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Jews fight for Armenian Genocide

By Dickran Kouymjian
Haig and Isabel Berberian
Professor of Armenian Studies

Thanks to Rabbi Kenneth Segel of Fresno and Jews of his Temple Beth Israel the struggle to have the world unequivocally acknowledge the genocide suffered by the Armenian nation during World War I has moved forward in a dramatic fashion.

American Jews have asserted with insistence that Armenians suffered a genocide at the hands of the Turkish government of 1915 and have urged Jews throughout North America to lobby actively for the passage of Senate Joint Resolution 212 proclaiming April 24, 1990 as the "National Day of Remembrance of the 75th Anniversary of the Armenian Genocide of 1915-1923."

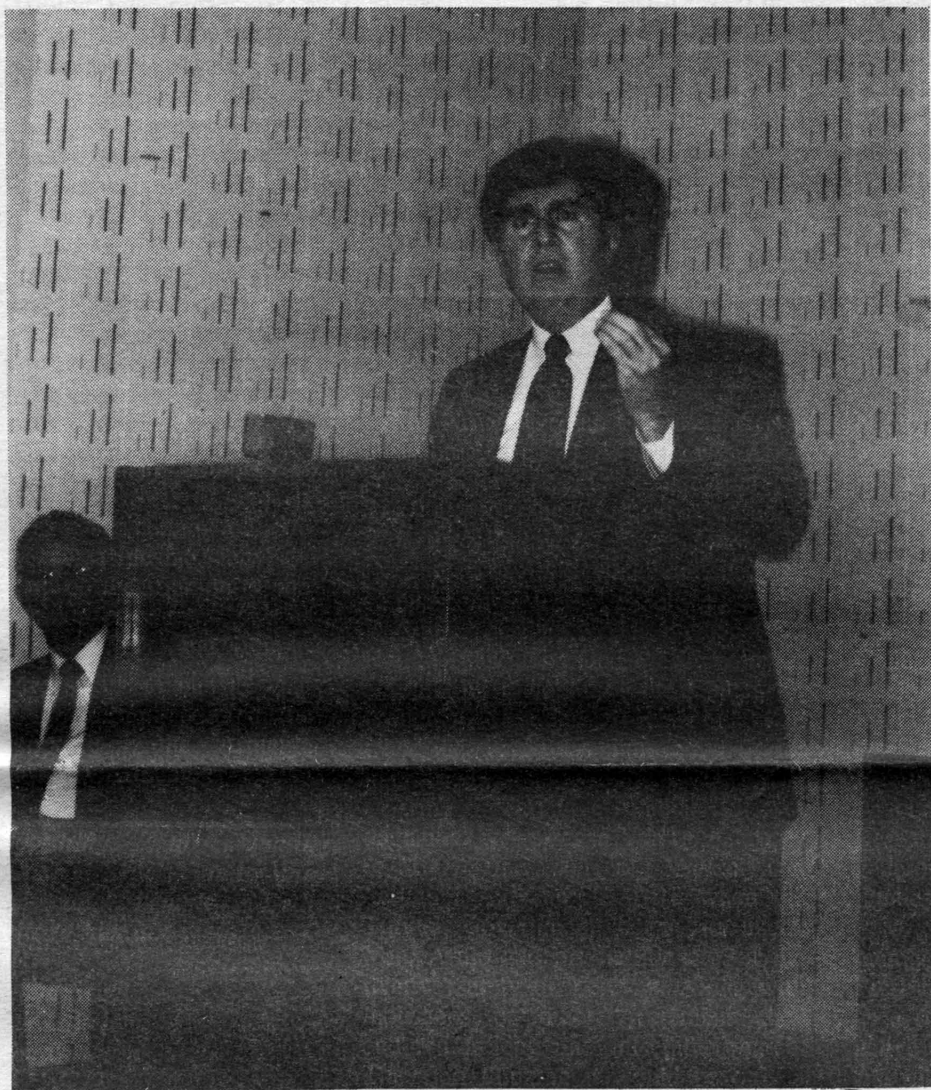
The bi-annual convention of the Union of American Hebrew Congregations, representing some 810 Jewish communities throughout the U.S. and Canada, more than a million and a half of America's five and a half million Jews and the largest Jewish group in the country, passed unanimously a remarkable "Armenian Genocide Resolution" in New Orleans on Monday, November 7, 1989. In addition to instructing his own Religious Action Center in Washington to encourage passage of the Senate resolution, the UAHC also commended the executive committee of the U.S. Holocaust Memorial Museum to include reference to the

Armenian genocide in its display, and, finally, to educate members of all Jewish Reform Congregations "to the facts and the lessons of [other genocides]."

This historic resolution becomes the fourth major document of this decade to focus on the Armenian Genocide and ask for its international recognition. The other three are 1) the Verdict of the Permanent Peoples' Tribunal session on the Armenian Genocide issued in Paris on April 16, 1984, 2) Paragraph 24 of the Report of the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities, passed on August 29, 1985 in Geneva, Switzerland and 3) the 15 point resolution voted by the European Parliament in Strasbourg, France on June 18, 1987 condemning the genocide perpetrated against the Armenians and calling on the Turkish government to acknowledge it.

Rabbi Segel and Marc Wilson, President of the Temple Beth Israel Congregation, headed a delegation, which left Fresno armed with a resolution on the Armenian genocide and a suitcase of information on the Armenian tragedy supplied by or through the Armenian Studies Program of California State University, Fresno. In a press conference held before the Fresno representation departed for New Orleans, Rabbi Segel declared that if the Convention did not pass the resolution presented by Temple Beth Israel, he and his co-delegates were

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Rabbi Kenneth I. Segel of Temple Beth Israel addressing the Armenian community at a reception held in his honor on November 16th. On the left, Richard Darmanian of the Armenian National Committee who hosted the event.

Photo courtesy of Viken Abrijian

Armenian horticulturalist and Endowed Chair donor loses family land battle to Clovis School District

By Sheri Hokokian
Staff Writer

Valley horticulturalist and fruit grower John Garabedian, 80, lost 17 acres of his land and over 2,000 experimental trees because they were chain sawed on August 23, 1989.

Garabedian, who attended Clovis schools as a young boy, has been fighting with the Clovis Unified School District for more than two years over the building of a new school on a site located along Fowler Avenue west of Kings Canyon.

In a "free land" offer, Garabedian had offered to give the district another 17 acres that he owns across the street for the Francher Creek elementary school site and give the city of Fresno any five acres for a city park site. In addition, he offered both CUSD and Fresno city up to \$50,000 each in developing fees.

Garabedian, a major donor to the Armenian CSUF Endowed Chair, has been on opposing sides with the school district since April 1987 when the School Board gave its approval for condemnation of the property.

The *Fresno Bee* reported that Garabedian sought nearly \$3 million for the parcel, which included

\$1,676,000 as the value of the land, \$106,000 in severance damages for new wells and irrigation pipelines that Garabedian said had to be constructed, and \$1,006,000 in damages to the rest of his property.

However, after both parties paid over \$500,000 in legal fees a Fresno County Superior Court judge ruled in favor of CUSD and a jury set the value of the land at \$888,531.

"It would have been cheaper for them to go across the street because they wouldn't have had to pay for the removal of the trees," Garabedian said.

Garabedian was born on a ranch in Malaga in 1909 as an only child. His father died when he was three. At 16 Garabedian began driving a tractor and pruning trees on the Golden Dawn Ranch owned by George Roeding. Roeding, who was a master plant breeder, taught John at a young age to graft and bud fruit trees.

Garabedian said that Roeding sent people back to the old country, Armenia, to bring different plant varieties back to California.

Over 15,000 different varieties of fruit are being developed on Garabedian's 170 acre ranch south of the school site.

The city wants to put a shopping center on his vacant "free land" but

Garabedian said he doesn't need any money so he will not sell the land or industrialize it. He plans to plant trees and orchards on the land.

A past resident of Madera, Garabedian owned many ranches and a packing house on the Santa Fe Railroad, which he operated until 15 years ago when he transferred his main business to Fresno.

In April of 1980 Garabedian was officially proclaimed by the state legislature as a "latter day Luther Burbank" of the San Joaquin Valley.

Garabedian is a past Republican chairman of Fresno County. He has served on the California Board of Food and Agriculture and has helped other countries by donating some of his fruit varieties to improve their agricultural production. He has been a major donor to Valley Children's Hospital.

The seizure of the Garabedian land by the Clovis School Board through eminent domain has been a major source of controversy in Fresno over the past months. According to Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, many valley residents sympathize with Garabedian and feel he has been a victim of bureaucratic stubbornness and stupidity.

Archbishop to speak on music of Gomidas

"Armenian Culture and the Songs of Gomidas" will be the lecture topic that Archbishop Torkom Manoogian, Primate of the Eastern Diocese of the Armenian Church of America, will give on Tuesday, December 12 in the CSUF Satellite Student Union at 7:30 p.m.

He is the author of several works on sacred music of the Armenian Church, along with being an authority on the musician-priest *Gomidas Vartabed*. In 1982, Archbishop Manoogian appeared on a C.B.S. televised program entitled, "For Our Times--the Voice of Armenia," a program particularly about sacred music of the church.

Archbishop Manoogian was invited by CSUF as part of the University Lecture Series. Admission for the evenings lecture will be \$2 for students, faculty and staff, and \$3 for all others interested.

Prior to the lecture, the CSUF Armenian Studies Program will hold its fourth annual banquet with Archbishop Manoogian presiding as guest of honor. Social hour will begin at 5 p.m. with dinner following. Twenty-five dollar tickets are available by calling the ASP office at 294-2669.

Jewish Armenian Genocide Resolution assessed

By Dickran Kouymjian
Haig and Isabel Berberian
Professor of Armenian Studies

There are some lessons to learn, questions to think about, as a result of the passage of an "Armenian Genocide Resolution" by the Union of American Hebrew Congregations spearheaded by Rabbi Kenneth Segel of Fresno's Temple Beth Israel.

First, international minority groups, in this case the Armenians, are not always alone in their fight for correcting past injustices inflicted by larger states. American Jews have spoken out clearly in support of a strong stand on the question of the Armenian Genocide, just when the Israeli government seemed to have bowed to official Turkish pressure to work against the current U.S. Senate Joint Resolution 212 on the Genocide. The major obstacle to get any group to involve itself in the problems of another is ignorance. This was clear from Rabbi Segel's report on the Fresno delegation's lobbying activities at the New Orleans convention of the UAHC: Most of the 4,000 or so delegates were just not familiar with the details of the Armenian Genocide.

Second, the success of the five member delegation from Fresno's Reform Congregation in getting some 800 other delegations to accept a resolution, which at best was a matter

of indifference, and at worst an annoyance, proves again that individuals are not powerless before large bodies. One man can make a difference, in this case Rabbi Segel, even on an international issue that is both morally and politically sensitive. Armenians, Jews, Americans, people should not despair or be discouraged when the odds are against them, even overwhelmingly.

Third, in order to act resolutely and unhesitatingly for a cause you must have absolute faith in the right and justice of the cause. It is this total moral resoluteness that was the solid foundation on which Rabbi Segel anchored himself to demand with his Temple Beth Israel that Jews, survivors of the Holocaust, help Armenians in their struggle for recognition of their genocide. The rabbi said repeatedly before and after his victory that he was fighting for the rights of a non-Jewish group because it was the right thing to do.

Never once did Rabbi Segel suggest that there was anything Armenians need do or might do for Jews whether in Fresno or Israel. There was never a suggestion of a *quid pro quo*, an exchange. Every time the Rabbi referred to the reason of his and his congregation's actions for the Armenians it was always because it was the moral thing to do. There was almost a global apology from his lips when more than once he said that Jews

should have spoken out on the Genocide long ago.

Fourth, morality has a place in our lives, even though we seem from time to time to forget that simply because we have seen that right does not often prevail in our materialistic society. The joy openly expressed by the 2,500 Jews present when the Genocide Resolution was unanimously adopted by the Union of American Hebrew Congregations in New Orleans was possible because they understood that they had allowed moral justice to vanquish questions of political expediency.

Fifth, media are still a strong instrument of asserting moral right. The impressive coverage by the Fresno Bee of the Genocide Resolution through John Taylor, its special correspondent in New Orleans, allowed all citizens of the San Joaquin Valley to properly understand the historical importance of what the Jews of America, driven by the Fresno congregation, were doing.

Sixth, historical revisionism, the rewriting of history by governments to suit their own needs, can be blunted by dedicated individuals, organizations and the press. With the official recognition of the Armenian Genocide by the largest religious group among the Jews of the United States, the Turkish state will have an infinitely more difficult time in its attempt to falsify what happened to

the Armenians in 1915. The pain we all suffered this past summer as we collectively watched the Chinese government doggedly attempt to establish, and with some success, a different truth from the one we watch unfold in Tiananmen Square, is slightly diminished as we see that at least one courageous group, the Jews of America, are not going to let the Turkish government succeed in its denial of Genocide.

Finally, our world is truly interdependent. Actions of one group can help or harm those of another group. There is a renewal that takes place when peoples or nations who have kept a distance between themselves come together on an issue that is humanitarian. There is in fact a certain exhilaration in discovering the genuine love, friendship, and brotherhood that is pent up in all people waiting for an appropriate vehicle of release. This has been so overwhelmingly felt between Jews and Armenian in Fresno that more than once in these first two weeks of November it has led to tears of happiness.

A remarkable thing has happened in our community. As victims of the Holocaust, Jews have stepped back from their suffering to alleviate the sufferings of another group. Let us all try to emulate this example and look beyond our own problems to see how we can help bring justice to others.

Letters to the Editor

Opinion article on Turks in Bulgaria questioned

Dear Prof. Der Mugrdchian,

I have enjoyed reading Hye Sharzhoom for the past ten years. I received my first copy of the newspaper during my tenure as President of the Armenian Club of Columbia University. On many occasions, I have expressed my admiration for the newspaper to my friend, Dr. Dickran Kouymjian, who deserves so much credit for inspiring the student body at California State University, Fresno. Indeed as a former judge for the Columbia Scholastic

Press Association, I applauded Hye Sharzhoom not so much for its valuable contribution to Armenian culture, but in large measure for its excellent journalistic content.

I recently read with great distress the opinion article by one of the newspaper's staff writers, Ms. Seda Melkonian, "Three Cheers given to Bulgaria," September, 1989. While I appreciate the fact that you are not responsible for the views expressed on the opinion page, I feel compelled to write you in your capacity as advisor to the newspaper to express my serious reservations over the decision to air

such venom and hatred toward the Turkish minority in Bulgaria. I literally had to read Ms. Melkonian's article several times to make sure that it wasn't satire or black comedy.

The forced deportation and persecution of the Turkish minority in Bulgaria is hardly something over which Armenians should rejoice; it is a major human rights issue which brings into focus the systematic annihilation of the Armenian minority of the Ottoman Empire during and after World War I. Ms. Melkonian's article was immature, irresponsible and had no literary value whatsoever. I have discreetly shown the article to several of my close Armenian friends who were uniformly embarrassed and shocked over the newspaper's poor exercise of discretion in choosing to publish such material.

I do not want you to misconstrue my letter as a challenge to the newspaper's right to publish. As an attorney, I am sensitive to restrictions placed on First Amendment freedoms of expression. However, a newspaper's right to publish is a liberty which brings with it an equally important responsibility to publish material which has some semblance of sophistication, integrity and literary value. For instance, I would imagine that Hye Sharzhoom would not publish an editorial from a right-wing or fascist organization denouncing the Jewish Holocaust as a gigantic hoax. Moreover, I would like to think the Hye Sharzhoom would refuse to publish racist or sexist material.

Ms. Melkonian's article is not just anti-Turkish; it is anti-ethnic. Hye Sharzhoom committed a great disservice to its reputation by trivializing human rights abuses which have been denounced by, among other organizations, US Helsinki Watch and Amnesty International. Ms. Melkonian not only disgraces the newspaper for which she writes, but attacks the integrity of the Armenian people who are interested in justice and the preservation of truth, and not the glorification of another group's repression and demise.

The newspaper I have read over the years was dedicated to denouncing crimes against humanity. It is my sincere hope that this reputation will reemerge in future editions of the Hye Sharzhoom.

Very truly yours,

Mark Momjian
Philadelphia, PA

To the Editor:

With reference to the staff member article by Seda Melkonian in the September 1989 issue of Hye Sharzhoom, I do not believe it is appropriate for rejoicing at the oppression and persecution of any nationality-not even our historical nemesis-the Turks. The current crime is by the Turkish government that

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Հայ Շարժում Hye Sharzhoom

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Articles may be reprinted provided that Hye Sharzhoom is acknowledged.

Hye Sharzhoom welcomes prose, poetry, articles, manuscripts, and other material from its readers. For further information concerning the newspaper or the Armenian Studies Program, call the ASP office (209) 294-2669.

Corrections

On page 2 of the September issue of Hye Sharzhoom, the headline "Tables turn on Turks" was an error and did not correspond with the article about Armenian athletic games.

Armenian Cultural Night



The Knights of Vartan, Fresno Lodge, held an Armenian Cultural Night on Monday, October 9, 1989. The evening program, organized by Mrs. Arlene Srabian, invited three students from CSUF to speak on their motivation for taking Armenian Studies Courses. Left to Right: Barlow Der Mugrdechian, Eva Sevia, Dr. Dickran Kouymjian, Knar Guekguezian, Matthew Jendian.

Campus 'Hye' Profile

Students believe they are not becoming Americanized

Two Armenian students at CSU Fresno were asked to express their views regarding the following questions:

Some Armenians believe that since we are not in our own homeland, we will lose our Armenian-ness, and become totally assimilated Americans, leaving our heritage behind.

- 1) Do you believe this statement? Why?
- 2) In what ways, if any, will you try to perpetuate Armenian culture to your children and the generations to follow?



Photo by Jon Philip Maroot

LAURA KANDARIAN

Age: 21

Year in School: Sophomore

Major: Liberal Studies

Laura attends St. Gregory Armenian Church in Fowler.

1) No, because in my family we all talk with the older generation-my grandparents tell me all their stories of what their childhood was like. When the earthquake hit Armenia look at how the Armenians responded with supplies and volunteers.

2) I will tell them the stories my grandparents tell me and teach them through the church and teach them the language. My parents don't speak Armenian. We don't go to church much either. But when we are with our whole family you can feel the Armenian pride-of being from somewhere else and not being ashamed of it. I am very proud to be from this culture. My dad always answered my questions about the genocide-I've saved some newspaper articles to be able to share with my children. I hope that I will be able to give my children the same pride that I have through communication.

ASO Corner

Semester round-up

By Jacqueline Sislian
ASO President

It's almost over...the semester that is, but the Armenian Students Organization is still going strong.

Throughout the fall semester the organization co-sponsored many guests lectures with the Armenian Studies Program.

The first was by Dr. Dickran Kouymjian who spoke on "The Life of Christ Cycle in Armenian Manuscript Illumination."

Following was a presentation by Dr. Leonardo Alishan lecturing on "Defensive Defiance: A Fifth Century Literary Archetype." He spoke with great enthusiasm and intensity.

Barlow Der Mugrdechian on Tuesday, November 28, spoke on the present situations in Armenia. He used a slide presentation of his visit to Armenia this last summer to explain the dramatic changes which have taken place in Armenia over the last two years.

The final lecture will take place on Tuesday, December 12 with guest of honor His Eminence Torkom Manoogian, Primate of the Eastern Diocese of the Armenian Church presiding. The Armenian Studies Program will also be having their annual banquet this evening as well.

October was a very relaxed month

for the ASO. It started off with the formation of two volleyball teams which participated in the intramural tournament on campus.

Armenian students at CSUF are fortunate to be able to apply for summer internships. Peter Abajian, a representative for the Armenian Assembly of America, visited the campus and talked to many interested undergraduates about applying for an internship in Washington D.C. If you need an application they are still available in the A.S.P. office located in the Peters Business Building.

The second annual Halloween Dance was held at Jon Jon's place. Everyone enjoyed dancing to the music of "Soundwave Entertainment!"

A pizza meeting followed, where Levon Baladjanian, on behalf of the Western Armenian Athletic Association presented the A.S.O. with a \$250 check because the A.S.O. had assisted in the Summer Games put on by the W.A.A.A. in June.

We will finish off the semester with our 2nd annual Christmas party. This year it will be held at Jacqueline Sislian's home.

We still have those A.S.O. T-shirts for sale at only \$8. Get your's before they're gone.

If you need any further information about anything above please call the ASP office.

KIRK ATTOIAN

Age: 22

Year in School: Senior

Major: Financial Services

Kirk attends St. Paul Armenian Church where he is active in the Armenian Church Youth Organization. He is active in the Armenian Students Organization on campus and is taking an Armenian language course.

1) I don't believe this statement to be entirely true. Just because we live in the United States doesn't mean we have to give up our heritage. Of course we will differ from the Armenians in the homeland, but the important aspects of our culture can be maintained. My Armenian heritage is a big part of my life. Most of my friends are Armenian. I am learning the Armenian language and I belong to the Armenian Church.

2) The best way I will be able to perpetuate our Armenian culture to my children and generations to follow is to instill these important values: our Christian beliefs, the importance of family, and a strong sense of community. I feel that the strength of the Armenian community is great

enough to maintain our heritage outside the homeland.

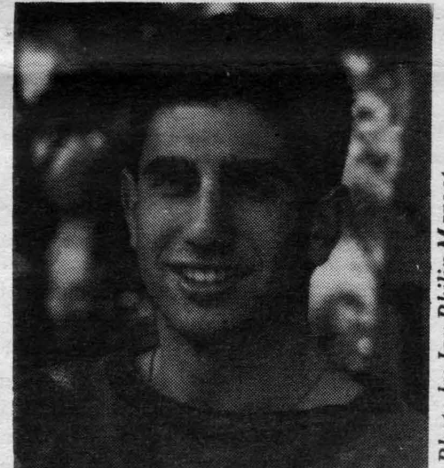


Photo by Jon Philip Maroot

*This issue is
dedicated
to the survivors
of the
Armenian
earthquake
December 7, 1988*

Spring 1990 ASP Courses

*Armenian Studies 10- Introduction to Armenian Studies (3 units)

1010-1100 MFW

An introduction to the study of the Armenian people through literature, art, music, and history.

**Armenian 1B-Elementary Modern Western Armenian (4 units)

1210-1300 MTWF

A continuation of the Armenian 1A. Practice in spoken and written modern Western Armenian.

History 108B-Modern Armenian History (3 units)

1110-1200 MWF

A survey of the history of the Armenian people from the 13th century to modern times.

Armenian Studies 120T- The Armenian Genocide (1 unit)

Saturday, April 7 and Saturday, April 14

0910-1700

An examination into the causes of the Armenian Genocide of 1915.

Armenian Studies 190- Independent Study

*Fulfills G.E. Division 9 requirements.

** Fulfills G.E. Division 7 requirements.

For more information please call the Armenian Studies Program at 294-2669 or visit our offices in the Peters Business Building Room 384.

Intramural volleyball

By Jacqueline Sislian
ASO President

For the past four weeks members of the Armenian Students Organization have been busy spiking, serving and bumping in the intramural volleyball tournament at California State University, Fresno.

The organization has two teams, a men's and a women's.

The *Hye Delights* team consists of Janice Caprelian, Jonelle Garo, Pam Manoogian, Gina Mechigian, Peggy Momjian, Gina Moordigian, Sato Ohannessian, Maria Pena, and Jacqueline Sislian.

The girls played on Monday nights and had a great time. "It was a blast," said Caprelian.

It was also another chance for some

of the members to get ready for the Western Armenian Athletic Association games this coming summer.

"This was a great head start for the WAAA Summer Games," said Ohannessian.

The *Hye Spikers*, with a record of three wins and two losses, is made up of Kirk Attoian, Barlow Der Mugrdechian, Phil Garo, Matt Jendian, Tony Jaghlassian, Ara Keabajian, Jon Maroot, Ryan Rustigian and Roger Worley. They played tough defensive games on Thursday nights.

This past summer the *Hye Spikers* took third place in the WAAA Summer Games. Der Mugrdechian, Garo and Keabajian also played on that team.

The teams had a great turn-out from fans and expressed appreciation for all the support they received.

Horizon TV premieres in Fresno

By Satenig Ohannessian
Staff Writer

Horizon, an Armenian television program prepared by the Armenian National Committee of America, Western Region, has made its way from Southern California to Fresno. In an interview with Garo Istanbulian, chairperson of the A.N.C. in Fresno, he stated, "This program is a completion of the third phase of the A.N.C. media network. The first phase was *Asbarez* (the newspaper), the second was "Sounds of the Diaspora" (a radio program), and finally the third phase is *Horizon*."

Horizon came about through a demand for a television program with a lot of substance. Garen Yegparian, Executive Director of A.N.C. Western Region, said, "When the earthquake in Armenia happened, we (A.N.C.) did a few programs on it... we started *Horizon* in May of 1989."

The hour-long television program, which is aired on Sunday nights from 6:00 to 7:00 p.m. on Channel 49 (KNXT) in Fresno, features Armenian culture, entertainment, and interviews. A news section is also featured with current news of the diaspora and from Armenia.

The program first aired in the Los Angeles and San Diego areas and now is being broadcast in Fresno and Boston. The network will soon extend to San Francisco and eventually to Australia.

Yegparian said that *Horizon* has been very successful in Southern California. "People complement the program. During each broadcast of *Horizon*, there are always people calling and complementing our show."

In Fresno, there are also positive comments. Rose Safarian, chairperson of the A.N.C. Fresno Chapter, said she is excited and proud of *Horizon*. "I am very proud of the show and it uses talent in a positive manner and is very professionally done." Safarian went on to say that *Horizon* is getting a lot of support from the Fresno audience.

Horizon is not an inexpensive program. It costs \$6,000 to \$6,500 to produce one show per week. The funding for the program is provided by the Armenian National Committee, its related organizations, the Western Prelacy of the Armenian Apostolic Church of America, and by individual donors.

Like all other television programs, *Horizon* has a purpose for its viewers. When asked what this purpose was, Yegparian answered, "The purpose of *Horizon* is to create a modern mode of contact among different Armenian communities and between A.N.C. and the Armenian community." Through the positive responses it is getting, one can say *Horizon* is on the right track to achieving its purpose.

Shahinian tells of winning dream 'goal'

By Jonelle Garo
Staff Writer

Glancing at the CSUF soccer roster for 1989, Haig Shahinian #5, appeared, the only Armenian soccer-playing Bulldog on the team.

Shahinian's parents were born in Syria and came to the United States to further their education in San Francisco. There they had three children, Haig falling in the middle of an older brother and a younger sister. When he was nine the family moved to Carmichael, California (near Sacramento) where family still resides.

Upon his high school graduation, Shahinian continued his schooling at American River Junior College. After two years he had to make a decision on whether to stay home and complete his education at Sacramento State or attend another college outside the area.

Shahinian's decision to move to Fresno was not just to get away from home or even just to get his degree in business management; he came because of the fine soccer program at CSUF. He knew making the team wouldn't be easy but with his background, his odds were very good.

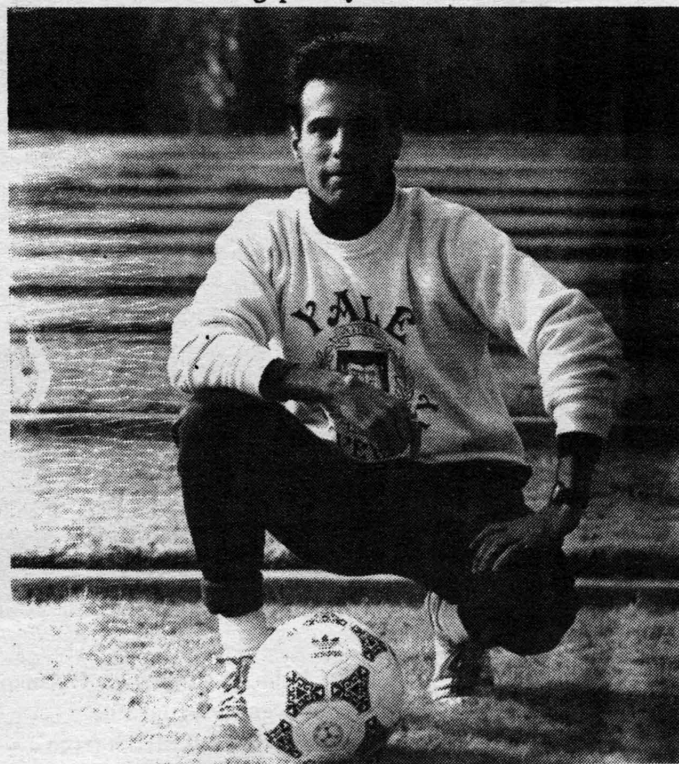
At 12-years-old he played club soccer. He was also on the varsity team throughout his high school years and was a starting player on his junior college team.

The tryouts for the CSUF soccer team were difficult, according to Shahinian, but he made the team.

His eyes lit up and his smile broadened when asked of his "dream goal." Shahinian is talented in penalty kicks and in 1988 against UNLV, he scored the winning penalty

kick in over-time. Shahinian had always dreamed of such a thrill and for that game he was the hero.

Shahinian said that soccer has taught him two important necessities in life; meeting new friends and concentration. This has helped him both on and off the field.



Haig Shahinian has lettered both his years on the CSUF team and received an All-American Second Team honor in junior college.

Photo by Jon Philip Maroot

Der Mugrdechian reports on Armenia

By Hye Sharzhoom Staff

CSU Fresno Armenian Studies Program lecturer Barlow Der Mugrdechian presented a three part illustrated report on Armenia to over one hundred interested observers in the Alice Peters Auditorium on Tuesday evening, November 28, 1989. The lecture was the third in the Armenian Studies Program and Armenian Students Organization sponsored Fall Lecture Series.

Der Mugrdechian, who has traveled to Armenia twice in the last year and a half, began with a review of events since the popular demonstrations of February 1988 when hundreds of thousands of Armenians gathered in the Opera Square in the heart of Yerevan to express their dissatisfaction with the pace of reform on the issue of the re-unification of the largely Armenian inhabited enclave of Karabagh (Artsakh) with the Armenian Republic. Many news reports in the West have conveniently failed to report that it was the people of Karabagh themselves who sought reunification after decades of overt cultural and economic discrimination

by the Azerbaijani authorities.

Der Mugrdechian and a group of eight students from CSUF traveled to Armenia in June of 1988 and were eyewitnesses to the largest popular demonstrations in the history of the Soviet Union. Slides of the student led demonstrations showed the nearly universal support the population had for the movement. Hunger strikers, laborers, grandmothers and grandfathers, and others played a prominent role in bringing to light not only the dissatisfaction with political reforms but also the unhappiness of the people with the environmental situation in Armenia and the rampant corruption. The air over Yerevan is considered the worst in the Soviet Union and one of the worst in the world. Corruption is a fact of everyday life in the struggle to get good jobs or housing.

The second part of the talk was devoted to a recap of the Armenian earthquake of December 7, 1988, where over 100,000 Armenians were killed and several hundred thousand were left homeless. Professor Der Mugrdechian was in Armenia in July of 1989 and his slides captured the anguish of the Armenian people as

well as the devastation in the region of Spitak and Leninakan. Current relief efforts, which have been helpful but certainly inadequate in the face of the massive scope of the earthquake, were outlined, including news of the recent approval of \$5,000,000 in relief aid by Congress.

The third portion of the lecture reviewed the political situation in Armenia, the Azerbaijani economic blockade of Karabagh and Armenia, and the continuing inability or reticence on the part of the Soviet central government to solve the considerable disputes in the region. Professor Der Mugrdechian also reported on the Armenian National Movement and the implications that this unified front would have in future political discussions in the rapidly changing atmosphere in Yerevan. The Karabagh Committee was also noted as the important leader in political changes in Armenia because of its popular support.

A lively question and answer period followed the lecture. A reception sponsored by the Armenian Students Organization ended the evening.

The California State University, Fresno, Armenian Studies Program
cordially invites you to its Fourth Annual Banquet

Special Guest:

His Eminence, Archbishop Jorkom Manoogian

Primate of the Eastern Diocese

of the Armenian Church of America

who will speak after the banquet in the University Lecture Series
on "Armenian Culture and the Songs of Gomidas"

Tuesday, December 12, 1989

Social Hour: 5:00 p.m., Dinner: 6:00 p.m.-Residence Dining Facility

Lecture: 7:30 p.m.-Satellite Student Union

on the campus of California State University, Fresno

\$25.00 per person

includes admission to University Lecture Series

Please respond by December 6, 1989

**The Hye Sharzhoom
needs you!**
If your interested in
being Editor, on the
staff or contributing
in any other capacity for
the Spring 1990
semester, please contact
the ASP office at
294-2669
as soon as possible.

The Jewish Armenian Resolution

A behind the scenes look

By Barlow Der Mugrdechian
Advisor

The effort for passage of the Armenian Genocide resolution in the Senate was strengthened with the passage of a Jewish resolution in favor of the recognition of the Armenian genocide passed at the November 6, 1989 convention of the Union of American Hebrew Congregations. Rabbi Kenneth I. Segel of Fresno's Temple Beth Israel and Temple President Marc Wilson were the key players in the unfolding events.

The drama began in late October of this year. The Board of Directors of Temple Beth Israel had agreed to support a resolution commending the executive committee of the U.S. Holocaust Memorial Museum in Washington, D.C. for its decision to include reference to the Armenian genocide in the museum. The decision to support such a resolution came about through the friendship of Rabbi Segel and Reverend Roger Minassian of the Pilgrim Armenian Congregational Church of Fresno. Rev. Minassian had mentioned the genocide of the Armenians to Rabbi Segel in the course of their conversations, and the Rabbi Segel felt compelled to educate himself and his congregation about the Genocide.

In preparation for the convention, to be held in New Orleans the first week of November, the Temple members invited Barlow Der Mugrdechian of the Armenian Studies Program to come to speak on the Armenian genocide on Sunday,

October 22, 1989. In a two hour presentation the history of the genocide and Turkish-Armenian relations since the late 19th century were discussed. Reference was made to the 1894-1896 massacres against the Armenians by Sultan Abdul Hamid II, which were a precursor of the genocide. Excerpts from eyewitness accounts of the genocide were read, vividly and often shockingly describing the pain and suffering of the Armenians as a result of the deportations and the genocide. During the question and answer period which followed the talk, mention was also made of the position of the government of Israel, which in the past, specifically in 1982 in Tel Aviv, had pressured scholars not to discuss the Armenia Genocide.

The next morning, in a startling coincidence, the *Fresno Bee* reported that Israel had asked influential Jewish organizations to lobby against the passage Senate resolution 212 commemorating the Genocide. Later that same day, Rabbi Segel at a press conference discussed his position on the *Bee* article.

"About three months ago our congregation, through a unanimous vote of our board of directors, submitted a resolution to the UAHC which in its form indicated our concern, deep concern, over the Turkish desire to negate, deny, and repudiate, the reality of the Armenian Genocide, this monstrous tragedy that befell the Armenian community. And we wanted to speak out against this historical revisionism, this outright

mockery of history." He described the issue of the passage of the April 24th resolution in the Senate as a "moral issue" and that he was prepared "to walk out of that convention in New Orleans if our resolution is not passed."

Temple President Wilson said, "...If we are going to be intimidated then there really is no one left to stand up. It is a shame that it has become such a fight in Congress."

In the following few days, in preparation for the convention, the Armenian Studies Program and the Armenian Assembly of America provided additional background information for the Fresno delegates. Letters to the editor and articles about the convention filled the *Fresno Bee*, as religion writer John G. Taylor was sent to New Orleans to cover the efforts of the Fresno delegation. His coverage of the convention was both sensitive and informed.

Although ignorance of the genocide was the main foe to be fought, it was by no means a foregone conclusion that the resolution was going to pass.

A turning point was the support of Convention President Rabbi Alexander Schindler, who two years earlier had commented on the monstrous aspect of the Armenian genocide. Efforts of the Fresno group were spurred by the positive reporting and support of Yo'av Karny of *Ha'aretz* (a leading Israeli daily) and later on Sunday night by the speech delivered by Senator Carl Levin of Michigan, to the convention, where he was being honored for his service to the

community.

At the end of his speech Levin said, "You will be considering a resolution commemorating the Armenian genocide. A Senate resolution acknowledging that genocide has become controversial because the current Turkish government is lobbying against it. Why they are lobbying us relative to events that occurred 75 years ago is their business. But it is our business to join the Armenian community and the world in remembering the Armenian genocide..."

"I hope it is not inappropriate to say that you can best remember by using the word genocide in your resolution. That is the heart of the matter. In that way, you will give a people that has been close to us historically our support as they commemorate their genocide and seek the world's acknowledgement of it."

The persistence of Rabi Segel and his wife Sandra, of congregation President Marc Wilson, and sisterhood president Robin Fox were instrumental in the eventual passage of the Jewish sponsored Armenian Genocide Resolution. An exhilarated Segel returned to Fresno and reported on his activities to the Armenian community.

As John Taylor said in the *Fresno Bee*, "A combination of boldness, publicity, and luck assuredly came into play on the genocide resolution. But stamped over and atop efforts to press forward the memory of the millions killed, whom some wished would be forgotten, is one statement by Segel: 'It was the morally right thing to do.'"

Early Armenian history reviewed

By Satenig Ohar nessian
Staff Writer

"Armenia Between East and West: The Classical World Versus Iran" was the subject of Dr. Dickran Kouymjian's lecture on Wednesday, October 25. This lecture was one of a series sponsored by the Classical Society and the Classical Studies Program of California State University, Fresno.

Kouymjian's lecture was of the history of the Armenians beginning in 520 B.C. to the first century A.D. Kouymjian described Armenia as having been a nation "functioning on a schizophrenic level." He described Armenia as a conglomerate of personalities.

Because of Armenia's location, she

was susceptible to different cultures and influences by, her neighbors, namely to the east, the Iranian world and to the west, the Greek world. Dr. Kouymjian said that the Greeks and the Iranians had a certain "pull" on Armenia "through their artworks, either objects, monuments, or paintings executed in Armenia." Through slides, Kouymjian illustrated both the Greek and Iranian influence in Armenian culture.

Historically, Armenia was constantly attacked, forced into choosing sides, and because of this had constant interactions with other peoples, especially the Greeks and Iranians, and had made friendly contacts. Due to these factors, according to Kouymjian, Armenia became a complex culture.

Armenian genocide resolution

This is the exact text of the Armenian genocide resolution passed unanimously by the Union of American Hebrew Congregations.

Title: 1915 genocide of over 1 million Armenians.

The massacre of over 1.5 million Armenians beginning in 1915 by the Ottoman Turks and the subsequent exile of an additional 500,000 Armenians is one of the most shameful chapters of modern history.

Elie Wiesel, a past U.S. Holocaust Memorial Council chairman, said, "Before the planning of the final solution, Hitler said, 'Who remembers the Armenians.' He was right. No one remembered them, as no one remembered the Jews. Rejected by everyone, they felt expelled from history."

The U.S. Holocaust Memorial Museum Executive Council has unanimously agreed to include reference to the Armenian and other genocides to help illuminate or relate to the story of the Holocaust.

We recognize that the Turkey of today is vastly different from the Ottoman Empire of 1915. Our respect for modern Turkey's traditions of pluralism should not deter us from learning the lessons of past mistakes.

This genocide is one of those instances of mass destruction which has both preceded and followed the Holocaust to which the U.A.H.C. has drawn notice over the years, that their lessons might not be forgotten (among them Biafra and Cambodia).

Therefore, the Union of American Hebrew Congregations resolves to:

1. Commend the executive committee of the U.S. Holocaust Memorial Museum for its announced decision to include reference to the Armenian and other genocides to the extent that they help illuminate or relate to the story of the Holocaust.
2. Instruct the reform movement's Religious Action Center in Washington to encourage passage of SJ Resolution 212, a joint resolution now before the U.S. Senate designating April 24, 1990 as "National Day of Remembrance of the 75th Anniversary of the Armenian Genocide of 1915-1923."
3. Educate our congregants as to the facts and the lessons of these tragic chapters of modern history.

Fresno Bee

Book Review

A Song for Uncle Harry

By Janice Caprelian
Staff Writer

"Lousy veddher never see," Petey's father says in David Kherdian's book, *A Song For Uncle Harry*. (Philomel Books, New York, 1989).

In the book, Petey explains his father's dislike for the Wisconsin weather with the quote above, which combines lousy and weather in the same breath. As Kherdian writes, "One thing is certain: there is no bad air or water in Armenia."

The setting of the book is Wisconsin in the early 1930's. The Armenian-American boy Petey, and his beloved, if a bit eccentric, Uncle Harry, have a close relationship. The book illustrates the surprising warmth and tenderness that the two share. In a scene where both grieve for a lost relative while eating Eskimo bars, Uncle Harry confides his feelings to Petey. As the uncle discusses his sister's death, he states, "There is no

death there are only possibilities. The possibility of my sister. The possibility for my sister-this time, in this life are finished, but the river of life flows on. Do you understand?"

By the end of the book, after Uncle Harry has gotten married in Chicago and Petey begins to develop a close relationship with his father, he begins, to understand his uncle's words. Petey recognizes that love has to change in order for love to remain, and begins to look at the world in a new way.

The Newberry Honor Book author David Kherdian, shares the publication of his book with his wife Nonny Hogrogian, a two-time Caldecott medalist, whose book illustrations capture the close relationship that Petey and Uncle Harry shared.

A Song for Uncle Harry, written for children between 8-12 years, will inspire your child with the warmth and tenderness that Petey and Uncle Harry share together.

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Alishan cites Saroyan to elaborate idea of Armenia's defensive defiance

By Sheri Hokokian
Staff Writer

"Defensive Defiance: A Fifth Century Literary Archetype" was the topic of a lecture by Dr. Leonardo Alishan, Professor of Persian Literature at the University of Utah, on November 2. Alishan took some one hundred people through a journey in which he combined his scholarly and professional knowledge in literature with the imagination of a poet.

"Alishan brings to Armenian history the creativity of a poet," said Dr. Dickran Kouymjian, who introduced the speaker. He said a poet views the world differently than the rest of us because he uses imagination.

"Whatever happens on earth has to have a heavenly model and without that heavenly model things means nothing and remain meaningless," said Alishan, who dedicated his lecture to Kouymjian and his wife.

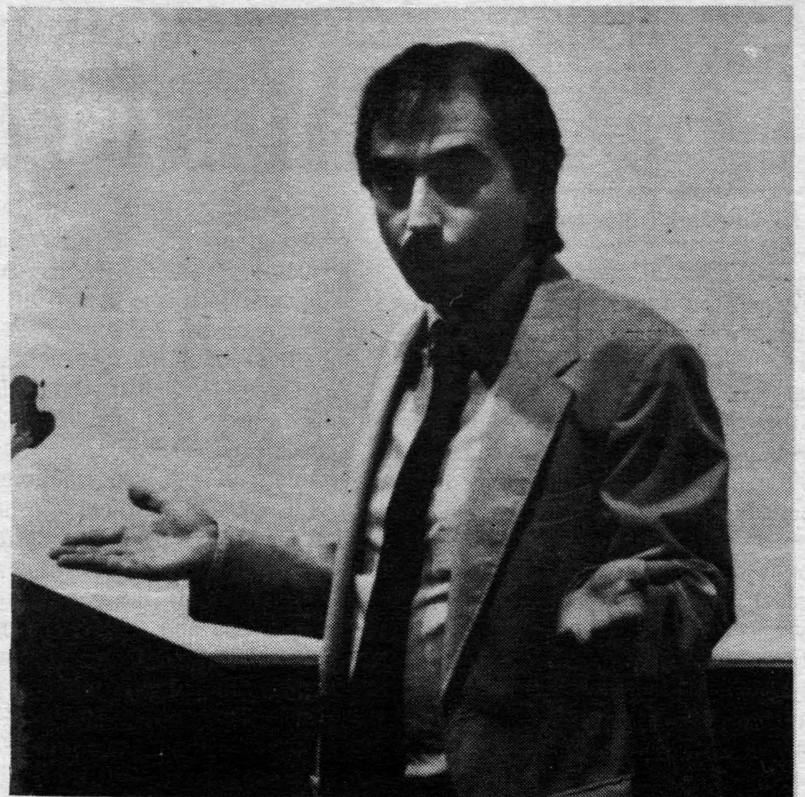
Armenian collective archetypes were formed during the 5th and 6th centuries. At that time, Armenia was really becoming

Armenian through its attachment to Christianity and the development of an alphabet.

In 451 A.D. Armenia was fighting Persia, while the Church was holding the Council of Chalcedon, during which a number of very important religious issues were debated, said Alishan. Armenians, because they were busy fighting, did not participate otherwise they may have become a part of the Greek Orthodox Church, which meant they would have become totally assimilated, he said. Everything looked as if Armenia was going to stay Armenia.

Alishan said that many people have analyzed and discussed why an archetype has formed. In 451 A.D., many Armenians died for Christianity and religion, but why did they die for it? There comes a moment in every people's history when they have to put up a fight and die for it, or perish.

At that time, the Persians thought "The Armenians are weird to believe in a God that was crucified on a stick," said Alishan. The Persian mentality was enjoy it now; the Armenian see ALISHAN page 8



Dr. Leonardo Alishan, Professor of Persian Literature at the University of Utah in Salt Lake City, was the second speaker in the Armenian Studies Program Fall Lecture Series.

Photo by Jon Philip Maroot

Karabagh update

By Barlow Der Mugrdechian
Advisor

The Supreme Soviet of the U.S.S.R. has adopted a resolution aimed at restoring peace to the troubled region of Nagorno-Karabagh (Artsakh). The November 28 decision appears to return Karabagh to the jurisdiction of neighboring Azerbaijan, at the same time dissolving the special administrative committee headed by Arkady Volsky. Although Armenian activists had recently been unhappy with the actions of the Volsky committee it is unclear how the latest decision will affect the future of the region or whether a permanent solution is near.

The decision is reported to have enraged delegates from Armenia and Karabagh who walked out of the Supreme Soviet chambers. Contradictory reports have been received in regards to the question of who will guarantee the safety of the Armenian population. While Tass has reported that troops of the USSR Interior Ministry remain stationed in Karabagh other reports have Azerbaijan-based police replacing the troops. In any case, the Soviet troops have not been effective in maintaining peace,

primarily because of their anti-Armenian bias in the affected areas. While unarmed Armenians have been shot by the troops, for no reason, armed Azerbaijani villagers have been allowed to terrorize the region.

In the Tass version of the Supreme Soviet decision, proportional representation is seen in the restored bodies of the autonomous region. There is no reason to believe these promises as in the past they have failed to be realized. It is clear that the majority of the residents of the region prefer reunification with Armenia following more than sixty-five years of economic oppression by the Azerbaijanis. In this classic case of self-determination, the clear decision of the people of Karabagh was voiced more than a year ago. If that voice had been heeded in Moscow then, much of the bloodshed in the region could have been avoided. It is up to Gorbachev and the entire leadership of the Soviet Union to responsibly act in the face of the continued threats against Armenians. They did not act when the Azerbaijanis mounted a complete economic blockade of Armenia and Karabagh. They did not act one year ago in February in Sumgait. They should act now.

Gifts to ASP

Mr. John Garabedian of Garabedian Farms in Fresno has donated a history of early Armenian agriculture to the ASP, outlining the life of the early pioneer George C. Roeding.

Mr. Hovhanness Bezazian of Fresno has donated several Armenian language books to the Sahatdjian Library in the Center for Armenian Studies. One is a book of illustrated Armenian idioms.

Alice Bulbulian of Sanger has donated several dozen books from the collection of her late father Mikael Krikorian.

Kenneth Melkonian, Jr. of Fresno has donated a new conference table for the Sahatdjian Library.

The Armenian Studies Program thanks all of the generous donors. The ASP is always interested in collections of books, photographs, records, and other archival material.

Letters

continued from page 2

lacks the moral integrity to recant their version of the genocide and formally apologize to the Armenian people for their horrible crimes from 1894 through 1921. All Armenians feel the same bitterness, but we must not become "Young Turks" ourselves lest we lose what differentiates us and has gained the admiration of the entire civilized world.

Sincerely,

D. Alexanian Remy
Los Gatos, CA

To the Staff:

I am pleased to receive your newspaper and I especially liked Seda Melkonian's article "Karabagh Situation Up-Dated" in your September, 1989 issue. Her article was told with the fewest words, a very rare trait for Armenian-American writers yet there was a complete statement as

to what the Karabagh region symbolizes to Armenians everywhere.

However I have one question that I would like an answer to! Has the Armenian Students Organization in California ever considered having a dialogue with the Armenian Students' Association of America, mainly active in the East for almost 80 years? The latter organization is well organized and has an established scholarship program for collegians of Armenian descent. I think one organization would be worth the try.

Appreciatively yours,

Berj Tashjian
Northbrook, Illinois

Note: The Armenian Students Organization of CSU Fresno is an organization composed of students currently enrolled at CSUF. The ASA of America is primarily involved with alumni.

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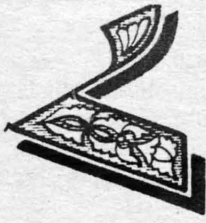
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Հայկական էջ

ԽՄԲԱԳՐԱԿԱՆ

ՀՈԳ ՉԷ ԹԷ ՈՒԾ

Դեկտեմբեր 7, 1988-ի երկրաշարժը արդեն տարի մը բոլորեց: Տարի մը, երբ հայությունը անդադար զբաղումս մնաց ազգային հարցերով, ըլլան անոնք վերաշինություն, Հարաբադի շրջափակում, միություն, եւայլն:

Իրեն դէմ սպառնացող վտանգներուն դիմաց հայ ժողովուրդի ղեկավարությունը վերջապէս հասկցաւ, հոգ չէ թէ ուշ, համերաշխութեան, միութեան, համագոյնի Շարժումի մը իմաստը: Տարիներ շարունակ, սփիւթի մէջ չենք կրցած քով քովի գալ ու միասնաբար ձեռնարկներ կազմել՝ կուսակցական եւ գաղափարական տարբերությունները պատճառ գտնելով: Եւ ահա հարցը հոս կը տրուի — Արդե՞ք պէտք է այսպիսի դժուար կացութիւններու առջեւ գտնուինք որպէս զի ցնցուիմք, արթնանք եւ իրականությունը տեսնենք...: Ծիշդ հոս է այն իրողությունը որ չենք կրցած դասեր առնել անցեալի սխալներէն եւ ըլլալ աւելի զգոյշ եւ հեռատես: Հոգ չէ թէ ուշ, սակայն կը փորձենք որոշ լուծումներ գտնել մեզ մտահոգող հարցերուն:

Հայաստանի համագոյնի շարժումը անկասկած որ նոր էջ մը կը բանայ հայ ժողովուրդի պատմութեան մէջ, որմէ կը յուսանք պիտի օգտուին թէ՛ հայրենիք եւ թէ՛ ալ սփիւթ: Կազմակերպություններ, որոնք կը ներկայացնեն հայ ժողովուրդի բոլոր խաւերը քով քովի տեսնելը անպայման ուրախ առիթ մըն է:

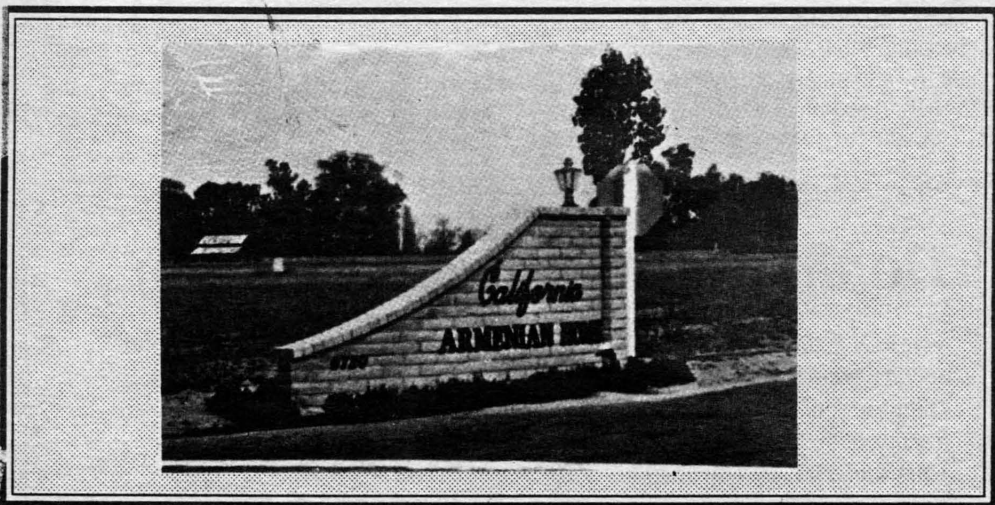
Ժամանակներ պիտի ըլլան որ անհամաձայնություններ կամ ըսի ըսանքներ պիտի ըլլան, այսպիսի պահեր կը պատահին, սակայն երբեք պէտք չէ որ այս շարժումը եւ կամ այս յեղափոխությունը ձախողի: Լաւ ճամբու մէջ է եւ պէտք է շարունակել իր ուղին, հայութեան գերագոյն շահերը պահանջել ու, ինչպէս անցեալ թիով յայտնած էինք, այս շարժումը պէտք է ըլլայ հայութեան համեմատ դրօշակակիրը:

Ապագային, հայութիւնը շատ անգամներ եւս պիտի իջնէ գոյամարտի դաշտ պայքարելու անոր համար ալ, հոգ չէ թէ ուշ. ան պէտք է ըլլայ աւելի բնորոշմադիր, աւելի վճռական, աւելի դիմացկուն եւ աւելի ճկուն:

Ս. Թ.

ԿԵՆՍԱԿԱՆ ՀԱՍՏԱՏՈՒԹԻՒՆ ՄԸ

ԳԱԼԻՖՈՐՆԻՈՅ ՀԱՅ ՏՈՒՆԸ



Գալիֆորնիոյ Հայ Տարեցներու Տունը, որ կը գտնուի գեղատեսիլ Սան Ուոգին Հովիտի մէջ, նուիրում է խնամելու այն հայ երեցներուն որոնք մասնաւոր խնամքի կը կարօտին:

Ֆրեզնոյի Հայ Տունը հիմնուած է 1950-ին Գրիգոր Առաքելեանի եւ Հայ-Ամերիկեան Քաղաքացիներու Միութեան (AACL) անդամներուն ջանքերով: Իր առաջին համեստ պայմաններուն մէջ 30 տարեցներէն այսօր մօտ 132 անձներու հոգատարութեան կը հասնի:

Հայ Տունը կը մատուցանէ երեք որոշ տեսակի մասնաւոր խնամք ա. Տնային խնամք (residential care) առանց բժշկական խնամքի, բ. Միջ-

անկեալ խնամք (intermediate care) մասնակի բժշկական խնամք, գ. Հիւանդապահական խնամք (nursing care) լման բժշկական խնամք: Գալիֆորնիոյ Հայ Տունը Նահանգէն արտօնուած Հաստատութիւն մըն է որ բաց է բոլոր հաշերուն՝ առանց խտրութեան: Կը խնամուի որակաւոր ու փորձառու անձնակազմի մը եւ նուիրում Հոգաբարձութեան մը կողմէ: Ներկայ Հոգաբարձութեան ատենապետն է Ճեֆ Գահվեան:

Այս կենսական հաստատութիւնը պէտք ունի մեր գաղութին շարունակ միջակայն եւ բարոյական քաջալերություններ:

Մ. Ճեմնեան

ՀԱՐՑԱԶՐՈՅՑ ՀԱՅ ԲՈՆԿՐԵՍՄԷՆԻ

ՉԱՐԼՁ ՓԱՇԱՅԵԱՆԻ ՀԵՏ

Չարլզ (Չիփ) Փաշայեան ծնած է Ֆրեզնոյի մէջ 27 Մարտ 1941-ին: Նախնական ուսումը իր ծննդավայրին մէջ ստանալէ ետք, Բոստոնի Գոլէճէն պատկաւոր արուեստի տիտղոսը կը ստանայ 1963-ին: Ծարունակելով իր ուսումը կ'արժանանայ մագիստրոսական տիտղոսին Ամերիկեան եւ Անգլիական Սահմանադրութեան Օրէնքներու ճիւղին վրայ՝ Անգլիոյ Նշանաւոր Օքսֆորտ համալսարանէն, 1977-ին: Փաշայեան զինուորական իր ծառայությունները նաեւ կատարած է 2 տարի որպէս Գնդապետ:



1978-ին ան կ'ընտրուի ներկայացուցիչներու տան մէջ, Քալիֆորնիոյ 17-րդ շրջանէն: Անկէ ետք շարունակաբար ընտրուած է 5 անգամ եւ նոյն պաշտօնին:

Փաշայեան, որ Հանրապետական (Republican) կուսակցութեան կը պատկանի, 1988-ի Նոյեմբերի ընտրություններուն ջախջախիչ յաղթանակ մը տարաւ ստանալով քուէներուն 71 առ հարիւրը:

Ստորեւ կը ներկայացնենք հեռաձայնի միջոցաւ ունեցած մեր կարճ հարցազրոյցը, Ուաշինկթըն գտնուող Բոնկրեւսմէնի հետ:

Հ.Ը.— Ի՞նչ է ձեր կարծիքը 417 resolution-ի մասին:

Չ.Փ.— Ան յետաձգում է մինչեւ չալ տարուայ համար, նախ կ'ուզեմ ըսել: Ծերակուտական Բոյէթը Տօլի բանաձեւն է: Լաւ շարադրում է եւ թէ Ծերակուտի Judiciary Յանձնախումբէն դուրս գալ կը յուսամ թէ Ծերակուտը պիտի քուէարկէ ի նպաստ:

Հ.Ը.— Որեւէ մօտեցում ունեցա՞ք թրքական Լոպիներու:

Չ.Փ.— Թուրքերը զիս լաւ ճանչնալով որեւէ քայլեր չեն կատարեր որ քուէս ստանան ներկայացուցիչներու տան մէջ, կամ ճնշումներ բանեցնեն իմ ունեցած ազդեցություններու վրայ: Այս առիթի պէտք է յայտնեմ թէ Լոպիներու ճնշումը Senate-ի մէջ աւելի զօրաւոր է:

Հ.Ը.— Գո՞հ էք Ֆրեզնոյի հայկական գաղութի քաջալերանքէն՝ ձեր ընտրապայքարի ընթացքին: Դուք ի՞նչ կ'ընէք այս առնչությամբ:

Չ.Փ.— Միշտ շատ գոհ եղած եմ Ֆրեզնոյի հայկական գաղութի քաջա-

լերանքէն: Ես ալ իմ կարգիս կը փորձեմ օգնել արտագաղթի վերաբերեալ հարցերով ու ինչպէս նաեւ ներկայ բանաձեւով:

Հ.Ը.— Ի՞նչ է ձեր կարծիքը հայերու Ամերիկայի Միացեալ Նահանգներ արտագաղթելու մասին:

Չ.Փ.— Կարծիքս այն է թէ, որքան որ հայութիւնը Ամերիկայի մէջ շատնայ այնքան մեր գաղութը քաղաքականացնէ պիտի զօրանայ եւ ըլլայ աւելի ազդեցիկ:

Հ.Ը.— Ո՞րքանով կը գործակցիք Բոնկրեւսի ուրիշ փոքրամասնություններու:

ներու ներկայացուցիչներու հետ, ինչպէս Հրեաներու, Յոյներու, եւայլն:

Չ.Փ.— Որոշ Հրեայ ներկայացուցիչներ ի նպաստ են բանաձեւին, ուրիշներ ոչ: Կը փորձենք կարելիութեան սահմաններուն մէջ գործակցիլ իրենց հետ: Յոյներու թիւը քիչ ըլլալուն որեւէ մեծ արդիւնքներ չենք կրնար սպասել:

Հ.Ը.— Արդե՞ք որեւէ ճամակ ուղարկեցի՞ք Մ. Կորպաչուիկին՝ Հարաբադի շրջափակումի մասին:

Չ.Փ.— Այո՛:

Հ.Ը.— Երկրաշարժի մասին որեւէ ըսելիք ունի՞ք:

Չ.Փ.— Շատ մեծ ցաւ զգացի. կը յուսամ թէ շուտով առիթ պիտի ունենամ այցելելու եւ տեսնելու թէ ի՞նչ տեսակի վերաշինություններ տեղի ունեցած են: Մասնաւորապէս զգացուեցայ երբ կը գտնուէի Ուաշինկթընի Andrew's զինուորական օդակայանին մէջ, երբ Հայաստանէն որբեր եկան: Նիթական օժանդակություն ալ դրկած եմ:

Հ.Ը.— Ո՞ր տեղացի եղած են ձեր մեծ հայրերը-մայրերը:

Չ.Փ.— Խարբերոյի եղած են:

Հ.Ը.— Ի՞նչ պիտի ըլլայ արդիւնքը եթէ Senate-ի քուէարկութեան բանաձեւը տեղի ունենայ այսօր:

Չ.Փ.— Արդիւնքը շատ մօտ պիտի ըլլայ: Ծերակուտական Տօլի հետ հանդիպում մը ունեցայ անցեալները, որ յարմար նկատեցիմք յետաձգել քուէարկությունը գալ տարուայ:

Հ.Ը.— Որպէս վերջին հարցում. գալ անգամ ալ թեկնածու պիտի ըլլա՞ք 17-րդ շրջանին:

Չ.Փ.— Անպայման. չեմ կարծեր որ անակնկալներ պիտի պատահին:

Jews

continued from page 1

going to "walk out" of the meeting in protest.

The Fresno resolution became a major issue mainly because of a Reuters news dispatch published on October 23 in the Fresno Bee and other papers stating that the government of Israel asked influential American Jewish organizations to lobby against Senate Resolution 212 on the Armenian Genocide. At a hastily prepared press conference Rabbi Segel and Mr. Wilson angrily denounced Israel's giving in to Turkish pressure on the Armenian Genocide and called it a political "stench." A resolution passed by the Fresno Congregation some months earlier on inclusion of the Armenian Genocide in the Holocaust Museum was now broadened to ask the national convention of Reform Congregations to accept the genocide as a genocide and not just as a tragedy or series of massacres, and to demand that American Jews lobby to pass the Senate Resolution which unequivocally uses the term "Armenian Genocide."

Thanks to daily reports in the Fresno Bee on the Senate Resolution, the Fresno Jewish reaction to it, and then the unfolding of the New Orleans Convention with a day by day, nearly hour by hour report, the ups and downs of the Resolution's fate was known to the Fresno community. Especially instrumental was the insistent coverage by correspondent John Taylor, sent at Bee expense to New Orleans to cover the progress of the genocide document.

As the convention of the Union of American Hebrew Congregations was coming to an end it appeared that the Fresno Resolution would only be passed if the word genocide was replaced by "tragedy" and "massacres." In the end the original Resolution was voted unanimously thanks to the indefatigable resolve and endless energy of the Fresno Jews led by their Rabbi with help from President of the AUHC, Rabbi Alexander Schindler, Senator Carl Levin D-Michigan, and the correspondent of the Israeli daily *Ha'aretz*, Yo'av Karny, who broke the original story of Turkish pressure on Israel to work against Senate JR 212.

The full text of the resolution is published elsewhere in *Hye Sharzhoom*. For those who want a more circumstantial account of what happened in New Orleans, they can consult the Fresno Bee from October 23 to November 11, 1989 (copies are available from the Armenian Studies Program).

Upon his return to Fresno on the night of November 7, Rabbi Segel was met at the airport by a delegation of Fresno Armenians which included Father Hrant Srabian of Holy Trinity Armenian Church, Barlow Der Mugrdechian of the Armenian Studies Program of CSU Fresno, and Alan Jendian of the Armenian Assembly. A reception was held for Rabbi Segel by the Armenian Studies Program and Rev. Roger Minassian, Pastor of the Pilgrim Armenian Congregational Church on the afternoon of November 10th in the Pilgrim Church Hall. On the same evening Rabbi Segel devoted his Sabbath sermon to the Armenian Resolution informing the Fresno Jewish community of how their

resolution was carried at the convention. During the Friday night Sabbath services, the Rabbi asked Reverend Minassian and Mr. Jendian to address the Temple Beth Israel Congregation.

Throughout this entire struggle for the Genocide resolution Rabbi Segel displayed the strong and unshakable moral conviction on which his and his Temple's position on the Armenian question was based. His insistence that Jews take an unambiguous position in support of the forgotten Armenian Genocide was articulated with a rare passion and eloquence. In teaching his own people about the realities of the Armenian Genocide as a prelude to the Jewish Holocaust he gave Armenians a humbling lesson in shared suffering, human compassion and brotherhood.

Armenians can be certain of one thing, if they, as Armenian activists, fail to follow up on the triumph of the Genocide resolution passed by Jews at New Orleans, Rabbi Segel and Temple

Beth Israel have sworn to pursue what they consider as a turning point in the Jewish perception of the Armenia Genocide and in Armenian Jewish relations.

Those wishing to thank Rabbi Kenneth Segel and the congregation of Temple Beth Israel can write to him at:

*Rabbi Kenneth Segel
Temple Beth Israel
2336 Calaveras
Fresno, CA 93721*

The Union of American Hebrew Congregations and their President Rabbi Alexander Schindler may be thanked by writing to:

*Rabbi Alexander Schindler
President, U.A.H.C.
838 5th Avenue
New York, New York 10021*

Alishan

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mentality was we'll enjoy it when the time comes.

The Armenians also faced the problem of deciding how to remain different from the Georgians, Syrians and Persians. However, they remained independent because they had a separate alphabet, literature and church.

Alishan cited William Saroyan's short story "The Armenian Mouse" published in 1976 in *Ararat*.

The story is about the Armenian mouse Arshag, who is in a cage at the zoo with other mice and a snake, Ralph, who likes to eat a mouse a day.

Arshag is insulted and attacks Ralph. He is so insulted that he forgot he was the same as the other mice and forces the snake to retreat. A zoo

keeper, who's watching, puts Arshag in a cage by himself and labels him the Armenian mouse. Alishan said this is special because he was the first mouse to receive his own cage in a zoo as a mouse.

Alishan said that this demonstrates defensive defiance and that, "We are not willing to die like sheep; if I have to die, I'll die my own way - I'll put up a fight."

Those that did survive in the early years, perhaps are the forefathers of Armenians in Lebanon, said Alishan.

Alishan interpreted Saroyan's story as meaning in part that every nation has its representation.

Alishan was born in Iran and received his Bachelor and Masters degrees in English literature. He has a doctorate in literature from the University of Texas and has published a large number of articles on Armenian and non-Armenian literature.

Endowed Chair donor Avedian passes away

By Barlow Der Mugrdechian
Advisor

Mr. Arnie Avedian of Fresno passed away on August 21, 1989. It was Arnie and Nectar Avedian's donation of \$15,000 to the Armenian Studies Program Endowed Chair fund in December of 1986 which initiated the campaign which successfully ended in December of 1988. CSUF President Dr. Harold Haak appointed Mr. Avedian as a founding member of the Center for Armenian Studies Advisory Board where he served for eight months prior to his death.

Arnie Markar Avedian (Avedaghian) was born in Van on February 9, 1901, the son of Markar and Serpouhi Avedian. In 1915 when the Turkish government began to attack Van, Arnie and his family left for the relative safety of Yerevan. Along with thousands of other Armenians they endured a long and miserable march. They left thinking it would be only a temporary move. Mr. Avedian would recall how members of his family became separated and the fear that his family and others experienced.

Mr. Avedian lived in Ashtarak, near Yerevan for five years until January of

1921 when he immigrated to Fresno, where his brother George was already living.

In March of 1930 Arnie married Nectar Azadian in the First Armenian Presbyterian Church, on Fulton Street in Fresno. Avedian opened a cabinet shop, *Arnie's Showcase*, in Fresno and worked there until his retirement in 1979.

After retirement Avedian remained active taking courses at Fresno City College, and also attending night school for his high school diploma. He was a member of the Armenian General Benevolent Union, the Knights of Vartan, and the National Association for Armenian Studies and Research. He supported and was a generous contributor to the Armenian Studies Program at CSU Fresno.

Mr. Avedian was a long time member of the First Armenian Presbyterian Church where he served as a trustee and deacon. He was also active in the Armenian Missionary Association.

Arnie Avedian is survived by his wife Nectar, by son Norman and wife Rose, by son Richard and wife Carole, two grandchildren, Jonathan and Heather, a sister May Mooradian and numerous nieces and nephews.

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Yes, I would like to support the Armenian Studies Program with a donation of: \$_____

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The *Hye Sharzhoom* staff would like to thank the following people from the *Daily Collegian* for their help and support with publishing this issue: Michael S. Green, Alita Loe and Thor Swift.