

ՀԱՅ ՇԱՐԺՈՒՄ *Hye Sharzhoom*

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Sarkis and Meliné Kalfayan Center Named Donors Make Bequest of over \$500,000

By Barlow Der Mugrdechian
Advisor

California State University, Fresno President Dr. Harold H. Haak announced on Monday, May 6, 1991 the naming of the Sarkis and Meliné Kalfayan Center for Armenian Studies at the university. Mr. and Mrs. Sarkis and Meliné Kalfayan, have pledged more than one-half million dollars as an endowment to support the faculty and students of the CSUF Armenian Studies Program. The gift, which will be made in part now and in part as a bequest, ultimately will provide an endowment fund to support the Sarkis and Meliné Kalfayan Center for Armenian Studies. The naming of the Center for Armenian Studies for a benefactor is the first such occasion within the twenty campus California State University system.

Following the announcement, a luncheon was held in the University Business Center, hosted by Dr. Haak and by Barlow Der Mugrdechian, Acting Director of the Armenian Studies Program, and attended by university officials, members of the

Center for Armenian Studies Advisory Board, and leaders of the Armenian Students Organization.

During the ceremonies honoring the Kalfayans, Dr. Haak said, "Today we celebrate the commitment that the Kalfayans have made. Sarkis and Meliné Kalfayan have a deep and abiding commitment to the university and to our Center for Armenian Studies. We were proud in late 1988 to announce the creation of an endowment providing permanent support for a professor in Armenian Studies. Dr. Dickran Kouymjian, Director of the Armenian Studies Program, was chosen as the Haig and Isabel Berberian Professor of Armenian Studies. It is my personal privilege to announce yet another gift that will provide a permanent financial foundation to supplement the state budget for the students and faculty who are at work in the Armenian Studies Program. One of the unique hallmarks of distinction on this campus has been our Armenian Studies Program which since 1964 has provided regular classroom instruction in Armenian history, language, literature, art, and



From left to right: Barlow Der Mugrdechian, Armenian Studies Program; CSUF President Dr. Harold Haak; donors Meliné and Sarkis Kalfayan

culture. The Program has produced scholarly research and publications advancing our knowledge in these same subjects, and the wider community has been served through symposia, instruction on weekends, and visiting speakers, who have brought a continuing stream of informa-

tion providing an historic as well as a current perspective on Armenian culture."

Sarkis Kalfayan remarked, "My story and my wife's story is the kind of life and See Kalfayans, pg. 8

Dean of the Holy Trinity Armenian Church Rev. Fr. Aznikian Sees New Vigor in Fresno

By Armen A. Aghishian
Staff Writer

The following is an interview with the newly appointed dean of the Holy Trinity Armenian Apostolic Church of Fresno, the Very Reverend Muron Vartabed Aznikian.

Hayr Soorp, could you give us some background information about yourself?
I was born in 1957 in Bourj-Hamoud's Nor Adana district of Beirut. I was accepted into the Armenian Theological Seminary in Antelias where I completed the eight year curriculum for celibate priesthood. I was ordained arch-deacon and then I attended the Near East School of Theology. I was ordained into the sacred order of priesthood on February 15, 1980. In 1983 I completed my thesis and received the degree of vartabed. Upon the request of the Holy Martyr's Armenian Church in Encino, California I was assigned as the dean of the parish in 1988. On December 1, 1990 I began my assignment as dean of the Holy Trinity Armenian Church.

Q: Since you recently settled in Fresno could you give us your initial impression of the community?



My first impression was that the local Armenians are generally involved in agriculture and that the community is an old one. The old generation, of course had a very difficult life in the New World, but due to their hard work and will power they were able to succeed. The new generation is playing an important role

today by introducing Armenian history and culture to the non-Armenian population. In spite of my being here for a short time I have a very strong positive impression of Fresno.

Q: What possibilities do you see in this community with respect to Armenian cultural endeavors?

The possibilities are unlimited for the new generation. The old generation has paved the way for a better future for the new generation. For those who want to work there are an abundance of tasks in the community, but we should first prepare our plans before tackling those tasks. We should admit that the new generation is Armenian both with their feelings as well as with their thoughts, but their children are less acquainted with Armenian language and culture. That is where we shall focus our primary attention.

Q: What should we do to promote the Armenian language in the younger generations?

Once a week we should teach the adults the Armenian language. At the same time we should support our Armenian school so that it can play a major role in teaching our language to younger generations. The community as a whole

needs to work together to achieve this. In the near future I hope to work in a spirit of cooperation with everyone in the community.

Q: By what means can we achieve this goal of cooperation?

The role of the church has been misunderstood by the Armenian people. People believe that the church is only there for praying, baptisms, funerals and similar See Fr. Aznikian, pg. 8

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Parev and inch bes es?

By Jeff Ahronian
Editor

Inch ga chega?

"Well an *inch ga chee gas* to you too buddy!" was my first reaction to those words. Hey, I was young - just a freshman in college. I didn't know what this Armenian punk was trying to tell me.

Even though I myself was Armenian, I wasn't too familiar with the native tongue. Sure, I knew what some of the words meant - *parev* meant "what's up?", *pilaf* was just another word for rice, and *shish kebab* was meat on a skewer (which we'd only seem to have on special occasions). And of course, I knew some of the naughty words (okay, almost all of the naughty words...).

But as I was looking through the CSU Fresno General Catalog for next semester's classes, I realized that I still hadn't fulfilled that dreaded Division 7 general education language category. I

figured that I didn't need to take a language course in college since I had already taken four years of French in high school.

I was wrong.

"What're you talking about?!" I pleaded with the admissions secretary desperately trying to coerce her into changing her mind (Yeah, like she could just take my book, cross out the language category, and tell me that I didn't have to take a certain class that everyone else had to take just because the woman feels pity on me).

Again, I was wrong.

Okay, so I guess I had to take a language.

I could take the easy way out and take linguistics, but everybody does that. No - I like to undergo challenges... I want to enrich my mind and spirit - to learn, develop, and fine tune my voice to that of a foreign language. Hmm... but which language?

French? Out of the question. If I took

French, then I'd have to take an upper division French class because I already took four years of French in high school.

Hebrew? Have you ever tried reading Hebrew? I rest my case.

Sanskrit? How can I take a language in which I don't even know what that language is? Next...

Armenian 1A? Hmm, has its possibilities... I already know a lot of the words... I could impress doubting, older family members (especially Grandpa)... I could pick up on Armenian girls... I could order stuff in an Armenian restaurant... I could understand those Armenians who talk in Armenian behind my back when they think I don't understand it... That settles it - I'm going for it!

It quickly dawned on me however, after my first day of "app, pen, kim's", that Armenian was going to be a tough language to master. It took me a few weeks to learn the alphabet and then, the totally unexpected happened... having to learn how to write it (and I didn't want to take Hebrew?).

But what I didn't realize at first was all of the self-satisfaction that I would gain from taking this course. While I was learning what seemed like a new and foreign language to me, the same language was one that had been spoken by my ancestors hundreds and hundreds of years before. Sure, it was hard work, but hard work always pays off in the end.

The Armenian students at this university should realize that they are extremely fortunate to attend a school that offers Armenian as a language and that they should take advantage of this by enrolling in the class and learning about their native tongue.

And remember, next time someone asks you, "Can you actually read that stuff?" just answer "yes" and nod your head. Even if you can't, who's going to know?

Oh, and by the way - *inch ga chega* is Armenian slang for "how's it going?". I wish I had known that *before* enrolling in Armenian 1A.

Letters to the Editor

Dear Editor:

I wish to thank all of you for the nice coverage you gave to "Charlie's Bike Shop." I know that it would have made my father and brother extremely happy. Keep up the good work. I think that what you are doing on this paper is a wonderful thing, and that all of your families should be very proud of you.

Yours truly,
Mary Avakian
Fresno, California

Dear Editor:

After receiving your newspaper I was ecstatic. It is a wonderful publication filled with not only interesting news but personal articles that reflect

the true "Armenian Spirit." This is something that all colleges should receive and even someday try to produce for themselves. As a recent college graduate, I had always hoped for a newspaper for our Armenian heritage.

The article on Father Zumrookhdian was refreshing. It is important to recognize the hard work that our clergy produces for our people. Hayr Soorp is a worthy servant of the Armenian Church. May God grant all of you the wisdom to continue in your work for the benefit of Armenians everywhere.

Sincerely,
Deacon Gary Alexander
Meford, Massachusetts

Dear Editor:

The Rutgers University Armenian Club would greatly appreciate it if you would publish the enclosed letter:

Dear Fellow Armenians,

Rutgers, the State University of New Jersey, has suffered a tremendous loss in the passing away of Professor Albert Mugrdich Wolohojian. Professor Wolohojian had been a cornerstone in the French department from his arrival to Rutgers in 1962, until his untimely death this past December.

Professor Wolohojian was very instrumental in uniting the Armenian students at Rutgers University. In 1980 with the assistance of his daughter, Gabrielle, he established the Armenian Club and began teaching the Armenian language in addition to his normal curriculum. He basis, while being inspired by his love for teaching and his pride in his native tongue.

In the honor of Professor Wolohojian's memory, a memorial fund has been established in support of Armenian Studies and Students at Rutgers University. A permanent class in the Armenian language to be established at the New Brunswick campus of Rutgers University is the goal of this fund. It will serve as an everlasting reminder of the pride Professor Wolohojian had in his Armenian heritage, and enable Rutgers students the opportunity to study the Armenian language. Moreover, the establishment of this class will be a permanent positive fixture on the campus and serve as a method of uniting Armenian students by means of their common identity and mother tongue.

Although the exact number of Armenian students at the New Brunswick campus is unknown, the Armenian Club which Professor Wolohojian helped establish in 1980 continues to be an active campus organization, and is over 40 members strong. The Rutgers University Armenian Club is hoping to

help establish this memorial fund in honor of a man so dear to us: Professor Wolohojian. Furthermore, the Rutgers University Armenian Club hopes to maintain and expand a pride in our Armenian heritage. Please help us in our aim, and make Professor Wolohojian's dream a reality. We look forward to your help and support in establishing a permanent Armenian Studies program at Rutgers University. Your support will help preserve and insure the strength of the Armenian community at Rutgers. Any help whatsoever will be greatly appreciated. Make all checks out to the Wolohojian Memorial Fund, and send them to the Rutgers University Armenian Club, 613 George Street - Box 44, New Brunswick, NJ 08903. If there are any other questions pertaining to this fund, please do not hesitate to call myself at (908) 745-0738, or our club's president, Armen Azarnia at (908) 878-1258. Thank you very much for your attention.

Sincerely,
James G. Sahagian
New Brunswick, New Jersey

Dear Editor:

In your last issue, under *Armenian Sports Trivia*, all of the answers to your questions were accurate except for number five. Last year alone St. Paul Senior A.C.Y.O. won two games during Sports Weekend with three of the Bohigian brothers playing in the tournament.

Perhaps you should have done some research or asked one of the Bohigians yourself if indeed they never won a single game in ten years.

Respectfully,
Jon Bohigian
Fresno, California

Ed's note - the trivia question did not mean to include any of last year's A.C.Y.O sports weekend games, but instead was meant for the years 1979-1989.

Hye Sharzhoom

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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) 278-2669.

Intermarriage among Armenian-Americans in Fresno County: A Sociological Perspective

By Matthew A. Jendian
Staff Writer

Social theorists have for a long time described American society as a "melting pot" into which all ethnic groups simply blend. However, more recently, many pluralist theorists, using the analogy of a "mosaic" to depict American intermarriage rates of Armenian-Americans in order to derive a sense of the degree of structural and overall assimilation that this particular ethnic group has reached while living in American society.

Using marriage license records from

Fresno County, I have collected and examined the records of marriages of people of Armenian descent for the years 1930, 1960, and 1990. Access to a similar study of Armenian-American intermarriage in Fresno County done by Beth Najarian, who looked at the years 1940 and 1980, allowed me to combine the two data sets to make one large set.

Structural assimilation refers to the occurrence of socially intimate relationships, such as friendship and marriage between members of an ethnic group and the mainstream society (Alba, 1985). Intermarriage rates serve as a sensitive indicator of the boundary around an ethnic group.

If the intermarriage rate is high, which means that members of different ethnic groups intermarry freely, it is likely that they do not see themselves as very different, and it is also likely that society in general does not treat the groups differently or have various patterns of "racial etiquette" which require that the groups remain separate.

Findings

The first important conclusion from the analysis of these data is the overall intermarriage rate of people of Armenian descent in Fresno County for the years 1930, 1940, 1960, 1980, & 1990. The results showed an inter-marriage rate of 50.9% and an in-marriage rate of 49.1% (with a total of 324 marriages).

Table 1 shows that the rate of intermarriage has increased between the years 1930 and 1990 in Fresno County among those whose parents were both born in a foreign country, while showing very little change among those whose parents were both born in the U.S., although it is very high (over 90%). Generation has some impact as to whether one is more likely to intermarry. The higher the generation, the more likely one is to intermarry.

Table 2 shows that church affiliation is related to intermarriage. 32.1% and 31.4% of the marriages that were performed in the Armenian Orthodox and the Armenian Protestant churches, respectively, were intermarriages. This difference is statistically insignificant. But, the percentage of

when we look at those who were married in civil and non-Armenian religious ceremonies, respectively.

Discussion

Interpreting this data is easier if I put it a context in which we can compare them to other white ethnic groups. Fortunately, similar data is available on other groups. Three somewhat similar groups that the Armenians can be compared well with include the Italians, the Greeks, and the Jews. All are similar Middle-Eastern/Mediterranean cultures and immigrated to the U.S. at approximately the same times. All of the groups are currently in their third or fourth generations.

Alba found an intermarriage rate of 75% for Italian-Americans born after 1950. The intermarriage rate of Greek-Orthodox Americans is 49%, according to Aharonian(1983), but this figure is likely to be an underestimate because it does not account for Greek-Americans who were married in non-Greek Orthodox Churches. The Jews are estimated to have an intermarriage rate of approximately 31-40% (Alba, 1985, Aharonian, 1983).

All things considered, it appears as though the Armenian intermarriage rate is among the highest of any of the comparable white ethnic groups. However, the smaller the population of any group within the larger population, the higher the intermarriage rate is likely to be for that group.

Milton Gordon, a sociologist, has stated that "once structural has occurred... all other types of assimilation will naturally follow." From these high rates of intermarriage that I found, it can be suggested that the cultural distinctiveness of these Armenian-Americans has largely disappeared. Alba refers to this state of ethnicity as the "twilight" of ethnicity. The ethnicity of the group remains visible but is vaguely defined. The fourth and fifth generations, being the first generations without direct contact with anyone from the original immigrant group will further assimilate into American society. Alba is not stating that the ethnic identity is or will fully disappear. He is simply stating that the ethnic identity is different from before in that the "ethnic" can lose the "identity" at any time. One is no longer stigmatized by his/her ethnic origin. This lends support for the assimilationist "melting pot" theory of American society.

From my own observations of the Armenian community, it appears as though the losses from the community, as a result of intermarriage, far outweigh the gains. In other words, as a result of intermarriage, more people seem to be 'leaving' the Armenian community than 'identifying' with it. The "ethnic" seems to be losing the "identity" much quicker and easier than before.

However, further research is necessary to actually determine whether these new "mixed" families identify themselves as Armenians and interact with the Armenian community or whether they gradually dissociate from the Armenian community. Interviews can be conducted with intermarried couples to determine their degree of "Armenian-ness" (i.e. ethnic identity) and whether or not they and their children identify with and are involved in the Armenian community.

Give Me Boston or Give Me Death

By Joel Mazmanian
Contributing Writer

As I stare timelessly at an old photo of Larry Bird, I can't help but remember the ol'days. Days when visiting the famed Boston Garden was a routine. Heros like Bird, McHale, Dennis Johnson (D.J.), and Robert Parish weren't simply basketball players to me. Over the years of triumph and heartbreak they had grown to become family.

My infatuation was not a rarity in Boston, but rather a flourishing emotion shared by countless Bostonians like myself - loyal Celtics fans for better or worse.

After over a decade of life on the eastcoast, my life changed. Fresno was my new home. The sun was too hot, my skin was too white, and the choreg didn't taste right. I wanted out.

Against my will, I made the best

out of living here. I often felt like an outsider when I threw on an old Celtics sweatshirt. Many times I would catch dirty looks just for wearing green. Life was tough, but so was I.

Instead of taking the continuous punishment from opposing Laker fans in Fresno, I did what any loyal Bostonian/Armenian would do, I fought back verbally and physically (on some occasions). Before long, I was respected as "the Boy from Beantown." Once again I could openly support my hometown despite my long distance living arrangement.

Today, my pride runs deep in my viens and I insist on returning anually to Boston to catch a Celtics game or two. Grandma's homemade kadeyif also encourages the trip back East.

I believe you can take the kid out of Boston, but you can't take Boston out of the kid. I'm living proof! I thank Fresno for its acceptance, but I am forever indebt to Boston, its people, and of course, my Celtics!

Table 1

	1930	1940	1960	1980	1990
Both parents	10.4	16.9	44.9	72.7	42.3
foreign born	(48)	(65)	(49)	(22)	(26)
Both parents			100.0	94.4	90.6
born in U.S.	(0)	(0)	(13)	(36)	(32)
Total	10.4	17.6	58.6	83.1	71.6
	(48)	(65)	(70)	(71)	(67)

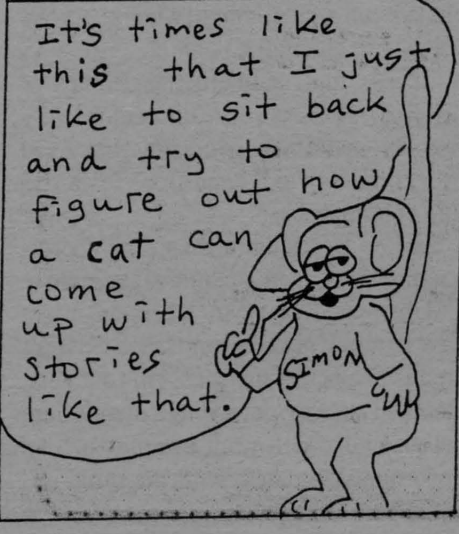
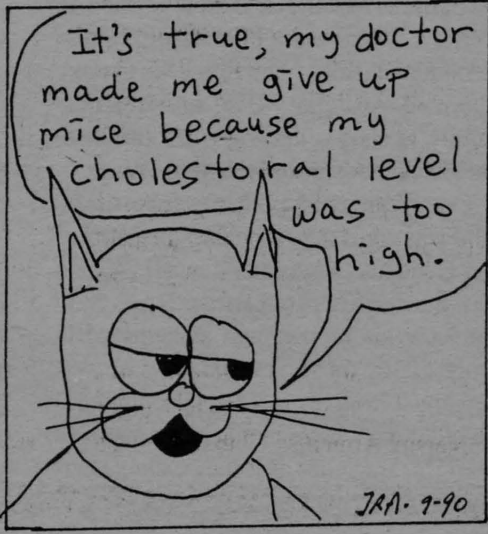
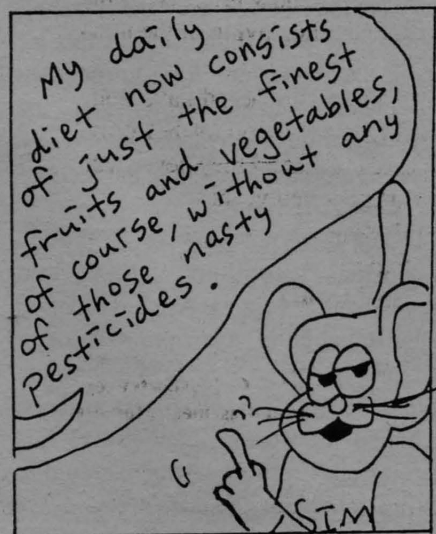
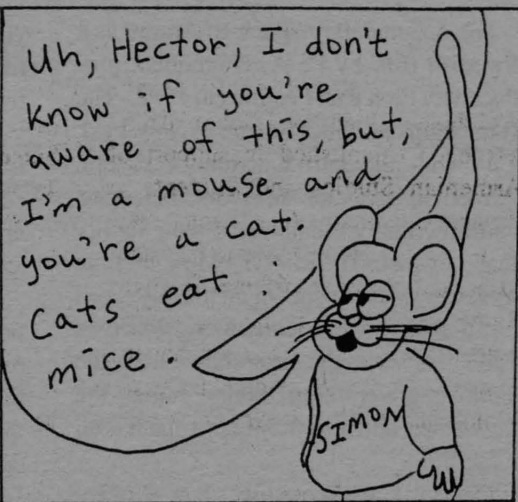
(Note: Read the table in the following way. In 1930, 10.4% of the 48 marriages in Fresno County of people whose parents were born in a foreign country were intermarriages.)

Table 2 - Intermarried Percentages

Armenian Orthodox	Armenian-Protestant	Non-Armenian Religious	Civil
32.1	31.4	92.5	66.7
(44)	(22)	(74)	(20)

By Jeff Ahronian

Simon the Louse



Hye Sharzhoom would like to hear your opinion about the paper. Therefore, we encourage letters to the Editor.

Hye Profile: Sammy Ganimian

Occupation: Own and manage Hye Quality Bakery.

Born: November 27, 1941

Marital status: Married.

Children: 2 - Ryan 15 yrs., and Joy 13 yrs.

The purpose of my job is: To put my heart and soul into everything we produce. To guarantee our customers that they will always be purchasing the finest cracker breads their money can buy.

First job: Working in my parents drug store when I was a kid.

What I enjoy most about my job: Developing and expanding new frontiers and being able to turn people onto products. My job gives me the rewarding opportunity to be able to give something back to society.

My most embarrassing moment ever was: While introducing my son to Cornell Wilde at a wedding in Beverly Hills, I introduced him as Oscar Wilde.

The person who has had the most impact on my life is: Jesus Christ.

All time favorite movies: Citizen Kane, Dr. Zhivago, Jean de Florette and its

sequel Manon of the Spring.

Favorite foods: Shish kebab medium rare, souboureg, bulghur piflaf, and kadayif with the cream filling.

Favoite vacation spot: Italian Riviera.

Favorite sport: Football.

People who make me laugh: My children, my wife, Jackie Mason, Buddy Hackett, and Jackie Gleason.

Biggest regret: Nct going into Baghdad.

If I could change one thing about myself, I would: Learn how to relax without feeling guilty and also not to procrastinate before I start a project or do certain things.

Best gift I ever gave: I don't talk about gifts, but one of the best was surprising my son with tickets to the Dodgers 100th.

Fondest childhood memory: Summers at Bowlake in New Hampshire with my family.

Favorite way to relax: Drive up into the foothills, stroll along the seashore, a quiet spot away from telephones.

Biggest gripe: The creation of a society that lacks motivation and work ethic,



Jon Philip Maroot

and people who are destroying this society by dealing in drugs, taking drugs, and creating a drug dependent existence.

I'm most proud of: The reputation I

have established and the friendships I have made along the way.

Twenty years from now, I will be: Sixty nine years old and that is as specific as I can be at the moment.

Ganimian's evolution from director to baker

By Jeff Ahronian
Editor

It seems like forever that Sammy Ganimian and Hye Quality Bakery have been permanent fixtures in the Fresno community but the fact is, neither didn't arrive to the valley until the late 1950's.

His parents had owned and operated a small drug store in the heart of Boston. "During the day, dad was the head baker at a local hospital and at Tufts University, and mom ran the store," Ganimian recounts.

When Ganimian was fifteen, his parents left Boston and moved the family to Fresno. It was in 1957 that his father

opened up the original bakery on L street in downtown Fresno in the heart of the Armenian community. The bakery was just a family run operation as Sammy and his two sisters worked along side of mom and dad. As Ganimian puts it, "The bakery was only about 1,500 square feet and dad could only make one loaf of bread at a time."

Ganimian attended Fresno State from 1962-1964, and then went on to U.C.L.A. where he obtained his masters degree in Theater Arts/Film and Television Broadcasting. Ironically, he had originally wanted to get into directing and while at U.C.L.A., he attended classes with the likes of Rob Reiner and John

Rubenstein.

In 1976, fed up with the rat-race of Los Angeles and after his parents had retired from the business, Ganimian decided to take over the family bakery. He bought a lot by getting a loan from a local bank and put up the new building within two years. "I had never intended of ever going into the bakery business," he puts it. "It just was a sort of natural evolution."

In the 1960's, Ganimian remembers putting the bread into the trunk of his Lincoln Continental and driving it to the various different markets. By the early 1980's, he had developed his own line, acquired an extensive unit of wholesale customers, and was shipping his bread all

over the world.

Over the years, Ganimian has been very active with various community work donating his time to churches, the downtown rehabilitation program, and the Deli Association. He also gives to the Poverello House, rescue missions, and numerous other organizations.

And anyone who has ever watched Channel 18 - Fresno's own public broadcasting station - would quickly identify Ganimian as one of the stations's heralded auctioneers, a job that one can easily see Ganimian enjoys doing.

When asked what he enjoys most about his business, Ganimian replied, "The challenge of just seeing how far you can take something."

A Saturday with Tom Bozigian

By Arpi Ajamian
Staff Writer

Well-known Armenian folk dancer Tom Bozigian, of Los Angeles, was invited by the CSU Fresno Armenian Student Organization Saturday, April 6th to teach Armenian folk dances to students and others from the Fresno community.

It was a day filled with lots of "cha, cha, chas," "step, steps," and "one, two, threes"! By the end of the evening, everyone went home with sore feet, legs and arms but with a greater knowledge of Armenian dance.

Tom Bozigian taught two sessions that day. The morning session began at 9:30 a.m. and lasted until 12:00 noon. During this time he taught a total of seven dances - *Yerek Meg*, *Sayat Nova*, *Tsatkeh*, *Heeng oo Meg*, *Shei Khani*, *Chors Kogk*, and *Khum khuma*.

The afternoon sessions began at 2:00 p.m. and lasted until 5:00 p.m. This was a more advanced class, but even newcomers enjoyed it! He taught *Detroit*, *Fresno*, *Vanloorke*, and *Suleimane Kerdee*, explaining the original history of each dance.

Khajag Zeitlian, a student at CSUF, said

"I thought that Tom Bozigian's being here was a great opportunity for many people who didn't know to Armenian folk dance, to at least get acquainted with it. I think that Tom Bozigian is an excellent teacher, and I look forward to taking some dance classes from him again." Mr. Bozigian has been dancing since 1957, and has traveled all over the world to teach and dance.

The day ended with an additional dancing and fun. The new students of Mr. Bozigian had a chance to perform the dances they had learned that day at the Armenian Cultural Foundation Center. The evening began around 9:00 p.m. and concluded well after midnight when everyone decided to quit and go home.

"It was fun," said Zulema Robles of CSUF, "He is a very fun person, very friendly, and hardly criticizing. I enjoyed every minute of today and I look forward to him coming back."

Barlow Der Mugrdchian, the coordinator of the Armenian Studies Program at CSUF, hinted that Mr. Bozigian might have to return next Fall and teach class for credit. When that happens, I am sure that they will have to rent a whole gymnasium because none will want to miss such an opportunity to dance with the multi-talented Tom Bozigian.

Back to Ararat reviewed

By Eva Sevia
Staff Writer

The documentary "Back to Ararat" is a Swedish film by Pe A. Holmquist, produced by First Run Features in 1988. The film begins in Times Square in New York City with the introduction of several Armenian Genocide survivors, their ages, and how many members of their family that they lost. The Martyr's Monument in Yerevan was also shown on the day April 24, that they were recognizing Martyr's Day. As well, the film shows how the Turkish government totally denies the massacres, and how they claim that it is all a big lie.

Currently, the Armenians can not visit Mt. Ararat because it is now located in Turkey. There was a brief description of Armenian history. The film goes to Lake Van and Anatolia. Here an Armenian family is shown that survived the massacres. Other survivors fled to France.

One of the most powerful parts of the film was when the Armenian survivors of the Genocide were interviewed. A man was interviewed from Paris. He lived to tell how his brother was slaughtered in front of his own eyes and how he was separated from his mother. Though he is an older man, he remembers, through his tears, his tragedies as if they were yesterday.

The film spends some time with a young man named Raffi. His Armenian wedding is shown, and the Armenian culture is visibly maintained. Raffi is a curious young man and is eager to learn about his roots. He takes the time to visit his relatives, and listen to their stories.

In Aleppo, Syria, the Armenian culture is maintained through high standards of education. The students are taught to appreciate their culture, and are encouraged to maintain their "Armenianness."

In 1987, a Turkish-American convention was held in New Jersey. The Turks expressed that the Turkish nation is being blamed for the massacres. They feel that this is not the case at all and continue to deny the Genocide.

One can see the pain in the peoples faces who were interviewed, and hear it in their words. Yet even today, in the face of denial, the Armenians fight to maintain their identity. In the Boston area, the Zoryan Institute video tapes interviews. This is a tangle of document of the destruction of the Armenians.

Today, there are some seven million Armenians. Three million of them live on one-sixth of the original Armenian nation in the Republic of Armenia. The other four million or so live in the diaspora around the world, in such places as Paris, Etchmiadzin, Boston, New York, Los Angeles, and Fresno the Armenian culture is still strongly maintained.

April 24 Activities

Author Lindy Avakian delivers keynote speech

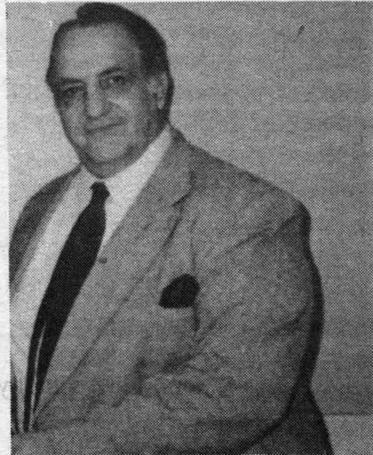
By Pamela Manoogian
Staff Writer

Author, historian, and lecturer Lindy V. Avakian was invited by the Armenian Students Organization to speak at this year's April 24 Armenian Genocide commemorative program. Avakian had distinguished himself as a historian with the publication of his book, *The Cross and the Crescent*, in which he discusses the events of 1915, the suffering of the Armenians at the hands of the Turkish government, and the retaliatory measures taken by Sogho-

mon Tehlirian against the perpetrators of the Genocide.

Avakian, whose parents are Armenian and survivors of the Genocide, has a rich background to write such a book. Throughout his presentation, he repeatedly stated that, "Recognition doesn't change the fact that it [the Armenian Genocide] occurred." He went on to say, "It is time to move on from being a victim to being the victor."

"We must pay our respects to all who have died and all who are dying," Avakian stated. "[A genocide] disrupts the divine plan of future generations who will never set foot on this earth."



Avakian spoke in detail of Soghomon Tehlirian's assassination of Talaat Pasha who, as a member of the Committee of

Union and Progress and Minister of the Interior of the Ottoman Government, ordered the systematic destruction of the Armenian population of the Empire. Avakian quoted Talaat as saying, "I will order such a blow that it will take them [the Armenians] fifty years to recover, if in fact they ever do." On March 15, 1921, Tehlirian searched out and found Talaat, who had fled to Berlin after the massacres and was living under a false identity, and shot and killed him. Having immediately surrendered his gun he was arrested, put on trial and later acquitted. The Turkish government denial however continues.

Students gather on CSUF campus

By Khatchig Jingirian
Staff Writer

On April 24, 1991, students from campus and also from local high schools gathered on the CSU Fresno campus to jointly commemorate the 76th Anniversary of the Armenian Genocide. This year the goal of the Armenian Students Organization, who was sponsoring the day's activities, was not only to remember the killing of more than 1.5 million Armenians from 1915 to

1923, but to bring awareness to other students who do not know what happened in Asia Minor seventy-six years ago.

The activities began in the morning at 10:00 a.m. when high school students from all over Fresno county met with A.S.O. members for an informal discussion. Janice Caprelian gave the students information about the A.S.O. I then spoke to the students about what April 24th was and why young people of Armenian descent should remember what happened to the Armenian population in what has been called

the first Genocide of the 20th Century. The students were then given a tour of the Henry Madden Library.

At 11:15 a.m., close to two hundred students gathered for a rally in the free speech area. Speaking at the rally were Professor Barlow Der Mugrdchian and myself. Local television stations were present at the rally for live coverage.

A commemorative program took place at 1:00 p.m. in the Student Union. The main guest speaker was Lindy Avakian, author of the *The Cross and the Crescent*.

Yerevan Ohanessian, a graduate of CSU Fresno, also gave a presentation on how the Turkish government is using propaganda against the Armenians by citing ways in which the Turkish government is trying to cover up the events of 1915.

Two displays were mounted in the Madden Library and were put up for the month of April.

The April 24th Committee will be producing a commemorative booklet which will be available to the public through the Armenian Studies Program office.

Martyrs' Day Commemoration draws 700 people

By Armen Aghishian
Staff Writer

On April 24, 1991, the Armenian Community Council of the San Joaquin Valley, which is comprised of 24 member organizations, held an impressive "Martyrs Day Commemoration" in remembrance of the over 1.5 million Armenian Genocide Victims. The successful evening, which had been planned for several months, consisted of a religious as well as a civic observance.

The observances drew over 700 Armenians and non-Armenians alike from all around the surrounding communities of

Fresno. The religious observance included the participation of the clergy from St. Paul Armenian Apostolic Church, Holy Trinity Armenian Apostolic Church, Pilgrim Armenian Congregational Church, and First Armenian Presbyterian Church. Celebrant of the Divine Liturgy was the Very Reverend Father Sasoon Vartabed Zumrookdian, pastor of St. Paul. A requiem serviced was held for the victims of the Genocide of 1915.

Following the Divine Liturgy a spiritual message in Armenian, was given by Holy Trinity's Very Reverend Father Muron Vartabed Aznikian. Father Muron stressed "unity in our people" as well as "retaining our Armenian Heritage and our ties with to the church". Reverend Roger

Minassian, pastor of the Pilgrim Church, gave the spiritual message in English. Reverend Minassian stated that "we must not forget that almost all of us are descendants of the survivors of the Genocide of 1915 and we must keep their memories alive".

Following an impressive and memorable candlelight procession to the Pilgrim Armenian Congregational Church Hall, the civic observance began. Master of ceremonies was Armenian Community Council Chairman Richard Darmanian. Darmanian began by acknowledging Fresno Mayor Karen Humphrey and County Board of Supervisor Deran Koligian who were on hand on this auspicious occasion. Darmanian also read excerpts from the Armenian Genocide Resolution signed by California Governor Pete Wilson, acknowledging the anniversary of the 1915 Armenian Genocide.

The first of two guest speakers was noted author and community leader Nourbar Aghishian. His speech, which was in Armenian, focused on Armenia, specifically on "the road to freedom and independence". He described this quest as one which involves "Armenians all over the

world, in each and every community, standing behind the new, freely elected government in Armenia". "This unity", he continued "will be necessary for it to succeed".

Following the Armenian Message was a presentation of poetry and songs by students of the Armenian Community School of Fresno. Under the guidance of the school's principal and director Assadour Assadourian, the children recited poetry from famous poets such as Yeghishe Charentz. Shoghakat Alajian performed several vocal selections including Mary Araxi Aperov and Groong.

The final part of the evening was the English message given by Acting CSUF Armenian Studies Program Director Barlow Der Mugrdchian. Der Mugrdchian's speech entailed a brief chronological description of the events of the 1915 Genocide. He continued by adding "the establishment of a free government in Armenia if proof that the turks did not succeed in their plan to annihilate the Armenian people".

Following the civic observance was a reception with the performers and lecturers.



Jon Philip Maroot

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Armenian Sports Trivia

1. He has more hits in major league baseball than any other Armenian.
2. He is currently ranked in the top ten in the U.S. Tennis Association and is also known for his rebel, bad boy image.
3. Among his list of achievements are numerous Pitcher of the Year and Relief Man of the Year awards. He also holds the major league record for most consecutive saves (13).
4. He fought in 3,600 wrestling matches and was presented with the champion belt by Calving Coolidge in 1925.
5. Tom Seaver's close personal buddy and former little league coach - he *might have* helped him develop that wicked slider.

Answers to questions are included on page 8.

5 out of 5 correct - need to get out of the house more often

4 correct - close, but no keyma.

3 correct - good try. Try watching more ESPN Sportscenter.

2 correct - stick with tavioo.

1 correct - no comment.

ASO Corner

President Janice bids farewell

By Janice Caprelian
Staff Writer

April was an active month for the organization.

On April 6, the A.S.O. brought Armenian dance instructor Tom Bozgian to teach two Saturday sessions of Armenian dancing. Following the lessons later that night, we had a dance at the Armenian Cultural Foundation. On behalf of the A.S.O. executive, I would like to thank Khatchig Jingerian for being in charge of this social event.

We also had a dinner meeting at Popo's Pizza, in which we discussed upcoming events.

In my opinion, this year's April 24 Commemoration was the best ever put on by the A.S.O. Khatchig was chairman of this event and really put a lot of effort into making this year's commemoration a success. High school Armenian clubs all around the valley were invited to tour the campus and participate in the commemoration activities held on Wednesday. A rally was held in the free speech area followed by two lectures. Lindy Avakian, author of *The Cross and the Crescent*, gave a speech on Soghomon Tehlirian, and Yerevan Ohannessian, a recent gradu-

ate of CSU Fresno, gave a speech on Turkish propaganda.

On Friday and Saturday, the A.S.O. sold shish kebab plates during Vintage Days on campus. It was a very successful weekend since we sold out early both days. I would like to thank the following people for their help: Christine Caprelian, Sarah Der Barghamian and her cousin Eva visiting from New Jersey, Arpi and Aline Ajamian, Khatchig Jingerian, Zulema and Roy Robles, Sato Ohannessian, Khajag Zeitlian, and Tania Alikian. I really appreciate all of your help and it is because of people like you that the A.S.O. is able to stay strong and together.

I would just like to say my formal goodbyes as my term as A.S.O. President is ending. Believe me, it was very hard work but I did my best to keep this organization functioning. I want to thank those people who were there for me when I needed help. I won't list any names because you already know who you are. Words cannot describe the appreciation and admiration I have for you all - you are the best.

Again, thank you all for making this an interesting presidency for me and I wish the best of luck to next year's executive body.

Willy?



Yettem resident Al Garabedian's version of the author-playwright is enough to earn him first prize in the first-ever *Hye Sharzhoom* / William Saroyan look-alike contest.

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Freedom and the Genocide

An edited version of the Keynote Address delivered by Barlow Der Mugrdchian at the 76th Anniversary Commemoration of the Armenian Genocide held at the Pilgrim Armenian Congregational Church, Fresno, California

August 23, 1990 marked a decisive day in the history of the Armenian people. On this day, the newly named Republic of Armenia, through its democratically elected parliament, declared the political intention of the Armenian people, to attain independence. The declaration expressed the political will of the Armenian people for freedom, a desire for freedom which had been expressed for the world to see in the demonstrations organized by the Karabagh Committee, in Yerevan, in February and June of 1988.

During the past seventy years the Armenians had not forgotten their collective identity-their history as the conscience of the world-eager to fight for the rights which are taken for granted in many areas of the world.

In 1895, Victor Hugo said, "If a man is killed in Paris, it is a murder; the throats of fifty thousand are cut in the East, and it is a Question."

Over 1,500,000 were killed in Western Armenia and it was still a question-one that was not to be justly resolved by those who has promised to do so-the great powers of Europe.

This April 24th however is a special one, with the knowledge that a Republic of Armenia is once again in existence, contrary to all expectations, but yet in accordance with an axiom of history, that the most unexpected event is possible. The Armenians have taken the opportunity of this historic moment to establish a democratic movement and government in Armenia.

How then are the Genocide and the recent events in Armenia related?

The Armenian Question is still alive today, because the Armenian people have kept it alive.

The Young Turk solution to the Armenian Question resulting in the death of over sixty-percent of the Armenian population of Ottoman Turkey, was later characterized by Rafael Lemkin

as genocide-the elimination of a race.

The Armenian genocide was committed as a political act-to eliminate the Armenians from their historic homeland.

I am going to speak about two kinds of freedom, external/physical freedom and internal/spiritual-intellectual freedom. In Armenia, the external has been marked by self-reliance and confidence, trademarks of the Karabagh Committee, and later the hundreds of thousands who joined them.

The Armenians could pursue their own freedom and their own national interests. They have not achieved complete freedom at the moment, rather they have the independence to take actions which would benefit the Armenian people first, rather than actions which depend on the good-will of neighbors.

Compared to five years ago, the situation in Armenia has changed dramatically, and on the internal level Armenians have experienced freedom in the form of intellectual expression, one that requires that the myths, conceptions, and prejudices which have shaped Armenian thought over the past one-hundred years be discarded and that a new reality be faced. No longer should Armenia look solely to the outside for help. They must begin to depend on and have the confidence of their own abilities.

Today, we in the Diaspora, must give the new Republic of Armenia the freedom to make mistakes, if those mistakes are made and are the result of the democratic process. For the first time in more than seventy years there is a democratic, non-communist majority in the Armenian parliament, led by President Levon Der Bedrosian and Prime Minister Vazken Manougian.

Since August 23, 1990 Armenia has been on the road to independence. The process we are seeing is a fragile one, fraught with many perils, that we in the Diaspora cannot even see, let alone predict. The people of Armenia are in the best position and are the best equipped at this moment

See Freedom, page 8

Հայկական էջ

ԽՄԲԱԳՐԱԿԱՆ

ՄԱՅԻՍԵԱՆ ՅԱՂԹԱՆԱԿԻ ԱՌԻԹՈՎ

Հայ Ազատագրական Շարժման գողգոթան հանդիսացող Մեծ Եղեռնը չկրցավ կասեցնել Հայ ժողովուրդի վնասական արշավը դեպի ազգային ինքնություն՝ Ազատ եւ Անկախ հայրենիքի կերտումը:

Արեւիկի աղ օրերուն, թշնամիին առջեւ բաց էր Երեւանի քամրան ու արիւնլուայ Հայր միմակ՝ լիութեամբ ընդունելով «բարեկամներէն»: Սակայն, հայութիւնը ճգնաժամային ու միասնական խոյանքով տէր կանգնեցաւ իր քանդուած ու տանջուած հայրենիքին ու իջաւ գոյամարտի դաշտ:

Սարգստապետի, Բաշ Ապարանի ու Ղարաբաղի քանդուած քանդուած մէջ հայկական բանակը յաղթեց թշնամիին որ ստիպուած բռնեց նահանջի քամրան: Հայկական բանակներու սպարապետն էր Զօր. Թովմաս Նազարբեկեան, որուն այնքան վնասական դեր մը վիճակուած էր մայիսեան բախտորոշ յաղթանակին մէջ:

Այդ յաղթանակներէն ետք Հայոց Ազգային Խորհուրդը ժողովներ գումարեց թէ Թիֆլիսի եւ թէ Երեւանի մէջ: Այս բողոքներուն մասնակցեցան բոլոր կազմակերպութիւնները որոնք քննարկեցին ստեղծուած կացութիւնը, որոշեցին հոչակել Հայաստանի Անկախութիւնը: Այսպէս, վեց դարերու ստրկութենէն ետք հոչակուեցաւ Հայաստանի անկախութիւնն ու հիմը դրուեցաւ Հայկական Հանրապետութեան: Հայ ժողովուրդը որ ինքզինքն գերազանցած էր հայրենիքի պաշտպանութեան գործին մէջ, ինքզինքն գերազանցեցանք հայրենիքի վերաշինութեան աշխատանքով:

Սակայն «մեծ» եւ «փոքր» պետութեանց երկդիմի ու խոստումնադուր լեզուներէն հետեւեալով պիտի խորտակուէր, երկուքն ու կէս տարի ետք, հայկական անկախ պետականութեան հրաշալի այս սլացքը՝ բռնուելով թրփական սալին եւ բոլշեւիկեան մուրճին միջեւ:

Այսօր, այս գերէն 70 տարիներ ետք Հայկական Եռագոյնը անգամ մը եւս կը ծածանի հայրենի հողին վրայ:

Ան ՅԱՐԱՏԵԻ ՊԱՅՔԱՐԻ Խորհրդանշանն է, որովհետեւ դարձեալ պիտի գայ այն օրը որ հայութիւնը իր նպատակին պիտի հասնի ունենալով Ամբողջական, Ազատ ու Անկախ Հայաստան մը:

Ս. Թ.

ԾՈՑԻ ՊԱՏԵՐԱԶՄԸ ԿԸ ԵԱՐՈՒՆԱԿՈՒԻ

Ծոցի կարճատեւ պատերազմը աւարտեցաւ Փետրուար 27, 1991-ին, սակայն անոր հետեւանքները մեզի հետ են տակաւին: Վերջերս հեռուստատեսութիւնի վրայ տրուած միջազգային լուրերուն մէջ յաճախ կը լսենք քիւրտերուն ահաւոր եւ դժբախտ կացութիւնը: Կ'սեն ու ցոյց կու տան թէ այս անմեղ ժողովուրդը շատ վատ պայմաններու մէջ կ'ապրի:

Լրագրողները գտնուելով կը պատկերացնեն իբրեւ անօթի-ծարաւ եւ անտուն ժողովուրդ մը, որ մնայուն կերպով գաղթի մէջ է: Նաեւ կ'երեւի թէ ամերիկեան բանակը հոգի կու տայ որպէսզի այս մարդոց ուտելիք, դեղորայք եւ այլ առարկաներ հասնին:

Բայց իսկապէս այս թափառական ժողովուրդը այնքան ալ անմեղ չէ: Պատմութեան ընթացքին մանաւանդ, այս հնդեւրոպական ծագումով քիւրտերը շատ գէշ վերաբերում ունեցած են հայերուն հանդէպ: Մասնաւորապէս 1892-1896-ի շրջաններուն, քիւրտերը մաս կազմած են թուրքոյ Սուլթան Ապտիլ Համիտի «Համիտիէ» ոճրագործ բանակներուն, հայկական ցեղասպանութեան ժամանակ: Այս մարդասպան բա-

նակները ջարդած են աւելի քան յիսուն հազար հայեր: Հայերուն կողմէ, այս չարագործութիւնները դուրսէն դուրս չեն մոռցուիր:

Զարդէն մօտ 76 տարի անցեր է, բայց հարցերը նոյնը կը մնան:

Քիւրտերուն հանդէպ այսքան բարեացակամութիւն ցոյց տուող ամերիկացիին այսօր խուլ ականջ կ'ունենայ հայկական մեծ ողբերգութեան նկատմամբ: Այսօրուան հալածող քիւրտերը ժամանակին իրենք եղած են հալածողը, ուրիշ անմեղ ու անպաշտպան ժողովուրդներու, մէջը ըլլալով հայերը, որոնց լացին ու կոծին ոչ մէկ կարեւորութիւն տրուած է, քիւրտը եւ թուրքին ղեկավարութեամբ անխնայ ջարդած է հայ անմեղ ժողովուրդը, յատկապէս 1915-ի ջարդերու ընթացքին:

Թերեւս մարդկայնօրէն մենք այսօր իբրեւ հայեր քիչ մը ներդաւաճած մօտենանք ներկայ տիրող վիճակին, սակայն պատմութեան մեզի հանդէպ ունեցած անսիրտութիւնները պատճառ կը դառնայ որ մենք եւս անզգայ դառնանք ուրիշներու ցաւին ու կորուստին նկատմամբ:

ԱՐՄԷՆ ԱԿԻՇԵԱՆ

26 Ապրիլ 1991

Հարցազրոյց՝ ԿԱՐԷՆ ԵՈՒԶՊԱՇԵԱՆԻ ՀԵՏ

Վերջերս Ծրագրոյ կը գտնուէր Հայաստանի Հանրապետութեան երեսփոխան Կարէն Եուզպաշեան: Հայ Շարժումի Հայկական էջը օգտուելով Պր. Եուզպաշեանի այցելութենէն, իր հարցազրոյցը ունեցաւ:

Հ.Ե. Նախ կ'ուզենք որ մեզի որոշ տեղեկութիւններ տաք Լենինկրատի հայկական համայնքի ընկերային կեանքի մասին:

Կ. Ե. Լենինկրատի հայ համայնքը 1979-ին կազմել է 8000 հոգի: Այժմ անշուշտ այդ թիւը աճել է, անպայման որ սակայն 10-000 անցած չի: Մեր համայնքը ընկերուած է տարբեր մակարդակի հայերին, կարող է ասել որ Լենինկրատում, հայերը փաստօրէն ներկայացնում են բոլոր դասակարգերը: Co-operative շարժման կապակցութեամբ հիմա շատ հայեր փոխադրուել են Լենինկրատում եւ փորձում են այդտեղ հաստատել իրենց:



Եկեղեցւոց բացի, մենք ունինք հայ մշակոյթի բարեկամներ ընկերութիւնը որը կազմուած է ոչ թէ ըստ ազգային պատկանելիութեան այլ ըստ հայկական մշակոյթի: Եւ այդ իսկ պատճառով մեր անդամները ոչ միայն հայեր են այլ եւ օտարներ: Ժամանակ մը երբ Հայաստանի Տեմոկրատական բոլոր ուժերը հալածուած էին, մենք այն օրը բարձրացուցինք Եռագոյն դրօշը: Թեպէտ մենք մշակութային միութիւն ենք, հեռու չենք հասարակական կեանքից եւ մեր ընկերութեան սահմաններուն տեղի ունեցեր ենք մի շարք քաղաքական գործողութիւններ, ամեն անգամ օգուտ Հայաստանի ազատութեան անկախութեան:

Հ.Ե. Որոնք են Հայաստանի վերջին զարգացումները (developments):

Կ. Ե. Ներկայ կացութիւնը Հայաստանում շատ ծանր է: Մոսկուան ժամանակ առ ժամանակ քաղաքական եւ տնտեսական ճնշում է գործում Հայաստանում: Պէտք չէ մոռնանք որ հայերը եղան փաստօրէն առաջինները որոնք լուրջ ընդունեցին Perestroika-ն ընդունելով որ նոր պատմական շրջան մը սկսել է: Կը յուսամ սակայն որ մեր կացութիւնը շուտով մի քիչ կը բարելաւուի: Դժբաղդութիւնը այն է որ մենք միշտ գաղթման մէջ ենք: Պէտք է շատ ճիշդ գործենք որպէսզի դուրս գանք այդ ծանր վիճակից: Միաժամանակ պէտք է ըսել որ հայերը մեծ մասամբ հակառակ այդ ծանր վիճակին ընկճուած չենք եւ պայքարում են մեր հանրապետութեան վիճակը բարելաւելու համար: Արտագաղթը թէեւ պէտք է որ դադարի, տկարացում է երկրի «բռնեցիկը»:

Հ. Ե. Ինչ է ձեր կարծիքը, վերջերս ստեղծուած հայ-թուրք կապերու մասին:

Կ. Ե. Նախ մենք պէտք է գիտակցինք որ ինչ էլ լինի թուրքի մեր հարեւանն է, եւ պիտի փորձենք նորմալ յարաբերութիւններ ապահովել: Մենք այս հարցով սակայն զիջումներ պիտի չի անենք մեր էութեան եւ պատմական յիշատակին:

Հ. Ե. Ինչ առիթով է ձեր այս Ամերիկայ այցելութիւնը եւ ինչպէս կը տեսնէք սփիւռքը:

Կ. Ե. Սա իմ առաջին այցելութիւնն է Ամերիկա: Ես աշխատելով միջազգային յարաբերութիւնների յանձնաժողովում ձգտում եմ իմ գիտելիքների եւ հնարաւորութիւնների «սահմանում» ձեւականօրէն ապահովել Հայաստանի եւ այլ երկրների կապերը, մեր հնարաւորութիւնները սակայն սահմանափակ են: Մեր ապագան ալ կապուած է Ամերիկայի մէջ: Կարելի է որ յաճախ պատգամա-

ւորներ այցելեն Ամերիկա: Կարելի է որ այստեղ ունենք Հայկական դպրոցներ, իսկ ծնողները ուղղարկեն իրենց զաւակները, որպէսզի կենդանի մնայ մեր լեզուն: Ամենայնդէպս հայութիւնը այստեղ այնքան ընկճուած չէ այլ քան աղբատ չէ ինչպէս կը լինէր միւս տեղերում:

Հ. Ե. Կրնաք մեզի որոշ տեղեկութիւններ տալ Նայիրիի տնկադրութեան մասին:

Կ. Ե. Դժբախտաբար ոչ: Այդ հարցը հիմա քննարկուում է: փորձագէտները հիմա իրենց առաջարկները պիտի անեն որից յետոյ պարզ կը լինի եթէ հնարաւոր է այդ գործարար բաց անել թէ ոչ: Կը կարծեմ որ զուտ գիտական լուծումէ մը կ'սկսեալ է: Պէտք է խոստովանիմ սակայն որ Նայիրիի հետ կապուած են մեր գիտական յոյսերը:

Հ. Ե. Որպէս վերջին հարցում, որեւէ բան ունիք յայտնելիք մեր էջին միջոցաւ:

Կ. Ե. Ես շատ ուրախ եմ որ գլուխը եւս այստեղ հայ չլրջապատում, եւ այն հանգամանքը որ ձեզի հետ հայերէն զրուցում, մէկ անգամ եւս գալիս է ապացուցանելու թէ սփիւռքը ողջ է, որ շարունակուում է գոյատեւել: Սփիւռքը վերին աստիճանի իսկական երեւոյթ է: Ընդհանուր արմամբ սփիւռքը մեզ համար եղել է պարտութիւն, կորուստ: Քանի որ սակայն սփիւռքը գոյութիւն ունի, հարկաւոր է ընել ամէն ինչ, որպէսզի այստեղ մնայ լեզուն, զարգանայ մշակոյթը: Ես ցանկանում եմ որ սփիւռքը հայերը լինեն երջանիկ եւ օժտուեն այն բոլոր բարիքներից որոնք ապահովել են նրանց քաղաքակիրթ երկիրը, մենք պիտի պայքարենք: Ծնորհակալութիւն:

Kalfayan, cont. from pg. 1

early struggles as immigrants that many people could tell. But wherever we lived in Cairo, in Racine or in Los Angeles, our Armenian heritage was important to us.”

“We decided to make this bequest because we wanted our heirs to be the students who will follow us as long as there is a university here. These students and their teachers will tell anew the story of the Armenian people: their history, their art, their culture, their literature, and their language. In research and in publications, they will discover new information and share it with the world.

“My wife and I receive the satisfaction today that many people never are privileged to know: that our lives will have a permanent impact long after we are gone.”

Barlow Der Mugrdchian, acting Director of the Armenian Studies Program, commenting on the significance of the new endowment said, “There are few occasions in the life of the university as important as this. CSUF, as one of the centers for Armenian Studies in the United States, will continue to attract top students to study in the Program. The continuing education of students and the community about Armenian culture is our highest priority. Sarkis and Meliné Kalfayan’s life-

long commitment to education is evident. How fitting that as a graduate of Fresno State, Sarkis, and Meliné Kalfayan, should continue their close ties with the university.”

“Sarkis Kalfayan’s recent trip to Yerevan underscores his desire to see that not only students from the United States benefit from the endowment, but also that deserving students from Armenia will have the opportunity to further their education at CSUF.”

“The Kalfayan’s dedication to Armenian culture and to education in general will serve as an example to future generations.”

The agreement setting up the endowment calls for scholarships for deserving students studying in the Kalfayan Center to be called the Sarkis and Meliné Kalfayan Scholars and Barsam and Aghavni Kalfayan Scholars.

Support will be provided for research in Armenian history, literature, language, culture, and art and the publication of the results of that research will be in memory of Hovannes and Aznive Babessian, Meliné Kalfayan’s parents.

The Sarkis and Meline Kalfayan assistantship will provide support for a position in instruction or research in the Center.

Sarkis Kalfayan has been Chairman of the Center for Armenian Studies Advisory Board since 1989 and has been active in the Armenian and non-Armenian community. In November of 1990 he travelled to Armenia to confer with leaders of Yerevan State University about a forthcoming exchange agreement with CSUF. He has actively been involved in the university and in the community in which he lives.

Sarkis Kalfayan was born in Samson, and fled to Cairo with his parents in the latter part of 1914. In 1921 he moved to Racine, Wisconsin. Sarkis settled in Yettam, California in 1926 with his parents, Barsam and Aghavni Kalfayan. The Kalfayan family immediately became involved in the St. Mary Armenian Church of Yettam.

Mr. Kalfayan married Miss Meliné Babessian in June of 1949. Meliné was born in Tokat and came to in America 1940. Her father Hovannes Babessian, was a scholar and a teacher and author of many Armenian books.

In World War II Kalfayan served in the armed services and due to his knowledge of foreign languages he was shipped to the Third Army headquarters as General Patton’s interpreter in the European Theater. When the fighting ended, he was trans-

ferred to Supreme Headquarters Allied Expeditionary Forces in Berlin.

Mr. Kalfayan received a B.A. in economics from Fresno State College and an M.S. in agricultural economics from UC Berkeley. Later he received a Masters in Public Administration from USC. Mr. Kalfayan worked over twenty years as a city manager, mostly in Southern California. For two years he was a consultant with the city and county of Fresno preparing a master plan. He has also been employed as an economist and statistician by the Federal Raisin Administration.

Active in the community Sarkis is a member of the Battle of the Bulge Veterans Association, the Shriners, a member of Eastern Star, the Downtown Exchange Club, the AGBU, the Holy Trinity Armenian Apostolic Church, and the Knights of Vartan. Mr. and Mrs. Kalfayan enjoy gardening and reading.

This donation from the Kalfayans coupled with the donations of others to the Leon S. Peters Building campaign, and the Haig and Isabel Berberian Chair of Armenian Studies, bring total contributions benefiting Armenian Studies to more than \$1,000,000 during the past five years.

Freedom, cont. from pg. 6

in time politically speaking, to handle the problems which they face.

How must the Diaspora deal with an independent Armenia? Relationships based on the old rules of communist domination have changed but more importantly the Diaspora must become increasingly democratic in order to deal with Armenia.

For the Diaspora, there is also a struggle for freedom, on the intellectual level. The Armenians who live in the Diaspora live in a society in which the physical comforts of life are taken for granted. The Armenians in America more importantly now face the more difficult and intangible struggle for emotional and intellectual freedom.

The emotional freedom is the victory from the constant sense of victimization as a result of the dehumanization of the Genocide-namely to have been killed for no other reason than being Armenian, and the perceived impotence in the constant struggle to make the case of the Armenian Genocide known to the world.

Intellectual freedom embodies an even greater challenge- that as Armenian we would be freed from the self-inflicted bonds of the past.

The Diaspora is on the road to freedom intellectually. Our organizations and institutions must become more democratic and open to challenge and our ultimate goal must be institutions which represent our community. We must be ready to act and not react in a rapidly changing world. If

that means the creation of new organizations let us welcome them-if however others cannot adapt, let us not mourn their loss. It is in our best interests to understand and change ourselves before attempting to change others.

Thus we are faced with the paradox of the Republic of Armenia, which is on the road to its physical freedom, and the Diaspora, which seeks intellectual freedom. There is much to be accomplished yet- in order to solve this paradox and for the Armenians to assert their collective identity and destiny. Each in a way has much to offer, Armenia and the Diaspora, in a dynamic relationship. There are no certainties in this, the future is to be shaped by our present action.

It is no longer sufficient for Armenians in the Diaspora to identify themselves only through the Genocide. That does not mean that we stop pursuing justice. It does mean we need leadership to redefine our goals, to reconstitute life in the Armenian Diaspora in accordance with the new realities of the world.

This then is the true meaning of the Genocide for us today- that as Armenians who share the grief and mourning of seventy six years ago, there is a way to heal that grief through an awareness of our common bond to the new Republic of Armenia. For when we can solve the paradox of Armenia and the Diaspora- we can begin to move forward.

In that way we can do justice to the victims of the Armenian Genocide- and motivate ourselves to continue with our struggle for freedom.

Fr. Aznikian, cont. from pg. 1

services. People forget the historic role that the Armenian church has played in promoting our language and culture. Therefore we should instill into the new generation this consciousness and information so that by becoming more familiar with the role of the church and by becoming more familiar with their cultural inheritance and values, they accept the Church with pride and understanding.

Q: What is your overall plan to revitalize the Church?

Ever since I came to Fresno I have been studying the many possibilities, the community, and its needs, and I see many many demands, therefore I have prepared a plan consisting of ten to fifteen items whose success will depend on the community’s involvement and support. Whatever we receive from the community, we return back in plentitude so that we can retain our Armenian identity, Christian faith and by taking charge of our culture and heritage, we assure our continued existence in the Diaspora.

Q: What is your position with respect to the unification of the Armenian Church?

At the local level we don’t have a problem. My relationship with the Very Rev. Fr. Sasoon Zumrookhdian (Pastor of St. Paul Armenian Church) has been brotherly and sincere. I feel that this cooperation will leave a good and positive impression on the people. The success of the last few years will result in the desired way in the near future.

Q: What is your opinion of changing the liturgy in the Church?

I can only express my personal views. I cannot however propose fundamental changes in the Armenian Church service. The question of what language to use in performing the Divine Liturgy is a matter for our higher religious authorities. Of course it is a sensitive issue considering the existing situation for Armenians in certain countries where the majority of the new generation speaks either English or French. In countries such as these, I think that there should be exceptions so that the church becomes more accessible to the public. The Church should reach out to the community so it does not lose its ties to the community. The community needs to benefit from the Church spiritually and culturally.

Answers to Questions from page 6
Sports Trivia

- | | |
|--------------------|------------------------|
| 1. Jim Essian, Jr. | 4. Harry Krikor "Ali |
| 2. Andre Agassi | Baba" Ekizian |
| 3. Steve Bedrosian | 5. Gary Kazanjian, Sr. |

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