Oral Interview: Der Minasian, Rose. Sanger, CA. April 18, 1997.

Picture: Volunteers Region of Armenia, 6th Div., Adana, Turkey. 1919.

Picture: Garabed and Lucy Der Minasian, San Francisco, CA. 1922.

Picture: Fairy Boat Cruise. Oakland, CA. 1922.

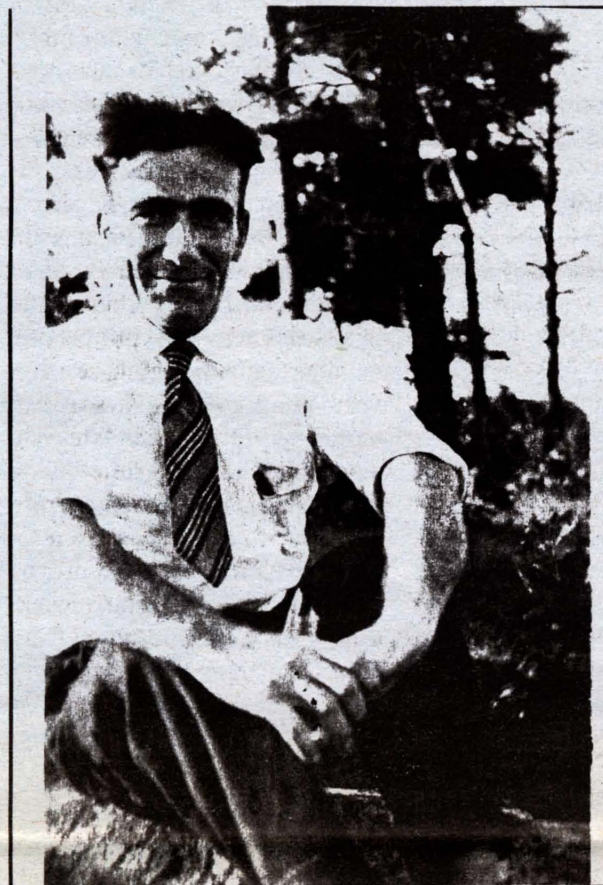
Picture: Garabed, Lucy, and Agnes K. & friend. Yosemite, CA. 1923.

Picture: Garabed of



Mesrop Der Minasian

Der Minasian, Garabed. Cliff. Elazig, Turkey, 1967. Contractor's License. Boston,



Garabed Der Minasian, 1928

ing his autobiography. He also made a three and four inch miniature violin with intentions to donate it to the Armenian National Art Museum in Yerevan, Armenia, at the time it was being built in the 1930's. (17) It was not until the late

details regarding his family's experiences in the Genocide, conditions or modes of transportation in the migratory experiences of his family. Much history was learned about the family from the old wooden

Photographs and Documents on Fresno Armenians Needed

Dear Readers:

I am in need of photographs and documents relating to the early history of the local Armenian community. I am writing a history of the Fresno Armenian community and need photographs dating before World War I or any photo of the Free Market along Fresno Street. Pictures of public events or Armenian businesses are especially useful.

I will pay all phone, mailing and reproduction costs. Please write me at 5515 E. Liberty Ave., Fresno, CA 93727-5341 or call at 209-252-5333 or FAX at 209-252-8850. My e-mail address is bergebulbulian@juno.com.

Thank you,

Berge Bulbulian

ARS Armenian Summer Studies '97 Celebrates 25th Anniversary



The ARS 25th Annual Armenian Summer Studies Program was held at Bradford College, Bradford, Massachusetts. Sixteen students from throughout the world participated in the three week program, July 20-August 9. Barlow Der Mugrdechian of CSU Fresno was the Director.

REFLECTIONS, cont. from Page 1

once stood before the fall of Communism allowed it to become one of the first signs of the old regime to be removed. Now near the former site of the statue is an area containing 2,750 fountains in dedication of the 2,750 years of Armenian history.

Many audience members at the presentation may have been surprised to see so many changes in Armenia. Downtown Yerevan is now home to numerous modern stores that so many of us here in the United States take for granted. A few of these include an Electrolux store where Armenians can purchase modern electronic appliances, a 24-hour flower shop, as well as many new restaurants sporting Western European and even American themes. Some of these restaurants include a pizza parlor, which is one of the newest crazes in Armenia, and even a Chinese restaurant not far from the Chinese Embassy. Complete with modern, Western architecture these restaurants provide Armenians with new meal alternatives that were previously unavailable.

Moving on through Yerevan, Professor Der Mugrdechian took us to some other sites in and around the city. These included the statue of Vardan Mamikonian as well as some of the large shopping centers and bazaars where one can find

anything from carpets to automotive goods to pets being sold out of

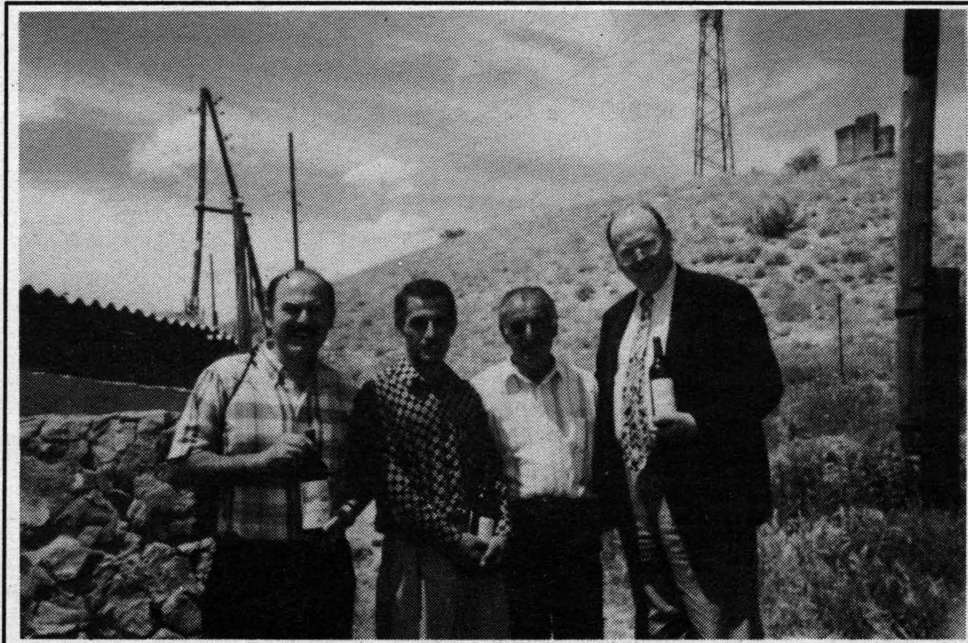
Armenia: in Soviet times, approximately 80% of the population was

1988. 500,000 people were left homeless creating what is the largest

able to keep the eternal flame lit.

Included in the presentation was a visit to the newest cemetery in Armenia, a sad reminder of the lives lost over the struggle for Karabagh. Not far from Karmir Blur, Armenia's most ancient excavation site dating from the 8th century B.C., women tend the graves of their loved ones washing them down and burning incense. 12,000 to 15,000 Armenians died in the battles over Karabagh representing roughly 10% of the population of the entire region. As a result, Karabagh has suffered isolation from the world. Despite a cease-fire in 1994, the men buried here, many of whom were in their early twenties serve as a living reminder to the Armenians of the situation in Karabagh.

While many of us here in Fresno celebrated the Blessing of the Grapes at church picnics and the like, Professor Der Mugrdechian was fortunate enough to be at the headquarters of the Armenian church at Etchmiadzin for the ceremony. By presenting the audience with a glimpse into the beauty of Armenia we see that with the proper resources Armenia could easily be one of the world's most beautiful destinations. Professor Der Mugrdechian's "Reflections" on his summer spent in Armenia quickly turned into a wonderful experience that those in attendance will not soon forget.



Barlow Der Mugrdechian left, with Bill Rice right, at the Areni Vineyard

the trunks of cars.

One of the largest construction projects currently underway in Armenia is the building of the St. Gregory the Illuminator Cathedral in Yerevan. This church which will become the largest in Armenia will cost no less than several million dollars to complete and is set to be completed by June, 2001 when Armenians from around the world will converge upon the country to join in the celebration of the 1700th anniversary of Armenian Christianization.

Few villages are now left in

urban. There is now a movement for Armenians to return to their agrarian ways. As part of this movement, the M.A.P. project allows Fresno State representatives to work closely with the Armenian people to bring them up to speed in the area of agriculture. There is also a big movement in Armenia for women to work in the home economy to preserve food in order to get it to the marketplace.

A visit to the earthquake zone was a quick reminder of the catastrophic damage that resulted from the earthquake of December 7,

two years. But with the fall of Communism so fell the hopes of the Armenians. A few new housing developments have been constructed, however, a blockade by Azerbaijan and Turkey has prevented necessary raw materials from entering Armenia.

With the fall of Communism many factories in the entire country closed. Today no factory in Armenia has more than 10% of its work force in action. A visit to the Martyrs Monument is discouraging in the sense that because of the blockade, not enough natural gas is avail-

UNESCO Chair of Armenian Art History at Yerevan State University Completes First Year

By Barlow Der Mugrdechian

The UNESCO Chair of Armenian Art History completed its first year at Yerevan State University in the Spring 1997 semester. Bishop Garegin Hovsepien had established a Chair of Armenian Art and Archaeology at Yerevan State University in 1919 during the period of the First Republic of Armenia. Af-

the Program in the 1996-1997 academic year. Twenty-eight students enrolled in the first year courses—23 women and 5 men. Ten faculty join Professor Chookaszian in the Program. As one enters the newly renovated UNESCO Armenian Art office, one sees the beauty of Armenian art decorating the walls. Yerevan State University is moving towards the four-year baccala-

ure, language, painting and drawing, and art in general, as well as the history of Armenian coins were offered. Two foreign languages are required as well as two years of Classical Greek and Classical Armenian.

Students have a difficult schedule of classes, Monday through Saturday, for a total of 36 hours of class a week.

The UNESCO Chair of Armenian Art is being partially funded by a grant from UNESCO which will run through 2001. The University pays the salaries of the faculty and the UNESCO grant pays for a small amount of books and equipment.

"The study of Armenian art is important for the University," says Chookaszian,

"It brings a much needed knowledge of culture to the University."

As more and more specialists become involved with the UNESCO Chair, experts will be prepared for study abroad. Exchange programs with foreign universities are also in the works.

Paintings of Ani at Exhibit in Armenian National Gallery



National Art Gallery Director Shahan Khachaturian, center, at the opening of the Ani Exhibit

By Barlow Der Mugrdechian

The exhibit "Ani in Armenian Painting," which was dedicated to the 1700th anniversary of the proclamation of Christianity as the National Religion of Armenia, opened on August 20, 1997 in the National Gallery of Armenia, co-sponsored by the State Museum of History of Armenia.

His Holiness Karekin I, Catholicos of All Armenians, was present to bless the opening.

National Gallery Director Shahan Khachaturian explained the significance of the occasion and the special reasons why Ani was chosen as the subject for the display.

"A thousand years ago, when Ani was the beautiful and productive capital of Armenia, the residents of Armenia would say with pride, 'Ani—the City of a Thousand and One Churches.'"

Many people painted the ruins

of Ani, but only one, the artist Martiros Saryan, who had seen Ani many times, said perhaps the most characteristic statement about Ani, "It is impossible to tell about Ani, one must see it."

One must see Ani with their own eyes, but today one can see Ani through the works of artists who have depicted her haunting beauty.

Artist Arshag Fetvajian, faithfully depicted Ani through his water-colors and drawings. Vartkes Surenians painted Ani through his view of Armenia, woven in green and orange colors. Gevorg Bashinchaghian used his poetic brush to capture the lyric nature of the city. Martiros Sarian saw Ani for the first time in 1901, and it seemed a dream or a fable to him.

The display of paintings and current photos made for an expansive look at the once glorious city of Ani.



The first class of the Yerevan State University Armenian Art History Department. Professor Levon Chookaszian, left, is the Director.

ter the establishment of Soviet rule, the Chair was closed, most probably because the religious content of the art ran counter to Soviet ideology. So, for nearly seventy years, there was no program in Armenian Art at Yerevan State University.

Starting from scratch, Professor Levon Chookaszian reopened

laureate degree and away from the previous five-year system.

During the first year courses such as Art of the Ancient World, Early Armenian Art, Pagan and Early Christian Art, and Introduction to Armenian Art History were taught. In addition basics of architecture and Byzantine art, archae-

Armenian Community School of Fresno Expands to Add Seventh Grade

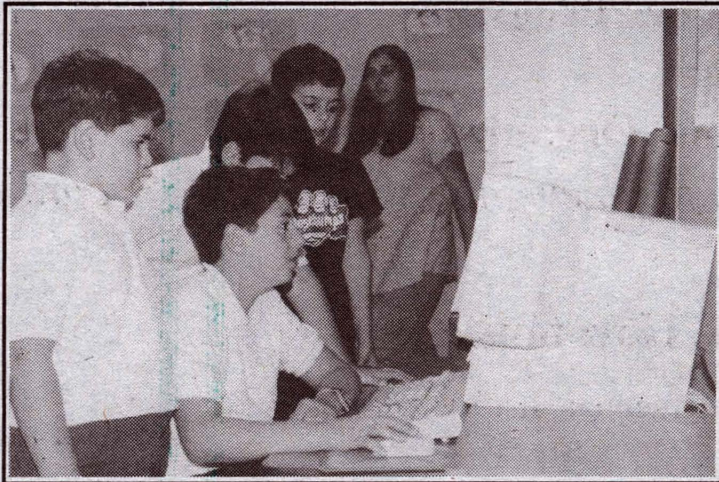
Staff Report

The Armenian Community School held the official opening of its Middle School Classroom at 6:30 pm on Tuesday, September 16, 1997, on the grounds of the school.

More than one hundred students, parents, teachers, and friends gathered to celebrate the occasion. This year, for the first time in the twenty-year history of the school, a seventh grade class has been added. The Sahatdjian family (Victor



Left to Right: Seated, Benefactor Haig Sahatdjian; Seth Atamian, ACSF Principia; and Tammi Shegerian, 7th Grade Committee Chairman



Armenian Community School students utilizing new computers at the school.

Packing) made the Middle School Classroom possible through a pledge of \$38,000 and the 7th Grade Committee under the leadership of Tammi Shegerian raised \$27,000 from the Armenian community for operational expenses for the new classroom.

Seth Atamian, Principal of the Armenian Community School opened the festivities by introducing the main donors in the campaign to open the seventh grade, Mr. and Mrs. Sarkis Sahatdjian, Mr. Haig Sahatdjian, and Mr. Bill Sahatdjian, Chairman of the School

Board.

The Very Rev. Fr. Muron Vartabed Aznikian, Dean of the Holy Trinity Armenian Apostolic Church blessed the new building and encouraged the gathered students and parents to continue their dedicated efforts towards the school.

Students of the sixth and seventh grade let a myriad of balloons into the air to celebrate the opening.

After the opening ceremonies, guests had the opportunity to visit the new classrooms.

Hye Sharzhoom Needs Writers, Photographers, Copy Editors

Fresno Armenians

Oral History Project

The Armenian Studies Program at CSU Fresno is launching an Oral History Project focusing on the Armenian Experience in Fresno County.

It is essential that the voice of Armenians be preserved on tape and that their contribution to the development of the valley, the state, and the country be documented.

Dr. Isabel Kaprielian, Project Director, will begin the Project this Fall.

The Oral History Project is seeking the following:

- (1) **Interviewees**- If you know of someone who has a story to tell, or if you, yourself would like to be interviewed, please contact the Armenian Studies Office. Interviews will be carried out in either English or Armenian.
- (2) **Interviewers**- We would particularly like to encourage students to participate in this phase of the project. It will be a paid job. More importantly, it will bring young people into contact with Armenians who have made history in America.
We will organize training sessions and provide guidance in interview methods.
- (3) **Translators**- We encourage anyone who is bilingual to participate in this phase of the project. AS some interviews will be in Armenian, we will need people to translate the tapes.
- (4) **Transcribers**- Far too often, taped interviews are labeled, boxed, shelved, and forgotten. For the material to be readily accessible to researchers, it is crucial to have the tapes transcribed to hard copy. This phase is an integral part of the entire project.
- (5) Community volunteers who would like to participate in any aspect of the project.

For further information contact the Armenian Studies Program office at (209) 278-2669 or call Dr. Kaprielian at (209) 278-6493.

In an effort to understand the Armenian experience in Fresno County, we will also collect the following:

- Photographs
- Letters • Clippings
- Flyers
- Newsletters and Bulletins
- Diaries or Journals
- Constitutions
- Bylaws
- Minutes of Organizations

Information regarding the regional associations such as the Bitlis Orphanage Society and other memorabilia.

\$10,000 in Armenian Scholarships Awarded at Fresno State

More than \$10,000 in scholarships have been awarded through California State University, Fresno and its Armenian Studies Program to students enrolled in Armenian Studies courses.

Twenty-two students were awarded Armenian Studies scholarships and grants for the 1997-1998 academic year. The recipients are all students at Fresno State and are required to enroll in Armenian Studies courses as part of their awards. The Armenian Studies Program Scholarship Committee, headed by Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, announced the awards. Scholarship and grant recipients will be introduced to the community at the Armenian studies Program Annual Banquet to be held in the Spring of 1998.

Armenian Scholarships/Grants for the 1997-1998 Academic Year

Fund Source: Yervant, Rose, and Hovannes Levonian Educational Grant

Tina M. Fridley, Senior, History, Pinedale, CA

Fund Source: Nerces and Ruth Azadian Memorial Scholarship

Karen R. Karabian, Junior, Communications/Journalism, Fresno, CA; **Matthew C. Maroot**, Sophomore, Undeclared, Fresno, CA

Fund Source: Charles K. Pategian and Pansy Pategian Zlokoyich Scholarships

Arthur R. Adjemian, Freshman, Biology, Fresno, CA; **Arakel Arisian**, Freshman, Business Administration, Fresno, CA; **John Asatryan**, Junior, Math, Fresno, CA; **David L. Emerzian**, Senior, Business, Fresno, CA; **Anna Garza**, Senior, Liberal Studies, Sanger, CA; **Aram Ghanbarian**, Sophomore, Undeclared, Fresno, CA; **Laurie M. Gooboian**, Freshman, Business Administration, Fresno, CA; **Michelle D. Karabian**, Sophomore, Undeclared, Fresno, CA; **Tamar Kataroyan**, Freshman, Undeclared, Fresno, CA; **Robert Mackertichian**, Sophomore, Computer Science, Fresno, CA; **Manuel P. Momjian**, Junior, Biology, Fresno, CA; **Ara Nakashian**, Sophomore, Undeclared; **Robin J. Peters**, Sophomore, Undeclared; **Sam Slaughter**, Freshman, Computer Science, Sanger, CA; **Aznive E. Tchpadarian**, Senior, Construction Management, Fresno, CA; **Carolyn Tellalian**, Senior, Psychology, Fresno, CA; **Jaime L. Tikijian**, Education, Sophomore, Fresno;

Fund Source: Pete Peters Scholarship

Jacqueline L. Arikian, Junior, Psychology, Fresno, CA; **Tina Attashian**, Senior, Mathematics, Fresno, CA

Applications for scholarships and grants for the 1998-1999 academic year are now available through the Office of Scholarships and Grants. New and continuing students at Fresno State are eligible for the awards. The deadline for applications is November 3, 1997. For further information or applications contact: Scholarship Office, CSU, Fresno, Joyal Administration Building, Room 219, Fresno, CA 93740-0064 Phone: (209) 278-6572.

The California State University, Fresno
Armenian Studies Program
 and
Armenian Students Organization
cordially invite you to an evening with

Dr. Richard G. Hovannisian

A.E.F. Chair of Modern Armenian History, UCLA

on the occasion of the publication of his latest book

"The Armenian People from Ancient to Modern Times"

The two volume book will be on sale for a special price of \$40 per book.

Friday, November 7, 1997
7:30 p.m.

Alice Peters Auditorium

University Business Center • CSU Fresno campus

The California State University, Fresno
Armenian Studies Program
 and
Armenian Students Organization
cordially invite you to an evening with
Ara Sarafian

University of Michigan, Ann Arbor

"Kharpert 1915-1917:

A Central Theater of the Armenian Genocide

on the occasion of the publication of the book

Days of Tragedy in Armenia:

Personal Experiences in Harpoot, 1915-1917

by Henry H. Riggs (Gomidas Institute, 1997)

The book will be on sale for a special price of \$25.

Tuesday, November 25, 1997
7:30 p.m.

Alice Peters Auditorium

University Business Center • CSU Fresno campus

The Armenian Studies Program is offering a wide range of courses for the Spring 1998 semester. These courses cover topics such as language, literature, history and the Armenian experience in Fresno and in the United States.

NEW COURSES

•Armenian Studies 120T-Armenians in America

This course will examine the experience of Armenians in North America from the 1870s to the 1990s. Six different waves of Armenian immigration to North America will be discussed within the context of US immigration policy and practice. Special emphasis will be placed on Armenians in California. The following topics will be analyzed: nature and causes of the immigration; settlement patterns; work experiences; institutional and organizational developments; family and community life; adjustment and assimilation in North America. This is a graded course and students will be encouraged to pursue projects of personal interest.

•Armenian Studies 45-William Saroyan

Armenian Studies 45 focuses on the work of Fresno born writer William Saroyan through his short stories, novels and memoirs. Through a highly interactive and informal classroom atmosphere, students will discover just how Saroyan's stories redefined the landscape of modern American fiction with unusual themes that are still important today. The focus will be on informal class discussion and free ranging lectures that cover the themes, digressions and cultural events important to the Armenian American Community in these novels. Student participation will be very important in this class. This class is completely open to all students, members of the community who are curious and interested.

•Armenian Studies 120T-Armenian Film: Images of Immigrant Experiences in America

This is a film study course. It will center around analysis and discussion, sometimes digressive, of film technique, dramatic structure, narrative, various visuals. Then the students will begin by viewing some Hollywood films depicting the cultural conflicts and interactions of transported ethnic groups into America. We will discuss various mainstream cultural assumptions presented by films and then branch out into some of the more modern portrayals of ethnic groups either accepting or struggling against American culture.

•**Armenian Studies 10** An introduction to Armenia and the Armenians through literature, art, history, and current events. •**Armenian 1B** The second semester of Armenian language •**Armenian 148** Literary masterpieces of Armenian literature will be read and discussed in English translation. •**Armenian Studies 108B** This course in Armenian history covers the modern period from the 16th century to the present. •**Armenian Studies 120T-Armenia Today** The class Armenia Today will examine the formation of the Republic of Armenia, 1991-1998. The Karabagh movement for Armenia's independence will be discussed. The current political and social status of Armenia will also be discussed in class. Slides and videos will be used to emphasize certain areas of discussion. •**Armenian Studies 120T-Armenians in Fresno** The course Armenians in Fresno takes an intensive look at the Armenian experience in Fresno, California. Fresno was the first colony of Armenians in California and has a major role to play in the history of Armenian immigration to America.

Armenian Cultural Month
October 1-31
Display in the First Floor Cases
of the Henry Madden Library, CSUF



ASO, continued from Page 1

worth their time.

ASO is a fun means of accomplishing our goals and for someone to be involved with Armenian culture. Additionally, the ASO is open to new ideas and ways of doing things. All students need a way to express their culture and have a good time. So any of you who don't know about ASO need come out to one of the events and see what it is all about. The ASO challenges all young Armenians at Fresno State to be involved and to partake in the important functions of ASO.

If there are any questions or comments about ASO please contact Arakel Arisian at arakela@csufresno.edu or call (209) 432 - 8959.

UNITY, Cont. from Page 1

and how can we account for people's concerns? First, despite the fact that both Catholicos are in accordance with the idea of unity, internal solidarity is still missing. Moreover, there is a barrier between the two sides of the Armenian Apostolic church. How can the Church effectively use its resources if isn't working together? Many more important issues, such as religious education, are not being addressed. The split also creates confusion about the question of who leads. How does it look to people outside the church to have two people claiming to be the leader of the Armenian Apostolic Church? How does it look to have two Armenian Apostolic Churches next to each other separated by a chain-link fence? These are important questions about the image the church presents. That image is what is either going to draw people or turn them off. Finally, unity can mean many things. It does not

mean that one church in a community needs to be torn down and everyone needs to attend the other; the two churches can continue to serve their parishioners. People don't have to be afraid that they are going to lose the church they love so much.

Understanding the need for an inner restructuring we need to look at possible solutions. The paramount step is to have both administrative sides engage in a process of collaboration, cooperation, and consolidation of resources. This means that both sides need to open up and work together to improve the church. Even if only this step is made, the church will be much better off. From that point on the two administration should find the most equitable and effective way to bring the church together. For example, in the United States, there are two prelates and two primates-one for the Eastern US and one for the Western US. In order to allocate jurisdiction equally, the United States could be divided into

four parts with each of the leaders having jurisdiction. As for the Catholicos, they could find a justifiable way to share jurisdiction, just as the two Sees did before the split.

The problem of unity is a very complex one, involving many political and historical issues. It can be said that the split was a necessary evil for the survival of an Armenian Nation and an Armenian Identity in a time of political and social turmoil. Now the situation is ideal for reunification, and it is up to the people to go out and make sure it happens.

Granted, it is a process which will take time to solidify. His Holiness Karekin I, Catholicos of the Holy See of Etchmiadzin said, "Today, when people are so distrustful of one another, it would be an artificial act to come together if you don't prepare the ground." If people embrace change rather than make it more difficult a truly unified Armenian Church is a possibility in our lifetime.

APPLICATION DEADLINE: NOVEMBER 3, 1997

Scholarships and Grants Academic Year 1998-1999

APPLY NOW FOR SPECIAL SCHOLARSHIPS AWARDED TO STUDENTS ENROLLED IN ARMENIAN STUDIES COURSES

California State University, Fresno
Entering and Enrolled Students

Applications Now Available

For further information:
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Phone (209) 278-6572

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