

# Profiles: Arlene Francis



Source: www.iatp.am

**Arlene Francis**  
 "...the learning process is never-ending, and growth will continue if only you will allow it to. As I see life now, it is constant discovery along a road, and I look eagerly forward to the rest of the journey."

Arlene Francis (Arlene Francis Kazanjian) was one of the successful women in the world. Her carrier on stage, screen, radio, and television remarkable and are an example to follow for many women in the United States.

Born on October 20, 1907, in Boston, Massachusetts, Arlene Francis is a daughter of an Armenian immigrant, a refugee from the Turkish massacres of 1905-06, who was a successful painter and photographer. Her mother was the daughter of actor Alfred Davis, who implanted love towards art and performance in the young Arlene and encouraged her in her choice of the future career.

Arlene studied at Mount St. Vincent Convent and later at Finch's Finishing School in New York. Going against the will of her conservative family, she started to make her first steps in the word of acting and in the early 1930's she won her first film role as a Woman of the Streets in Bela Lugosi's "Murders of the Rue Morgue". At the same period, thanks to her great energy and lively charm, she was nicknamed "Radio's Oomph Girl".

Best known for her 25 years as a panelist on "What's My Line", Arlene was for more than fifteen years the leading female personality on television. She was the first woman to host a network television newsmagazine as "Editor-in Chief" of NBC's Home for several years in the late 1950's. During this time she appeared on the cover of Newsweek as the "first lady of television" and several times on the cover of TV Guide and other magazines. For

many years she also hosted a radio interview show on radio station WOR in New York.

In spite of her fame as a television star, Arlene's affection was the stage. During her career she starred in many Broadway plays, including *The Women*, *Once More with Feeling*, *Late Love*, Michael Drops in, *Tchin-Tchin*, *Mrs. Dally Has a Lover*, and many other successful plays. She starred or co-starred in such movies as *Arthur Miller's All My Sons*, *Billy Wilder's One, Two, Three*, and *The Thrill of It All*.

Francis is also the author of three books: *That Certain Something*, *The Magic of Charm*, *No Time For Cooking*, and *Arlene Francis: A Memoir*.

Arlene was married twice: to movie executive Neil Agnew in 1935 and, after their divorce 10 years later, to actor Martin Gabel in 1946.

Arlene Francis died at the age of 93 in San Francisco, California with her son, Peter, at her side.

Reference: www.arlenefrancis.com

## CALENDAR

**Armenian National Committee of America Western Region (ANCA-WR):** Application deadline for the 2006 ANCA Leo Sarkisian Summer Internship Program in Washington, D.C. March 30. This year marks the 22nd anniversary of this competitive and prestigious internship program, which is considered to be one of the best Armenian American programs of its kind. More info at [http://www.anca.org/press\\_releases/press\\_releases.php?prid=885](http://www.anca.org/press_releases/press_releases.php?prid=885)

**Glendale Zavarian Badanegan chapter** presents "Verchin Verabroghuh" (The Last Survivor), at the Barnsdall Gallery Theatre in Hollywood. Saturday, April 8 at 7:00 P.M. and Sunday, April 9 at 3:00 P.M. and 6:00 P.M. Tickets are \$16. The play alternates between capturing the events of the Genocide and reminiscing on the 92 years that have passed since the Great Calamity. Issues dealing with the magnitude of the loss and lessons both learned and not yet learned are examined in this presentation. The language is mixed, Armenian/English. Tickets may be ordered by emailing - [glendalebadanegan@yahoo.com](mailto:glendalebadanegan@yahoo.com).

**AGBU Ardavazt Theatre Company** presents Georges Feydeau's play "Un Fil a la Patte" (translated into Armenian... "Madi Patots") at the Alex Manoogian Center - AGBU, 2495 E. Mountain Street, Pasadena. A farce in two acts in Western Armenian. Saturdays at 8 P.M. (March 11, 18, 25, April 1). Sundays at 6 P.M. (March 12, 19, 26, April 2). Donation: \$20. For tickets reservation: (626) 794-7942.

### Website of the Week:

<http://www.ArmeniaNow.com/>  
 Independent Journalism From Armenia

**Editor: Karmen Garabekyan**

**Coordinator: Terenig Topjian**

**Contact us at [PublicRelations@csunasa.org](mailto:PublicRelations@csunasa.org)**

## Armenian 351

English Word - Slang - Armenian Word

Hammer - Չակուղջ - Մուրճ

Bankrupt - Bankrupt - Սևանկ

Cousin - Զուգին - Չարմիկ (Չարմուկի)

Car - Ավտո կամ Օթո - Ինքնաշարժ

Elevator - Լիֆտ, Elevator - Վերելակ

Pineapple - Ananas - Arqayaxndzor

Cucumber - Խիար - Վարունամ

Parsley - Մաղղանոս - Կարոս

Ice Cream - Ice Cream , Մառոնձի - Պաղ Պաղակ

**Contributor: Greg Bandikian**

Eastern Armenian slang and spelling

## Armenian 101

pen.....curich  
 ink.....mellan  
 pencil.....madeed  
 push.....hurel  
 pull.....kashel  
 horse.....tsee  
 donkey.....esh

## Armenian 401

to disperse.....ցրուել  
 innate.....բնածին  
 satisfy.....գոհացնել  
 medium.....միջակ  
 concession.....սխալում  
 to bear.....կրել  
 enthusiasm...խանդավառություն

Western Armenian spelling and pronunciation



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[www.csunasa.org](http://www.csunasa.org)

California State University, Northridge  
 Armenian Student Association

# Ի՞նչ Կա ՉԿա

What's Up?

ՇԱԲԱԹԱԿԱՆ ԼՐԱՏՈՒԻ - WEEKLY NEWSLETTER

# Los Angeles Times

From the Los Angeles Times:

## It Was Genocide

EDITORIAL - March 22, 2006

JOHN EVANS IS THE U.S. ambassador to Armenia, as of this writing. But he probably won't be for long. Evans, a career diplomat who was selected to receive an American Foreign Service Assn. award last year for his frank public speaking, irked his superiors at the State Department by uttering the following words at UC Berkeley in February 2005: "I will today call it the Armenian genocide." For that bit of truth-telling, Evans was forced to issue a clarification, then a correction, then to endure having his award rescinded under pressure from his bosses, and finally to face losing his job altogether.

What happened in Armenia in 1915 is well known. The Ottoman Empire attempted to exterminate the Armenian population through slaughter and mass deportation. It finished half the job, killing about 1.2 million people. Yet the State Department has long avoided the word "genocide," not out of any dispute over history but out of deference to Turkey, whose membership in NATO and location between Europe and Asia make it a strategic ally.

It is time to stop tiptoeing around this issue and to accept settled history. Genocide, according to accepted U.N. definition, means "the intent to destroy, in whole or in part, a national, ethnical, racial or religious group." Armenia is not even a borderline case. Punishing an ambassador for speaking honestly about a 90-year-old crime befits a cynical, double-dealing monarchy, not the leader of the free world.

Turks point out that their Ottoman ancestors considered it treason to side with Russia at the outbreak of World War I, as many Armenians did. But the massacres were also fueled by Muslim animosity toward a Christian minority. When then-U.S. Ambassador to the Ottoman Empire Henry Morgenthau protested the bloodletting, he received a telling response from Mehmed Talaat,

the interior minister in charge of the anti-Armenian campaign. "Why are you so interested in Armenians anyway? You are a Jew, these people are Christians," Talaat said. "Why can't you let us do with these Christians as we please?"

For Armenians who escaped the killing and came to this country, inadequate recognition of their history is crazy-making. Rep. Adam B. Schiff (D-Burbank), whose district includes the heart of the Armenian diaspora, keeps introducing a bill to officially recognize the genocide, only to see congressional leadership quash it each year, under pressure from the State Department.

Some nations, thankfully, are stepping where Congress fears to tread. The European Parliament last year passed a nonbinding resolution asking that Turkey acknowledge the genocide as a precondition for joining the European Union. The Turkish government, typically, was infuriated, yet it still desperately wants to join the EU.

One day, the country that was founded as a direct repudiation of its Ottoman past will face its history squarely, as part of a long-overdue maturing process. Some day before then, we hope, the State Department will too.

Source: LATimes.com, March 22, 2006

## Fifty House Members Call on Foreign Aid Appropriators to Maintain Military Aid Parity to Armenia And Azerbaijan

WASHINGTON, DC—Congressmen Frank Pallone (D-NJ) and George Radanovich (R-CA) were joined by forty-eight of their House colleagues today in urging the leadership of the House Foreign Operations Subcommittee to support pro-Armenian provisions in the fiscal year 2007 foreign aid bill, reported the Armenian National Committee of America (ANCA).

Members of Congress cosigned a letter, addressed to the panel's Chairman Jim Kolbe (R-AZ) and Ranking Member Nita Lowey (D-NY), which would strengthen the hand of pro-Armenian

members of the Subcommittee, most notably Armenian Caucus Co-Chairman Joe Knollenberg, Steve Rothman (D-NJ), Mark Kirk (R-IL), and John Sweeney (R-NY). Representative Sweeney, who joined the panel last year, is one of only two Members of Congress of Armenian heritage.

The letter notes that members of Congress are "deeply troubled" that the Administration's request for military aid for Azerbaijan is considerably higher than the request for Armenia. By signing the letter, legislators will add their voice to the effort to ensure that the agreement struck in 2001 between the White House and Congress to keep aid levels to these two countries equal is fully respected. In addition, the letter calls for a hard earmark of at least \$75 million for Armenia, a one-year \$5 million allocation for Karabagh, and the preservation of Section 907 of the Freedom Support Act.

Representatives Knollenberg, Pallone, and Rothman submitted individual letters citing their foreign aid priorities for Armenia and Karabagh, among other countries.

The House Foreign Operations panel is set to review the FY 2007 foreign aid bill, which will then be considered by the full Appropriations Committee and then the full US House of Representatives. The Senate will finalize its own version, which will be reconciled with the House bill by a conference committee.

Source: Asbarez.com, March 17, 2006

## Armenian Organizations Demand Introduction of Armenian as State Language

AKHALKALAK (Armenpress)—The Virk and Javakhk organizations, which are based in the Armenian populated Georgian region of Javakhk, have demanded that Armenian receive the status of a second state language in the region.

The organizations prepared a letter of appeal to the Georgian Parliament at a Thursday meeting in Akhalkalak.

According to them, since the majority of the local population is of Armenian origin, they must be

able to conduct official business in the Armenian language.

Representatives of Virk and Javakhk also point out that Armenians already suffer frequent discrimination because of their ethnicity. They say Armenians are not hired as public officers and are often replaced by Georgians who come to Javakhk from other regions of Georgia.

*Source: Asbarez.com, March 17, 2006*

## Swiss Group Offers A \$200 Million Investment Proposal

Yerevan, March 17, Armenpress: Deputy urban minister Karlen Gevorkian said the government was considering an investment plan proposed by a Swiss National Recycling Group (NRC) that wants to start a refuse cycling business in Armenia.

The deputy minister said the Swiss company said it was ready to settle the refuse problem of all Armenian settlements with 10,000 and more population. The investment plan, assessed around \$at 200 million, envisages construction of five refuse cycling plants and import of a great deal of equipment. Gevorkian said the ministry and the Yerevan municipality have received some other proposals, particularly, from Russian companies which want to take up the business of garbage collection and recycling. He said all these proposals were being examined.

He said a grant pledged by the government of Japan will be used for construction of a biogas collector in Nubarashen dump. Part of the gas will be used for production of electricity. He said similar tests are going on in Vanadzor and Gyumri dumps.

*Source: ArmeniaDiaspora.com*

## New IT Hub: Training center hopes to give Gyumri's economy a high-tech boost

*By Suren Deheryan  
ArmeniaNow reporter*

Last year Vazgen Gyoletsyan quit his job at a medical-supply company in Yerevan and enrolled at a new information-technology training center in Gyumri.

The new school in Gyumri is to be a starting point for students in their career

"In Yerevan I worked for the MediTech Company as a specialist in medical equipment, but I reached a level when I had no room for development anymore, and besides I also lived far from my family," says Gyoletsyan, 24, a native of Gyumri. "In this case I came to this school and hope that after graduation I will find the job in my hometown."

Gyoletsyan is not the only one hoping technology training will open doors to the future. Twenty-one other students have been studying in the newly established Gyumri Information Technologies Center (GITC), and many more applied for admission.

GITC was founded last summer to promote preparation of advanced IT professionals in northern Armenia and to attract high-tech businesses for the region, developing support infrastructure and creating jobs. "The scientific potential of Gyumri

has always been high," added Gagik Demirchyan, executive director of the Gyumri Technologies Center Foundation, which manages GITC.

Gyumri and nearby Vanadzor were once big industry centers of Armenia. But after the 1988 earthquake, the nearly 170 industries were destroyed or badly damaged and many of the 82,000 jobs lost in the Shirak and Lori earthquake regions.

Eighteen years after the earthquake Gyumri is still recovering from the devastation, where surviving scientific institutions and factories sometimes operate in temporary buildings.

GITC teachers like Hrach Makaryan are now brought in from Yerevan, the country's current IT hub. He is optimistic about the school, saying it has a "great future."

"Here students study different IT branches, which will enable them to solve different problems set before them," Makaryan said. "In other words, this center prepares universal IT specialists, whose number is now small even in Yerevan."

GITC's curriculum includes software development, system engineering and project management, data processing, networking, system administration and Web technologies. The current class of students have already taken courses in algorithmic languages, Mathematics, computer architecture and programming languages.

Students also take English language classes.

Along with the overall aim of boosting technology knowledge and jobs, GITC addresses such objectives as building partnerships between the private and public sector, combining resources and knowledge, providing qualified teachers, introduction of advanced learning methodologies and promotion of information society development in the earthquake-hit regions.

The Fund for Armenian Relief, Enetprise Incubator Foundation and Shirak Technologies LLC are helping to fund the center, with active involvement of individuals from Gyumri and partners from the United States.

Demirchyan said the cost of school will be about \$100,000 in the first two years. Students who are now enrolled get a scholarship of 7,000 drams (\$15) per month.

While classes are currently offered for free, admission is highly competitive. More than 65 people ages 22 to 52 years applied for the 20 spots.

Open 24-hours a day, every day of the week, the Gyumri IT Center's computer labs are equipped with the latest technology. With the cooperation of the Armenian Center of Scientific Technical Information, the center has arranged for student access to its library's resources and electronic databases for research and guidance.

*Source: ArmeniaNow.com*

## Another Attempt to Isolate Armenia from Regional Economic Projects

Yerevan, March 21, /Panarmenian.net/ Resumption of Abkhaz part of the railway beneficial not only to Armenia, but also to the region on the whole, expert economist Eduard Aghajyanov stated in a conversation with a PanARMENIAN.Net reporter. In Aghajyanov's words, the route through Abkhazia is shorter, cheaper and more secure than the alternative railway Russia is going to build via Iran and Azerbaijan. Russia-Iran road is part of the North-South program, however, it is hard to say to which extent it is economically profitable than the already available Abkhazian one. One thing is out of question - it is another attempt to isolate Armenia from regional economic projects.

*Source: ArmeniaDiaspora.com*

# SPORTS

## Aronian Beats World Champ

Marzh 21 /Azg/ 15th Amber Blindfold and Rapid Chess Tournament kicked off in Monte Carlo last weekend. At this unique tournament each player meets his opponent twice over the board - first time in a rapid chess game (25 minutes per player) and then in a game of blind chess (without looking at the board). The sponsor and organizer of the tournament is Dutch billionaire and chess enthusiast Joop van Oosterom. The tournament fund amounts to 216.000 euros.

This is the first performance for the recent Linares tournament winner, Armenian grandmaster Levon Aronian. Levon performs successfully so far despite the only defeat at the hand of Loek van Wely of Holland. After the draw in rapid against FIDE World Champion Veselin Topalov, Levon beat the Bulgarian in blind chess. With 2.5 points after two rounds Aronian leads the field together with Topalov, Peter Leko, Aleksandr Morozevich and Francisco Vallejo.

## The new school in Gyumri is to be a starting point for students in their careers.

*Source: ArmeniaNow.com*



Only Aronian and Topalov have scored two victories so far. Moreover, Aronian is first in rapid chess with a 100% result.

*Source: ArmeniaDiaspora.com*

## ON A MORE SERIOUS NOTE...

### Religious Bears

A Catholic Priest, a Protestant Minister, and a Jewish Rabbi went to lecture at a university religious studies class. One of the students spoke up and said, "It's easy for all of you to come to us like this and speak about your field. That doesn't convince me. I want all of you to go out into the woods and convert a bear with your religion. Prove to us the power that is has." So, the three men went out into the woods and began their journey. The Priest was the first one to come back. He had several bandages on his arms and hands. The students asked him what happened.

## Ըսի, ըսաւ...

**Pro/Con Section:** where we discuss various issues. The topic here is one that never fails to stir up emotions in the Armenian Diaspora. It is about interracial marriages between Armenians and *odars* (non-Armenians). Enjoy!

### Topic: *Odar* Marriages?

Այո - Yes

*Sareene Proodian*

Ever since we were kids our parents have told us that we have to marry an Armenian. The option of marrying outside our culture was never mentioned, because it is considered an abomination. But even as a kid I always had a problem with that. As a young and uncorrupted child, I believed that marriage was for love and the way life is you cannot guarantee who you will fall in love with. Though I have grown to be cynical and even somewhat anti-marriage, I still know that you can't help who you fall for. We are in a university. We are surrounded by people from a whole variety of other cultures. We befriend these people and then who knows? You might fall for the guy in your Political Science class. Is it right to not even try to have a relationship with this person on the sole basis that he is not Armenian? It's all a matter of opinion obviously, but here are some reasons why I think its okay to date or marry an odar.

I know a lot of you feel a strong commitment to our culture, but I don't. I also know a lot of others who don't. Not to say that we are ashamed of being Armenian, but we don't find it necessary to flaunt it, go to events in which we have no interest in, or befriend only other Armenians. I went to Ferrahian. I've done the whole Armenian-only thing. When I came here I was so excited to meet new people, mainly non-Armenians. I am still friends with a lot of the people I first met and even dated a couple of them. When I first began meeting all these people I saw how differently I was raised. If I came home at 4 in the morning it would not go unnoticed by my parents, and that's me putting it as lightly as possible. I saw the differences in culture, ideas, religions, and I know it can be hard to put up with those, but they still did not put me off from dating the guys I did. I am pretty "white-washed." You will not see me at any Armenian event. The closest I get is a System concert, which I attended for Mars Volta. My ideas or feeling about things are a lot different than the Armenians I know who are sometimes as old-school as my parents. One of them is even worse. I can actually relate to more odars than I can to most of the Armenians I know. So who do you think I would relate more to? Someone who will agree with me on politics, music, and religion (in this case none) or someone who reminds me of my father, placing restrictions on what I do or how much I can say? The truth is a relationship or marriage with an odar can work, it just might take more effort than you think. Compromises would have to be made, especially when it comes to children. I can admit that a marriage between two people with similar backgrounds would be easier, but easy does not always equal to happiness or true companionship.

My feelings might be those of the minority, but just to put out some questions, would you want to marry someone because you feel you have to for the "survival of all Armenians" or because you can imagine growing old with that person? That person may be Armenian, but if it's not are you willing to sacrifice your happiness to please the people who will not have to live with the person you marry?

He answered, "Well, the bear was being difficult. I had to chase him down; he kept running away from me. We went through the trees, around the hills, and when we reached the river, I put his head down into the water, and baptized him. Now, he wants to come to church next Sunday and receive his first communion. The Minister came by next and he was in a worse condition with bandages and a few cuts on his arms and legs. The students asked him what happened, and he said, "Well, the bear was very difficult, I had to chase him down, we went through the woods, around the hills, up and down the mountains, swam through the river, when I finally caught him by his neck and preached to him! Now, he wants to be a minister like me, and spread the word! The students asked, "Where's the Rabbi?"

"Oh, the Rabbi"...the other two asked, "he's in the hospital, he's not doing so well." The students went to the hospital to visit him. He was wrapped up in bandages, all his limbs were in casts, and he was lying in bed. "What happened Rabbi?" the students asked. The Rabbi answered, "Have you tried circumcising a bear?"

**Contributor: Jacklyn Narian**

Ոչ - No

*Terenig Topjian*

A standard answer against odar marriages is the preservation of our culture and prevention of assimilation. Those who dismiss this argument either state that marrying an odar does not necessarily translate into assimilation or they state that individual happiness is more important than preservation of their Armenian heritage. The first argument relies on unrepresentative cases where the children of an odar marriage were raised very Armenian spirited. While those exceptions do occur, in most cases an interracial marriage begins the process of assimilation. The East Coast is a perfect example of how interracial marriages have diluted the once strong a Armenian community. Only about three or four generations old, the East Coast Armenian community has seen rampant rates of odar marriages and as a result, has lost the mastery of their own language. As odar marriages continue, they will soon lose their Armenian identity. What does it mean when someone is 1/4th or 1/8th Armenian? The second argument for odar marriages is that the preservation of the Armenian culture is not as important as individual happiness. First, this argument falsely assumes that marrying an Armenian is a compromise. As I will argue in the next paragraph, I believe that that assumption is wrong because marital satisfaction is more likely in an Armenian rather than an odar marriage. Second, that argument of assumes that personal happiness is always more important than communal wellbeing. This assumption stems from an individualist mindset which gives much more priority to the individual rather than the collective. To argue against the individualist mindset, a whole other debate is needed. But I will say this: Armenians are traditionally a collectivist culture and personally I believe that a collectivist society is healthier, even for the individual, than an individualist one.

To continue my earlier point, marrying an Armenian will in general produce a happier marriage. One reason is that if both spouses are Armenian, their values will be much more in tune. Values may not seem awfully important to young people, but in a marriage, values are very significant. Young people have a very romantic and simplistic view of a successful marriage. We think that if we simply meet someone, fall in love, and get married, that will automatically mean happily ever after. Unfortunately, real marriages usually don't follow the plotline of a Hollywood movie! We don't think about compatibility of values before deciding to get married, something that is very critical. A large enough difference between values can be the downfall of a marriage. Just imagine, for example, the constant resentment an Armenian spouse will feel for years on end when his/her child is attending say a non-Armenian school because the odar spouse felt that private Armenian schools' standards were not up to par in, or vice versa. Another example is setting of household rules for children. Armenians are usually more conservative about dating. This may result in disagreements about the appropriate dating age for the children. Another reason an odar marriage probably might not produce a successful marriage are value differences of the extended families. First, there will always be the culture clash between the odar and Armenian families, whether mild or severe. The very fact that Armenians place such an emphasis on the extended family might cause resentment for the odar spouse. Such problems cannot just be dismissed and usually cannot be overcome by compromises. The powerful resentments caused by varying values are the perfect recipe for unhappy marriages, divorces, and broken homes.

Even though it is may be difficult to find an Armenian partner in the Diaspora, we must realize that we are different from other cultures. We must realize that these dissimilarities make a huge difference in marital success and satisfaction.