

Seventy-fifth Anniversary of Armenian Genocide

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Address Correction Requested

Students, community join in genocide rally *Genocide survivor speaks of personal tragedy*

By Satenig Ohannessian
Staff Writer

Opinions were heard and voices raised during a rally for the Armenian Genocide commemoration held in the CSU Fresno Free Speech Area on Tuesday, April 24, 1990 at 2:00 p.m.

Over 100 students and non-students gathered to express their views on the Armenian Genocide. News reporters from various valley television stations flashed their newscameras to record the event. Professor Barlow Der Mugrdchian started the rally with the history behind the Armenian Genocide and served as moderator.

Seda Melkonian, representing the Armenian Youth Federation (AYF), gave the facts surrounding the Armenian Genocide. She also talked about Karabagh and Soviet Armenian.

"April 24 is not only a day to mourn, but also a day to re-awaken," said Melkonian adding, "We should not only remember the past but also think about the future and what's happening right now in Armenia and Karabagh."

Mr. John Barsamian, a Genocide survivor, gave his personal recollection of the tragic Genocide.

"My family and I went through many hardships during the Genocide... the Turks tortured us," Barsamian said.

Raffy Chekerdeman, also representing the AYF, stressed the importance of remembrance to the youth.

"We as the Armenians need to become involved, be it politically or in other Armenian organizations. . . we must not forget and relay this message to our kids and theirs and so on," Chekerdeman said.

CSUF student Richelle Noroyan said, "We need to take the anger and tell the world what happened. We've got to see history set straight."



"Week of Remembrance of the Armenian Genocide" rally took place at CSU Fresno Free Speech area on April 24. Participants included ASO members, local high school students and community members.

Noroyan was instrumental in getting a Genocide Resolution passed by the CSUF Associated Students Incorporated which sets the week of April 22-27, 1991 as a "Week of Remembrance of the Armenian Genocide of 1915-1923 at CSU Fresno."

Fresno area Armenian high school students were also on campus and expressed their concerns for the Armenian case.

Tammy Chaderjian, a 17-year-old Bullard High School senior, said that it bothers her to even think that people are not convinced of the Genocide happening.

"It upsets me a lot to see that with all of the evidence proving the Genocide occurred, there are still some people out there believing the Genocide never took place. Why don't they tell that to the 1.5 million victims and their families that there was no Genocide?"

Serge Serabian, a 16-year-old Roosevelt High School junior said, "How can you miscount 1.5 million dead Armenians? They died. Why did they die? Because of the Armenian Genocide. It wasn't a civil war. It was a Genocide. A proven genocide."

On that day, there seemed to be a contagious emotion among the participants that kept the rally alive. Everyone clearly had the Armenian Genocide on their minds.

Solidarity expressed

Central Valley Armenians gather for ecumenical service

By Sheri Hokokian
Editor

Seventy five years ago the Turkish Government under the Ottoman Empire premeditated the extermination of the Armenians.

A vast number of innocent Armenian men, women, and children were brutally tortured and slaughtered in the Genocide of 1915.

Those that were fortunate to survive these inhumane acts were riven from their families and left orphaned without a homeland. They were forced to migrate to other parts of the world and attempt to make a new beginning.

The survivors and descendants of the victims have not forgotten one of the worst attacks of terror that has ever taken place.

All of the clergy of Armenian Churches and several hundred Armenians throughout the Central Valley gathered at Pilgrim Armenian Congregational Church for a community ecumenical service on April 22. The parishioners prayed for the souls of the 1.5 million Armenians that were killed in the genocide of 1915 and for the survivors of the 1988 earthquake.

The music that was played by organists Ben Krikorian and Faye DeLong was solemn as the con-

gregation entered into the sanctuary.

A combined choir under the direction of Mr. Ketenjian sang both Armenian and American church hymns.

At least four generations of Armenians, including survivors of the genocide filled the pews in the sanctuary to remember the suffering of our people. Among the worshippers were special guests Christopher J. Walker from London, England and author of Armenia-The Survival of a Nation and former Fresno Mayor Dale Doig.

The ecumenical service began with the procession into the church by the Armenian priests and deacons. Aysor

Zhoghovyal (Today the Assembled) was the hymn of entrance. Every priest and deacon was dressed in their vestments, representing their individual church's affiliation.

Solidarity was the underlying theme, as together the priests led the congregation in a series of prayers. One felt as if their were no divisions and no separation among us, as all in attendance were there expressing the same grief.

The chancel and congregation prayed together as they read Psalm 46, "God the Refuge of His People";

God is our refuge and strength, a very present help in trouble. Therefore see SOLIDARITY, page 8

April 24: A day of remembrance

By Jeff Ahronian
Staff Writer

April 24...The day indeed has a special meaning to the Armenians. It is a day of remembering the horrific past and trying to imagine what might have been.

Yet, to many, April 24 has no meaning. Many are unaware of the fateful day in 1915 that marked the beginning of the Armenian Genocide in which, from the years 1915-1923, 1.5 million Armenians were brutally killed by the Ottoman Turkish Government. They are unaware of the hideous and inhumane torture the Armenians of the past had to suffer. And they are unaware that the Armenians were the first groups of people to have been victims of a genocide during the twentieth century.

It was the barbaric Turkish government's goal to exterminate the entire Armenian population--to wipe them off the face of the earth as if they had never existed. On April 24, 1915, they carried forth the first step of a carefully thought out plan with the mass arrest and murder of all

prominent Armenians with substantial means and influence who could possibly lead or inspire the population. By doing this, the Turks deprived Armenians of any leadership or representation. The Turks then began deporting the Armenian women, children and old men to the vast deserts of Syria, where, once there, the Armenian women were raped and murdered as their children watched in horror. Others were buried alive. The lucky ones, however, died on the way there from starvation and exhaustion. The Genocide had a disastrous effect on the Armenians of the world. The Armenians were driven from their homeland, where they had lived for over three thousand years. Their rich history was lost in the ruins as the Turks destroyed every monument that represented Armenia. There was no longer a place where Armenians could call home.

Yet, why weren't the Turks who were responsible ever punished? After the end of World War I, the United States drifted into a state of isolationism--avoiding any foreign entanglements. Thus, the Armenian question was ignored. The European powers had

troubles of their own. By 1941, World War II had escalated into full force and the Jews had now become the victims of the Nazis. Since there was no United Nations at the time, no country could openly take responsibility for punishing the Turks.

As World War II ended, the German leaders were held accountable for their actions and prosecuted during the Nuremberg Trials. With this, the makings of a system of international law was introduced along with the establishment of the United Nations. The Turks, however, were never held accountable for their actions--there were no trial, therefore, the Turkish government never admitted to carrying out a genocide and thus, the Armenian Genocide was never publicly recognized--just pushed aside.

Senate Joint Resolution 212 is only a memory now due largely to the actions of Senator Byrd (D-West Virginia) who executed a successful filibuster to block a vote on the resolution. Yet, what effects would this resolution have had on the Armenians of today? Face it, the genocide has already occurred and the damage is done--there is no way of

travelling back into time and altering what happened. The Turks of the past who committed those awful and horrendous crimes should've been punished 70 years ago--there is no way of punishing the Turks of the present. For example, should Americans be held accountable for how they once treated the slaves?

The resolution would, however, serve an extremely important purpose. To guarantee that future generations will not forget what happened to the Armenians from 1915-1917 and to make sure that genocides will not be able to occur in the future. Yet, nothing can be truly accomplished until Turkey comes forth and recognizes that a genocide did in fact occur--which is highly unlikely since they have been denying it for over 70 years.

President Ronald Reagan once said, in referring to the Jewish Holocaust, "Like the genocide of the Armenians before it, and like too many other such persecutions of too many other peoples--the lessons of the Holocaust must never be forgotten." Indeed, the lessons of the Armenian Genocide must never be forgotten.

Campus visitors reflect on Genocide

By Barlow Der Mugrdchian
Advisor

The past several months, both on this campus and throughout the world, have been filled with activities centered on the commemoration of the seventy-fifth anniversary of the Armenian Genocide. The annual commemoration took on a special urgency this year, as it was a "special year" being the seventy-fifth anniversary. Moreover, a sobering thought came to mind, namely that the often repeated phrase that soon there will be no Armenians alive who were born on their historic homeland in Western Armenia is rapidly becoming a reality. In fact, it is becoming progressively more difficult to find these survivors to honor at commemorative events. I was thinking about that recently as

several guests were in Fresno on the occasion of the Armenian Genocide commemoration.

I met Rabbi Kenneth Segel of Temple Beth Israel as a result of his commitment to passing a resolution on the Armenian Genocide at the annual convention of the Union of Hebrew American Congregations last November. He was a participant in a panel discussion organized by the Armenian Students Organization on April 24th. During his eloquent comments he made one statement which I would like to elaborate on, namely that Armenians should adopt an eleventh commandment, "Thou shalt not give to Talaat Pasha a posthumous victory."

What a profound message this is for Armenians and non-Armenians alike. Talaat Pasha, who as one of the leaders of the Committee of Union and

Progress was at the helm of the Ottoman Empire when the Armenian genocide was planned and undertaken, had said to Ambassador Henry Morgenthau, "I have done more to solve the Armenian Question in three months than Abdul Hamid II did in thirty years." The Armenian Question was the question of the treatment of Armenians within the Ottoman Empire, treatment which had become increasingly severe and capricious by the end of the 19th century. The solution that Talaat sought was the destruction of the Armenian people from their historic homeland.

How can Talaat be given a posthumous victory now, some seventy-five years after 1915? He can be given this by the loss of memory, the most precious of our possessions, for each person's memory is unique. If the genocide is forgotten then we have

forgotten ourselves, forgotten our history, and our existence. For any Armenian (or non-Armenian) to not learn about this first Genocide of the twentieth century means that it will be much easier for the next Talaat or Hitler or Stalin to unleash their brutality against a group of people.

The second visitor to our campus during April 24th week was English author Christopher Walker whose history, *Armenia: The Survival of A Nation*, is the definitive work in English on the last two hundred years of Armenian history, including the Genocide. His main message was that clarity of thought and word is very important when discussing the Genocide and that the story of the Genocide needs to be repeated and restated as often as possible. This is

see COMMENTARY, page 3

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Letters to the Editor

Dear Professor Kouymjian,

Twelve or thirteen years ago at a Symposium organized by ICOM at the University of Marseilles, France we met formally. This meek (*heza-hampiur*) and gentle person...whom I met again years later in Paris at yet another Armenian literary event, and again in Philadelphia, at the Symposium on Karabagh in October 1988, impressed me with his gracious attitude.

Absorbed in his endeavours in attaining an objective or rather objectives for I believe, besides the organization of the Armenian Chair, publication of your esteemed newspaper, he has prepared and WILL PREPARE future leaders for our nation, whether to pursue in his steps, studies in Armenian history, culture and arts.

I congratulate his appointment to this prestigious Chair which he helped create.

I beseech him to help create an Armenian think tank, to help create our very much needed legislative and political supreme council of the Diaspora. Enclosed a modest contribution to your newspaper.

Sincerely yours,

Sirov, Gaytaz Palandjian

*A servitor of the Armenian
pueblo in this forlorn
rincon (corner) of the Diaspora
Barcelona, Spain*

Dear Hye Sharzhoom:

Reference: Your March '90 Issue.

While events in recent history have definitely proven that we are but Children of a Lesser God; there is an important lesson to be learned here. I can already see *Hye Sharzhoom* to be at the forefront of it by remembering the adage that if we do not hang together, we hang separately.

It's about time we learned to get along well with each other, rather than looking to others for helping this or that respect.

Don't let's lament the impending loss of our own language. Jews lost it centuries ago, but being a heritage-conscious group, and strong believers in what was said above; they are actually staging a spectacular comeback.

As a small token of my appreciation of your valiant efforts enclosed please find an insignificant donation.

Sincerely,

Bedros R. Kricorissian
London, Ontario
Canada

Armenian students gather for weekend of fellowship

By Jacqueline Sislian
Staff Writer

It was a beautiful, warm weekend when Armenian Students gathered from all over California for the second annual "ASO Retreat" on March 29-31 at the Western Diocese Armenian Church Camp/Retreat Center in Dunlap.

Cars began to pull into the campgrounds throughout the evening. The headlights from cars coming down the hill was a sign of joy to all those who looked forward to an exciting weekend making new friendships, catching-up on old ones, staying up late playing *tavloo* (backgammon) and Armenian dancing.

There were 30 participants from ASO groups including Stanford, Berkeley, CSU San Francisco, UCLA, USC, Boston University, Santa Barbara, the University of the Pacific and CSU Fresno.

The mornings started off with a hardy breakfast followed by numerous discussions on current Armenian issues.

For hours the group sat around a fireplace discussing personal feelings regarding Armenian brothers and sisters in Soviet Armenia. CSU Fresno ASO Advisor Barlow Der Mugrdchian led the participants. There was discussion on the type of role the youth in the Armenian Diaspora will play on the future. It was a thrilling experience for those who attended.

The afternoons were full of sporting activities. All ASO's competed, not against each other, but with one another.

The evenings started off with more groups discussions and led into a night of *kef* (fun).

The sounds of Armenian music lingered throughout the cold starlit night. The *tavloo* games continued and small groups gathered amongst themselves to become more acquainted. Soon participants gathered to make the night complete with Armenian dancing.

By Sunday all participants were thoroughly exhausted, but great friendships that will last forever had been established.



Associated Students on recognizing genocide

Whereas: the week of April 24, 1991, is designated as "Week of Remembrance of the Armenian Genocide of 1915-1923 at California State University, Fresno, and

Whereas: California State University, Fresno recognizes the systematic destruction of 1,500,000 people of Armenian ancestry who were victims of the genocide perpetrated by the government of the Ottoman Empire from 1915-1923, and

Whereas: the American and California State flags will be hung at half-mast throughout the week of April 22-27, 1991, and

Therefore, Be It Resolved; in the event that Vintage Days coincides with the Day of Remembrance, April 24, and the Vintage Days committee is receiving funds from the Associated Students Incorporated, Vintage Days activities are not to be scheduled from 11:00 a.m. to 2:00 p.m., and

Be It Resolved; that the Associated Students of California State University, Fresno support this resolution and condemn those brutal massacres committed by the Ottoman Empire, and recognizes the Armenian Genocide of 1915-1923.

Commentary, continued from page 2

especially true in the face of the onslaught of lies and falsification unleashed by the Turkish government over the past fifteen years regarding Armenian history.

A second point Walker made was that German and Austrian sources must be examined in more detail (and translated in English to become accessible) to add to the weight of evidence which indicts Ottoman Turkey as the perpetrators of systematic destruction against the Armenians.

Walker's words were as concise as his suggestions. His words cut away the layers of denial that Turkey has used in an effort to exculpate itself. Walker's ideas reached to the very core

of the issue and exposed the truth in the Armenian quest for justice.

Two visitors, both non-Armenians, but both bearing messages which speak to the heart of the Armenians. Through their words hundreds were inspired and moved. Through their words a new generation of Armenians will reformulate and rethink the questions which are so often posed about the Genocide.

We will not give to Talaat Pasha that posthumous victory because that would be a victory for all of the tyrants and murderers throughout history who seek to rule not through a love of justice and equality but through unlimited power. Our promise is that we will never be silent in the face of injustice and we will be the guardians of memory so that future generations of Armenians can live in the freedom that so many of their ancestors died for.

ASO corner

President Sislian bids farewell

By Jacqueline Sislian
ASO President

The end of my second year as the Armenian Students Organization president is quickly coming to an end. I can't believe how much the club has grown and how close many of us have become. Our organization is strong, active and very interested in our rich Armenian culture, history and language. It makes me feel so proud and gives me such a great feeling when I see how interested our youth have become. We are very fortunate to be attending a university that offers the students and the community so much regarding Armenian classes. And I urge all students to take advantage of this opportunity. Remember without education history is forgotten, in our case we cannot allow that to happen.

There are many people who need and deserve to be thanked for the time, help and dedication they have contributed to our organization.

First I'd like to thank the 1989-1990 ASO Executive Board. Thank-you Deborah Garabedian, Historian, for your efforts to retain our history. Your help was much appreciated.

In every organization there are many people who work hard and in our organization this is very true. Without Sato Ohannessian, Secretary, and Scott Asmar, Vice President, our organization would not have been able to serve the students and community like it has. These two people were always there waiting for me to think up a last minute detail that I had overlooked. I appreciate all of the time you put into the club.

Also I'd like to thank all the members who worked on sub-committees and attended all our functions.

One part of our program here at CSUF has made a complete turn around the last three semesters. This part of our organization reaches out to thousands of people all over the world and allows others to read about our organization. Two people are responsible for the fine job they've done; Paulette Kasparian and Sheri Hokokian, Editors of the *Hye Sharzhoom*. Thank-you for a job not well done, but excellently done.

I wish the 1990-1991 ASO Executive Board good luck in their efforts to promote our culture on campus and in the organization. God Bless.

Movie review

'Back to Ararat' previews at CSUF

By Jonelle Garo
Staff Writer

The mournful music of Gomidas, an Armenian composer who never composed again following the 1915 Armenian massacre, was the score heard throughout the first Fresno viewing of "Back To Ararat."

This first feature-length film documenting the Armenian Genocide of 1915, in which 1.5 million Armenians were brutally slaughtered by the late Ottoman Empire, premiered on the CSU Fresno campus on Friday, April 20, 1990. The film reflects on the life of three generations of Armenians dispersed throughout the world, who share the hope of someday returning to their homeland surrounding the holy mountain of Ararat.

The Swedish filmmaker, PeA Holmquist, dedicated himself to the Armenian Genocide Remembrance. Holmquist has written and produced many other films on mistreated cultures and peoples. The filming of "Back to Ararat" did not come easily for the crew.

"For ten days we were chased by Turkish police who finally broke into our hotel rooms to steal our film. Fortunately, they didn't succeed," Holmquist said.

"Back To Ararat" is a well-balanced

piece which tells the story of one of humanities worst crimes, a story many wish to forget or deny. Holmquist took the viewers to the sights of the massacres and interviewed survivors in addition to key Armenian people.

He interviewed a young American-Armenian couple who were working with Armenian youth groups to heighten their cultural awareness.

Holmquist also focused on an 82-year-old woman still living in Turkey. She was afraid to talk for fear of the film crew's safety.

Testimonies of other elderly Armenians were heartfelt; they took all of those viewing the film back to ponder the horrors sustained from 1915-1923.

Although he chose a variety of people and lifestyles to interview, there was a common thread of purpose that held all of these survivors together.

Holmquist was quite thorough in his research for the movie. He had Armenian views from the homeland to Boston, footage of the European Parliament adopting an Armenian Resolution in 1987, and Turkish Nationals denying the entire event.

This film was co-sponsored by the CSUF Armenian Students Organization and the Armenian Youth Federation.

Contributors to this article were Sheri Hokokian, Paulette Kasparian and Satenig Ohannessian.

Poem

"My Mountain"

By Satenig Ohannessian
Staff Writer

My mountain has survived.
Although my mountain has been plagued by evil,
She has survived.
Even though she has been stabbed and bled over 1.5 million times,
She has survived.
Although my mountain has been cheated with lies,
She has survived.
Even though she was shaken and left homeless,
She still survived.
My mountain is my life, my soul.
As long as my mountain is alive,

Speakers insist 'Let the truth be known'

By Kristi Harmandarian
Staff Writer

Anniversaries are usually festive, celebrating days or events of the past. That is not the case when it is time to commemorate the anniversary of the Armenian Genocide. What is seen annually is the gathering of people with their convictions and support to find justice for what happened to the Armenians in 1915.

This year is the 75th Anniversary of the Genocide. Three quarters of a century has passed since those tragic events took place-claiming the lives of 1.5 million people, hence, changing the destiny of many more. On April 24, 1990, Armenians and Americans gathered in Fresno. Young and old joined together at the William Saroyan Theatre auditorium to solemnly show their respect to those who perished.

The moderator of the evening was the Rev. Father Vartan Kasparian, who was recently appointed Vicar General of the Armenian Church Western. Opening the services with an

invocation, he said, "...We remember our martyrs, past and present, Armenians and Jews who have died in the hands of hatred and ignorance. We live for what they died for; freedom of conscience, freedom of worship, freedom of faith." Fr. Kasparian emphatically declared the genocide as a "moral outrage" of the world, and reiterated that, "We remember, so others do not forget."

The evening began with the honorable Karen Humphrey, Mayor of Fresno, who has been a big supporter to the Armenians and participated in the march on Washington, D.C.

Mayor Humphrey declared that she was also representing the City Council, who had unanimously adopted a resolution "demanding" that Congress pass this resolution as written. She stated that, "...There comes a point when you just have to draw the line in truth." She also commended everyone who has worked so hard to draw this line, "...To insist that this be the statement that we are making to the world." Her closing statements were uplifting and positive about the ongoing struggle to

convince Congress to stand up for the truth and pass the Armenian Genocide Resolution.

Rabbi Kenneth Segel spoke to a captivated audience, proclaiming the solidarity of the Armenians and Jews. He said, "...We must know and we must understand so that the past does not become prologue; so that we do not repeat yesterday's mistakes." Once again Rabbi Segel was able to stir the emotions of all present, giving the hope necessary for the work still ahead in having the truth be known.

The evenings commemoration, which was one of many being held throughout the diaspora, was presented by the Armenian Community Council of the San Joaquin Valley, who had put a lot of work into this quality presentation. The stage was backdropped by pictures of fallen Armenian heroes, such as, Rostom and Daniel Varoogian, center stage was a replica of a monument in Yerevan, to the victims of the genocide. The entire set was black and faintly lit by many candles burning in a makeshift altar, illuminating a silhouette of a kneeling woman in prayer, all this

giving the feeling of the past. This began a series poetry readings, alternating with song.

Perhaps the most notable presentation was made by Christopher Walker, noted British authority of Armenian history and author of the book *Armenia-Survival of a Nation*.

In great detail Walker outlined the facts that Armenians must use when they present their case to the world, and more specifically to non-Armenians. He stressed the importance of historical and political literacy to be vigilantly exercised by Armenians. Only this way will the case against the injustice of Turkey and history be made. He eloquently spoke about the history leading up to the genocide, citing specific facts about the genocide and acknowledging the attempted changing of history by Turkey through political pressures and other measures. Walker emphatically stated that "...Nothing is known until it is known." Armed with facts and information, he feels that the world cannot deny the truth and that it is up to the Armenians to continue this quest to inform everyone else.

Children's hospital built in Yerevan

By Paulette Kasparian
Staff Writer

Kelly Stevenson, a Boston carpenter, did not ring in 1990 with the usual confetti and blowing of horns. He was too busy volunteering his time building a Children's Rehabilitation Hospital in earthquake devastated Soviet Armenia.

The earthquake, which hit heavily populated areas in the late morning of December 7, 1988, killed thousands and left hundred of thousands homeless and in need of medical attention.

Stevenson, who had four years experience in the Peace Corps constructing schools and clinics in rural Africa, volunteered with the American Friends Service Committee.

The AFSC, with national headquarters in Philadelphia, Penn., was formed in 1917 by American Quakers with the main objectives of service, development, justice, and peace.

According to the finance secretary of the AFSC northern California regional office, Connie Jolly, a large amount of contributions began to pour in following the deadly quake. In response to the needs of the Armenian people, it was decided to build the rehabilitation center, along with seven rural health clinics in villages surrounding damaged areas. This project was undertaken in conjunction with the Mennonite Central Committee.

Stevenson arrived in Yerevan, the capital of Armenia, in late September. He stayed there for a month helping to

lay the foundation for the rehabilitation center.

He and three others then moved on to a village near Spitak, a major city demolished by the quake. Stevenson described a discouraging scene.

"In the villages, in many ways, it looked as if the earthquake hit months before and not a year before," Stevenson said.

There was some reconstruction of new houses going on, but much rubble and debris were left to pick-up, he said.

Stevenson kept close written correspondence with the AFSC.

"Despite the 11 months which have passed, the effects of the earthquake, physical and psychological, are very much in evidence. The physical clean-up has only just begun and the emotional rehabilitation will take many years," he wrote.

In the villages, he and others began to lay foundations for the health clinics before the extreme cold weather set in. Five, out of the planned seven, were completed with only interior work left to be done.

Stevenson's six month stay was during the time of yet another uprising between Christian Armenians and Muslim Azerbaijanis. The uprisings have been due to a territorial dispute over the mountainous region of Karabagh. This region historically belonged to Armenia until the now denounced Russian leader, Joseph Stalin, gave it over to Azerbaijan. Armenians now wish to reclaim the land.

Anger and frustration seemed to be the general mood of the Armenian

people during the uprising.

"Obviously there was much anger and bitterness toward Azerbaijan, as well as towards the Soviet Government," Stevenson said.

Initially Soviet troops were not doing much, said Stevenson describing them as passive observers. He also heard through United States, English and Armenian reporters that the Azerbaijanis were much better armed.

"At times you felt a little apprehensive," said Stevenson referring to instances when fighting came within 30 miles of the capital.

However, despite the obvious tension and suffering the Armenian people were going through, Stevenson was amazed with their spirit and appreciation.

"The hospitality was overwhelming," Stevenson, a fair-colored young man, said. "I can't say enough about the Armenian people, they were fantastic," he added.

The AFSC and MCC will soon be sending another group back to complete the remaining two clinics, along with placing final touches on the other structures.

Connie Jolly rates the project as a very positive one with a lasting impact.

"I'm very glad that we were able to do something that would help in the long term," she said.

Stevenson spoke in Fresno on Friday, March 9 at the First Armenian Presbyterian Church as a guest of the Armenian Community Council.

Soviet Armenia main topic of weekend class

By Scotty Abajian Asmar
Staff Writer

Mark Malkasian from the east coast (formerly of Fresno) was the guest lecturer for a weekend class, Armenian Studies 120T-Soviet Armenia Today. The class was offered by the Armenian Studies Program and students earned one unit of credit.

The class focused on current events in Soviet Armenia. The main focus of was Armenia's present condition in the area of politics and economics. Another topic was the conflict between Azerbaijan and Armenia.

Malkasian gave an overview of each of these areas.

At the end of the class the students discussed ideas about where they project Soviet Armenia will be in five years. In their discussions they included area of economics, politics, and the conflict with Azerbaijan.

In the area of economic the possibility of Armenia becoming a free-trade zone was discussed. As part of the economic changes already underway, Armenians would be able to own their own land. Political predictions ranged from an independent Armenia to a form of confederative status. As with the Azerbaijan conflict the class opinions were that the area of Karabagh would be linked to Armenia through a referendum or given the status of an autonomous region.

Highlights of the session included slides of present day Armenia which depicted the mass demonstrations held in support of Karabagh and also an informative film on the affects of the recent earthquake in Armenia.

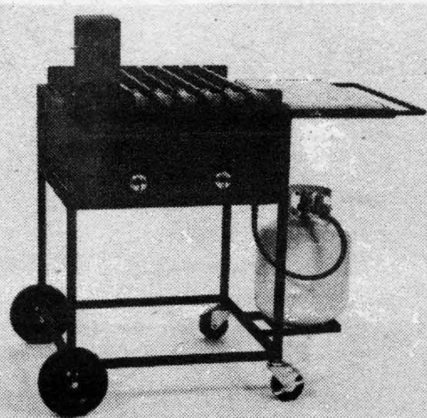
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Panel discusses Genocide issues

By Satenig Ohannessian
Staff Writer

Fresno County Supervisor Deran Koligian, Congressional candidate Archie Nahigian, and Rabbi Kenneth I. Segel of Temple Beth Israel all took part in a panel discussion on April 24, 1990 at the CSU Fresno campus. This event was co-sponsored by the Armenian Students Organization and the Armenian Studies Program.

The panel discussion was on the topic of the Armenian Genocide.

"The purpose of this panel discussion is for the students on campus and from various Fresno County high schools to get a feel of different viewpoints on the Armenian Genocide," ASO President, Jacqueline Sislian, said.

In his ten minute presentation, Supervisor Koligian urged his fellow Armenians to remember and be proud of their heritage.

"So often, we Armenians have been asked by others, why? Why do you Armenians dwell on something that happened so long ago? . . . We react to such challenges with strong emotions anger, frustrations, bewilderment. We feel we must give an answer," he said adding, "Probably one of the most often stated reasons is that we want the world to remember and be reminded, so history won't repeat itself, we say. All we have to do is give our attention. Our ancestors gave their lives."

Congressional candidate Archie Nahigian focused more on the failure of the Senate Resolution 212 in late February of this year.

"The failure of our Senate to endorse Resolution 212 is a betrayal. . . of our own history as a nation," Nahigian said. "Indeed, it is also a measure of our President's credibility and ultimately a test of our government's credibility," he added.

Nahigian also remarked about President Bush's 1988 presidential campaign stop in Fresno.

"In 1988, during a campaign stop here in our Valley, then Vice President Bush assured us he would and I quote, 'Join Congress in commemorating the victims of the Genocide...the Bush Administration will never allow political pressures to prevent our denunciation of crimes against humanity.'"

The last speaker, Rabbi Kenneth I. Segel, also stressed the importance of remembrance.

"I think there should be an eleventh commandment from now on for the Armenian people. . . the commandment of Armenian survival. Thou shalt not give in to Talaat and all of his heinous lieutenants a posthumous victory. And that's why we gather today. To speak of life, to speak of hope, not just to speak of death," Segel said.

"I read a week ago in the *Fresno Bee* on the East German statement, an expression of remorse, an offer to make reparations," said Segel adding,



Left to right: Congressional candidate Archie Nahigian; Barlow Der Mugrdchian of the ASP; Fresno County Supervisor Deran Koligian; Rabbi Kenneth Segel; ASO President Jacqueline Sislian

"I thought to myself. . . wouldn't it have been wonderful to have read this morning in the newspaper the same expression from Turkey with regard to the Armenian Genocide? It would have meant something."

He also went on to say that the Armenians need congressional help

and action to validate their history. He questioned, "Why is it necessary to continue to tell the story? For the sake of our children and grandchildren; they must never forget."

Close to one-hundred fifty students and community members were in the audience.

British author supports Armenian case

By Paulette Kasparian
Staff Writer

What started off as an interest in the late Ottoman Empire soon turned into a fascination about the Armenian people's long, difficult struggle for survival.

That's how Christopher J. Walker, a free-lance writer from London, England, has become a famous Armenologist.

He is the author of the renowned book *Armenia-The Survival of a Nation*, which deals with the modern history of the people and their homeland.

"I'm a writer and I'm always open to good subjects," said Walker adding, "If a good subject comes along, I write the book."

Walker explained that his curiosity about the Armenians peaked when he began studying Armenian illuminated manuscripts. He soon began looking for more books strictly about the

Armenian people, but found none. This was when he decided to write one.

"My belief very much is when you're doing something you've got to do it properly," Walker said explaining that he left no stone unturned in the process of writing this book. He researched just about everything ever written regarding the Armenian case.

Walker's lightly salt and peppered straight short hair did not reflect his young fortyish age. He sat casually with his gray-tweed blazer on, yet was extremely serious when discussing the Armenian case and suggesting how to go about gaining Genocide recognition.

He said Armenians need to use the proper materials in supporting further action on the Genocide. He warned that the arguments must be more concise and based on better sources.

"Steer clear of everything published in England, France or the United States. It will be seen as war propaganda," he said.

He advises the use of German or

Austrian sources, who at the time, sided with Turkey.

"Use Turkish sources to destroy Turkish arguments," he said.

Walker explained that the Turkish side of the Genocide is worth studying.

"They (the Turkish arguments) are relevant in as much as they must be refuted in a logical way," said Walker adding, "They are not convincing but they are relevant."

"Armenians must take time to look at them seriously and not get angry about them," he said. However, he realizes that the anger is legitimate. Walker himself has had several encounters with Turkish opposition since publishing the book in 1980.

Though he tries not to get personally involved in his subject matters, at times it is unavoidable.

"I take it personally because I get attacked personally by the Turks," Walker said.

Most of these unexpected verbal attacks occurred during several scholarly lectures Walker has given in

London. These attacks were instigated by Turks yelling in the back of the room.

"You feel the same anger as the Armenian people feel over the denial of the Genocide," Walker said in his British tone. He explained that through this, he identifies even more with the Armenian cause.

However, all this hasn't stopped Walker's intense research and support of the Armenians.

"In England our first response is to be even more upfront," he said.

This is proven by the fact that Walker is in the process of completing his second book about Armenians. This book will concentrate on British extracts of the Armenian people from 1200 to the 1920's.

His first book, *Armenia-The Survival of a Nation*, will be reissued this year, in a second edition, with two additional chapters. The new chapters deal with confronting Genocide denial and Karabagh.

Valley farmers visit Armenia

Hye Sharzhoom Staff

The Fresno based Armenian Agricultural Reconstruction Agency (AARA) has released an "Agricultural Reconnaissance Report" on their trip to Armenia in July of 1989 when a team of four conducted an assessment of agriculture following the devastating earthquake of 1988.

The purpose of the trip was to evaluate the agricultural needs in Armenia, to set up contacts and lines of communication with the agricultural community and institutes of higher education, and to suggest projects which would be of most benefit to agriculture in Armenia.

The report details the need to rebuild the agricultural potential in Armenia, specifically concentrating on improving production, and preservation of agricultural products. Suggestions were also made in the areas of soil preservation and rehabilitation.

In addition the group recommended

that a sugar producing plant be built in Spitak to replace the one completely destroyed last year. The plant would use technology developed in Armenia and use the Jerusalem artichoke as the major source for the sugars. The estimated cost of setting up such an industrial line is about \$1.2 million.

In addition, there is a need to establish a network of farm advisors to disseminate the latest advance in farming technique.

The AARA was established by Barlow Der Mugrdchian, Arden Kashishian, Sarkis Sahatdjian, and Sarkis Sarabian, members of the reconnaissance team sent to Armenia under the sponsorship of the AGBU and Mrs. Louise Manoogian Simone.

A student exchange program is also being planned where students from Armenia will be brought to the United States for intensive training.

The AARA has been active in recent months, sending agricultural material and information to Armenia.

Three thousand pounds of wheat seed

were sent to Armenia on a United Armenian Fund flight last month. The seeds were donated by the Sarkis Sarabian family.

Potigian Transfer donated the hauling of the wheat seed from Fresno to Los Angeles for loading on the UAF flight.

The Sahatdjian family of Madera (Victor Packing) donated ten and one-half tons of raisins valued at over \$22,000 to Armenia.

The AARA contacted Tri-Valley growers, a large fresh fruit cannery, and have informed them of the success that the Microbiology Institute of Armenia had in developing a red dye to be used as food coloring. The dye is derived from a bacteria source and is reportedly non-toxic.

Arden Kashishian, a member of AARA, has sent information on an apple fungicide dip which will enhance stored apples in cold storage to preserve decay. He has also sent jojoba seed and alfalfa seed varieties to Armenia which are adaptable to the

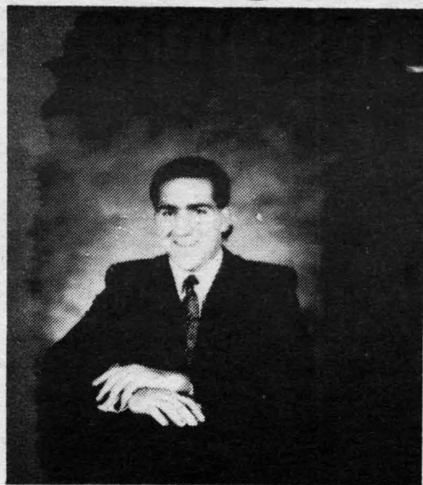
climate in Armenia. Kashishian has also worked on sending information regarding rust disease on wheat.

Mihran Aroian, of Austin, Texas, has with the Armenian community in Texas raised \$200,000 earmarked for a poultry project in Armenia. A joint venture with top poultry producers is being explored.

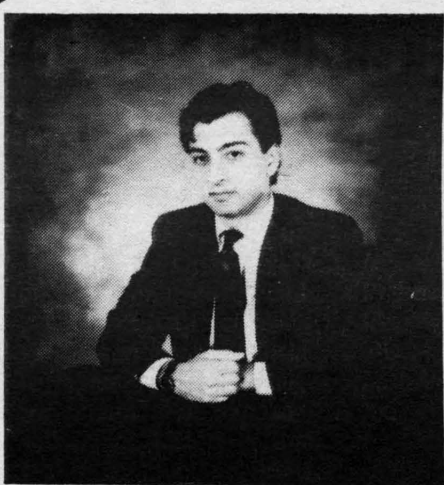
Dr. Galoust Aslanian, head of a vegetable research institute in Armenia, was the guest of Peter Krikorian of Krikorian Nurseries. The Committee for Cultural Relations with Armenia Abroad co-sponsored his trip to Fresno. While in Fresno Dr. Aslanian visited the CSU Fresno School of Agriculture and met with Dr. Hal Best, Vice President for Institutional Research and with Dr. Charles Smallwood, Dean of the School of Agricultural Sciences.

The AARA welcomes inquiries into its activities. Please call (209)278-2669 for more information.

1990 CSUF Armenian Studies Graduates



Armen Avakian
Bachelor of Science
Criminology, emphasis law enforcement
Minor: Psychology



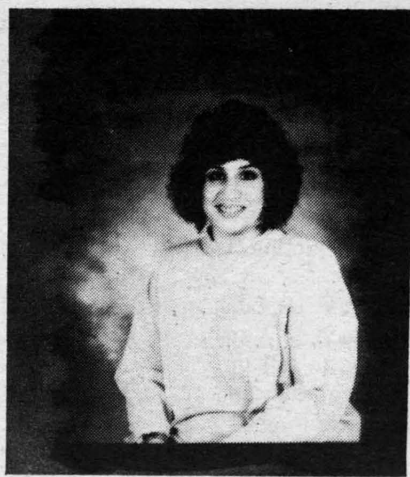
Robert Gosdanian
Bachelor of Science
Finance



Sheri Hokokian
Bachelor of Arts
Journalism, emphasis news/ed.



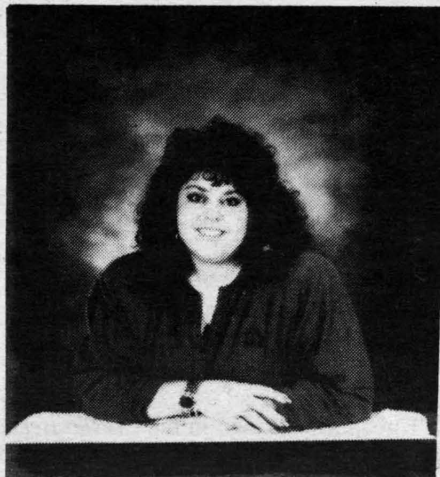
Araxi Hovhannessian
Bachelor of Science
Business Administration emphasis marketing



Paulette Kasparian
Bachelor of Arts
Journalism, emphasis public relations



Seda Melkonian
Bachelor of Arts
Journalism, emphasis public relations



Nicole Ohanian
Bachelor of Arts
Psychology



Jacqueline Sislian
Bachelor of Arts
Liberal Studies
Minor: Armenian Studies

Portraits by Jon Philip Maroot and Phillippe Markarian

Armenian migrant dedicated to serving Reedley community

By Jeff Ahronian
Staff Writer

Ten years ago as Ralph Shamshoian, Sr. ("Sham" to his friends) was visiting his nephew's clothing store in Reedley, he just happened to wander into the pharmacy next door. Inside ironically, he found a man who would later become a great confidant of his. Sham, who was a decorated Private First Class during World War II, was instantly enthralled with the man behind the counter. That man was Anthony Hagopjan.

Today Hagopjan is regarded as a philanthropist of the Armenian community.

Hagopjan, who was born in Harpoot, Armenia, migrated to the United States with his family to escape the severe persecution the Armenians had been suffering. Hagopjan lived in Lowell, Massachusetts for several years until finally settling in Reedley in 1917. An uncle of his from Fowler had written to the family extolling the virtues of the San Joaquin Valley--the vineyards, the melons, the fruit orchards. It was a scenario which greatly reminded them of their homeland of Armenia and it was because of this sentimentalism that the Hagopjan's decided to make the trek westward.

Hagopjan graduated from the University of California, San

Francisco School of Pharmacy in 1932 and started working for Miller's Pharmacy in San Francisco. He then decided to go to work for a chain drugstore called Sontags. It was there that Hagopjan met his future wife, Ellen Mackie. In 1939, Hagopjan's brother James bought a piece of land that he had been renting in Reedley and called his brother to ask him if he would like to have his own drugstore in Reedley.

For over fifty years now, Hagopjan had worked in the same drugstore that occupies 1126 G Street. The drugstore is more of a past-time now--a type of relaxation for the popular Reedley citizen. He has been very active in the St. Sahag-Mesrob Armenian Church

and also in the Reedley Elks Club. In recent years he has been instrumental in raising funds for Valley Children's Hospital for needed equipment and various other organizations. He has also been a strong supporter of the CSU Fresno Armenian Studies Program.

As his good friend Sham puts it, "The drugstore business has become fun for Hagopjan now. He speaks fluent Spanish and loves his customers."

Hagopjan said, "This drugstore keeps me active and as long as my health permits, I'll continue coming down here every working day--unless I'm off seeing another part of this wonderful world we live in."

Reflections on a moral society

By Barlow Der Mugrdchian
Advisor

President Bush issued a statement recently (April 20, 1990) on the issue of the commemoration of the Armenian Genocide. In the long overdue message he said, "... On this seventy-fifth anniversary of the massacres, I wish to join with Armenians and all people in observing April 24, 1990 as a day of remembrance for the more than a million Armenian people who were victims. I call upon peoples to work to prevent future acts of inhumanity against mankind, and my comments of June 1988 represent the depth of my feeling for the Armenian people and the sufferings they have endured."

Just this week, on May 3, Nobel Peace Laureate Elie Wiesel was in Fresno to speak as a special guest of the University Lecture Series at CSUF. The topic of his talk was, "Building a Moral Society." How I wish that the President of the United States and leaders of the Republic of Turkey could have been present to listen to that speech because it touched on the fundamental requirements and duties

implied by a moral society.

Turkey today has become a morally bankrupt country, built on the foundation of a lie. The lie is that the Republic of Turkey represents a homogeneous nation which somehow appeared fully mature from the ashes of Ottoman Turkey and World War I. In fact, today's Turkey was conceived from an ideology of Pan-Turkism, and born from the massacre and genocide of not only Armenians, but Greeks, Assyrians, Kurds, and Arabs. This is the legacy of Turkey today, which refuses to acknowledge its past. This is the basis for the morally corrupt nature of the government of Turkey, which continues to fund and support activities which seek to discredit the Armenians and their search for justice. That campaign has extended to the United States, to its President and to the Senate.

It is incredible that across the length of Turkey there is not one voice which will speak for the Armenians. Isn't this curious? Is there a nation in the world where all people have the same ideas as their government? I don't think so.

As for President Bush, his tardy message on the Armenian genocide

comes some one and a half to two months after a debate which raged in the Senate over the passage of SJR 212, the Armenian Genocide resolution. Senator Robert Dole was the leader in efforts to pass the resolution but was thwarted by the efforts of Senator Byrd and the behind the scenes pressure of President Bush, the State Department, and the Pentagon. Armenians from throughout the nation had travelled to Washington, D.C. in an "Armenian Life March" on March 4-6 to lobby for the passage of SJR 212 and also for increased earthquake relief to Armenia. (Note: The U.S. Senate on April 26 approved an amendment for an additional \$5,000,000 for the "Economic Support Fund" to be made available for relief efforts. If passed by the House this would bring the total appropriated to \$10,000,000. The "Armenian Life March" was successful in making both Senators and Congressmen aware of the great need for aid in Armenia.) In a moral society, President Bush would not have been able to shirk his responsibility to speak in favor of the recognition of the Armenian Genocide. Although his comments in the April 20th statement

were welcome they were hardly sufficient to express the sorrow of the Armenians and the shame of the U.S. government which continues to aid Turkey. In a moral society the commitment to speaking the truth at any cost would be maintained, at the expense of NATO alliances which are no longer useful or friendships which are based on falsehood.

In a moral society, Turkey would be able to acknowledge the crime against humanity which it committed, and then move to the more important question of restitution for the survivors of the Genocide.

Elie Wiesel spoke of the need for Turkey to move to recognize the Armenian Genocide as a prerequisite to building a moral society. Turkey will not be successful in its aggressive denial of the Genocide for the same reason that East Germany and the Soviet Union recently have spoken out about terrible acts which they had committed some forty years earlier, against Jews and Poles respectively. We as Armenians need to raise our voices in the universal struggle against tyranny because we suffered so intensely from it.



Հայկական էջ

ԽՄԲԱԳՐԱԿԱՆ

Այս սիւնակին մէջէն շատ անգամներ գոհողութեան, աշխատանքի եւ գործակցութեան իդար յայտնած ենք եւ ահա այսօր Ապրիլեան Յեղասպանութեան Ոգեկոչման 75-րդ ամեակին առթիւ անգամ մը եւս կու գանք նման փայլեր առնելու կարեւորութիւնը նշելու:

Այս անգամ թէեւ մեր խօսքը կ'ուղեմք բոլոր այն հայերուն որոնք իրենք գիտեմք գիտակցօրէն հեռու կը պահեն հայկական ձեռնարկներէ, կը հաւատամք թէ իրենց կեցուածքը ցաւալի ըլլալէն զատ արդարացուցիչ ալ չէ: Ներկայ պայմաններուն մէջ երբ Հայաստանի մէջ ամէն օր հայեր կը սպաննուին, երկրաշարժի վնասները տակաւին մէջտեղ եմ, հայ ժողովուրդը այս աշխարհի մէջ իւրաքանչիւրը հայի ծառայութեան եւ աշխատանքին պէտք ունի:

Քիչ ենք, անոր համար ալ ամէն հայ որ հեռու կը մնայ նուիրեալ ազգային ծառայութիւններէ կարեւոր վնաս կը հասցնէ մեր ժողովուրդի մղած պայքարին, որուն կարեւորագոյն ազդակներէն մէկն ալ է օտարացման վտանգը: Ճիշդ անոր համար ալ բոլոր անոնք որոնք օգտակար չեն իրենց ազգին, մանաւանդ այս դժուարին ժամանակներուն, պէտք է անդրադառնան հոգ չէ թէ ուշ, իրենց սխալին եւ սրբագրեն իրենց կեցուածքը, որովհետեւ ինչպէս երգը կ'ըսէ.— «Այն հայը որ ազգն ուրանայ եւ ալազգ դառնայ...»:

Ս. Թ.

ՅՐԷԶՆՈՅԻ ՀԱՅ ՀԱՄԱՅՆՔԸ ՆՇԵՑ ԵՂԵՌՆԻ 75 ԱՄԵԱԿԸ

Նորակազմ Հայ Համայնքին Խորհուրդի կազմակերպութեամբ Սան Ուաշինգթոնի հայութիւնը այս տարի նշեց Ապրիլեան Եղեռնի 75 ամեակը երկու ձեռնարկներով:

Կիրակի երեկոյեան Ապրիլ 22-ին, Պանդիստից Հայ Ժողովական Եկեղեցւոյ մէջ տեղի ունեցաւ միջ-եկեղեցական պաշտամունք, մասնակցութեամբ Ֆրէզնոյի եւ շրջակայի հայ եկեղեցիներու հովիւներուն:

Պաշտամունքին նախագահեց Արժ. Տ. Վարդան Բեկյ. Գասպարեան, ատենապետ՝ Համայնքային Խորհուրդի: Օրուան պատգամները տուին, Արժ. Տ. Գեորգ Բեկյ. Առաքելեան եւ Արժ. Տ. Հրանդ Բեկյ. Սրապեան:

Իսկ Երեւանի երեկոյեան Ապրիլ 24-ին, Սարոյեան թատերասրահին մէջ տեղի ունեցաւ ֆաղափական հաւաք, ուր աւելի քան 1200 ազգայիններ ներկայ էին, յարգելու յիշատակը հայութեան մէկ ու կէս միլիոն գոհերուն: Օրուան հանդիսավարն էր Խորհուրդին ատենապետ՝ Արժ. Տ. Վարդան Բեկյ. Գասպարեան:

Օրուայ գլխաւոր բանախօսն էր Լոնտոնէն հրաւիրուած «Armenia, The Survival of a Nation» գիրքի հեղինակ Քրիստոփըր Ուոքըր: Ուոքըր խօսեցաւ ցեղասպանութեան երեւոյթին եւ մինչեւ այսօր Թուրքիոյ եւ միջազգային համայնքին կողմէ 1915-1923 ջարդերուն ու ռեփրմներուն ցեղաս-

պանութիւն բնորոշումը տրուած չըլլալուն մասին:

Ան ըսաւ, որ աշխարհի տարածքին տեղի ունեցած փոփոխութիւնները Միացեալ Նահանգներու կառավարութիւնը պիտի մղեն նմանապէս տալու ցեղասպանութեան եւ Արեւել-Արեւմուտք պիտի նուազեցնէ Ատլանտեան Ուխտի անդամ Թուրքիոյ ռազմագիտական արժէքը:

Գեղարուեստական բաժնին իրենց մասնակցութիւնը բերին գաղութի Համագայինի երգչախումբը, ղեկավարութեամբ՝ Վարդան Քէթեմեանի, Համայնքային հայ դպրոցի աշակերտները եւ գեղարուեստաւոր երիտասարդներու խումբ մը որոնք ներկայացուցին կենդանի պատկեր մը, պատրաստուած՝ Լարիսա Ասատուրեանի կողմէ: Բեմը զարդարուած էր Միծեռնակաբերդի նախատիպով մը եւ նահատակ Կոմիտաս վարդապետի եւ Դանիէլ Վարուժանի նկարներով:

Բեմի պատրաստութեան աշխատանքները կատարեցին համալսարանական ուսանողներ, Արմէն Տէվէնեան, Մաթէոս Ճէնտեան, Ֆիլ Կարօ, Սօնա Տէվէնեան եւ վերապրող՝ Միւնա Տէվէնեան: Վահէ Ասատուրեան, Նշան Տէր Գալուստեան եւ արուեստագետ Յակոբ:

Մ. Ճենտեան

Հարցազրոյց

ՔՐԻՍՏՈՖԸՐ ՈՒՌՔԸՐԻ ՀԵՏ

Ապրիլեան Յեղասպանութեան Ոգեկոչման 75-րդ ամեակին առթիւ Հարցազրոյց մը համար Ֆրէզնոյ գրտնուեցաւ անգլիացի նշանաւոր պատմաբան Քրիստոփըր Ուոքըր որ Սարոյեան թատերասրահին մէջ կատարուած Ապրիլ 24-ի նշան գլխաւոր բանախօսն էր:

Հայ Շարժումի — Հայկական էջը օգտուելով այս առիթէն Հարցազրոյց մը ունեցաւ Ուոքըրին հետ, որը կը ներկայացնենք ստորեւ:

Հ.Շ.— Ինչու եւ ինչպէս սկսաւ ձեր հետաքրքրութիւնը ուսումնասիրելու համար Հայերու մասին եւ հետազոյն գիրք մըն ալ գրելու:

Ք.Ո.— Նախ պէտք է ըսեմ որ միշտ հետաքրքրուած էի պատմութեամբ եւ ի մասնաւորի Օսմանեան իշխանութիւնով: Երկրորդ, տարիներ առաջ երբ ընկերութեան մը գծով կ'աշխատէի որ ձեռագրերու եւ անտարաններու վաճառումով կը զբաղուէի, այս ժամանակի ընթացքին ատեն-ատեն ալ հայկական ձեռագրերու կը հանդիպէի որ ծախուէին ինչպիսիք: Այսպիսով սկսայ հետաքրքրուիլ Հայերուն մասին եւ ի մասնաւորի իրենց շատ գեղեցիկ ձեռագիրներով: Ուրեմն այս հետաքրքրութիւնը օրէ օր աճեցաւ եւ օր մըն ալ հայերուն մասին գիրք մը գրելու փափաքին հասայ:

Հ.Շ.— Ով օգնեց ձեզի այս աշխատանքին մէջ:

Ք.Ո.— Առաջին քայլս էր, Լիբանան երթալ երկրի քաղաքական պատերազմէն առաջ, ուր շատ զօրաւոր եւ աշխոյժ հայկական գաղութ մը կար, իսկապէս Լիբանանի հայութեան օգնութիւնը իմ անձին նշելի էր: Ատկէ ետք Սուրիոյ միջոցաւ, արեւելեան Թուրքիա անցայ եւ ատկէ ետք Սուրիոյ Հայաստան: Այդ ժամանակուայ, 1970-ական թուականներուն, Հայաստան երթալ ալ շատ օգնեց: Սակայն ամենակարեւոր աշխատանքս Անգլիոյ մէջ տեղի ունեցաւ, ուր առիթը ունեցայ հետազոտելու Անգլիոյ մէջ գտնուող եւ Հայերու վերաբերեալ արխիւներու մեծ մաս մը: Լոնտոնի հայերն ալ իրենց կարեւոր բաժինը բերին, իմ գիրք գրելու նպատակիս իրագործման:

Հ.Շ.— Որոնք են ձեր տպաւորութիւնները Ապրիլեան ցեղասպանութեան ոգեկոչման ձեռնարկներու մասին որ Ֆրէզնոյի մէջ տեղի ունեցան:

Ք.Ո.— Թէեւ միայն քանի մը ձեռնարկներու հոս գտնուեցայ եւ չեմ կրնար ընդհանուր պատկեր մը ունենալ, կրնամ ըսել որ ժողովուրդը աւելի հետաքրքրութիւն ցոյց պէտք էր տար, նկատի ունենալով այս գաղութին թիւը:

Հ.Շ.— Զգացում մը կայ, որ հայերը միայն Ապրիլ 24-է-Ապրիլ 24 է որ խորապէս կը մտահոգուին իրենց ազգային հարցերով, ինչ է ձեր կարծիքը ասոր մասին:

Ք.Ո.— Կը հաւատամ որ ասիկա որոշ չափով ճիշդ է, սակայն ընդհանուր առմամբ հայերը

եկեղեցի կը յաճախեն, ձեռնարկներու մաս կ'առնեն, իրենց լեզուն կը խօսին ու բոլոր ասոնք որոշ չափով կը մեղմացնեն այս խօսքը:

Հ.Շ.— Որն է ձեր տեսակէտը Թերակոյտի որոշումով հայկական ցեղասպանութեան բանաձեւի առնչութեամբ:

Ք.Ո.— Թէեւ Թերակոյտի որոշումը չի զարմացուց ինձի, կրնամ ըսել որ շատ տխուր զգացի այս որոշումով: Այսպիսով, իմ խրատս հայ ժողովուրդին պիտի ըլլայ հետեւեալը.—

Այս որոշումը պէտք է վերջնական համարուի, անոր համար ալ յուսահատելու պէտք չկայ, այս փորձարկութիւնը կրնայ յաջորդ անգամուայ քուէարկութեան օգտակար ըլլայ: Հայերը պէտք է իրենց տեսակէտները միշտ գրեն ծերակուտականներու որ կարենան ազդել իրենց: Պէտք է որ նաեւ աւելի զօրաւոր աղբիւրներ գործածուին:

Հ.Շ.— Այս առթիւ ըսենք որ, Ամերիկայի կառավարութիւնը չ'ըսեր որ ցեղասպանութիւն չէ եղած, այլ թէ այսպիսի բանաձեւի մը վաւերացումը պիտի վատաւարացնէ Ամերիկայի եւ Թուրքիոյ միջեւ լաւ կապերը: Ո՞րն է ձեր տեսակէտը:

Ք.Ո.— Կը հաւատամ որ ապագային Ամերիկայի կեցուածքը Թուրքիոյ չուրջ պիտի փոխուի ժամանակի ընթացքին, Սովետական միութեան մէջ պատահած դէպքերէն ետք: Կը հաւատամ թէ ժամանակի խնդիր է: Այն ժամանակն է որ պէտք է առիթը օգտագործենք:

Հ.Շ.— Երկու խօսք Անգլիոյ հայ գաղութին շուրջ:

Ք.Ո.— Անգլիոյ հայ գաղութը շուրջ 12.000 կը հաշուուի: Մեծ թիւով հայեր հոն գաղթած են դուրսէն, Կիպրոսէն եւ Լիբանանէն: Թէեւ գործունեայ գաղութ մը չէր եղած, վերջերս աւելի կազմակերպուելու սկսած է, մանաւանդ Դեկտեմբեր 7-ի երկրաշարժէն ետք: Հայերը կ'ապրին գլխաւորապէս Լոնտոնի եւ Մանչեսթրի մէջ:

Հ.Շ.— Որպէս վերջին հարցում, Դուք առիթը ունեցած էք տարիներու ընթացքին սերտելու հայ ժողովուրդը: Ինչ գաղափար կազմած էք հայութեան մասին:

Ք.Ո.— Հայերը միշտ քաղաքակիրթ, համբերող եւ հիւրասէր ժողովուրդը եղած են, անոր համար ալ միշտ իմ հիացումս ունեցած են, սակայն ներկայ պայմաններուն մէջ իմ տեսակէտս է որ պէտք է ըլլան աւելի պայքարող եւ վճռակամ ու դուրս գան իրենց պահանջողական կեցուածքէն որոշ հարցերու շուրջ: Հայ ժողովուրդը աւելի լաւ ճակատագիր մը կը վայելէր մինչեւ հիմա:

Այսպիսով վերջ գտաւ Անգլիացի պատմաբան Քրիստոփըր Ուոքըրի հետ ունեցած մեր չափահաս հարցազրոյցը: Քրիստոփըր Ուոքըր օրինակ մը պէտք է ըլլայ բոլոր հայերու համար:

SOLIDARITY

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He will not fear though the earth should change, though the mountains shake in the heart of the sea; though its waters roar and foam, though the mountains tremble with its tumult. There is a river whose streams make glad the city of God, the holy habitation of her, she shall not be moved. God will help her right early. The nations rage, the kingdoms totter; He utters his voice, the earth melts. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, how He has wrought desolations in the earth. He makes wars cease to the end of the earth He breaks the bow, and shatters the spear, He burns the chariots with fire! Be still, and know that I am God. I am exalted among the nations, I am exalted in the earth! The Lord of hosts is with us; the God of Jacob is our refuge.

The Rev. Roger Minassian, pastor of Pilgrim Armenian Congregational Church welcomed all of the many different parishioners to the Pilgrim Church.

He said "It's a joy to our Valley to have all Armenians worship together."

Comments were made in Armenian by the Rev. Hrant Serabian, pastor of Holy Trinity Armenian Church in

Fresno and the Rev. Kevork Arakelian, pastor of St. Gregory Church in Fowler delivered an English message.

Fr. Arakelian said that starting in 1915 the Turkish Government put into effect a policy to terminate all Armenians. By the end of the First World War 1.5 million Armenians were dead.

He said "We have not learned to live with one another and remain in justice and peace; as still people are killed all over the world."

Fr. Arakelian said that the genocide did not only break and slaughter human lives, but it was also was the breaking of a community. Before the genocide, Armenians had a homeland and a close community, but today Armenians are scattered throughout the world and in many instances forced to assimilate.

Arakelian ended his message with a question for each member of the ecumenical service to struggle with.

He said "What are you willing to die for or live for? And what are you willing to give your all for?" He added that only when each person has truly wrestled with that question can he begin to answer it.

The ecumenical service was organized under the auspices of the Armenian Community Council of the San Joaquin Valley. It was one of the many events commemorating the 75th anniversary of the Armenian Genocide of 1915.

Armenian woman ventures into Fresno business world

By Janice Caprelian
Staff Writer

Accessories of European fashions have recently come to Fresno. The newly opened *L's Accents* is offering the Valley an exclusive variety of smart, stylish, and affordable accessories that are imported from Italy and France.

"None of our merchandise is over \$50," store owner Louise Baladjanian said.

L's Accents offers items including earrings, necklaces, rings, watches, belts, socks, purses, bracelets, hair clips, and leggings. Baladjanian said she opened an accessory store because they are currently very big in the fashion world.

"They are sellable items that keep getting bigger and bigger," she said.

Baladjanian, 24, has experience working in the fashion industry. She worked in retail for nine years before venturing off into her own business. She has a Bachelor of Arts degree in fashion merchandising from CSU Fresno. From her experiences in the industry she came to the conclusion that she did not want to continue working for someone else.

"I have the knowledge and I know that I can make it on my own," she said.

She chose Fresno for her store's location because it is less expensive to start a business here than in any other area of California. Baladjanian also believes that the competition is not as intense in Fresno.

"I don't see anybody as my competition because I carry a lot of unique, unusual items that other stores don't carry," she said.

Baladjanian said that she always wanted to have a store of her own, but she did not imagine that it would be at such a young age.

As a young Armenian woman in the business profession Baladjanian has not experienced any conflicts. She believes this is attributable to the fact that more women have entered into the work-force and Fresno is known for its successful Armenian businesses.

In the future she sees the business expanding. She would like to open a location in Southern California. Baladjanian is also interested in exploring the clothing industry.

Baladjanian said she looks forward to a bright future at 3209 W. Shaw, Suite #113.

Armenian Genocide reviewed

By Satenig Ohannessian
Staff Writer

"We (the Jews) begin to see ourselves as survivors. It's not over - it's still going on. It could happen to us again." These words were from Rabbi Kenneth I. Segel of Temple Beth Israel of Fresno during one of the lectures presented at the CSUF Armenian Genocide Class.

Segel was a guest lecturer during the class, Armenian Studies 120T, held on April 7 and 14. His lecture focused on the topic of the Jewish Holocaust in relation to the Armenian Genocide. He stressed the importance of not forgetting the past and to get involved.

"There are Jewish lobbyists in Washington, D.C. and they've learned by the survival instinct the political process," said Segel adding, "that's how we are involved."

He went on to comment that the Holocaust affected every Jew. The Jewish people have developed a kind of defensiveness. They tend to feel that it could happen again and must try to stop it becoming involved in United States politics. Rabbi Segel suggested to the Armenians to keep on fighting for their rights.

Professor Barlow Der Mugrdchian, the main lecturer for the course, talked about the history of the Armenian Genocide and the events leading up to it.

"The Armenians were second-class citizens. They were the victims of excessive taxes being imposed on them by the Ottoman empire," Der Mugrdchian said. He added that by 1876 Ottoman Turkey became

bankrupt through corruption and incompetency.

"Armenians just wanted a better life; they did not want to be independent as the Turks thought," he said.

The main preconditions to the Armenian Genocide perpetrated by the Ottoman Turks were: 1) loss of territories, 2) economic reversals, 3) worsening policy of discrimination, 4) Armenian demands for reform, 5) foreign intervention, and 6) repressive reactions. The ideology of Pan-Turkism was the main motivating factor behind the Genocide.

By 1913 the Turkish Government became a dictatorship with Talaat Pasha being Minister of Internal Affairs; Enver Pasha, the head of the army, and Jemal, the head of the Navy. All three, along with other members of the Central Committee of the Committee of Union and Progress, were responsible for the extermination of the Armenians.

In December of 1914 Enver Pasha decided to make a secret attack on Russia. By January of 1915 he lost 85,000 men out of his 100,000 man army.

"He blamed the Armenians for his defeat," Der Mugrdchian said. "He couldn't tell anyone that it was his fault. He had to blame it on someone, so he picked the Armenians," added Der Mugrdchian. This event was one of the factors behind the Armenian Genocide.

A large amount of time was spent discussing the effects of the Genocide on the second and third generations and prospects for the future.

The one unit course has become a popular course for Armenians and non-Armenians alike.

ASP Gifts

Virginia Najarian Daloyan of Fresno donated several maps of Armenia and books in the Armenian language to the CSUF Armenian Studies Program. These were from the estate of Garabed and Theresa Najarian of Fresno.

Mr. and Mrs. Ohannes Kalustian of Fresno donated a large number of Armenian language books, including several works by Raffi.

Dr. Galoust Aslanian, a visitor from Yerevan, Armenia donated an album of the works of painter Hakob Kojoyan. He also donated a work on Andranik.

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Introduction to modern western Armenian. Oral & written exercises.

****Intro. to Armenian Studies (3 units)**
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Introduction to the culture of the Armenian people.

*****Masterpieces of Armenian Literature (3 units)**
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