

HYE SHARZHOOM

Armenian Action

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Supplement to The Collegian

Hovannisian Speaks on New Textbook

Matthew Maroot
Staff Writer

Armenians from throughout the Valley gathered on Friday, November 7, 1997 to attend the second presentation in the Armenian Studies Program Fall Lecture Series. Co-sponsored by the Armenian Students Organization, this lecture was given by Dr. Richard G. Hovannisian, professor of Armenian and Near Eastern History and the holder of the Armenian Educational Foundation Chair in Modern Armenian History at UCLA. A standing room only crowd filled the Alice Peters Auditorium to celebrate the publication of Dr. Hovannisian's newest work entitled, *The Armenian People From Ancient to Modern Times*.

Dr. Richard G. Hovannisian first began his career at UCLA in 1962. Dr. Hovannisian became the first holder of the Armenian Educational Foundation Chair in Modern Armenian History at UCLA in 1987. In 1990 he became the first social scientist living abroad to be elected to the Armenian Academy of Sciences and in 1994 he became the recipient of an honorary doctorate degree from Yerevan State University. As one of the founders and three-time President of the Society for Armenian Studies, Dr. Hovannisian is considered one of



Dr. Richard Hovannisian, seated at right front, spoke to an overflow crowd of more than 150 guests in the Alice Peters Auditorium of the University Business Center.

Joining him are faculty and staff of the Armenian Studies Program and members of the Armenian Students Organization.

the world's foremost experts on Armenian History. Hovannisian has edited and authored several other works including a landmark four volume work on the first Armenian Republic of 1918-1920.

Dr. Hovannisian's most recent work was published just this year by St. Martin's Press. *The Armenian People From Ancient to Modern Times*, a two volume work, represents an enormous step in the advancement of Armenian History and Armenian Studies. Because no single person is an expert in all

areas of Armenian History, Dr. Hovannisian called on the work of seventeen of the world's most prominent authors and historians, including our own Dr. Dickran Kouymjian who wrote the first chapter to the second volume of the work. Other contributors include Robert Thomson, Gulbenkian Chair of Oxford University, Robert Hewsen, Rowan State University of New Jersey,

See HOVANNISIAN, Page 8

Gyumri Educators Visit Fresno



Gyumri educators with CSUF President Dr. John Welty

By Barlow Der Mugrdchian
Advisor

A group of ten teachers and administrators from Gyumri, Armenia were in Fresno for a two and a half week training and observation program,

which was funded by the United States Information Agency and managed by California State University, Fresno. Dr. Bill Mallios of the Information Systems and Decision Sciences Department was the director of the Project and Dr. Dan Griffin of the Grants and Research

Office at CSU Fresno assisted in the curriculum and site visit planning. Sites visited were schools in the Fresno Unified and Clovis School Districts, including visits to Clovis West High School, Buchanan High School, Roosevelt High School, and several middle and elementary schools.

Arriving on Thursday, October 16, 1997, the group of ten principals and vice-principals, from Armenia's second largest city Gyumri, were in Fresno until Wednesday, November 5. The five women and five men in the group were hosted by local families during their stay in Fresno. Participants were Svetlana Galoyan, Vice-principal and teacher of the Marmashen School in the Shirak

See GYUMRI, Page 7

Around the World

• **President Clinton Signs Fiscal Year 1998 Foreign Aid Bill as Approved by Congress**
- \$87.5 Million Earmarked Aid for Armenia
- \$12.5 Million Approved for Direct Humanitarian Aid to Nagorno-Karabagh

• **Armenia Fund, Inc.**
(Hayastan Pan-Armenian fund)
Holds Successful National Giving Telethon '97 on Thanksgiving Day
- The Goal is to Rebuild and Strengthen Artsakh (Karabagh)
- 14,000 people donate more than \$2,500,000 (Donations are still being accepted)

• **United Armenian Fund - \$200 Million In Aid to Armenia Over Past Eight Years**
- 95 airlifts, 289 sea containers
- \$21 million of heating fuel

• **Armenian Nuclear Reactor is Reopened November 24 after Four Month Break**

• **British Airways Starts London-Yerevan Flights December 1**

• **Turkish Government Attempts to Establish Chair of Ottoman and Turkish History at UCLA- See Opinion on Page 8**

ASO Fall Activities

By Arakel Arisian
ASO President

Almost half way through the year the Armenian Students Organization (ASO) is well into its many activities. This semester has had many exciting, fun and productive events. More importantly, the composition of the ASO membership has become very diverse with students from all walks of life, yet all of them are tied together by a common thread: their Armenian heritage.

The executive of ASO has tried to balance social, educational, and fundraising events. In order to do all of these things the ASO has had to be very active. Fundraising

events include a Hand Car Wash and a Shish Kebab Sale. In fact the Shish Kebab Sale was so successful that we sold out within an hour. ASO also joined an intramural volleyball league. Although ASO had a losing record, it was a lot of fun. Everyone would get together, play volleyball, and then go to the Me N Ed's for pizza. ASO has plans to join in other intramural sports next semester. The ASO also plans a Cabin trip to Bass Lake for the weekend of December 5 - 7.

The ASO has also co-sponsored two Armenian Studies lectures by Dr. Richard Hovannisian and Ara Sarafian.

See ASO, Page 8

New Courses-Spring 1998

•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. 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 148-Masterpieces of

Armenian Literature

Literary masterpieces of Armenian literature will be read and discussed in English translation. This course surveys the development of Armenian literature through the centuries. All works originally in Armenian will be read in English translation.

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 6- Literature			
• Arm 148 Masterp. Arm Lit	3	1310-1400 MWF B	Der Mugrdechian
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 0910-1700 Sat	B Der Mugrdechian

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.

HYE SHARZHOOM

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M. Victoria Karagozian Kazan November 28, 1910-October 25, 1997

M. Victoria Karagozian Kazan died October 25, 1997, at St. Francis Hospital in Roslyn, New York. She was 86. With her husband, Henry S. Kazan, Mrs. Kazan established major funding for the study of Armenian history and culture at California State University, Fresno. Mrs. Kazan was born November 28, 1910, in New York City and moved to Portland, Oregon, with her family in 1911. She returned to New York City in 1928 and attended Hunter College in New York and was an honor student. She met Henry S. Kazan in September 1930, at an AGBU & Junior League meeting. They were married December 24, 1935. From 1929 to 1945, Mrs. Kazan was employed at the United Hospital fund where she was an accountant and later the assistant controller.

At the time of her death, Mrs. Kazan resided in Juno Beach Florida with a summer home in East Quogue, New York. She is survived by her husband, Henry S. Kazan. Mrs. Kazan will be cremated and interred in New York. A Memorial Service will be held in the spring.

In April 1996, the Kazans established the Henry S. Khazadian Kazan Professorship in Modern Armenian and Immigration History at Fresno State. The professorship is designed to provide support for teaching in Modern Armenian History, including the New Republic of Armenia and the Armenian Diaspora, immigration history and genocide history. The professorship was established with a gift from the Kazans of more than \$300,000.

In July 1997 the Kazans made a gift of their East Quogue, New York, home to Fresno State. Proceeds from the sale of the home will be used to establish the M. Victoria Karagozian Kazan Fund in Armenian Studies. The fund will, in part, provide scholarships for students who take select Armenian studies and history courses taught by Henry Kazan Professors. The fund will also provide general operating support for the Armenian Studies Program and funding for the M. Victoria Karagozian Monograph and Lecture Series at the university.

Books

The Armenian Studies Program would like to thank **Nora Margosian** of Fresno for her donation of a set of the *Armenian Review*, twenty copies of *Song of America* by George Mardikian, and three issues of *Sovietagan Mangavarzh*.

New Professor Enjoys Writing and Saroyan

By Talin Mekhitarian
Staff Writer

Michael Krekorian's life has been filled with success, especially at times when he is underestimated. While having many interests, it has been difficult for him to decide on which to follow. Born in Culver City, California, he grew up as a young Armenian trying to learn more about his heritage. After high school he attended California State University, Northridge. There he received a Bachelor of Science degree in Geology. It was during his graduate studies at San Diego State University that his life changed dramatically.

While in his graduate studies he discovered what he really wanted to do, write. He switched his major to English Literature and his life was forever changed. While attending school he held various jobs such as mechanic, teachers aid, and catering. In 1977 he published his first short story, "Steve, are you staying?" Eventually he transferred to UC-Irvine where he received his Master of Fine Arts in Fiction Writing in 1980. Since then he has been trying to balance his writing career with his teaching career.

After graduating he got part-time jobs at UC-San Diego and San Diego State University teaching Creative Writing. In 1987 he met his wife, Alice, who also has interest in writing and poetry. After leaving his job in 1989 he published his first book of short stories, "Corridor," in 1990. He never worked full-time because while working part-time he could still write. He then worked at UC-Riverside for a

Hye Profile:
Michael Krekorian

Occupation:

Writer/Professor

Born: March 28, 1949

Marital Status: Married

First Teaching Job: Part-time professor at San Diego State and UC-San Diego, teaching Creative Writing.

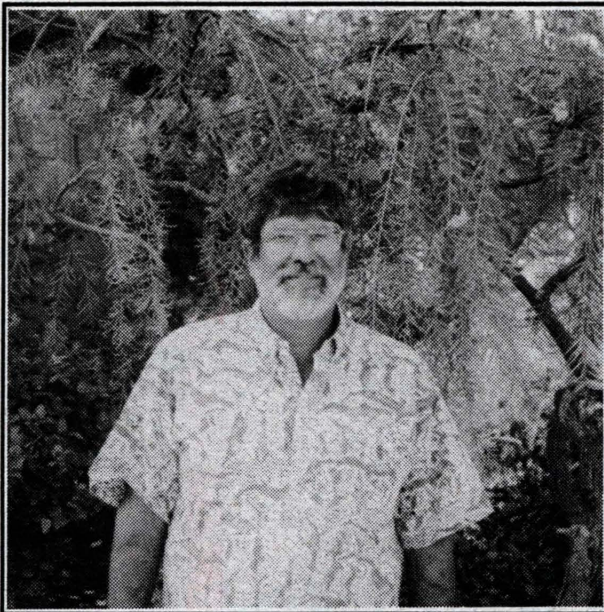
What I enjoy most about my job: Working with students that have diverse opinions and different perspectives.

My most embarrassing moment was: I had gone goldmining with a group of friends in the mountains. We had been carrying heavy knapsacks filled with

pans and shovels. The trail we had been following was very slippery and the next thing I knew I was sliding down into a stream.

The person who had the most impact on my life: My wife because she always gave me the faith and the courage to write my best.

All-time favorite TV show:



Matt's Headroom.

Favorite Movie:

Double Indemnity.

Favorite Food: Pilaf

Favorite Vacation Spot:

Fiji Islands in the

South Pacific.

Favorite Sport: Fishing

Biggest Regret: Not venturing in other fields of work that I had interest in, like Geology.

If I could change one thing about myself I would:

Try to be more aggressive in the way I feel about things and more optimistic in my life.

Best gift I ever received is: My Armenian Heritage.

My fondest childhood memory: Hiking in the

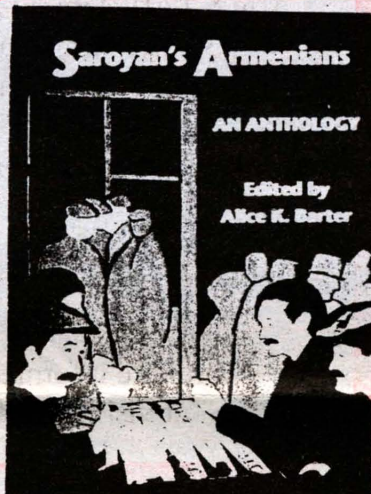
Sierras with my father for the first time.

I am most proud of:

Accomplishing a task when I am underestimated.

few years in the English Department. He also gave lectures at various universities including Fresno State. He published his second book of short stories "Channel Zero" in 1996.

Now he is teaching several courses at Fresno State including Armenian Studies 10. He is here to replace Dr. Kouymjian who is on sabbatical leave. Michael Krekorian is liked greatly by his students because of his genuine personality and his discussion group teaching style. Next semester he will be teaching a Saroyan class and an Armenian Film class.



New Saroyan Anthology

By: Alice Barter

Special Price \$15.00 a copy

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Fresno CA 93740-8001

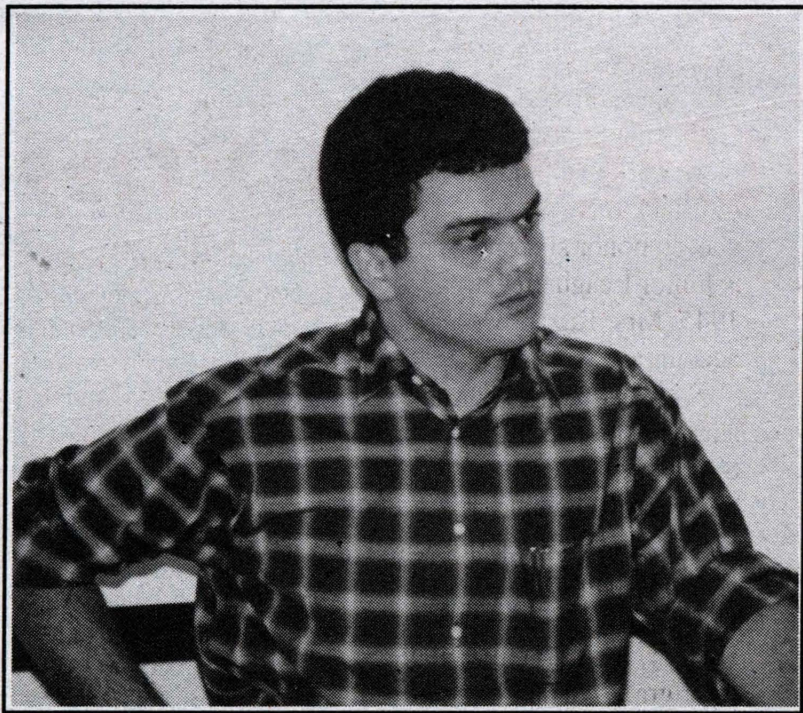
Sarafian Speaks on Kharpert Massacres

Matthew Maroot
Staff Writer

"As Armenians, whether we like it or not, if we don't pursue this [the true history of the Armenians] the American Government certainly won't and the Turkish Government will write something counter-factual about it and we will be erased from history. History does not write itself."

In this, the third lecture in the Armenian Studies Program's Fall Lecture Series, Ara Sarafian succinctly defined a key issue facing Armenians and Armenian scholars alike. Sarafian, a native of Cyprus currently lives in London and is touring the United States speaking about the publication of the book *Days of Tragedy in Armenia: Personal Experiences in Harpoot, 1915-1917* by Henry H. Riggs.

Ara Sarafian received his M.A. in History from the University of Michigan at Ann Arbor and is currently a Ph.D. Candidate. His areas of specialty in Armenian interest include, the History of Armenia and the Armenian Diaspora in the 19th and 20th centuries. Sarafian has conducted extensive archival research in various archives throughout the world including the Armenian Historical Archives in Yerevan, the Armenian Revolutionary Federation Archives in



Ara Sarafian

Boston, and the Library of Congress in Washington, D.C., as well as the Prime Ministry Archives in Istanbul.

Ara Sarafian is a co-founder of the new Gomidas Institute, a non-profit academic organization dedicated to modern and contemporary Armenian Studies which provides a forum for active scholars to pursue research and publication. As part of his work with the Gomidas Institute, Sarafian serves as co-editor of the *Armenian Forum*, a journal of contemporary affairs.

Sarafian edited the recently published work, *Days of Tragedy in Armenia: Personal Experiences in Harpoot, 1915-1917*. This work was originally written by the Reverend Henry H. Riggs, an American missionary in Armenia. According to Sarafian, this is probably the most detailed local history of the Armenian Genocide written in the English language. Reverend Riggs prepared this work as a manuscript detailing his eyewitness account of the events of 1915-1917 and submitted it to a United States Government Commission investi-

gating various aspects of World War I, including the destruction of Armenian Communities in the Ottoman Empire. But it wasn't until April of 1997 that this work was published as a book.

Ara Sarafian holds a personal interest in the communal life of Armenians living before the Genocide in the region of Kharpert. He has traveled extensively throughout the area of Kharpert and describes it as a beautiful part of the world which is very rich in agriculture. The focus of this lecture was on Kharpert as a central theatre of the Armenian Genocide. Because of Kharpert's central location it presents a very good case study of the destruction of the Armenian communities during the Genocide. As well, Armenian caravans also passed through here en route to the deserts of Syria. A reference to Kharpert may describe neighboring villages, the Kharpert Plain or the town itself. At the time of the Genocide, 35-40% of the population was Armenian with the remainder being Kurdish or Turkish. According to Sarafian, today this region is composed of approximately 80% Kurds and 20% Turks. In 1915, 40,000 Armenians once inhabited this area.

There were many Americans living in Kharpert up until the start of World War I. An American

colony of Protestants who sought to evangelize the Armenians was established after the 1850's. The Reverend Henry H. Riggs was a third generation American involved with the Armenians. Riggs' own father was born in Turkey. Riggs who spoke Armenian as well as Kurdish was part of an American population of approximately one to two dozen families living in the region at the time of the Genocide. From the 1890's, the United States Government State Department had a Consulate in Kharpert which was abandoned in 1917 with the onset of World War I.

While the issue of the Armenian Genocide served as the main focus of this lecture, Ara Sarafian made a point of profound significance. "The reason we are here," states Sarafian, "is because we were forced from our land." And while this was the experience of our grandparent's generation, it led to the creation of a Diaspora in which we live today. Sarafian also stressed the importance of recognizing the Armenian Genocide on a documentary level. Because the Genocide is still denied, it is up to us as Armenians to use primary sources, such as that of Henry H. Riggs, to cite it's very occurrence.

Odabashian Family History

The following is a continuation 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.

of Erzurum. In that era it was the custom that once a Kghetzi got married he would leave after a few months and go to Istanbul, or Polis as it was commonly known (Greek meaning city) to work and send money home. The reason for the departure was because making a living in Erzurum was hard.

Karekin's grandfather went to Istanbul after his first child was born-

they decided that it would be perfect to have their children marry. Boghos and Mariam were engaged as infants.

Some years later when my great great great-grandfather returned to Erzurum the wedding took place. Boghos was 21 and Mariam was 15.

Shortly after the marriage at around 1870, Boghos my great great-grandfather rented a building from the Pasdermajian family, the most prominent and wealthiest Armenians in Erzurum. Since my great great-grandfather had the experience of running an establishment in Istanbul he decided to open a bar/casino/restaurant combination. It was a place where men went to relax and read newspapers in both Armenian and Turkish, and had excellent food cooked by a Chef he had brought from Istanbul. His casino/restaurant was the only one run by an Armenian that the Turkish government allowed Turkish citizens to attend. This included school officials, military, government workers, etc. The establishment was not a true inn because it did not have sleeping facilities.

Their first child was Karekin (my great-grandfather) followed by Vartanoush, Khoren, Azniv, and Nerses. They lived in a two story house where they kept cows and poultry. Karekin's sister Vartanoush and her husband Mihran Prudian and their children Vartan and Aram lived with the family on the second floor. Across the street lived Vartkes Seringulian, a noted revolutionary.

When my great-grandfather Karekin graduated from the Ardzenian school the director told him that the local pharmacist was looking for an apprentice to learn

the profession and found Karekin best suited for the position. In Erzurum pharmacists were respected as much as doctors; due to the lack of doctors, pharmacists were often called upon to do doctors work.

With the 1908 declaration of freedom, equality, fraternity, and peace, Armenians were free to travel. My great-grandfather Karekin decided to go to Istanbul to practice his profession. The day before Karekin was to leave

He was asked to accompany the Tiriakian family: a recent widow, her three children, and her brother back to Istanbul, because they were stranded in Erzurum. During the eight day trip he be-

ally became his wife. Once in Istanbul his old neighbor Vartkes Seringulian one of the revolutionaries who was now the representative from Erzurum to the Turkish government, informed Karekin that the Limondjian Pharmacy, the top pharmacy in Istanbul was looking for a qualified pharmacist. He applied and was given the job. Now his aim was to bring his family out of Erzurum and into the comparative safety of Istanbul.

Karekin started by sending for his brother Khoren who was in danger of being inducted into the Turkish army. He got Khoren a position in the German embassy which deferred him from service and later Karekin also got a position in the embassy.

Karekin was lucky to fall into the good graces of his boss, whom

he was able to get out of several tight spots that might have sent him to jail. He, in turn aided Karekin a few times when his life was in danger and covered up for him when he hid dozens of people escaping from the authorities.

In 1913 Karekin sent for his mother and his brother Nerses. Soon after, in 1914, war broke out and travel was prohibited.

Karekin's

See ODABASHIAN, Page 7



General View of Garin

Michael Harutinian
Staff Writer

My great-grandfather Karekin was born in 1875 in Erzurum, the ancient capital of Armenia as well as the capital city of the province of Erzurum. It is a city which has been renamed throughout the centuries as Garin.

Karekin's grandfather was born in Kghi, one of the most distinguished districts in the province

a boy named Boghos, my great great-grandfather. Karekin's grandfather got a job as a manager of an inn. The family name Odabashian stemmed from his profession: Oda (Turkish for inn) and Bashi (Turkish for keeper). During the time there my great great great-grandfather met a man named Boorasdanian from a village near Erzurum called Doghnig and he was there for the same reason. He had a daughter named Mariam. The two men became friends and talked about their families. Since they each had a child



Karekin and Noemi Odabashian

came acquainted with them and the eldest daughter Noemi eventu-

My Grandfather Levon

By Sosi Thomassian
Staff Writer

Levon Shahnazarian doesn't accurately remember his date of birth, but believes that it was on June 30, 1913. He was born in Erzerum, in Western Armenia, the son of Serpouhi and Khatcho. My grandfather had two sisters and a brother. Even though he doesn't remember much about his family, he will never forget the day when he and his family were separated. Levon recalls that a Turkish policeman (gendarme) handcuffed his father, grandfather, and brother and took them away. Levon believes they were killed. These events occurred in 1915. This left Levon, his mother, grandmother, and two sisters.

The Young Turk government then forced Armenian families to march from their home to the deserts of Syria. Levon's grandmother and one sister were taken on a separate deportation route than Levon, his mother, and sister. Not knowing where they were being taken, or what was going to happen to them

all they could do was pray for the best.

Levon remembers how they were deported from one city to the next with little water and food. The Turkish gendarmes dragged them through the hot scorching sun in the desert. As Levon was describing the



Levon Shahnazarian

conditions of the desert he said to me, "I remember being pushed around by the gendarme and saw people kicked when they wanted a little break from walking.

As the hot, long journey continued, my grandfather became not only older but also very alert to his surroundings. One incident that he will always remember was how

Levon's mother left her new born baby daughter on the side of the road. Since she could not carry both of them, she had to choose between the children she loved deeply. Levon's mother decided to leave the baby girl because she was small and knew that she was not going to have enough energy to take care of a baby girl. Levon said in a soft voice, "I remember my mother looking back to see how my sister Knarig was doing and hoped that someone would pick her up and take her to a safe place."

As the years passed, Levon now was getting older and what he had seen could never be forgotten. When I asked him what he had seen there was a long pause of silence. Could it be that he did not want to remember or was it so bad that he did not want to tell me? Finally, after several minutes he told me what he had seen. He remembers a place called Der el Zor. This was a place where many skulls were piled very high. Not bodies. Just skulls. Later it was found out, that they were the skulls

of Armenians. He also remembers a time he and his mother had to walk over dead bodies. This place was near the Euphrates River.

Somehow Levon and his mother made it to Marash, Turkey in 1920. This shows that they had been roaming around for five years. When they arrived in Marash in 1920, they didn't know where to go. An Armenian Church gave them shelter for a couple of months until Levon's mother found a job as a seamstress. Just when things were going in the right direction for them a war broke out in Marash. Mustafa Kemal and his army were once again attacking the Armenian population. Levon was wandering the streets and felt eerie about his surroundings. He saw small groups having discussions and realized that most of the stores were closed. So he decided to go get his mother from work. As he was entering his mother's work place, he saw that soldiers surrounded the area. He was frantically trying to get inside so he could reach his mother, but was unable to. A man pulled him out of

there and said, "Get out of here and go to the church where it will be safe." As he entered the church he heard gun fire and explosions. By now the church was filled with many families. Levon was hungry and had no other choice but to ask for food. My grandfather showed me by putting out his hand and begging, "I am alone and hungry, can I have some food please?" And of course they would not refuse a little boy that had no family and an empty stomach.

My grandfather was placed in an orphanage in Marash. The conditions of the orphanage were not very pleasant but he could not complain because he had nowhere else to go. One problem of the orphanage was the amount of food they received. The orphans were served with food once a day, which consisted of one cup of tea and some bread. From the orphanage he was sent to foster parents. They did not take care of Levon as a mother and father would have. He ended up contracting malaria and was hospitalized for a few months. After he recovered he returned to the orphanage. In 1923, many orphans were transported to an orphanage in

See LEVON, Page 6

Armenian Cooking and Family Ties

Matthew Maroot
Staff Writer

Yalanchi, Kufta, Paklava... as Armenians we are all familiar with these culinary delights, however, not too many college students spend as much time preparing these dishes as they do enjoying them.

But this was not the case on the weekend of October 17th and 18th, 1997 as a group of 20 students gathered to take part in Armenian Studies 120T: Armenian Cooking. Someone passing through the Family & Food Sciences Building who caught the delightful scents wafting into the hallway probably would have never guessed that a group of CSUF students were responsible for such creations. Under the instruction of Professor Barlow Der Mugrdechian and Mrs.

Norma Der Mugrdechian, students had an excellent opportunity to hone their kitchen skills in time for the holiday season.

enjoyed their traditional foods for centuries, indeed, food has long been an important part of the Armenian culture. In the 5th Century B.C., the Greek historian Xenophon

included in his work *Anabasis*, a description of the abundance of food he encountered during his travels through Armenia. As well, even the 8th Century A.D. Armenian Folk hero David of Sassoun grew strong

on healthy servings of *Herisah*.

Beginning with *Chorag* on Friday evening, students dove right into the art of Armenian cooking. By the end of the night they had successfully made and quickly consumed Valley Wraps, *Cheese Borag*, *Kurabia* and *Yalanchi*. Saturday morning brought the oppor-

tunity to make *Kadaif*, *Kufta*, *Dolma*, *Pilaf*, *Tabbuli* and *Bourma*. Many students felt more comfortable rolling *Yalanchi* and *Bourma* away from the watchful eye of their grandmothers. Some students had more Armenian food in the course of these two days than they will have all year. But no one was complaining.

In fact mealtime seemed to be the quietest time of all throughout the weekend.

While the preparation of these traditional Armenian dishes was the primary focus of this

made food such an integral part of the Armenian culture. From grape leave-picking outings to *Dolma*-stuffing gatherings, Armenians (particularly Armenian women) have kept these customs alive and have kept us well fed.

Everyone who was enrolled in this exciting course had the oppor-



Armenian cooking class preparing to eat their dinner.

While the weekend consisted largely of the preparation of various Armenian dishes, Professor Der Mugrdechian also included a discussion on the history and tradition that go along with these delicacies. It is no secret that Armenians have



Preparing cheese borag

course, Professor Der Mugrdechian and Mrs. Norma Der Mugrdechian did an excellent job of providing extensive background knowledge on all of the recipes prepared throughout the course. They presented us with a tremendous insight into the traditions that have

tunity to gain hands-on experience in the preparation of Armenian recipes. Those in attendance would agree, this fun and food-filled course presented students with the tastiest unit they will ever earn here at California State University, Fresno.

Armenian Traditions and Food

By Michael Kazarian

As an assignment for Armenian Studies 120T-Armenian Cooking

Most people in the world, who have been exposed to an Armenian community or are themselves Armenian, know that food is a very central part of the Armenian culture and tradition. My family is typical of the "traditional" Armenian family whose home life revolves around food—the preparation of food, and the family coming together to share a meal.

On a daily basis I eat the delicious ethnic foods of my heritage. Many of the common dishes consumed by Armenians everyday are not known to exist by people outside the Armenian community. Armenians like any nationality or ethnic group, whose recipes date back thousands of years, depend on their religious holidays and season of the year to perpetuate their culture through food. Perhaps the reason traditional recipes evolved is because centuries ago man did not have the ability to ship fruits and vegetables around the world, therefore, certain foods could only be made seasonally.

Rojeeg is an Armenian dessert that is made in the fall season. This is because *Rojeeg* is made with walnuts and grape juice and the walnuts come into season around October. The Muscat grape is used for making *Rojeeg*. Muscats come into season in mid September and are still good by the time walnuts are ready to harvest. The reason why Muscat juice is preferred in the making of *Rojeeg* is because the Muscat is very sweet with a high sugar content. The preparation and making of *Rojeeg* is a very

long and tedious process. First, the grapes are juiced and the syrup is made in a large barrel or vat. Second, the walnuts are carefully shelled. Special care is taken not to break the walnut meat. Once the walnuts are shelled, a long string with needle on one end is used to string the walnuts, which end up resembling a walnut necklace. Each string of walnuts should be about twelve inches long. At the top of each string a hook is placed so that it may be hung to dry during the dipping process. The dipping process takes a great deal of time because when the walnut strings are completed they are dipped in the juice vat and each dip must dry completely before the walnut necklace can be dipped again. The dipping process is coating the walnuts with the sweet grape juice. This process of dipping and drying is done a number of times, until the walnut necklace looks like a long sausage. Once these sausage-like strings, known as *jots* (in Armenian) have dried they are rolled in powdered sugar. The traditional way to serve *Rojeeg* is to cut them up like cucumbers and set them on the holiday table for a sweet treat. *Rojeeg* can be found on the table of many Armenian homes during the fall and winter holidays.

There are many "special" holiday foods Armenians prepare and enjoy. During the Easter holiday many dishes are made which are not normally made any other time of the year. Due to the Armenian belief and observation of Lent, many give up eating meat for the forty-day period. One popular food during the period of Lent is *vospov kheyima*. *Kheyima* is a dish that consists of ground meat, bulgur and seasoning. During the obser-

vation of Lent the ground meat, in this dish, is substituted with lentil beans or *vosp*, in Armenian. Personally I do not care for *vospov kheyima* as much as beef *kheyima*.

Armenians also bring entertaining pastimes into their traditional dishes. Just like the American tradition of boiling and coloring Easter eggs, Armenians also have this tradition. The Easter eggs are called *Garmeer havgeed* (in Armenian) which means "red eggs". The eggs have this name because the shells are dyed dark red. The peels of the purple onion are boiled with the eggs resulting in the eggshell turning a dark red color and hard boiling the eggs. Before the eggs are eaten, it is the tradition to have an egg fight. This is not the type of fight that may come to mind, with eggs being thrown at everyone. The way you egg fight is that one person holds his or her egg while the other person tries to break it by hitting it with his egg. In the years past, churches put on egg fights at Easter time and the festivities were enjoyed by all. My grandfather told me stories of people sucking out the egg filling with a needle and injecting it with epoxy, so that no matter what their egg was hit with, it would not crack.

These recipes are only a few of the seasonal and traditional foods that Armenians have and they represent my families personal favorites. The Armenian people are a very old culture and have maintained their sense of family, heritage and traditions through very adverse times in history. I believe much of the Armenian culture is passed down from generation to generation through the traditions associated with food.

Armenian Recipes

Tourshee

Cabbage, cauliflower, carrots, and celery

2 quarts water

1 quart vinegar

1/4 cup sugar

2/3 cup salt

garlic cloves, pickling spice, 2-3 red hot chili peppers

prepare in gallon jars—boil solution, add to layered vegetables in jar—pack in tight.

Dolma

1 pound ground sirloin

2/3 cup rice

2 tablespoons large bulgur

1 chopped onion

1 bunch chopped parsley

1/2 chopped bell pepper

1 small can tomato sauce

1/2 cup pace-picante salsa

Lawry salt, black pepper, paprika, garlic salt, dash of allspice, sweet basil. Mix ingredients by hand, stuff vegetables, place in roaster pan—cover with 1 small can of tomato sauce, half cup lemon juice and 1 small can of water. bake in oven 350 degrees 1 hour or until rice is cooked.

Recipes contributed by Jason Ahronian

Easy Braided Cheoreg

Mix together 6 cups flour, 1 teaspoon salt, 1/2 T. Sev gundig. Set aside.

Mix together: 2 pkg. Yeast, 1/2 cup warm water, add to flour.

Add flour mixture to 1 cube margarine, 1 cube butter, and 1 cup milk. Melt butter, margarine, and milk together. Cool to 110 degrees.

Mix with a spoon. Let set 1-2 hours. Punch down. Set 1-2 more hours.

Divide into separate little balls. Let it set again so it won't be sticky. Shape into braids, baste with beaten egg. Sprinkle with sesame seeds. Bake 350 degrees for 15-20 minutes. Makes about 40.

Recipe by Jeanine Emerzian

100 Years and Still Going Strong

By Jennifer Keledjian
Staff Writer

On September 6, 1997, California's oldest Armenian Church celebrated its 100th Anniversary. The centennial celebration for First Armenian Presbyterian Church of Fresno (F.A.P.C.) was held at the Centre Plaza Holiday Inn.

Almost 1000 individuals within California and throughout scattered parts of the nation, gathered in unity, to commemorate this historic event.

The prepared program included greetings from Jim Patterson, Mayor of the City of Fresno; George Radanovich of the U.S. House of Representatives, and Elder Patricia G. Brown, Moderator of the General Assembly Presbyterian Church (U.S.A.). Earl R. Meyers, Jr., accompanied by Dr. Alan Rea, graced the evening with special music. Dr. Raymond V. Damadian, an acclaimed inventor of the MRI and a national religious leader, in his keynote address, spoke about the immense power of God in the scientific world.

This commemoration dinner concluded with many attendants leaving the event with renewed faith that God had kept the First Armenian Presbyterian Church standing strong.

This church history began on July 25, 1897, when 40 men and women met together in a hall to praise God. This determined group formed the First Armenian Presbyterian Church. The first pastor of the church was unanimously chosen as Reverend L.T. Burbank. After Reverend Burbank served the church for two years, Reverend George H. Filian took over the demanding role. During that time, a sanctuary was constructed at the corner of Santa Clara and Fulton Streets.

As years followed, and as many new pastors were given the opportunity to work God's glorious miracles in this church, the church building was relocated to First and Huntington Streets, where a second sanctuary was built. This took place on March 30, 1942.

In 1964, the church, which was growing and expanding, built a Christian Education building and sanctuary. In 1978, the Reverend Bernard Guekguezian became the tenth pastor of the First Armenian Presbyterian Church. Reverend Guekguezian is currently serving the church.

According to Anna G. Eshoo, Member of Congress, "The First Armenian Presbyterian Church allows the California Armenian community to retain a close spiritual

kinship by meeting the needs of its members." In F.A.P.C.'s attempt to spread Christianity to its members and in the surrounding mission field, many programs and projects have been developed to continue the ultimate quest for salvation. The dedicated services of Badveli Guekguezian and his wife Knar and Associate Pastor Gregory Haroutunian, have contributed to an encouraging increase in membership and general attendance.

The Sunday School at F.A.P.C. is one highlight of the church's service that gives students an understanding of Christianity and comprehension of the Bible. Sunday School extends to all ages, including classes for college and career, adult men, and adult women.

The morning Armenian Worship Service, beginning at 9:30 am, is an extension to the regular service that is presented entirely in Armenian. This service embraces many who are not familiar with the English language. This service now has 100 members in attendance each Sunday and is continually growing. F.A.P.C. also has a very active women's society, Fidelis, in which women work together, in order to carry on the ministry of service and faith to the Lord. Fidelis not only monetarily supports the church, but also hosts a number of banquets

and receptions in service to the community. Fidelis continues to be a motivation to many, spiritually, culturally and socially.

The church sponsors and supports many outreach mission projects that reach out to many around the world. Some of these include the Mexico Outreach Program, reaching out to a small impoverished village along the Mexican border; Serve Fresno, witnessing to the Hmong community; sponsoring many orphans in Armenia; participation in World Impact; and devising a generous fund specifically for the construction of a new church in Armenia.

Other activities within the church include Children's Church, Christian Education youth groups for Jr. High, High School and College and Career, and Vacation Bible School held in summer.

F.A.P.C. has been the foundation of many Christian Endeavors, outreach missions, and has stood as common ground for many to come and learn about God's power and grace.

Over the 100 year time span, the church has been relocated, buildings have been built to facilitate youth group functions and the growing congregation, ministers have served and moved on to find other callings, but most of all, the

meaning and purpose of this church has remained strong and constant. In order to follow the 100 year history of the church, the Centennial Committee collected documents and photographs that depicted the church's involvement within the community. These valuable pieces of 100 years of history are elaborately displayed in the Christian Education building in hopes that many would become familiar with and learn about the early configuration of the church.

The Centennial Celebration for the oldest Armenian church in California touched on many of these enriching aspects that have led the church to continued success.

The celebration reunited many, and encouraged members to continue the legacy of the goal of the church- to spread Christianity to all.

It is obvious that First Armenian Presbyterian Church is proud of its 100 year celebration. The members are upbeat and ready to embrace the challenges that face them. With that kind of dedication, another 100 years is very close by.

**Some of the above information has been provided by Phillip Tavlian, chairman of the Centennial Committee, who extensively researched the church's history.*

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LEVON, Cont. from Page 4

Jibal, Lebanon. My grandfather said they were served with three meals a day, had clothing, books and more. He was there for two to three years and then they transported him to Antelias, Beirut. At this orphanage, the orphans spent half the day at school and the other half learning a trade. The orphans had general working occupations such as: carpentry, tailoring, plumbing, shoemaking, and baking bread. By being introduced to various trades, the orphans were able to find jobs once they were released from the orphanage.

At the age of sixteen, Levon was old enough to find a job as a carpenter. He realized that he was not earning much money so he always kept an eye out for another opportunity. Levon and his friend found a job at Mobil Oil Company, in Beirut. He began to socialize and met different people. He and his friends lived in a boarding house where they paid a lady to take care of them by, cooking, cleaning, and doing their laundry.

After a couple of years, people began to get married and left the place. In 1933, Levon met an elderly lady named Aznive who became like a mother to him. She also cleaned and cooked for him. In 1945, Aznive went back to Armenia to look for her family. In 1944, Levon met a girl named Sara at work and ended up getting married. My grandfather and grandmother had four children.

You might be wondering if he ever heard from or found his mother. While staying at the orphanage he received a few letters from his mother saying that she would come back to get him but she never did. One time he re-

ceived a letter saying that his mother had remarried and she also enclosed a picture with the letter. But my grandfather felt very upset to hear she remarried so he kept only his mother's part of the picture. Like many other survivors my grandfather searched for family members by advertising in Armenian newspapers. Fortunately, he found his uncle in Bolis (Istanbul), Turkey. They were able to communicate with letters but then his uncle passed away. Levon is still searching in the United States for his family, but so far has found no one.

The Armenian people have been through many hardships. The troubles the Armenians faced began before the year of 1915. In 1894-1896 about 300,000 Armenians were killed by the Ottoman Government. In 1915, the Young Turk government tried to annihilate the Armenian people. As a result of the Genocide, 1.5 million Armenians were massacred.

A person I love deeply, with all my heart, was part of the deportations. I was very fortunate to have this opportunity to interview my grandfather, Levon. I had no idea that he had gone through so many hardships. The worst part of all of this was not knowing what became of his family. As my grandfather says, "God had blessed me to survive such obstacles in life." My grandfather's belief in the Lord and the will to survive ultimately brought him back to a full circle of joy by having four children and four grandchildren.

The most important thing of this interview was I was able to learn not only about my grandfather's struggles but also what the Armenian people have been through.

ODABASHIAN,

Cont. from Page 4

brother Khoren was able to get safe-passage papers for the rest of the family still in Erzurum through his job in the German embassy. Shortly after Karekin's sister Vartanoush and her children Aram and Vartan, his cousin Pailag and Karekin's niece Ashkhen with brothers Suren and Haig arrived. A Mr. Dolci, an Italian, heard about the family's escape from the interior of Turkey and wanted to help. He got in touch with Vartanoush and hearing the stories of the genocide wished to send Aram, Vartan, and Haig to St. Lazzaro, the island near Venice run by the Mekhitarist Armenians.

At the end of the war in 1918 Karekin was discharged from the embassy, he returned home to the European side of Istanbul. Shortly after in 1919 he married Noemi. Karekin was 44 at the time and had not thought of marriage for years because his highest priority was keeping his family safe. Noemi was 20 years his junior.

In 1920, with his brother Nerses as godfather, my aunt Hasmig was born. A year later Karekin's younger sister Azniv and her husband Kevork Kazazian and daughters Heranush 6, and Araxy 2, arrived from Russia where they had gone to escape the massacres. They all lived together and helped each other so they could live relatively well. However soon afterwards they realized the Turks were beginning their usual harassing and persecuting and it was time for them to leave Istanbul and emigrate to America for a new life.

Karekin's sister Aznive and her family decided to go to Bulgaria where her husband Kevork had an older brother. Karekin's sister Vartanoush, his mother, and a friend Arshavir stayed in Istanbul and later left.

An Italian freighter took Karekin and his family to Marseilles where his daughter, my grandmother Angele, was born in 1922. From France Karekin decided to go directly to Mexico to make their entry into the United States easier since they had no sponsors. It is also where Karekin met up with Vartanoush and his mother. They liked the Mexico City climate so much they decided to stay in Mexico City. In 1924 they had a son Boghosig who died in an auto accident when he was two years old. Then their last child my aunt Iris was born in 1926.

While my Aunt Hasmig was visiting relatives in Fresno, CA, she met her husband Ted Markarian. My Aunt Iris met her husband Sarkis Sahatdjian in Fresno when she was visiting her sister Hasmig. My grandmother Angele met my grandfather Mugerlich Harutian in Mexico City where he owned a slipper factory. My grandparents had three children, Aram (my father), Nora, and Sonia. In 1975 my father came to Fresno to visit his relatives. While in Fresno he met his wife and my mother Joyce Donabedian at a picnic at the Hagopian center. In 1979 they had their first child, a son they named Michael and in 1980 they had a daughter they named Barbara.

Thank you to my aunt, Jasmine Markarian, who assisted me by providing additional details of my family history.

GYUMRI, cont. from Page 1

Marz; Knarik Khachatryan, Deputy Director of Educational Section in Gyumri School No.1; Knarik Aharonyan, Principal, State School No. 4, (handicapped and orphan population); Anahit Haroutunian, Head of the Humanities section/teacher of the "Photon" School in Gyumri; Lilia Hovsepian, vice-principal education section, "Temp" State school, Gyumri; Gurgen Tarakhchian, Deputy Director of education and curriculum of the Gyumri Ghevond Alishan State School #8; Spartak Torosian, principal/teacher, Middle School of Vahramashen; Samvel Hovannisian, vice-principal, Byron School No. 20 (Private school) in Gyumri; Zohrab Chaghayan, director, Basic School of the Gyumri Pedagogical Institute; and Samvel Grigorian, principal, Secondary School in Gyumri.

The guests were greeted on Friday afternoon, October 17, by Barlow Der Mugrdchian of the Armenian Studies Program, and by interpreters Ashot Hagopian and Lucy Eryisian, who gave the group an orientation for the program and a campus tour.

On Monday afternoon, a special tour of Fresno was arranged. Stops included a visit to Holy Trinity Armenian Apostolic Church and a tour of the Valley Lahvosh Baking Company facilities, led by Agnes Saghatelian. A trip to the Ararat Armenian Cemetery included a visit to the monument dedicated to Soghomon Tehlerian and a visit to many sites made famous by William Saroyan.

CSUF President Dr. John Welty welcomed the group in his campus office and discussed the scope of the visit and the activities



A visit to the Powers-Ginsburg School in Fresno

of the group. Later the group members received a signed copy of a photograph with the President.

The Armenian Community School of Fresno and Principal Seth Atamian hosted the group on Tuesday, October 21 for a tour of the facilities, followed by lunch. Group members had the opportunity to observe the students and staff of the school. Later a trip to the William Saroyan permanent exhibit at the Fresno Metropolitan Museum was of immense interest to the group, who spent several hours in exploring the museum.

Each day group members observed and participated in activities designed to make them aware of how the primary and secondary school system in the United States functions. Site visits to local high-schools were planned and there were opportunities to interact with students, teachers, and administrators.

Classes on the usage of com-

puter technology for instruction were taught by Otto Benavides, Director of Instructional Technology for the School of Education. Hands on experience introduced the participants to how the computer can be utilized in the classroom.

A trip to San Francisco was the highlight of the first week. Mrs. Jacqueline Kazarian, founder of the William Saroyan San Francisco Cultural Resource Center, hosted the group for an informal tour of her home and a discussion on William Saroyan. Interpreter Ashot Hagopian escorted the group to San Francisco.

On Monday of the following week, principal Jim Green welcomed the group to North Fork Elementary School nestled in the foothills of Fresno County and took them on a tour of the rural school. The visitors were impressed by the use of technology in the classrooms and the modern equipment that stu-

dents had the opportunity to use, including laptop computers.

That afternoon, a visit to Victor Packing Inc. in Madera introduced the group to the rich agricultural heritage of the San Joaquin Valley. Sarkis Sahatdjian and son Victor Sahatdjian greeted the group and gave them a tour of the

raisin packing facilities. Sarkis Sahatdjian explained the history of Armenians in agriculture in the area. Raisins were given to all of the visitors.

On Tuesday, October 28, after visiting local schools, the group was hosted to a lunch at the monthly luncheon meeting of the Armenian General Benevolent Union of Fresno. Many community members had a chance to ask questions to the group about current conditions in Armenia. Later that same evening teacher Zaroohi Der Mugrdchian hosted the visitors at a dinner held at her home. Local area Armenian educators joined the visitors from Armenia and a lively exchange of ideas took place.

On Wednesday October 29, the group visited the CSU Fresno Child Development Center and had an opportunity to visit and observe how children are taught in the program. That evening, the Fresno Armenian community had a chance to visit with the group at a gather-

ing held at the Armenian Community School of Fresno. Highlights from the evening included viewing a video from Gyumri and a display of children's art.

The next day, the group visited the Fresno County Office of Education and made site visits to schools which included students who are physically or intellectually challenged. Charlene Samuelian and Armen Bacon from the Fresno County Office of Education accompanied the group on their site visits. This visit impressed the visitors with the care that the American school system has for students.

That evening, Mr. and Mrs. Vartkes and Nazik Messerlian and family hosted a dinner at their home in honor of the Armenian group. The Messerlians were recent visitors to Armenia and the guest enjoyed relating their experiences with the hosts.

The second weekend was highlighted by a visit to Los Angeles and to Disneyland. Escorted by interpreters Viktoriya Yerkanyan and Hagop Ekmekchyan, they visited the large Armenian community of Los Angeles.

Culminating the training course was a going away dinner held at the King of Kebobs restaurant in Fresno. Group participants received a diploma signifying their satisfactory completion of the training program. Barlow Der Mugrdchian of the Armenian Studies Program, who acted as coordinator for the interpreters and arranged the logistics for the program, also distributed mementos of the Fresno stay.

The Armenian principals and vice-principals returned to Gyumri early on Wednesday, November 5, 1997.



Youth Christmas Party

Sponsored by
Knights of Yartan Yeprad Lodge

"Extreme Sounds"

D.J. from Los Angeles

High School/College Students. & Young Adults

Ages 15-25

Saturday, December 27, 1997

9:00 p.m. - 1:00 a.m.

First Armenian Presbyterian Church
(Corner of First & Huntington)

FREE ADMISSION

Snacks & Refreshments Provided

ASO, Cont. from Page 1

These lectures are very educational and they allow student to meet important Armenian Historians and Lecturers. Future plans include a weekend student conference with students from Fresno State as well as other Universities. At the conference students of Armenian Studies can get together, have group discussions, lectures, and have a

good time.

This semester has been very successive, but the executive only looks to improve ASO even more. Many students are already involved and we hope that more join next semester. If there are any questions or comments please contact Arakel Arisian at arakela@csufresno.edu or call (209) 278-2669.

ASO Intramural Volleyball Team**HOVANNISIAN, Cont. from Page 1**

and Nina Garsoian, Avedissian Chair (Emerita), Columbia University.

Dr. Hovannisian edited the entire work and had the difficult task of consolidating the styles of seventeen different authors who each brought a different approach to the writing of this book. He also found time to write three chapters to this long-awaited text that helps bring Armenian History into the forefront of historiography. Dr. Hovannisian's chapters include a discussion on the Armenian Question in the Turkish Empire and two chapters on the formation of the First (1918-1920) and Second (1991-) Armenian Republics.

This two volume work chronicles the history of the Armenian people beginning with the period of antiquity to the 14th century in Volume I with Volume II covering the 15th century to the 20th century. The work includes chapters on some of the more popular issues in Armenian History including two chapters on the Armenian-American immigrant experience as well as a discussion on the dispersion of the Diaspora and the result-

ing Armenian communities around the world. Topics such as these are greatly recognizable to those of us living in the Diaspora here in the United States.

Since the first college level course in Armenian Studies was taught at Harvard University in 1959, a great need has been felt for an authoritative Armenian History textbook written in English. George Bournoutian's 1993 two volume, *A History of the Armenian People* was a valuable first step in fulfilling this need, however, a need still existed for a college text in Armenian History. But after two decades of hard work and diligence Dr. Richard G. Hovannisian has brought us a groundbreaking work on the topic of Armenian History. Those in attendance had the opportunity to purchase these two volumes at the special price of \$40 per volume and have them signed by the editor. This excellent work serves as an essential part of any library of Armenian interest. Thanks to the dedicated efforts of Dr. Richard G. Hovannisian, this major advance in Armenian History and Armenian Studies allows us to have the range of 2,500 years of Armenian History compacted into two definitive volumes.

UCLA and Academic Integrity**OPINION**

By Barlow Der Mugrdchian
Advisor

A recent offer by the Turkish government to set up an endowed Chair in Ottoman and Turkish History at UCLA has engendered a firestorm of controversy.

The proposed \$1,000,000 donation would establish an endowed Chair in an area of study which has already caused much debate over the past twenty years at UCLA, most notably with the activities of Turkish History Professor Stanford Shaw who has for years denied the Armenian Genocide.

The UCLA von Grunebaum Center for Near Eastern Studies accepted a \$250,000 down payment for the endowment in October-without however first consulting the faculty who would be involved in the decision making process regarding the Chair.

Because of the debate when the issue of the establishment Chair was publicized, UCLA has agreed to indefinitely postpone a decision on whether or not to accept the donation.

In a question which has as its core the issue of academic integrity, the History Department at UCLA was to have considered the endowment question at a meeting on October 31 but the meeting has been rescheduled for December 5.

At stake is the academic integrity of UCLA, one of the finest public universities in the United States. How can UCLA accept money from a foreign government, which has been cited by groups such as Amnesty International, as consistently having one of the worst human rights record in the world? Is this what the University wants to be associated with a government which is currently waging a vicious war against its own Kurdish population (not dissimilar to what happened to the Armenians in 1915)?

Under normal circumstances and without preconditions, a Chair in the field of Ottoman and Turkish history would be welcomed by especially by Armenians, who comprised a sizable percentage of the Ottoman population before the Armenian Genocide of 1915. As one of the areas of Ottoman History, the Chairholder would be able to study the valuable role that Armenians and other groups played in the commercial and cultural life of the Empire.

What is not acceptable and where the objections lie are in significant conditions which the Turkish government has placed in the selection process of candidates to fill the position.

According to an article by Kenneth R. Weiss appearing in *The Los Angeles Times*, "the agreement limited the search to scholars who 'maintain close and cordial relations with academic circles in Turkey' and 'whose published works are based upon extensive utilization of archives and libraries in Turkey.'"

Such conditions are considered to be a violation of academic freedom. The first condition, because it implies that the scholar must be on cordial relations with academic circles in Turkey. What is the definition of this? Does it not really mean to be on good relations with the Government of Turkey-especially when that Government is so involved in the screening and often censorship of academic work? How could a scholar study the potentially sensitive period of 1876-1918 without fearing that their work would have to be acceptable to the academic circles in Turkey?

The second condition is even more egregious because it states what seems to be a normal and acceptable practice. The fact is that access to Turkish archives is extremely limited and that scholars have been denied a chance to study there for often capricious reasons. The archives of the Ottoman Government have not been opened for the period of 1894-1896 when extensive

massacres took place against Armenians in the Ottoman Empire and later in 1915-1918 when the Armenian genocide was unfolding in the midst of World War I.

The control of the utilization of the archives and who has access to them by the Turkish Government has had, and will continue to have, a chilling effect on academic freedom.

In addition, why has the Turkish government begun a campaign to fund Turkish History Chairs at universities across the United States. Six other universities have already been funded, the most prominent of which was Princeton University which gave its Chair to Heath Lowry, former Director of the Institute for Turkish Studies in Washington, DC and a prominent apologist for the Turkish government.

If the past actions of the Government of Turkey are an example, then these "Chairs" will be used in an organized campaign to rewrite history and to promote the "official" version of history according to the Turkish Government. Their goal will be to suppress the history of groups such as the Armenians-a people whose physical and material destruction has been a goal of Turkey for the past eighty-two years.

The establishment of an endowed Chair in Ottoman and Turkish History, with the conditions as currently set forth, is wrong.

In an age where governments often have an interest in the suppression of independent scholarship, it would be a wrong step for UCLA to accept money from the government of Turkey, especially in the light of the fact that Turkey until today has not recognized the Armenian Genocide of 1915.

All of those interested in this issue must make sure that UCLA will not accept such a gift from Turkey. The academic freedom of scholars and the academic integrity of the institution are at stake.

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