

HYE SHARZHOOM

Armenian Action

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20th
ANNIVERSARY

May 1999

Vol. 20, No. 4 (66)

Supplement to The Collegian

ASO Marks April 24th Genocide Day With Rally

By John Jabaghourian
Staff Writer

Remembrance is the key, and the students at California State University, Fresno showed that their generation will continue to remember.

On Friday, April 23, 1999 the Armenian Students Organization along with the Armenian Studies Program at Fresno State held a rally and public commemoration for the 1.5 million martyrs of the Armenian Genocide in the Free Speech area on campus.

Armenian students gathered in



Fresno City Councilman Tom Boyajian

ASO President Arakel Arisian

front of a scale model of the Armenian Martyrs Monument built by the ASO and began to pass out black

ribbons and set up for the rally.

The main goals of the rally were to keep the memory of the martyrs

alive and inform those who knew little or nothing about the Genocide. Posters, sidewalk chalk and a huge mass of students caught the attention of those who

martyrs monument to represent the eternal flame and eternal memory of those who were massacred. ASO president Arakel Arisian welcomed those in attendance. He opened the event with a poem and then went on to speak of the atrocities that occurred during the Genocide.

Arisian stressed to the audience that we must continue to remember and understand that the Turkish government did not just commit crimes against the Armenians but rather against humanity.

ASI president David Emerzian

See Genocide, Page 4

Armenian Dance and Music Festival

By Jennifer Keledjian
and Shayla Srabian
Staff Writers

The Armenian Students Organization of California State University, Fresno wanted a way to share their Armenian culture with non-Armenians within the community. With this in mind they came up with the idea of presenting an Armenian International Dance and Music Festival, which took place on Friday, March 19, 1999 in the Satellite Student Union on campus.

The event was sponsored by the University Student Union Diversity Awareness Program, a Program which was initiated in 1989 to afford students the opportunity to promote the celebration of diversity of all people everywhere. The evenings ceremonies began with a warm welcome from Arakel Arisian, President of Armenian Students Organization.

The program continued with David Emerzian, ASI President, who spoke about the importance of having an Armenian dance festi-

val. "It is good for us to learn about other cultures and ethnicities, and events like this one do exactly that." Emerzian continued by extending Arisian's welcome to all non-Armenians and those not affiliated with Fresno State. Matthew Maroot, ASO Vice-President, then briefly introduced the dancing exhibition and the agenda for the evening.

The first performance of the evening was by the Anoush Armenian Dance Group. The aim of this group is to instill in children the love of traditional dance and music. The dance group performs a variety of different types of international dances. At the festival, the group, under the direction of Lorik Alexanderian, performed four dances; *Bar te Khagh*, *Zhoghovrtagan Shourch Bar*, *Kemancha*, and *Picture Dance*. The dancers of the Anoush Armenian Dance group included Maria Altebarmakian, Christine Boyajian, Kelsey Chavoor, Ani and Alene Istanbulian, Caroline Karakashian, Armine Khushigian, Tanya Moazamitour, Agine Nartirosian,

See Festival, Page 5



Arax Armenian Dancers of Fresno

Kouymjian Merits Provost's Award

By Hye Sharzhoom Staff

Dr. Michael Ortiz, Provost and Vice-President for Academic Affairs at Fresno State announced that Dr. Dickran Kouymjian, Haig and Isabel Berberian Chair of Armenian Studies was chosen to receive the 1999 Provost's Award for Excellence in Teaching-Distinguished Achievement in Research.

The award is one of five Provost's awards given annually to faculty. Winners will be honored and formally recognized at a reception on May 13.

Dickran Kouymjian has a distinguished academic career of more than 40 years. After graduating from Columbia University with a

Ph.D. in Armenian Studies (Near Eastern Languages and Cultures), he embarked on a prolific scholarly career.

He has edited or authored 12 books and monographs (three others are in press) and has published more than 100 scholarly articles. Over the past 40 years he has presented communications at more than 80 major international congresses and symposia, reflecting his interest in the broad arena of Armenian Studies. Those communications were ultimately transformed into articles and books.

His works have been noted both for the breadth of subject covered and for their penetrating insights into the specific area of study. These have been in the following



Dr. Dickran Kouymjian

subjects: oriental studies, numismatics, history, art history, literature, history of Armenian cinema, paleography, codicology and genocide studies. The diversity of do-

See Kouymjian, Page 2

Saroyan Conference Attracts Large Audience

By Matthew Maroot
Staff Writer

Writers, scholars and distinguished community members gathered the weekend of March 19-20, 1999 to honor and celebrate one of the most magnificent and prolific writers the San Joaquin Valley and the world have ever known.

His hundreds of short stories, plays, novels and essays entertained millions and continue to do so today.

His name was William Saroyan.

In celebrating the 90th anniversary of Saroyan's birth, Dr.



Saroyan Conference Participants. Back row: L. to R.: Stephen Barile, Hank Saroyan, Michael Kloster, Dr. Dickran Kouymjian, Aram Kevorkian, Dr. Isabel Kaprielian, Michael Krekorian, Deanna Moosakhanian-Garabedian. Front row: L. to R.: Barlow Der Mugardechian, Micah Jendian, Michael Kovacs, Brenda Najimian-Magarity, Ed Hagopian.

See Saroyan, Page 5

California State University, Fresno Armenian Studies Program Fall 1999 Schedule of Courses

Course		Units	Time	Day	Instructor
General Education					
Division 9-Other Cultures					
• Arm S 10	Intro to Arm Studies	3	1000-1050	MWF	B Der Mugrdechian
• Arm S 10	Intro to Arm Studies	3	0930-1045	TTh	I Kaprielian
• Arm S 10	Intro to Arm Studies	3	1230-1345	TTh	D Kouymjian
• Arm S 20	Arts of Armenia	3	1100-1215	TTh	D Kouymjian
• Arm S 45	William Saroyan	3	1700-1950	W	D Kouymjian
General Education					
Division 7- Languages					
• Arm 1A	Elementary Armenian	4	1100-1150	MTWF	B Der Mugrdechian
• Arm 2A	Intermed. Armenian	4	0900-0950	MTWF	B Der Mugrdechian
Upper Division Courses					
• Arm S 105	Arm. Genocide	3	1230-1345	TTh	I Kaprielian
• Arm S 108A	Arm History I	3	0930-1045	TTh	D Kouymjian
• Arm S 120T	Arm in Fresno	1	1700-2200 0900-1700	Fri Sat	B Der Mugrdechian

Class meets the weekend of September 17 and 18

For more information call the Armenian Studies Program at 278-2669
or visit our offices in the Peters Business Building, Room 384.

Armenian Studies Program Faculty:

Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, Coordinator

Isabel Kaprielian, Henry S. Khanzadian Kazan Professor in Modern Armenian and Immigration History

Barlow Der Mugrdechian, Lecturer
ASO Advisor

Michael Krekorian, Lecturer

Frances C. Ziegler, Program Administrative Assistant

Armenian Studies Annual Fund

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(Including donations through April 26, 1999)

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Photo by Albert Kaprielian

Dr. Isabel Kaprielian, Henry Kazan Professor of Modern Armenian and Immigration History at Fresno State was honored recently in Toronto, Canada, by the Armenian Relief Society. Pena Tarzi, left, president of the Roubina chapter, presents Dr. Kaprielian with an outstanding achievement award for her work in the field of education. In presenting the award, Tarzi mentioned Dr. Kaprielian's teaching in higher education in both Canada and the United States, her contributions to the field of Armenian studies in both countries, and her research and writing, including her book, *Like Our Mountains: History of the Armenians in Canada* (forthcoming). In accepting the award, Dr. Kaprielian outlined the contributions made by the ARS in Canada since its inception in Brantford, Ontario, in 1910, emphasizing the charitable, cultural, and educational work of the organization. She also pointed out the continual growth of the ARS among women around the world and more recently in Armenia.

For Dr. Kaprielian it was a particularly touching evening, since her late mother had joined the Hamilton chapter as a young bride in 1935.

Mr. & Mrs. Bill Bohigian

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Rosalie Mahakian

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HYE SHARZHOOM

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Editor

Shant Kataroyan

Staff

Arakel Arisian

Heidi Dunbar

Michael Harutinian

John Jabaghourian

Chad Kirkorian

Jennifer Keledjian

Matthew Maroot

Ara Mekhitarian

Shayla Srabian

Photographers

Barlow Der Mugrdechian

Michael Harutinian

Advisor

Barlow Der Mugrdechian

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c/o Armenian Studies Program
5245 N. Backer Ave. MS/4
Fresno, CA 93740-8001
(559) 278-2669

<http://www.csufresno.edu/ArmenianStudies/>

KOUYMJIAN, Cont. from Page 1

main is due to a certain restlessness and pervasive curiosity.

His efforts in research have also paid dividends in his teaching where he has attracted outstanding students and has directly involved them in his own research.

In his early career, he concentrated on works dealing with Armenian and Near Eastern history and numismatics and then continued with work in the area of Armenian Art and Armenian architecture. He later expanded his interests to include William Saroyan and the Armenian Diaspora.

In all of his research there is an inclination to discover and report on areas until now understudied. Though there is some material he has not yet gotten into print, most of his preliminary articles try to encourage younger scholars to take up the leads he has suggested and to mine what is almost inex-

haustible research material.

Between teaching and administering a very active Armenian Studies Program, he is engaged in two new, but related, fields of research. In the year 2001 the world will mark the 1700th anniversary of the founding of the Armenian Church, the oldest Christian church. He has been delegated by the catholicoses Karekin I of Etchmiadzin, Armenia and Aram I of Cilicia in Antelias, Lebanon, to organize a number of international conferences and art exhibits.

For Dr. Kouymjian, research, like teaching, is a habit, a way of life. He tries to expand the vision of students, while teaching them the principles of investigative research and the classification of knowledge. In his view of things, this is what university teaching is all about.

Phi Kappa Phi

The Honor Society of Phi Kappa Phi honored Dr. Dickran Kouymjian by presenting him with the University Scholar Award as part of their annual induction ceremony held April 20, 1999.

Dr. Kouymjian joined an elite group of individuals in receiving this award. Established by the Fresno State chapter of Phi Kappa Phi in 1996, the University Scholar Award was created to recognize those individuals, who through their scholarly activities or their artistic accomplishments and endeavors, have brought national or international acclaim to the university. Dr. Kouymjian, who joined the Fresno State faculty in 1977, is an internationally known authority on Armenian art, history and literature. Dr. Kouymjian was named Fresno State's Outstanding Professor in 1986 and was awarded the Fulbright Senior Lectureship in 1987.

Hovannisian Introduces New Book

By Matthew Maroot
Staff Writer

One of the world's foremost experts on Armenian History, Dr. Richard Hovannisian, spoke Thursday, April 8, 1999 on the occasion of the publication of his latest work, *Remembrance and Denial: The Case of the Armenian Genocide*.

Dr. Hovannisian holds the AEF Chair of Modern Armenian History at UCLA where he has taught for over 35 years. According to Dr. Kouymjian, "Richard Hovannisian has shown us what ought to be done and what can be done with the study of Armenian History...He has been a tireless champion of bringing the truth forward, on the Genocide and on fighting against the denial and the negation of the Genocide."

According to Wayne State University Press, the publisher of Dr. Hovannisian's latest work, *Remembrance and Denial* "squarely confronts the denial of the Armenian Genocide by the Turkish government, which has expended considerable political and financial resources to repress the facts surrounding this event and even enlisted American and European pseudo-academics to neutralize the issue."

Among the many contributors to this volume are Stephan Astourian, Ara Sarafian, Hilmar Kaiser and Levon Marashlian, all active participants in the study of the Armenian Genocide.

Hovannisian's latest work details the Armenian Genocide in a new light by revealing many issues

surrounding the Genocide which have gone largely unpublished. In his book Hovannisian draws a strong comparison with the Holocaust, in addition to an extensive



Dr. Richard Hovannisian

discussion which explores the denial of the Armenian Genocide by the Turkish government, quite possibly the most damaging wound left by the Genocide of 1915-1923.

"We are in what I would say the struggle of remembrance against forgetting," Dr. Hovannisian said. "The way to keep the battle going is through remembrance because as long as you remember and as long as you can make other people remember, then the struggle goes on."

Dr. Hovannisian stated that the study and the openness in speaking about the Genocide only began in the mid-1960s, some 50 years after the massacres took place. He believes this is because the Armenians who experienced the Genocide firsthand internalized much of their grief as they spent all of

their energy on putting their lives back together. Thus, it was not until the children of the victims came of age that Genocide discussion became more prominent and political activity on this issue began.

Another factor for the internalization of the terrors of the Genocide came from what Dr. Hovannisian called a rush to assimilation.

As Armenians fled their homeland and settled throughout the world, they were

forced to repress their heritage, culture and history in order to become more quickly assimilated into their new cultures.

Dr. Hovannisian's work provides a firm platform on which Armenians can continue their undying quest to gain recognition for the heinous events of 1915-1923.

More than 1.5 million Armenians lost their lives in the first Genocide of the twentieth century, yet many, including the Turkish government, continue to deny its very occurrence.

Fortunately, however, the work of Dr. Richard Hovannisian has not only helped keep the Genocide on the minds and in the hearts of those who remember its horrors all too well, but more importantly has served as a powerful reminder to those who have heretofore ignored the Genocide or failed to honor its victims.

Students Gain Interest in Armenian Art

By Matthew Maroot
Staff Writer

For three consecutive weekends beginning Friday, February 26, 1999, 35 Fresno State students undertook an intensive study of one of the most cherished aspects of the Armenian culture, Armenian miniature painting.

In this three-unit course titled, *Armenian Studies 121: Armenian Miniature Painting*, taught by Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, students had the opportunity to gain an in-depth knowledge of Armenian painting through the presentation of hundreds of color slide illustrations of miniature paintings, also known as illuminated manuscripts.

Many students took advantage of this weekend course to gain a greater appreciation of Armenian art. In fact, enrollment far surpassed that of previous offerings of this specialized upper-division course. "I was pleased but also surprised. Why all of the sudden 35 students in an upper-division specialized three-credit course in medieval Armenian miniature painting?" asked Dr. Kouymjian.

While the answer to that question may not have been obvious, student appreciation for the study of Armenian painting certainly was. Through quick, yet thorough ex-

planation, Dr. Kouymjian covered the development of Armenian miniature painting from its beginnings in the sixth century up through its Golden Age and beyond the eighteenth century. In addition, he also made numerous comparisons to other contemporary works along the way including examples in Byzantine, Syrian, Islamic and Western art.

Dr. Kouymjian's ability to explain the topic of Armenian art to students with relatively little background in art history was remarkable. By the end of the three-week session, students not only gained a greater understanding of Armenian art, but a working knowledge of the study of art history as well.

In addition to studying the iconographical elements of various illuminated manuscripts, students also learned how a manuscript is copied and bound and how its contents are arranged. Dr. Kouymjian also spoke extensively about the major repositories of Armenian manuscripts throughout the world including the Matenadaran in Erevan, and other centers such as the Patriarchate of Jerusalem and the Mekhitarist Brotherhood in Venice. "This information will prove valuable when they [students] visit the great museums of the world and come before medieval Italian and Renaissance paintings, whose subject mat-

ter is predominantly Christian," Dr. Kouymjian said.

With *Armenian Studies 20: The Arts of Armenia*, the prerequisite course to *Armenian Studies 121*, becoming part of the Fresno State



Participants in the Armenian Painting course

revised General Education Program, interest in Armenian art will undoubtedly grow. It may also influence what Dr. Kouymjian describes as a growing interest in this area of study.

"No one taught Armenian art in this country when I began doing it upon my arrival from Paris in 1977. Now we have an endowed chair in Armenian art at Tufts University headed by Professor Lucy Der Manuelian, and for more than a

decade Professor Thomas Mathews has been teaching Armenian iconography at the Art Institute of New York University and has seen some brilliant younger scholars through their Ph.D. in art history

with an emphasis on Armenian art," Dr. Kouymjian said. When I started it was much neglected, now there is a greater interest in it and publications have been flowing from scholars in Europe and the United States as well as from Erevan. The important thing is to bring an awareness of an incredible cultural legacy to students who simply did not know of its very existence" Dr. Kouymjian said.

Dr. Kouymjian recognizes the complexities in teaching a subject about which most students have very little prior knowledge. However, he takes that challenge in stride. "Though they could probably recognize an eleventh century Armenian primitive or a painting by T'oros Roslin [a famous thirteenth century Armenian painter] pretty easily, the irony is that most students have never had another art history course and probably couldn't tell a Duccio from a Rubens. Yet, they can identify the subjects these latter painters used in their works," Dr. Kouymjian said.

While students who do not pursue any further study in the area of Armenian art may not remember all of the manuscripts they viewed over this three-weekend course, Dr. Kouymjian is confident that they will remember many other valuable lessons.

"In short, through Armenian miniature painting, students have learned the language and content of all Christian painting," Dr. Kouymjian said. "What is certain is that they will know forever that Armenians had a rich and complex tradition of manuscript painting, that such information is available through monographic studies and exhibition catalogues and that Armenian art is extremely important to the early history of Christian art."

Armenians and the Internet

By Ara Mekhitarian
Staff Writer

You don't believe Armenia is the most beautiful place in the world? Armscape.com says check out their "Beauty of Armenia" section, and you will change your mind. These two web sites are just a couple of the very interesting Armenian web sites I have explored. Both sites are filled with current Armenian news, pictures and so much more. Whether you are looking to learn more about Armenia and Armenians, or just want to chat and read some funny Armenian jokes, log on to these sites and you'll find what your looking for.

Armscape

Address: <http://armscape.com/>

Maintained by: Armscape.com

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Categories: News from Armenia, Enterprises and Organizations, Armenian Rugs and Carpets, Armenian Churches, Armenian Painters, 1700 Years of Christianity, Beauty of Armenia, Armenian Links.

How to use: All categories and subcategories are posted on the left hand side of the page, simply click on the section where you would like to go.

Comments: Armscape is a very professional looking web site. Its offers tons of information on Armenian Churches, Painters, Rugs and Carpets. Also, it has a section on the "1700 years of adopting Christianity in Armenia" and the big celebration in 2001. Through Armscape, you can even subscribe to get your free weekly digest of news from Armenia.



Hye Toon

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Categories: News, Chat, History, Culture, Religion, Education, Politics, Business, Travel, Organizations, Entertainment, Sports, Recipes, Miscellaneous.

How to use: Easy to use navigation pop down menu on the left hand side of the page.

Comments: Hye Toon has everything from Armenian Recipes to Businesses. There you can search for any info related to Armenia, submit your own entries, and even chat in there own Chat Room. Over all its a well developed site, and definitely worth the visit.

April 24th

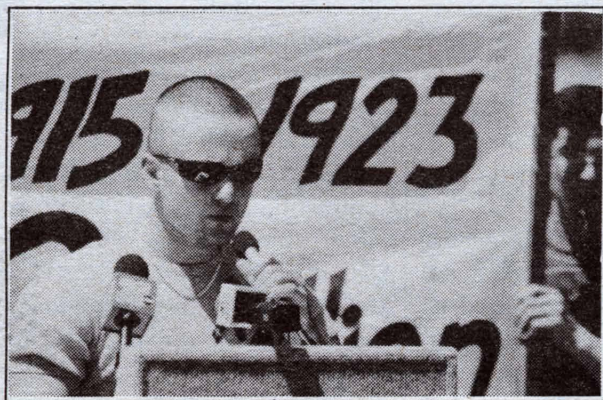


ASO members, students, and community members at the Free Speech area for the April 24 commemoration.

GENOCIDE, Cont. from Page 1

followed with remarks challenging non-Armenian students to ask questions that would help to understand the Armenian cause and to become actively involved in projects that help in remembering and informing about the Genocide.

The students and staff on hand also welcomed and honored special guest speakers Fresno City Council Members Chris Mathys and Tom Boyajian. Council member Chris Mathys opened his re-



ASO member Shant Postoyan that he was proud of his Armenian heritage and the unity of the Arme-

Aramian recited a poem by Vahan Tekeyan titled *The Armenian Spirit*, followed by Heidi Dunbar who recited a poem titled *To the Armenian Nation*.

Shant Postoyan spoke out about the U.S. government's reluctance to push for Turkish recognition of the Genocide.

"Everyone here should continue to support the Armenian cause and continue to commemorate," Postoyan said.

Faculty remarks were made by professor Michael Krekorian as he recited a poem by Hovaness Toumanian that used words to illustrate the Armenian spirit and perseverance for the Armenian homeland.

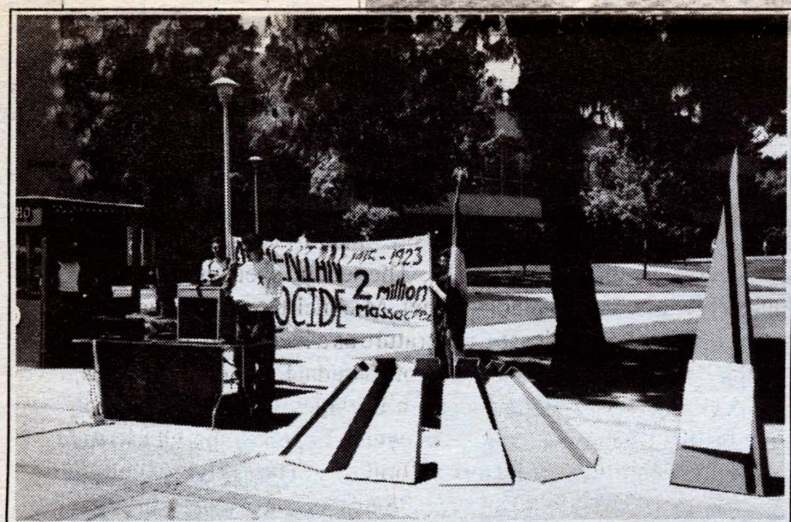
Professor Barlow Der Mugrdchian closed the program by giving a special message to the students in attendance. "We are a living legacy; we represent the

Armenian people." He stressed that each student must keep the memory alive inside them and collectively must unite as they have at this rally.

April 24, which commemorates the beginning of the Armenian Genocide of 1915 to 1923, is a national holiday for the Armenian people. On that day, Armenians within the country of Armenia and the world visit the Armenian Martyrs Monument, which is located on a hill overlooking Yerevan, the capital city of Armenia. The people walk to the monument and place flowers at the base.

In a new tradition at Fresno State that started last year, students handed out carnations to those in attendance so that they could place the flowers at the base of the Monument in honor and memory of those killed by the Ottoman Turks during the Genocide. With Armenian Church music from the Armenian Divine Liturgy playing, the students, staff and guests lined up and approached the monument in silence and paid respect to the martyrs.

Commemoration of the Genocide is reaching a critical period as the last of the survivors are dying.



Model of the Armenian Martyrs Monument

marks with "Inch bes es?" (Armenian for how are you?) and continued by expressing his sympathy for the struggles that the Armenian people have faced throughout their history. Mathys followed by crediting much of the success of Fresno to the Armenian people. Council member Tom Boyajian opened by saying "I am proud to be Armenian." He commented on the fact

nian people. "It's time to remember and to communicate and educate to people what happened," Boyajian said. Boyajian set an example for the students on remembrance by telling his personal family story. He illustrated that the only way to continue to remember is to speak out.

Other students approached the podium and spoke to the crowd that grew as the rally went on. Rita

Interviews

by Heidi Dunbar and Shayla Srabian

Tonia Korakis
Mass Communication/
Journalism-Junior

What does the word "genocide" mean to you?

"Extermination of a whole race."

Have you ever heard of the Armenian Genocide? If so, what do you know about it?

"Yes. It was the massacring of the Armenians by the Turks; 1.5 million Armenians were killed."

What do you think of today's commemoration?

"I think it's good. It informs people of what happened."

Mustafa Nemeth
English/Literature-Masters

What does the word "genocide" mean to you?

"Intentional extermination of people in whole or in part."

Have you ever heard of the Armenian Genocide? If so, what do you know about it?

"Yes, 1.5 million Armenians were killed by Young Turks. As a Muslim, I am opposed to the secular nationalist Young Turk movement. It is oppressing the Kurds and religious Muslims now."

What do you think of today's commemoration?

"I think it's good to remember and to learn from it. Talk about this is important."

FROM THE OFFICES OF THE
FRESNO CITY COUNCIL

PROCLAMATION

WHEREAS, The Armenian Genocide of 1915-1923 stands as the first Genocide of the twentieth century. Beginning on April 24, 1915 more than 1,500,000 Armenians were brutally murdered or died miserably as they were being deported from their homes to the desert; and

WHEREAS, the Genocide was planned and executed by the government of the Ottoman Turkish Empire, headed by the Committee of Union and Progress Political Party. World War I, which had broken out in August of 1914, found Ottoman Turkey as an ally of the Germans. The war provided the opportunity for the Ottoman Turks to begin their heinous plan for the extermination of the Armenians; and

WHEREAS, in 1915, prior to the Genocide, there were more than 2,000,000 Armenians living in the Ottoman Empire. They constituted a distinct population on their own historic lands. The Armenians had been living on the same lands, near historic Mt. Ararat, for more than three millennia. They had developed a culture which had produced a rich legacy of manuscripts, art, literature, architecture and music; and

WHEREAS, seeking to expand their own empire, as well as to forcibly eliminate the centuries-old Armenian culture, the Ottoman Turkish government began the Genocide with the forced conscription into the army of able-bodied men. The men were soon killed outright. The women and children faced a more tortuous and uncertain future. They were ordered to march, with no possessions, water or food from their homes in the spring and summer of 1915. This deportation succeeded in eliminating more than sixty percent of the Armenian population. A slow death by starvation and exposure to the elements followed for most of the Armenians. They were forced to march to the desert where they were left to die; and

WHEREAS, many of the survivors of the Armenian Genocide eventually immigrated to the United States and established large Armenian communities in places such as Fresno, Watertown, Massachusetts, New York, Detroit and Los Angeles, among other places. Today, the nearly one million strong Armenian community in America has recovered from the material damages of the Genocide. But they continue to keep the memory of the Armenian martyrs alive and will never forget the first Genocide of the twentieth century.

NOW, THEREFORE, BE IT RESOLVED that we, the City Council of the City of Fresno, do hereby proclaim Tuesday, April 20, 1999, to be: "ARMENIAN GENOCIDE REMEMBRANCE DAY" in the City of Fresno, in honor of the many who have died. Our commitment is to educate future generations about the Armenian Genocide so we can state that there will never again be a Genocide to stain the pages of history.

IN WITNESS WHEREOF, we have hereunto set our hand and affixed the Seal of the City of Fresno, California, this 20th day of April, 1999.

COUNCILMEMBER TOM BOYAJIAN

COUNCILMEMBER DANIEL RONQUILLO

COUNCILMEMBER SAL QUINTERO

ACTING PRESIDENT CHRIS MATHYS

COUNCIL PRESIDENT KEN STEITZ

COUNCILMEMBER GARRY BREDEFELD

COUNCILMEMBER HENRY PEREA

Fresno City Council Genocide Day Proclamation



ASO member Heidi Dunbar

But the students have shown that the memories of the Genocide will live on with their generation.

At the end of the ceremony, those in attendance were urged to take a piece of chalk and write the names of those who they knew

died in the Genocide on the walkway of the free speech area.

This year marks the 84th commemoration of the Armenian Genocide, the first

Genocide of the twentieth century. Unfortunately it was not the last. If the Turkish government is allowed to continue to deny the Genocide, then horrors like this will also continue. That is why Armenians here at Fresno State and Armenians around the world continue to remember and speak out.

84th Annual Commemoration
1915 of the Armenian Genocide 1999

Rally and Public Gathering

Special Guests:

- Tom Boyajian
Fresno City Councilman, District 1
- Placing of flowers at the
Armenian Martyrs Monument
- Student readings and presentations

12:00 Noon
Friday, April 23, 1999
Free Speech Area

Between 1915 and 1923 1.5 million Armenians were massacred by the Ottoman Turkish Empire in the first Genocide of the 20th century. Join us in honoring their memory.

Sponsored by:
Armenian Students Organization
Armenian Studies Program
Fresno State



Daily Collegian Highlights Genocide Coverage on Front Page

The Fresno State campus newspaper, the *Daily Collegian*, had a front page article on the Armenian genocide in its Friday, April 23, 1999 edition. Under the headline "Armenian genocide victims honored by campus group," staff writer Tonia Korakis wrote a lengthy article about the Armenian Students Organization planned events for the day.

A photo, courtesy of the Armenian Studies Program, was included on the front page.

Saroyan Conference, Cont. from Page 1

Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies at Fresno State and Stephen Barile, president of the William Saroyan Society, organized the event called: *Saroyan at Ninety: A Conference and Celebration*.

The desire to hold a conference did not come solely from the occasion of Saroyan's 90th birthday as Dr. Kouymjian pointed out. "The idea of celebrating Saroyan is linked closely with the need to keep his image alive and up-to-date." Dr. Kouymjian also had a very personal reason for organizing and hosting the conference. "At the end of his life, those last years, he also entrusted me with a good deal of responsibility, and I still feel that I have a mission to carry out in the best way I can," Dr. Kouymjian said.

In organizing the international weekend conference and celebration, coordinators invited several scholars, professors and relatives of Saroyan, all of whom spoke of Saroyan not only in terms of his literary accomplishments, but in terms of his personal attributes as well.

William Saroyan, the world renowned author, playwright and humanitarian, was born in Fresno on August 31, 1908, and grew up on the streets of old "Armenian Town." It was Saroyan's colorful childhood that served as the basis for so many of his best-loved writings.

Fresno State President, Dr. John Welty, opened the conference by speaking of Saroyan as a man of the world whose works have transcended space and time.

The morning session consisted of two panels, the first of which was chaired by Stephen Barile, president of the William Saroyan Society. Barile, of Fowler, Calif., has produced and directed eight

actors as Kirk Douglas, Burt Lancaster and Eddie Constantine, wrote a screenplay with William Saroyan titled, "Merry-Go-Round-the-World" for Darryl Zanuck in 1960. In his remembrance of Saroyan titled, "Saroyan in Grief," Hagopian shared many heartfelt stories of the years he spent with Saroyan both in Paris and in the United States.

Chair of the second panel was Dr. Dickran Kouymjian, who like many others, was first touched by Saroyan through reading his stories in his high school classes in Chicago and in Racine, Wis. Dr. Kouymjian was a close friend to William Saroyan, part of the reason why he has chaired and organized several William Saroyan conferences.

"Though I spoke at a celebration for Saroyan's 90th birthday in Pasadena last December, I really didn't think I would be able to once again organize a major event in Fresno. But thanks to the insistence of Stephen Barile I agreed. No one I invited turned me down. People love Saroyan," Dr. Kouymjian said.

The first speaker of the second panel was Aram Kevorkian, a writer and attorney from Paris who met Saroyan in 1961 and became his lawyer. In his contribution titled, "Saroyan and Paris," he spoke of Saroyan at a time when he was broke and saddened by a failed marriage and a career that had drifted out of the spotlight. Saroyan eventually pulled himself out of this state of dejection and completed some of his best work.

"Saroyan in Love: Marriage and Divorce," was the title of the next memoir, given by Roxie Moradian, a lifelong resident of Fresno and the Valley. Moradian shared her experiences in entertaining Saroyan in her home with her husband Frank. She maintained



Left to Right: Aram Kevorkian, Roxie Moradian, Hank Saroyan

William Saroyan plays for stage and radio and is currently working on a radio production of Saroyan's "The Cave Dwellers," set to air in May, 1999.

Brenda Najimian-Magarity, a Fresno poet and English teacher at Madera High School spoke of her experiences getting to know Saroyan in her presentation titled, "Slow Drive, Sweet Saroyan." Magarity spoke of her journeys throughout Fresno as Saroyan's driver, a task she performed for three years.

The next speaker of the first session, Ed Hagopian, was born and raised in Whitinsville, Mass. Hagopian, who studied at the Sorbonne and has worked with such

of Saroyan seen only by a few of his closest companions.

Perhaps the most poignant memories of time spent with Saroyan came in the recollections offered by Hank Saroyan, son of William's older brother Henry, in his offering titled, "Saroyan, the Boy Within the Man at Sixty." Hank Saroyan is an Emmy-award winning producer and director from Los Angeles. Hank Saroyan shared several intimate encounters which he had with his uncle while he visited him in Paris in 1974 and toward the end of his life in Fresno.

In the afternoon conference session dedicated to "Saroyan the Writer," Professor Barlow Der Mugerdechian of the Fresno State



The Richard Hagopian Ensemble: L. to R. Jim Karagozian (kanon), Armen Hagopian (clarinet), Richard Hagopian (oud), Kay Hagopian (dumbeg)

FESTIVAL, Cont. from Page 1

and Lindsay Tatarian.

Following this performance were the Arax Armenian Dancers, a group of dedicated Armenian men and women who perform Armenian line and choreographed works, teach Armenian dancing, and strive to preserve the art of Armenian dancing. The group, under the direction of Zar Der Mugerdechian, gracefully danced to *Sevaneh*, *Loree Aghcheeg*, *Lyrikagan*, and *Goraneh*. Tom Bozigian is the dance choreographer. The dancers included Lena Abrahamian, Zar Der Mugerdechian, Vera Gabriel, Melain Garabet, Maral Garabet-McDowell, and Raffi Hagopian-Johnson.

The Richard Hagopian Ensemble demonstrated the many instruments that make Armenian music come alive. The group performed a variety of Armenian traditional songs, all of which helped to celebrate the spirit of Armenian music. The four members of the Ensemble are Richard Hagopian, Kay Hagopian, Armen Hagopian,

Armenian Studies Program led a discussion by three writers, all of whom have studied Saroyan's work extensively.

In "Saroyan, Joyce and 'Everyman,'" Michael Kloster, a writer with a degree in English Literature from the University of California, Berkeley, shared his findings on the similarities between the works of William Saroyan and James Joyce, particularly through the stream-of-consciousness technique that presents the flow of thoughts and images through the minds of the main characters, a pattern common in the work of both writers.

Deanna Garabedian, also a Berkeley graduate, shared the findings of her Master's thesis titled, "William Saroyan and the Armenian-American Identity." Garabedian analyzed the ways through which Saroyan dealt with the topics of language and religion in his writing. She found that Saroyan created a new identity in his writing, that of the Armenian-American. She went on to explain how he also demonstrated the conflict of the old-world and the new-world values and their effects on this new identity.

Michael Krekorian, poet and author, shared his interpretations of Saroyan's writing in "American Trauma and the Summer of the Beautiful White Horse." In his discussion, Krekorian, who currently teaches Armenian Studies and Armenian literature at Fresno State, examined Saroyan's short story, "The Summer of the Beautiful White Horse," through what

and Jim Karagozian. The performance of the Ensemble definitely added excitement to the evening, encouraging everyone to dance.

The night ended with Armenian contemporary dancing, featuring Hye Oozh D.J.'s, Susie Saghdejian and Nishan Tanossian. The number of young people on

the dance floor served as proof that Armenian culture is still awake and flourishing in the younger generation.

Aside from the wonderful dancing, music, and demonstration of musical instruments, an abundant display of traditional Armenian hors d'oeuvres, graciously prepared by the Tomassian family, added to the cultural theme of the evening.

The Armenian Students Organization would like to extend their appreciation to the following for their time, effort, and contribution; Valley Lahvosh Baking Company, University Student Union Student Activities Staff, University Student Union Reservations Desk Staff, Kelly Stevens-Diversity Awareness Program Advisor, Nazik Arisian, Marie

Mekhitarian, and the Tomassian Family.

Anoush Armenian Dancers

he called, "The point of intersection between the fading influence of the old country values and the evolving realization by the younger immigrant characters that the values of assertiveness, action and motion must be learned in order to emerge from the overwhelming trauma of the Armenian Genocide."

In the fourth and final panel of the conference, chaired by Dr. Isabel Kaprielian, holder of the Henry S. K. Kazan Professorship of Modern Armenian and Immigration History at Fresno State, three scholars shared their thoughts on Saroyan's work and its place in the literary world today.

Micah Jendian, who is currently completing a Master's Degree in English at San Diego State University, shared his findings in a session titled, "Having the Time of Your Life." Jendian who brings a philosophical approach to Saroyan's work offered a fresh viewpoint on Saroyan's writings based on his thesis titled, "You Yourself Are Supposed to Do Your Living: William Saroyan and the Culture Industry."

According to Jendian, "Saroyan recognized commercial culture as a threat to authentic selfhood because it offers false notions of reality, projects fantastic personalities and lifestyles for emulation, and blunts awareness and imagination."

"Hoping to restore man to himself, Saroyan presents characters whose 'good performances' of themselves are thwarted by the commercial culture," Jendian said.

He went on to state that Saroyan's observations anticipated critiques that emerged in the mid-'40s and are prevalent today.

The second speaker of the final panel, Michael Kovacs, is teaching literature as a lecturer at the University of Nevada, Las Vegas. Kovacs, also a Berkeley graduate, spoke of "Saroyan's Expressionist Quest: An Exploration of His Early Writings."

"Saroyan, like Walt Whitman before him and Jack Kerouac after, uses literature and language as a vehicle that freely exercises human passion and imagination in order to develop a vision and method of composition which liberates human perception, feeling and most importantly expression, from the straight-jacket of contemporary society," Kovacs said. He went on to add, "He searches behind the veil of appearances and writes about the inner and spiritual side of man."

The final speaker of the afternoon was Dr. Dickran Kouymjian who led a discussion titled, "Who Reads Saroyan Today?" Dr. Kouymjian has worked extensively to keep the work of Saroyan alive, organizing a major international conference in 1981 after Saroyan's death as part of a three-week Saroyan Celebration held on the Fresno State campus, followed by another gathering in 1993 in celebration of Saroyan's 85th birthday.

Dr. Kouymjian's fascination with Saroyan began at an early age. "I was lucky enough to get two of his books dedicated to me when I was a teenager from my California

See Saroyan, Page 7

Diana Apcar-Writer, Diplomat, Humanitarian

By Isabel Kaprielian
with Chad Kirkorian

Note: My attempts to learn more about Diana Apcar met with total failure, until a friend, Richard Kloian, gave me a list of her descendants in the United States. Diana Apcar's family has graciously provided me with very valuable information about this remarkable woman, and I am grateful for their cooperation.

Luckily, this term, I have been working with a promising young historian, Chad Kirkorian, who has assisted me in researching the life and ideas of Diana Apcar. The following is a brief account of some of our findings.

I.K.

To understand the background of the Agabeg and Apcar families, it is necessary to refer to the relocation of Armenians from Julfa, Armenia, to New Julfa (Iran) by Shah Abbas in the early 17th century. Armenian merchants in New Julfa engaged in the lucrative trade from the Far East to Europe. Successive shahs provided Armenian merchants with special concessions, and the merchants, in turn, brought fabulous wealth to Iran. However, later shahs were not so favorably inclined to this non-Moslem, non-Persian, minority and imposed heavy restrictions. Consequently many Armenians emigrated from Iran and a large number settled in India, primarily in Madras and Calcutta where they established churches, schools, and newspapers. Among those immigrants were the Agabeg and Apcar families.

Diana Agabeg was born October 12, 1859 in Rangoon, which at that time was called Burma Territory, then part of British East India, currently called Myanmar. The Agabegs owned a flourishing dairy business. Diana attended a convent school in Calcutta where she learned English fluently; and when she graduated, an uncle - perhaps her favorite uncle Alexander, a prominent criminal lawyer - gave her a piece of prophetic advice, "Now that you have graduated from school, Diana, your real education will begin."

She probably met Apcar Michael Apcar in Calcutta. Born in New Julfa, Persia (present day Iran) he emigrated to India to join a large and renowned clan of Apcars who were already well-established in business including shipping, import/export enterprises, and rice farming in the Dutch East Indies. After pursuing Diana for several years, Michael Apcar finally convinced her to be his wife. They married in 1888 or 1889, perhaps in Rangoon, but more likely in Calcutta, and sailed to Japan for their honeymoon, probably aboard an Apcar Line vessel. They decided to emigrate to Japan, and settled eventually in Yokohama, where Michael opened an import-export business, A. M. Apcar and Co. Diana and Michael had three children, Rose, Michael, and Ruth. Around 1906, Michael Sr. died and Diana, who had probably been involved in the family business before that time, operated it on her own, until young Michael was old enough to take the reins of authority.

Mrs. Apcar knew English, Armenian, Japanese, and Hindustani. She had a keen mind, an astute grasp of world politics, and uncanny foresight. A brilliant conversationalist, articulate and convincing, she gave

convinced that the Armenians in the Ottoman Empire were in danger of yet another holocaust. She believed that although liberty, justice, and equality were the basis of the Young Turk party ideology, the liberal faction was only a small minority, and

facilitated her efforts to help the refugees, for she could confer with foreign diplomatic representatives in an official capacity. She intervened on behalf of the refugees to furnish them with proper visas and other necessary papers. This action was of critical importance, since most, perhaps all the refugees were without bona fide passports or identity papers at a time when governments, including the American government, were clamping down on immigration (1920s).

The refugees she assisted had fled ravage and murder in their homes in the Ottoman empire and had traveled weeks and months across Russia, during the height of the Russian civil war. Finally exhausted and weary, they finally made it to Harbin and Vladivostok. Those who wished to travel to the United States, particularly those who had relatives in America, sought out Diana Apcar, in Yokohama, Japan. She did not turn them away, but worked tirelessly on their behalf. Using her knowledge of many languages and her contacts with steamship companies, government authorities, and other officials, she succeeded in making diplomatic and passage arrangements for her charges. As she was known, respected, and loved in Japan, she was able to intervene to assist these forlorn and stateless survivors start a new life.

Information about her efforts, scarce though they are, reveal a true humanitarian. At her own expense, Mrs. Apcar provided the refugees with lodgings, food, and health care, often in the refugee houses she maintained in Yokohama. She also arranged for children to attend school. George Goshgarian, Hamilton, Canada, was proud that he could still count to 10 in Japanese. He was delighted to show the little card on which were printed the numbers 1-10 in Japanese and in Armenian - the only memento of a six year old boy's school experience in Japan.

Diana Apcar did not request reimbursement, but some refugees repaid her out of their first earnings in the United States. Others received funds from relatives abroad. Alice Bedrosian, Fresno, for instance, relates that members of her family landed in Yokohama. Because her father, Paul Michigian, was already in the United States and sent funds to Japan, the whole group managed to pay their own way. It was, however, through Diana Apcar's mediation that they received proper visas and passage arrangements.

Many survivors of the Genocide have written their memoirs. Those that passed through Japan remember the "little mother of Yokohama:"

"Now we numbered about forty of us. We boarded a ship in Vladivostok to go to Yokohama. . . Mrs. Apcar, among other virtues, was a philanthropist. She was always ready to lend a helping hand to those in need, and solved many of their problems."

"This wonderful woman used to work miracles, helping poor strangers in difficult situations, especially when women and children were involved. . . She was a woman of faith and prayer and a woman of positive action. She wrote letters to

contemporary kings, queens and governments, about the plight and persecutions, the ruthless murders. The genocide of her race, and the prevailing poverty of the remnants in all parts of Turkey, pleading with a deaf, blind world. . ." (manuscript written by Krikor Yeghoian, donated by Bryan Bedrosian)

"Taking the train from Moscow we journeyed across the frozen wastes of Asia on the Trans-Siberian Railroad to Vladivostok. We remained in Vladivostok for several days waiting for a ship to take us to Yokohama. I waited forty days in Yokohama, meanwhile corresponding with my father-in-law to receive necessary funds to continue our journey.

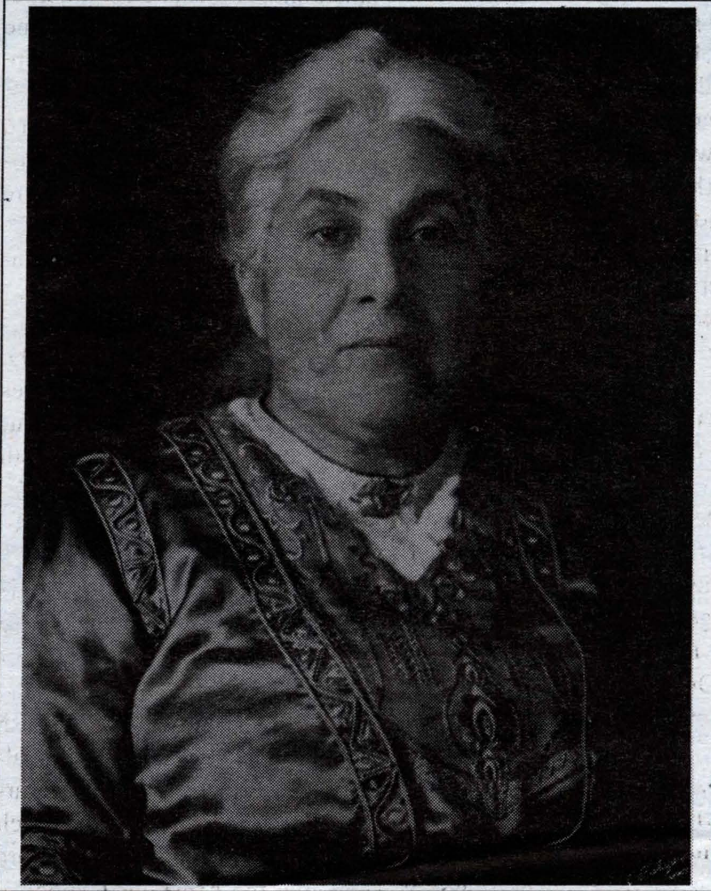
"We met Mrs. Diana Apcar, who was the organizer and director of a Refugee Aid Organization, whose purpose was to help emigrants with paper work, ordering food, finding lodging and in funding their travel to America. She helped me also. She loaned me forty yen. I returned twenty-five dollars to her when I reached the United States." (Bob Der Mugrdchian, *Anoushavan: the Intrepid Survivor*, p. 115)

"From Vladivostok we boarded a rather large boat and came on to Japan. Here in Japan there was a woman named Agabeg Apcar. . . She would find a large house and put a family on each floor. We rented the upstairs and the other family had the downstairs. Another house, nearby had three families in it. She would arrange for the Armenians to be near one another so they would feel a little better about being here. If one could not afford the rent, she would help them. She helped the needy financially (From the memoirs of Verkin Saroukeshishian Manoogian, courtesy Nancy Sanoian).

Mrs. Apcar was a pious woman who said her prayers, read her Bible, and sang her hymns every day. In 1920, she wrote to the Primate of the Armenian Apostolic Church in the United States how she had lived in a distant land for 29 years, and how she greatly longed for her church. She had not found another church with the same dynamic spirit as the Armenian church, with such prayers to comfort one's soul, with such a Mass to exalt one's spirit. "I don't know whether the day will come," she concluded, "when I will be worthy to enter, once again, my church and to join in the Holy Mass, to hear, once again, those prayers that will uplift my soul."

Her fondest wish was not realized. She died in 1937, never having left the land of her adoption, never having stepped inside her beloved Armenian church again, but at least she was spared seeing the violence which befell her family during World War II.

We welcome any further information about Diana Apcar. Please call (559) 278-6493, or send material either to the History Department at California State University, Fresno, 5340 N. Campus Dr, 93740 M/S SS21, c/o I. Kaprielian, or the Armenian Studies Program, at California State University, Fresno, 5245 N. Backer Ave. M/S PB4, 93740-8001 c/o I. Kaprielian.



Portrait of Diana Agabeg Apcar taken in Yokohama, Japan, c. 1922-1923. Photo courtesy of Lucille Apcar, granddaughter of Diana Apcar.

lectures in Japan and wrote extensively on the Armenian Question, diligently trying to bring the world's attention to the fate of the Armenian people. For many years, she carried on correspondence with political, religious, and educational leaders throughout the world. Her books, pamphlets, and articles reveal a person of firm convictions, "passionately pro-Armenian."

Some of her books include: *Betrayed Armenia: These are They Which Came Out of Great Tribulation* (1910), *Peace and No Peace* (1911), *The Peace Problem* (1912), *The Great Evil* (1914), and *On the Cross of Europe's Imperialism: Armenia Crucified*. Apcar's pamphlets include: "The Anguish of the Near East" (1912), "The Armenian Massacres" (1912), "Armenia's Needs" (1920), "The Armenian Republic" (1920), and "The American Mandate for Armenia" (1920). Apcar attempted to promote the Armenian cause throughout the world, especially in Europe, and pleaded for support on behalf of her people. Her main concern was that in order to protect their economic interests, the imperialistic European powers would betray the Armenians under Turkish domination. She was well aware of British imperialistic drives in India. Her anti-imperialism is clearly expressed in *The Great Evil*, where she responded to Rudyard Kipling's words

"O thou, whose wounds are never healed

Whose weary race is never run.

O Cromwell's England, must thou yield,

For every foot of ground, a son?"

The answer to this rattle of Kiplingism is - Why make the wounds? Why attempt the race? Why steal the foot of ground, which demands the toll of a son?

Even before 1915, Apcar was

the evil influences of chauvinism would eventually take power. When the Turkish government launched the Genocide against the Armenians, Apcar appealed to civilized Christian nations to intervene to prevent further slaughter of Armenians and appealed to the United States, in particular, to adopt the mandate for Armenia. In *On the Cross of Europe's Imperialism*, she wrote: "Armenians have contributed their share [to the war effort]; they have fought, suffered and died; they are fighting, suffering, and dying still: they cannot do more..."

"It has been clear for a longer time that without the co-operation of the United States there can not be Stable Peace in Europe. Having entered actively into the war, and having not put aside or been compelled to put aside the old policy of non-interference in European affairs, shall we not hope that the great American people will carry the work to a finish, and assume a Protectorate over an Autonomous Armenia?"

The mandate was defeated in the US Congress. Economic interests and commercial relations with Turkey took precedence over promises to the "little ally" Armenia. The ancient homeland was emptied of Armenians - one and a half million abducted or massacred and the remnants struggling in desperate conditions in neighboring countries.

In "recognition of her devotion to her fellow nationals, thousands of whom she helped during the World War, and of her high intellectual attainments and political ability," the government of the Republic of Armenia named her consul between 1918 and 1921. Diana Apcar is probably the first woman ever appointed as consul by any government. This appointment gave official status to a woman who had already been assisting destitute Armenian survivors. The appointment

ASO Volunteers at Community School

By John Jabaghourian
Staff Writer

The faculty and students of the Armenian Community School honored volunteers from Fresno State at a luncheon held on Friday, April 30, in appreciation for their work.

ments and projects for the first through eighth grade classes. Heidi Dunbar, Salpi Cardoux, Taleen Kojayan and Anna Yergat were involved in tutoring and working one on one with students in different classes. Shushan Khalachyan and Remi Canas coached soccer for first and second graders.

community.

"It's a lot of fun," Shayla Srabian said. "The kids are a joy to work with, and it helped me see the importance of helping children."

"The most rewarding thing for me was to see the smiles on the kids' faces," Mike Harutinian said.

The students also shared the need to get involved in their community, but for most of them, being with kids and helping them out is what really got them to volunteer.

"I wanted to do it so that I could help the kids out," Hratch DerKalousdian said.

Arisian said that several ASO members volunteered two years ago and were such a great help and positive influence for the children that she decided to contact the ASO to possibly get some students to volunteer again.

"I was surprised by the number of students that wanted to volunteer" Arisian said.

This volunteer work has set up a bridge between the Armenian Studies Program, the Armenian Students Organization and the Armenian Community School in servicing the Armenian community of Fresno.

Arisian would like to continue this volunteer program and says the school needs help with its project to put together a library as well as more tutoring and one on one help.

"The Armenian Community School is a great school, and college students should help out and get involved in their community," DerKalousdian said.

If you are interested in helping the Armenian Community School, please contact Nazik Arisian at 233-1800.



Left to Right: Shayla Srabian, Michael Harutinian, Chad Kirkorian, Heidi Dunbar, ACSF Principal Seth Atamian, Shushan Kalachyan, Volunteer Coordinator Nazik Arisian, Remi Canas

During the spring 1999 semester, 10 students from the Armenian Students Organization of Fresno State volunteered a few hours, once or twice a week to work one on one with the children and to help the teachers at the Armenian Community School.

Nazik Arisian who works at the Armenian Community School said that the students provided an enormous amount of help, which is much needed at the school.

Shayla Srabian organized games, art projects and did tutoring as a teacher's assistant for the third grade. Hratch DerKalousdian, Mike Harutinian and Chad Kirkorian set up science experi-

"The children love it," Arisian said. "They think highly of the students and look up to them." By acting as mentors the volunteers were able to instill within the students ideas of higher education, so that one day they may also become students at the collegiate level.

However, the students were not the only ones that benefited from this interaction with the volunteers. The students were in agreement that working with the children was a great experience for them as well. Those who volunteered not only got the experience of teaching and working with children but also took this opportunity to get involved in the Armenian

was a performer too, perhaps as much a performer as he was a passionate author. Writing became for him a spontaneous act of creation requiring daily rehearsal," Dr. Kouymjian said. According to Professor Kouymjian, Saroyan's work must once again enter the mainstream literary world in order to achieve a revival and once again become fashionable.

"Perhaps in the coming century we will be able to answer the question, 'Who reads Saroyan?' in the same way it was answered in the 1930s, '40s and '50s, when everybody read Saroyan," Dr. Kouymjian said.

Those who attended the conference were also treated to a spe-

cial presentation of Hank Saroyan's film, *The Parsley Garden*, based on the William Saroyan story, for which Hank Saroyan won the Best Director Emmy. Dr. Kouymjian also shared a brilliant example of William Saroyan's own directorial talents in the 11-minute film, produced and directed at MGM Studios in 1942, titled, *The Good Job*.

"He always thought filmmaking would be a perfect medium for him, but he really never got the chance. For a while he thought working at the Armenian Hye Film studio in Erevan would be possible, but he saw that there were hurdles as great in the Soviet bloc as in Hollywood. He had a good eye, clearly proven directing talents and a very engaging way with actors," Dr. Kouymjian said.

William Saroyan was truly a dynamic character. Through his writing and his being, he gave international recognition not only to the Armenian experience, but to the human experience as well. In the last book published during his lifetime, *Obituaries*, Saroyan wrote, "My work is writing, but my real work is being."

William Saroyan died in Fresno on May 18, 1981 at the age of 72. "Everybody has got to die," Saroyan once said. "But I always believed an exception would be made in my case."

Adana Massacre Topic of Kaiser Talk in Fresno

By Arakel Arisian
Staff Writer

The twentieth century has been filled with many tragedies, some well known and publicized while others simply forgotten or ignored. One such tragedy which has gone unnoticed is the Adana Massacre of 1909, which was the murder of 25,000 to 30,000 Armenians and a precursor to the Armenian Genocide of 1915 where 1.5 million were killed.

Hilmar Kaiser, a scholar-in-residence at the University of Michigan - Dearborn, is an authority on the Adana Massacre of 1909. As a part of the Armenian Studies Program's and the Armenian Students Organization's April 24th Armenian Genocide Commemorative Activities he spoke to a standing-room only crowd of 150 in McLane Hall on the Fresno State campus. He has done extensive research on the Armenian Question and the oppression of many other nationalities by the Turkish government. Mr. Kaiser was allowed to work in the Turkish archives where he discovered much information about the time before and after the Armenian Genocide. He eventually was barred from the

began when the concepts of nationalism and mass politics were introduced. On April 14, 1909 Islamic law was re-established and the Constitution abolished. The attack on the Christians began because they stood for democracy. According to Kaiser, the government officials decided to "eliminate one pillar of Christian democracy, the Armenians who became the Martyrs of Middle Eastern Democracy." This was easy because the majority of Armenians were migrant farmers or merchants and they were for the most part unarmed and unprepared.

Armenians were murdered everywhere: farms, plantations, villages, and the cities. In the villages and cities the process was simple: get a list of the Armenians, kill them, do a body count, find the ones that were missing and kill them, cross out their names, burn the title deeds, and take the land. Ottoman officers destroyed all bank paperwork and other important evidence so that no one could reclaim anything after the massacres. The Armenians were dispossessed of their businesses, homes, and property.

In his lecture Mr. Kaiser described the many historical positions on the Massacre and the social background in which they occurred.

He began with an explanation of a revisionist Turkish view that the Armenians were killed in order to stop an Armenian revolution. This is a common excuse and tactic for the Turkish government to cover the truth. Mr. Kaiser explained that this view did not make sense politically or militarily and that the his-



Hilmar Kaiser left, with Amos Khasigian

archives because of his work. Dr. Dickran Kouymjian, Director of the Armenian Studies Program, commented in his introduction, "What makes Hilmar Kaiser's work so very important is that he is passionately involved in the material and he has a very strong moral sense."

Adana is a province and a city located in the southeastern coast of Turkey, in the former Armenian Cilicia, north of Lebanon. A fertile alluvial plain, it was a growing, exciting, capitalistic area. There, many nationalities and cultures mixed: Ottoman Turkish, Greek, Macedonian, and Armenian, many of whom were migrant workers. Until 1908 the autocratic Sultan Abdul Hamid ruled Turkey and this assured Muslim power politically and militarily. All this was disrupted when the government was toppled in 1908 and the democratic Ottoman Constitution was reinstated. The result was that Turkish Muslims feared losing power to Christians and other minorities.

The Young Turkish Movement

torical evidence does not support the Revolutionary theory.

After the massacres the Turkish government had a problem: How do you explain the murder of over 25,000 Armenians? Someone had to be held liable, and so to shift blame the government proposed the revisionist Turkish view. Eventually an Ottoman court ruled that there was no attempted revolution. Some individuals were punished and hanged, yet the organizers and leaders of the massacres were left unpunished. It is said that if someone commits a crime and goes unpunished, they will commit that crime again, and that is exactly what happened. Those who orchestrated the Adana Massacre of 1909 also implemented the Armenian genocide of 1915-1923.

Hilmar Kaiser's lecture on the Adana Massacres of 1909 was very informative and educational. The topic was especially relevant since this year is its 90th anniversary. In the fall semester the Armenian Studies Program will host a conference on the Adana Massacres.

SAROYAN, Cont. from Page 5

Aunt and Uncle Varsen and Archie Calusdian who knew Saroyan. After meeting Saroyan in Beirut in 1972, I was completely taken by his personality and a sort of relationship developed especially after I came to Fresno in 1977 and found myself coming and going between Paris and Fresno like Saroyan," Dr. Kouymjian said.

Dr. Kouymjian noted that Saroyan's work is not often taught in American classrooms, however, he believes there is presently a window of opportunity to reassess Saroyan's true literary achievement. "Recently, evaluations of Saroyan now make clear that he

Books

- Dr. Helen Tzima Otto, Rock Hill
Otto, H., (1998). *When Heaven Broke The Seals And Opened The Scrolls*. South Carolina: The Verenikia Press
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Otto, H., (1994). *Our Revolutionary Age The Prophecies For WWII And The Year 2000*. South Carolina: The Verenikia Press
Dickran Karekin, Denmark
A C. D. *Bird's Nest Photo Album 1900-1970*
Marina Tajirian, France (Masters Thesis)
Tajirian, M., (1996). *Armenian Immigration To The United States*
Rev. Dr. Dér Stépano Dingilian, Glendora, California
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ASO in the 21st Century?

By **Arakel A. Arisian**
ASO President

Time seems to fly when you're having fun, doesn't it? Being President of the Armenian Students Organization (ASO) has given me many opportunities and has taught me a tremendous amount about leadership and motivation. One thing I have learned is there just never is enough time to do everything you plan on doing. Especially, when it comes to organizations such as the ASO. Next thing you know, it will be the year 2001 and a new millennium. What will be the role of the ASO in the 21st century?

The ASO was founded by the students to provide students of Armenian descent and those students interested in Armenian culture an avenue to learn, gain experience, and have fun. Today, the ASO brings together Armenians and non-Armenians from many different backgrounds. The ASO environment is always changing as students think of new and inventive ideas. Every year the ASO does something new to motivate and attract the students. This year the ASO hosted an All-State Armenian Student Organizations Con-

vention, put on an Armenian International Dance & Music Festival, and like every year, had April 24th Armenian Genocide Commemorative Activities. What did these activities mean to the students?

Often it seems that the students are going through the motions. Students get motivated and they work hard to make these events successful. They see that there is work to be done and they do it. They do it for the success of the ASO and to help their fellow members. Yet the meaning can be lost in all the planning and organizing. With students having such busy schedules they sometimes skip the meaning of the event. But why is the ASO doing all this in the first place?

There needs to be a recommitment to the original mission of the ASO. When the ASO has a student's convention the purpose is to learn about our culture and nation. The Armenian Dance & Music Festival is an outreach to non-Armenians to become interested in the Armenian culture. The ASO does the April 24th Genocide Commemoration to honor the victims and to demand justice. Students shouldn't attend because they feel obligated but because they feel passionate about the issue and because they want to try

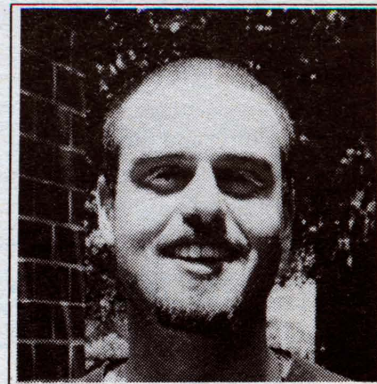
to make a difference. The group as a whole needs put high importance on Armenian issues like the Genocide, even though certain individuals will have there more pressing issues at the time. I too have to sometimes put ASO to one side and focus on something else. Whether it is school, work, or another extracurricular activity, there will always be something. The important thing is that students always return to ASO for cultural nourishment. So where does the ASO go from here?

This year has been filled with many accomplishments and it is easy to see that many students care about the ASO. There is a sense of family and togetherness. Yes, brothers and sisters sometimes fight, but they are always there to back each other up. The fundamental tasks and organizational items are already addressed. The real challenge in the next few years is to build a social infrastructure that can motivate apathetic students and foster true interest in the meanings behind the activities. So as we move toward the new millennium we must rededicate ourselves to being Armenian. The sky is the limit for the members of the ASO, and it is up to them to live up to their potential.

Graduating Seniors-May 1999

Hratch DerKalousdian
BA, Management

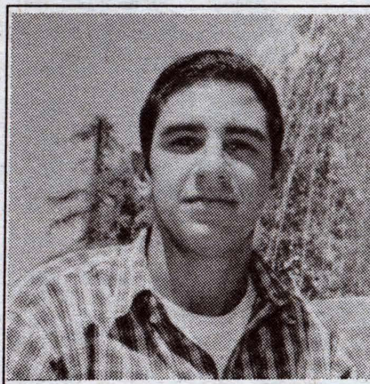
It has been an honor attending California State University of Fresno for the past four years. The school of business not only provided "top-notch" education, but also enhanced my understanding of the business world. Upon graduation, I will continue working for the Employment Development Department Collections Division for the State of California. The Armenian Studies Program at Fresno State University was a great way for me to continue my education of the Armenian



people, culture, and heritage and pass on what I have learned to forthcoming Armenian students. I personally would like to thank the Armenian Studies Program and the people that make it such an educational experience!

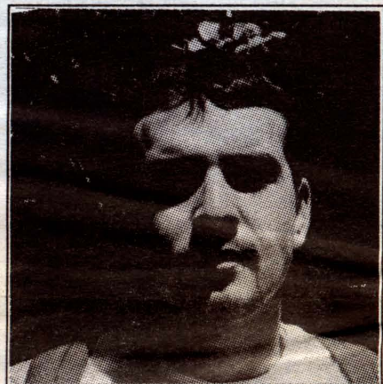
David Emerzian
BA, Business-Accounting

This past year I was ASI president. The Armenian Studies Program provided me with a wonderful education of my own culture and background. I wish every Armenian student at CSUF could share my experiences.



Shant Kataroyan
BS, Biology

I would like to thank the Armenian Studies program for providing me with an opportunity to enhance my knowledge of my heritage, culture and people. My educational plans for the future include continuing in graduate studies.



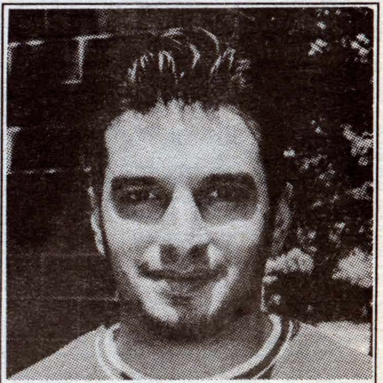
Manuel Momjian
BS, Chemistry

I plan to continue in graduate studies. Graduating is a great feeling. The Armenian Studies Program has a wealth of information about our people and our culture. During my years at Fresno State, the ASP was also very successful in bringing Armenian students together.



Nishan Tanossian
BS, Business Administration-Management

My goal is to find a position in a well established company as a manager in the Quality department. I have been doing the *Hye Oozh* radio show for the 1998-1999 year. God Bless the Armenian People. I am very proud to be a graduating Armenian.



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Left to Right: Mike Brummel, Chad Kirkorian, ASO Advisor Barlow Der Mugrdchian, Heidi Dunbar, Arakel Arisian, Talin Mekhitarian, Matthew Maroot, Rita Aramian, Michael Harutian, Susanna Zadourian at the Hootie and the Blowfish Concert on April 17. The Concert was part of the annual Vintage Days Weekend on campus. The ASO helped set up the lighting and sound for the band. The University Student Union, which sponsored the event, made a generous donation to the ASO.

A Request-If you have any fine recipes using raisins or grapes please contact Dr. Isabel Kaprielian, 278-6493. She is looking for recipes for the book on Armenians in the Raisin Industry: 1890-1990.

Remember the Armenian Studies Program through your charitable giving. Donations in lieu of flowers may be made to the Armenian Studies Endowment Fund. Those wishing to make charitable contributions in their wills may also make them to the Armenian Studies Endowment Fund.

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