

HYE SHARZHOOM

Armenian Action

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20th
ANNIVERSARY

March 1999

Vol. 20, No. 3 (65)

Supplement to The Collegian

Armenian Patriarch of Jerusalem Keynote Speaker at Armenian Studies Banquet

By Matthew Maroot
Staff Writer

Over 350 honored guests, faculty, distinguished community members and students gathered on the evening of Thursday, December 10, 1998 to attend the California State University, Fresno Armenian Studies Program's Thirteenth Annual Banquet.

The guest of honor was His Beatitude Archbishop Torkom Manoogian, Armenian Patriarch of Jerusalem. This year, the evening began with a reception celebrating the exhibit in the Lyles Gallery of the John Wright Theatre by Ara F. "Corky" Normart, Jr. titled, "The Dome of the Holy Sepulchre in Jerusalem." Normart, a Fresno resident, designed the newly restored dome of what is the holiest site in all of Christendom.

The original dome, constructed in the mid-1800s, was double-walled and of Russian design. Through the years, earthquakes, fires and warfare left the dome severely damaged. Then in 1970, the outer and inner walls of the dome were removed in anticipation of its restoration. The original framework was found to be still intact and structurally sound. Financed by an individual from New York, the restoration project took two and a half years to complete. The restoration, however, would not have been complete without the support of Archbishop Manoogian. "His approval, acceptance, and support were absolutely essential to the project," Normart said.

After the reception, the attendees moved to the Satellite Student Union where they were greeted by Dr. Dickran Kouymjian, Haig and



His Beatitude Archbishop Manoogian, Armenian Patriarch of Jerusalem at Fresno State Press Conference

Isabel Berberian Professor of Armenian Studies and Director of the Armenian Studies Program. Following an invocation by the Very Reverend Father Sasoon Vartabed Zumrookhdian, Pastor of Saint Paul Armenian Church, guests viewed a slide show titled, "Jerusalem: The Holy City," prepared by Arlene Srabian, of the Armenian Studies Program Advisory Board and Professor Barlow Der Mugrdchian of the Armenian Studies Program.

While guests enjoyed a dinner of braised-lamb shanks prepared by University Catering and guest chef Stanley Kooyumjian, Steve Samuelian, District Director for Congressman George Radanovich, introduced several of the distinguished guests present at the banquet.

State Senator Chuck Poochigian, Fresno Mayor Jim Patterson, Fresno City Councilmen Garry Bredefeld, Dan Ronquillo, Sal Quintero, and Fresno County Sheriff Richard Pierce. In addition, Samuelian thanked the Benefactors and Patrons of the Armenian Studies Program for their generous support and extended a special token of gratitude to Dr. Dickran Kouymjian, who for 22 years has worked to bring the Armenian Studies Program the success that it enjoys today. "We are the largest Armenian

Studies Program in the United States. We have three full-time faculty members, more than any other university. And we have and always have had the largest number of students to teach. Therefore, on the map of Armenian academics, Fresno State is number one in terms of the size of the Program," Dr. Kouymjian said.

Dr. Sasan Rahmatian, Professor of Information Systems at Fresno State provided musical entertainment for the evening on the piano, and the Armenian Community School of Fresno Choir performed under the direction of music teacher Shogakat Papoyan.

Fresno State President Dr. John Welty also spoke at the banquet. In addressing Archbishop Manoogian, Dr. Welty declared, "This is one of the most significant

See Banquet, Page 5

Saroyan at Ninety: A Conference and Celebration Saturday, March 20, 1999

8:45 Conference Opening: Dr. John Welty, President,
California State University, Fresno

9 - 12:15 Morning Session: Saroyan the Man

Panel I. Chair: Stephen Barile

Brenda Magarity (Fresno), "Slow Drive, Sweet Chariot"

Ed Hagopian (Fresno), "Saroyan in Grief"

Panel II. Chair: Dickran Kouymjian

Aram Kevorkian (Paris), "Saroyan and Paris"

Roxie Moradian (Fresno), "Saroyan in Love: Marriage and Divorce"

Hank Saroyan (L.A.), "Saroyan, the Boy within the Man at Sixty"

12:15 - 2 PM Chicken Kebab Luncheon on campus \$7.00

2 - 5 PM Afternoon Session: Saroyan the Writer

Panel III. Chair: Barlow Der Mugrdchian

Michael Kloster (Berkeley), "Saroyan, Joyce, and 'Everyman'"

Deanna Garabedian (Fresno), "Saroyan and the Armenian American Identity"

Michael Kerkorian (Fresno), "American Trauma and the Summer of the Beautiful White Horse"

Panel IV. Chair: Isabel Kaprielian

Micah Jendian (San Diego), "Having the Time of Your Life"

Michael Kovacs (Las Vegas), "Saroyan's Expressionist Quest"

Dickran Kouymjian (Fresno), "Who Reads Saroyan Today?"

The Conference is free and open to the public. All sessions will take place in the Industrial Technology Building, room 101, on Barstow near Cedar Ave. on the CSU Fresno campus. On Friday, March 19 at 7 P.M. there will be a special dinner in honor of the invited speakers and guests at the Downtown Club, Fresno. For further information: Armenian Studies Program, (559) 278-2669.

Hye Sharzhoom Twenty Years Later

By Jennifer Keledjian
Staff Writer

As part of the continuing series on its 20th anniversary, *Hye Sharzhoom* has conducted an in-depth interview with Professor Khachig Tölölyan, a prominent Armenian scholar.

Professor Tölölyan has been teaching English at Wesleyan University for almost 25 years. Although his Ph.D. is in Comparative Literature, he primarily teaches the 20th Century American Novel and Literary Theory. He is a professor of Diaspora studies and has taught and conducted research at other universities, such as University of Michigan-Ann Arbor, Johns Hopkins, Columbia University and Oregon State at Corvallis.

Professor Tölölyan has been a key player in many Armenian

issues both nationally and globally, and now edits the publication *Diaspora: A Journal of Transnational Studies*. He also writes about the Diaspora in Armenian for the Armenian language daily *Haratch* of Paris. He has lectured at Fresno State.

The following is an interview conducted with Professor Tölölyan about his ideas on Armenian issues as well as his interest in the 20th Anniversary of the *Hye Sharzhoom*. He has been reading *Hye Sharzhoom* for about 12 years and believes that it is "one of the thousand points of light that help illuminate what is being thought and done, what matters or should matter."

Why do you read *Hye Sharzhoom*?

See Hye Sharzhoom, Page 7

News from Armenia and Around the World

• Armenia's GDP Rose 7.2 Percent in 1998

• Karabakh President in U.S. to Discuss Peace in Karabagh

• United Armenian Fund Delivers \$5.4 million in Aid to Armenia

• General Motors to Manufacture Cars in Armenia

• Administration Proposes 11 Percent Cut in U.S. Aid to Armenia-From \$79.9 million in 1999 to \$71.5 million for the year 2000

• Georgia State Senate Adopts Genocide Resolution

• Congressman Radanovich Presses Secretary of State Albright to Push for Turkish Recognition of Genocide

News from ASP Faculty

DICKRAN KOUYMIJIAN

(Berberian Professor of Armenian Studies) has published "Paris and the Arts," *The Armenian Reporter International*, January 24, 1998, pp. 17 & 19; "Les reliures de manuscrits arméniens à inscriptions," *Recherches de codicologie comparée. La composition du codex au Moyen Age, en Orient et en Occident*, edited by Philippe Hoffman, Paris: Presses de l'école normale supérieure, 1998, pp. 259-274; "Armenia in the Age of Columbus," *Armenian Mind*, vol. II, no. 1 (1998), pp. 109-126; Reprint of "Armenia from the Fall of the Cilician Kingdom (1375) to the Forced Emigration under Shah Abbas (1604)" and "A Critical Bibliography for the History of Armenia from 1375 to 1605," Fresno: CSUF Armenian Studies Program, 1998, ii, 50, 7 pages; "A Unique Armeno-Greek Papyrus," *Etudes Coptes V*, edited by M. Rassart-Debergh, Paris, Louvain: Editions Peeters, 1998, pp. 165-169; and "Der Kuenstler William Saroyan," *ADK (Armenisch-Deutsche Korrespondenz)*, 4 (1998), pp. 32-33.

Conferences/lectures.

In March Dr. Kouymjian was invited to present a conference on the "Miniature Cycle in the

Alexander Romance" to the Société des Etudes Arméniennes in Paris and in May on the same subject to the seminar in Armenian Studies at the University of Geneva. In April he presented a paper entitled "Confiscation of Armenian Property and the Destruction of Armenian Historical Monuments as a Manifestation of the Genocidal Process," at the International conference "L'Actualité du Génocide des Arméniens," held at the Sorbonne in Paris; the revised version of this paper was given in October to the International Genocide Conference held at CSU Sacramento.

In September he was one of three American scholars invited to participate in the international conference, "Armenia and the Christian Orient," sponsored by the Armenian Academy of Sciences. He presented a paper entitled "Christian Iconographic Motifs in the Armenian Alexander Romance." He also chaired the final panel and was interviewed by Armenian television at the Martyrs Monument in Erevan. Also in October he presented a paper entitled "The Decline and Revival of Erzerum, 16th-18th Centuries," at the conference on Erzerum held at UCLA.

Activities/Distinctions

Professor Kouymjian received

a Bertha and John Garabedian Charitable Foundation grant for continued work on the Index of Armenian Art. He also received a Research Scholarship, Creative Activity Award from CSU Fresno. In conjunction with planning activities for the Celebration of the 1700th anniversary of the conversion of Armenia to Christianity, met twice with His Holiness Karekin I at Etchmiadzin and once with His Holiness Aram I in Los Angeles. Further meetings were held with Marielle Reber, Curator, of the Musée d'art et d'histoire in Geneva and Guy Blazy, Director of the Musée des Tissus in Lyons, in Paris. These meetings were to prepare major exhibits on Armenian Altar Curtains in Lyon and the Treasures of Cilicia in Geneva. He was invited to spend a week at NIAS, National Institute of the Academy of Sciences of Holland, Wassenaar in February, for work on the *Album of Armenian Paleography* and a second meeting in Aarhus, Denmark at the University of Aarhus, to prepare the manuscript of the *Album of Armenian Paleography* for publication. Prof. Kouymjian was nominated as the Fresno State representative for the tri-annual "American Scholar of the Year" award of Phi Kappa Phi academic fraternity. He was a runner-up.

ISABEL KAPRIELIAN (Kazan Professor of Modern Armenian and Immigration History) presented "Keghi Regional Associations in America and their Impact on the Home Villages," Conference, "Historical Armenian Cities: Erzerum," UCLA, November, 1998; "Aftermath of Genocide: Armenian Refugee Children and the Orphanage Experience," International Conference on Genocide, Sacramento State University, October, 1998; "Armenians in California," Three Rivers, California, Elderhostel, September, 1998; and "Armenian Women and Education," at First Armenian Presbyterian Church, Fidelis Society, Fresno, May, 1998.

She gave the keynote address in English "The Armenian Genocide," at the Annual Genocide Commemoration Services in Fresno, April, 1998; "Armenian Neighborhoods: Their Rise and Fall," at the National Association for Ethnic Studies, CSU Fresno, March, 1998.; and "Armenian Cupid and His Wayward Arrows: Armenian Marriage Patterns During the 1920s," presented at St. Paul Armenian Church, Fresno, February 1998.

She recently published "James Manoukian," in *The Dictionary of Canadian Biography*. Vol. XIV, (1998).

BARLOW

MUGRDECHIAN was elected to the Board of Directors of St. Nersess Armenian Seminary of New York. He was appointed to the editorial boards of *Armenian Forum* and the Armenian Series at Mazda Press.

In June 1998 he visited Armenia for four weeks as part of the USDA-CSU Fresno-Armenian Agricultural Academy Marketing Assistance Program. He provided translation and coordination services for a team of four Fresno State faculty who were in Armenia.

He attended the 32nd Annual Meeting of the Middle East Studies Association held in Chicago in November, 1998. As editor of the *Newsletter* of the Society for Armenian Studies (SAS) he presented a report to the Executive Council on the *Newsletter*.

In January 1999 he spoke as part of the "Library at Lunch" series of the Fresno State Henry Madden Library.

MICHAEL KREKORIAN'S recent short fiction is currently appearing in an on-line issue of *Black Ice* with another piece forthcoming in *Mississippi Mud*. His article titled "William Saroyan and the Art of Failure" will be appearing in *Armenians in the Raisin Industry: 1890-1990*. He will present a paper at the March 20th William Saroyan Conference titled, "American Trauma and the Summer of the Beautiful White Horse."

Armenian Studies Annual Fund Donations-1998

(Including donations made through February 24, 1999)

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See Annual Fund, Page 6

Please visit our web site at <http://csufresno.edu/ArmenianStudies/>

There is information on the Armenian Studies Program and the Armenian Students Organization.

Anyone who was helped by Diana Agabeg Apar in Yokohama, Japan, or has any information about her, please contact Prof. Isabel Kaprielian, at 278-6493 or c/o Armenian Studies Program or the History Department, CSU Fresno.

HYE SHARZHOOM ՀԱՅ ՇԱՐԺՈՒՄ

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California State University, Fresno Armenian Studies Program

Fall 1999 Schedule of Courses

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

Class meets the weekend of September 17 and 18

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

ARMENIAN QUIZ

By Michael Harutonian
Staff Writer

- Which was the first Armenian Dynasty in Armenia?
A) Bagratuni
B) Arshakuni
C) Artashesian
D) Yervantuni
- What year did the Battle of Vartanants take place?
A) 314 AD
B) 451 AD
C) 425 AD
D) 406AD
- Which Nakharar family was responsible for crowning the King in Pre-Christian Armenia?
A) Mamigonian
B) Artashesian
C) Bagratid
D) Hovsepien
- What year was the Patriarchate of Constantinople established?
A) 1451
B) 1375
C) 1461
D) 1345
- Which Armenian King imprisoned Saint Gregory the Illuminator in Khor Virap?
A) Gagik
B) Dickran II
C) Drtad the Great
D) Dickran the Great

Answers: 1. d 2. b 3. c 4. c 5. c

Kricorian Reflects on New Book *Zabelle*

By Shayla Srabian
Staff Writer

The CSU Fresno Armenian Studies Program Spring Lecture Series featured Nancy Kricorian, author of *Zabelle* on March 2, 1999 at St. Paul Armenian Church, in Fresno. The talk was co-sponsored by the Church.

Dr. Dickran Kouymjian, Director of the Armenian Studies Program, introduced Nancy Kricorian giving a brief biography of her accomplishments. She is a graduate of Dartmouth University with a degree (magna cum laude) in Comparative Literature. She then went on to Columbia University and earned a Master of Fine Arts degree in the writing program. She has taught at Columbia and a number of prestigious East Coast universities.

Nancy Kricorian was raised in Watertown, Massachusetts and is now living in New York City with her husband John Schamus and their two daughters.

Nancy Kricorian is a poet as well as an author. She began her writing career by publishing poetry in such journals as *Ararat*. She is the recipient of a number of literary prizes, most recently the prestigious Columbia University Advisory Board Award.

Dr. Kouymjian stated, "It's always a treat to have a poet speak, because poets spend their time and lives reflecting on our situations. It's usually through the words of a poet that we find out where we have been and where we are going. It is through the poet that we understand

a little bit better what life ought to mean to us... In her own words Nancy turned to the longer form of fiction to express things that sometimes are hard to compress into poetry. She chose for her first novel, a story about a very strong woman—a woman named Zabelle."

Kricorian's inspiration for the novel was to simply write to attract a broader audience. Missing her

ments from the author's own life and memories. Dr. Kouymjian described her writing as having an "elegance of language."

She began the evening by reading two excerpts from the book. She read from the first chapter which described her grandmother's experiences during the Armenian Genocide.

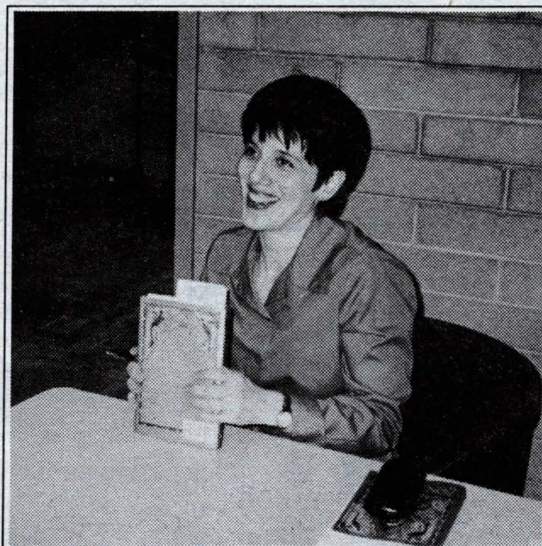
The second excerpt dealt with Zabelle's son Moses who faced the dilemma of a second-generation Armenian growing up in America. The often humorous anecdotes provoked laughter from the audience.

Kricorian closed the evening by reading "The Angel," a poem she wrote after her grandmother passed away. It spoke about what her grandmother's heaven is like. For example, Jesus would stop by for a cup of Armenian coffee and chat with her grandmother. The poem was very touch-

ing as well as familiar to those who are Armenian.

Fresno State students Heidi Dunbar, Andrea Antranikian and Tim Kuckenbaker agreed "her writing is interesting as well as informative."

In closing, Nancy Kricorian displayed her energy and enthusiasm which were expressed through her writing. She identified with the Armenian youth of today. Those of us who have been close with our grandmothers have a deep understanding of the novel.



Nancy Kricorian

grandmother after her death she felt compelled to write down the many memories she had of her. The two books that inspired her to write this novel are *Sula* by Toni Morrison, and *My Name is Aram* by William Saroyan.

Zabelle is the fictional story of a woman who survived the Armenian Genocide of 1915. She comes to America in an arranged marriage to an Armenian grocer named Toros. The novel is based on a combination of research and ele-

An Evening With Dadrian Informs All

By Chad Kirkorian
Staff Writer

On January 28, 1999, Genocide and human rights scholar Dr. Vahakn Dadrian, was at Holy Trinity Armenian Apostolic Church, in Fresno, to introduce his new book, *Warrant for Genocide: Key Elements of the Turko-Armenian Conflict*. The lecture was co-sponsored by the Armenian Studies Program at California State University, Fresno, and the Armenian National Committee of Fresno.

Dr. Dadrian is a well known scholar whose field is Genocide studies, and specialization is the Armenian Genocide. He is the director of the Genocide Study Project sponsored by the H. F. Guggenheim Foundation. The project's first major publication was *The History of the Armenia Genocide*, which is widely regarded as the seminal work on the Genocide.

Dr. Dadrian takes an interdisciplinary approach to develop an analytical understanding of the underlying causes for the Armenian Genocide. Dr. Dadrian has broken down the Turko-Armenian conflict into four main parts: the conceptual origin of conflict and Genocide, the heart of the Turko-Armenian conflict with regards to demographics and power relations, the transition from Armenian reform to revolution, and the key events which accelerated and intensified the conflict. During the course of the evening Dr. Dadrian was able to convey to the gathering all the fac-

tors and reasons for why the Genocide occurred.

According to Dr. Dadrian, "The Genocide was a violent resolution of a protracted conflict not solved by peaceful accommoda-



Dr. Vahakn Dadrian

tion." The origin of conflict and Genocide began under the Ottoman social structure which placed a dominant group with access to power over a minority group. Within the Ottoman Empire, society was organized by religious belief (*millet* system), which created a division between superior and inferior groups and which invited abuses of power. Christians, according to Islam, were entitled to

protection and tolerance if they remained subservient and paid an exorbitant amount of taxes. Tax abuse occurred because the Ottoman government, in order to pay for their costly policy of perpetual war, demanded higher taxes from their non-Muslim citizens.

At the heart of the Turko-Armenian conflict was demography and power relations. In the aftermath of the Crimean war Muslims migrated from the Caucasus to Anatolia. The Russian Czar pushed the Chechen and the Circassian tribes into the

region allowing them to play an important role in later massacres. There was also migration of Muslim refugees from the Balkans into the provinces of Van, Bitlis, and Kharpert, which eventually led to the worst atrocities committed against the Armenians. These refugees were filled with rage against the Christians who pushed them out and they displaced their aggression against the Armenians of Anatolia.

Another factor leading to the

Genocide was Article 61 of the Treaty of Berlin 1878 which stated that reforms were needed in the eastern provinces to protect the Armenians against harassing Muslims. Sultan Abdul Hamid II knew that if the Armenians were reduced to a minority then reforms would be unnecessary. Therefore, Abdul Hamid II instituted a policy of redistributing populations within the empire. The Sultan rearranged boundaries and created new provinces. By attaching Muslim regions to major Armenian population centers he reduced the Armenians to minorities in those areas. The Sultan knew that if reforms were instituted in the Ottoman Empire, he would lose the eastern provinces just as he lost Greece, Serbia, and Bulgaria. Therefore, reforms were at the heart of the conflict because equality between Christians and Muslims was unacceptable to the Ottoman government, and Turks feared that the Armenians would take over the eastern provinces.

To perpetrate the Genocide, the Ottoman government had to control the power relation by depriving the Armenians of resources and access to power structures. The vulnerability factor invited the opportunity to execute violent and drastic measures. The Armenian minority was exposed to prejudice and legal discrimination. Armenians were denied access to significant positions of power. Commerce and trade were left as areas for Armenian development. This

ascendancy to wealth by Armenians in many large cities was unacceptable to Turks during a period of economic hardship for most Muslims.

After the failure of the 1878 reforms, transition from reform to revolution developed later for the Armenians in relationship to the other Balkan peoples. While other minorities were rebelling, the Armenians still maintained the desire for law and order in the provinces instead of autonomy. However, impressed by the Balkan movement and in desperation and despair the Armenians started their revolutionary movement from 1885-1890.

The key events which accelerated and intensified the conflict began with the Young Turk coup in 1913, allowing them to gain access to all aspects of the Ottoman state institutions. Three sworn enemies of the Armenians took over the central committee: Dr. Nazim, Dr. Shakir, and Zia Gökalp. These men put forth a new policy of "Turkey for the Turks," and attempted to purge all alien elements of society.

Those in attendance during Dr. Dadrian's lecture were enlightened. Throughout the course of the evening, he provided an interesting lesson in Armenian history and shed some new light on the Armenian Genocide. Dr. Dadrian has provided a fresh new perspective on a subject that has been rigorously researched and developed.

ASO CORNER

Looking Forward With ASO

By Arakel Arisian
Staff Writer

With the dawn of a new semester Armenian students at Fresno State embark on their mission to improve the Armenian Students Organization. Every semester the ASO tries to grow and become more active, and this spring 1999 semester is no exception. Here are some of the activities and events of ASO.

In late December and early

January, Advisor Barlow Der Mugrdechian, Ken Melkonian and members of ASO moved Varaz Samuelian's art estate from Burlingame to Fresno. Members involved in the move were: Chad Kirkorian, Robert Mackertichian, Arakel Arisian, Shant Kataroyan, Michael Harutonian, and Ara Mekhitarian.

Another opportunity the students had was meeting with His Beatitude Archbishop Torkom Manoogian,

Armenian Patriarch of Jerusalem. The Patriarch was the keynote speaker at the Armenian Studies Banquet (See Page 1). Following the Patriarch's press conference the students had a half an hour to discuss topics of interest. Questions for the Patriarch ranged from what his duties are in Jerusalem to

how religion fits into a student's everyday life.

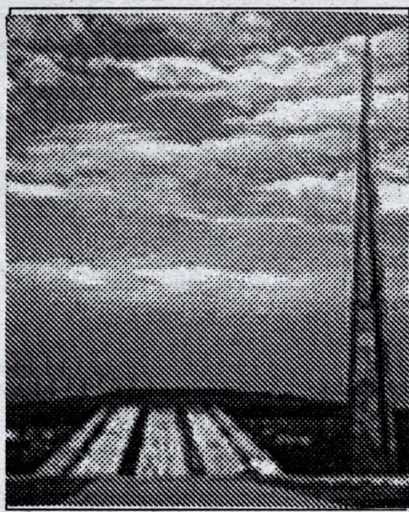


Advisor Barlow Der Mugrdechian, Ken Melkonian and ASO members moving the art of Varaz Samuelian to Fresno

April 24 Commemorative Activities

By Arakel Arisian
ASO President

There is no issue more important to the ASO than the April 24th Armenian Genocide Commemoration. It is the most encompassing and emotionally involved issue facing Armenians today. It always stimulates the student's emotions and it draws them together with a sense of purpose. It becomes especially important with the approaching new millennium;



The ASO feels that it is paramount to remind our generation of the Armenian Question so that it is carried on with even more strength in the 21st century. This year the goal is to focus on informing those persons who know little or nothing about the Genocide, especially non-Armenians. The theme "The Truth Must Be Known" will be used to make an impact on the Fresno State campus and the community as well. The following activities will help in achieving the results desired.

APRIL

March 19th - Armenian Genocide Display in Henry Madden Library

April 8th - Dr. Richard Hovannisian Lecture, *Remembrance & Denial: The Case of the Armenian Genocide*
Alice Peters Auditorium, University Business Center - 7pm

April 23rd - Genocide Rally & Public Commemoration, Free Speech Area, CSU, Fresno - 12:00 noon

April 24th - Religious Services, First Armenian Presbyterian Church
6:30pm

Candlelight Vigil and Genocide Documentary - TBA
Panel Discussion on Human Rights & Genocide - TBA
The Armenian Genocide Information Day - TBA



Seated L. to R.: Dr. Dickran Kouymjian, Very Rev. Zumrookhdian, Patriarch Manoogian, Dr. Isabel Kaprielian, Prof. Barlow Der Mugrdechian; Standing L. to R: Michael Harutonian, Matt Maroot, Ashot Hagopian, Rita Aramian, Taleen Kojayan, Talin Mekhitarian, Arakel Arisian

The evening ended with coffee and some poetry reading. Students were impressed with the wide range of interests and talents that the Patriarch has. All the students were extremely excited that they had such an opportunity.

The spring semester started off strong with the first ASO meeting held on February 3rd. There were over 35 members in attendance and all were eager to get things going. There was discussion on a number of issues with pizza and refreshments served afterwards. One of the most important agenda items dealt with a new community service program established between the ASO and the Armenian Community School of Fresno. The main purpose of this program is to have young Armenian adults interacting with the children at the school, giving them an alternate way to learn and have

fun. Currently, there are fifteen ASO members participating in this program, which will continue for years to come. Other major topics discussed were the Armenian International Dance & Music Festival, and the April 24th Armenian Genocide Commemoration activities.

Besides these there are other social and educational events. The main social activity being planned is a spring break trip to Magic Mountain. There are also a number of guest speakers and discussions scheduled for the near future. The ASO is growing and is headed in the right direction thanks to a group of dedicated students who have made the overall running of the club smooth and successful.

Fresno Triple X - An Eighty Year Tradition

By Matthew Maroot
Staff Writer

For over 80 years, the Fresno Triple X Fraternity has continually sought to promote charity, benevolence and brotherhood-values that are not common in many organizations today.

As a fraternity the Triple X is a social organization. It holds board meetings and general meetings, dinners, fund-raisers and other social events. One such event took place on Thursday, January 21, 1999 when the Triple X invited members of the California State University, Fresno Armenian Students Organization to their clubhouse for dinner and an opportunity to meet the members. "The Triple X is an important part of the Armenian-American community and I'm grateful that they invited us to come out and enjoy their fellowship," said Armenian Students Organization Historian, Michael H. Harutonian.

Founded in 1919, the Fresno Triple X has come a long way from its humble beginnings at Fresno High School. The eight Founding Fathers, forbidden from joining other clubs because they were Armenian, had the foresight to establish a club of their own, one in which their culture and heritage would be celebrated, not prohibited.

Thanks to the vision of those dauntless young men, as well as the perseverance of many men af-

Music & Dance Festival to Share Armenian Culture

The Armenian International Dance & Music Festival is one of the largest undertakings of the year for the ASO. The event will be held on March 19th, 1999 in the Satellite Student Union on the California State University, Fresno campus. The program will include several dance and music exhibitions by professionals. The presentations will be followed by an opportunity to learn some dance steps and participate in the dancing. The Festival will feature musician Richard Hagopian, the Arax Armenian dancers, the Anoush Armenian Dance group, and the Hye Oozh D.J.s, Susie Saghdejian and Nishan Tanossian. There will be Armenian appetizers and refreshments. Admission is free and everyone is welcome. This type of event is a great avenue to remind Armenians of their rich culture and to share it with the campus and community. The event was made possible through funding by the University Student Union Diversity Awareness Program, which promotes the teaching of culture and encourages an awareness of the many different cultures found on the CSUF campus.

ter them, the Triple X has grown into an organization of 13 chapters throughout California including one in Las Vegas, Nevada. Currently, the Fresno Chapter, also the fraternity's Mother Chapter, consists of 147 members, a far cry from the original 30 members sought by the Founding Fathers, hence the name Triple X.

Under their current Master, Robert D. Markus, the Triple X is involved in numerous charitable activities throughout the community. Many organizations have benefited from Triple X fund-raisers throughout the year. Among them are the California Armenian Home, the Juvenile Diabetes Foundation, the Armenian Community School of Fresno, the American Red Cross, the Armenian Technology Group, Inc., and the Ara Parseghian Medical Research Foundation which is working toward a cure for Niemann-Pick Type C, a neuro-degenerative disease. In addition to these and many other charitable contributions, the Triple X also offers several \$500 scholarships each year to graduating high school seniors.

These generous acts of charity and benevolence are not so surprising when one considers the foundation in which they are based. "It's a real brotherhood and we have a lot of camaraderie because we're all Armenians," Markus said. Fortunately for the community, the kindness created by that sense of brotherhood has benefited Armenians and non-Armenians alike.

\$15,000 in Armenian Scholarships Awarded at Fresno State

More than \$15,000 in scholarships has been awarded through California State University, Fresno and its Armenian Studies Program.

Thirty-four students were awarded Armenian Studies scholarships and grants for the 1998-1999 academic year. The recipients are all students at Fresno State and are required to enroll in Armenian Studies courses as part of their awards. The Armenian Studies Program Scholarship Committee, headed by Dr. Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, announced the awards. Scholarship and grant recipients were introduced by Barlow Der Mugrdchian of the Armenian Studies Program at the 13th Annual Dinner of the Armenian Studies Program held on December 10, 1998.

Fund Source: The Harry and Mary Topoozian Armenian Studies Merit Scholarship Fund

Arakel Arisian, Junior, Business/Philosophy

Fund Source: Yervant, Rose, and Hovannes Levonian Educational Grant

Rita Aramian, Sophomore, Philosophy; **Jennifer Keledjian**,

Sophomore, Undeclared; **Sharon Bogosian**, Junior, Mass Communication; **Ara Ghanbarian**, Senior, Business Administration; **Michael Harutonian**, Sophomore, Agriculture; **Robert Sahatjian**, Freshman, Agri-Business; **Michele Maroot**, Graduate, English; **Ara Mekhitarian**, Freshman, Information Systems

Fund Source: Charles K. Pategian and Pansy Pategian Zlovich Scholarships

Jack Arikian, Sophomore, Business; **Jacqueline Arikian**, Senior, Psychology; **Nazik Arisian**, Junior, Business; **Armen Ghanbarian**, Sophomore, Undeclared; **Clayton Ipsen**, Sophomore, Biology; **John J. Jabaghourian**, Sophomore, Psychology; **Shant Kataroyan**, Senior, Biology; **Robert Mackertichian**, Junior, Computer Science; **Talin Mekhitarian**, Junior, Business; **Manuel Momjian**, Senior, Bio-Chemistry; **Robin Peters**, Junior, Pre-Psychology; **Shant Postoyan**, Freshman, Pre-Dentistry; **Arthur Stepanian**, Freshman, Computer Science; **Anna Yergat**, Senior, Business

Fund Source: Nerces and Ruth

Azadian Memorial Scholarship **Matthew Maroot**, Mass Communication & Journalism, Junior.

Fund Source: Pete P. Peters Fund Endowment Fund for Armenian Studies

Christopher Tozlian, Freshman, Political Science/Business
Susanna Zadourian, Freshman, Undeclared

Fund Source: Henry S. K. Kazan Scholarship Fund

(For Students taking the Armenian Genocide in Comparative Context course.)

Moses Anderson, Senior, History; **David Bakholdin**, Senior, History; **Frances Bellefeuille**, Junior, History; **Aimee Cheeseman**, Junior, English; **Windly Jobe**, Junior, History; **Chad Kirkorian**, Junior, History; **Chad McPherson**, Senior, History; **Sosi Thomassian**, Sophomore, Undeclared

New and continuing students at Fresno State are eligible for the awards. For further information or applications contact: Scholarship Office, CSU, Fresno, Joyal Administration Building, Room 219, Fresno, CA 93740-0064 Phone: (559) 278-6572 or the Armenian Studies Program at 278-2669.

Banquet, Cont. from Page 1

nights in the history of our university. Your presence here at the Thirteenth Annual Banquet signifies not only to this Program, but to the university, the importance of the work we do here."



Dr. John Welty, with Patriarch Manoogian

Archbishop Torkom Manoogian, born in Iraq, went to Jerusalem as a young man where he received his education at the Patriarchate of St. James, the very monastery of which he is now the head. He then was sent to the

Manoogian's responsibilities as Patriarch. Dr. Kouymjian described him as a church "CEO," being responsible for finances, buildings, mortgages, lands, responsible for a seminary, getting students in the seminary proper training. "In addition to all of that, he has a responsibility that no CEO has, he must be the spiritual leader of his people." Dr. Kouymjian went on to add: "He must not only set a high spiritual

example himself, but he must ensure that there is a continuity in the spiritual life of a nation that goes back pretty far," Dr. Kouymjian said.

In his address, Archbishop Manoogian said, "It is difficult to talk about Armenians in Jerusalem in a brief time. However, I will



Armenian Community School Choir

United States where he served in various locations as a parish priest. In describing Archbishop

limit myself by saying that the education, the cultural work that is being done in this college, in Fresno, is an expression of the spirit that we call the Armenian spirit." His Beatitude spoke of the history of the Armenian Church, and its place in the history of Christianity. He also underlined the ability of the Armenian people to uphold their religion in the face of adver-

sity. "The test of the faith of the Armenian people, the devotion to the spirit of God-given talents in all arts came in 451 when the Persians, who had occupied one-half of Armenia, tried to force the Armenians to forget, to deny Christ, and come back to fire worship, to Zoroastrianism. And the Armenian answer was ready, very simple. No," said Archbishop Manoogian.

Fresno Mayor Jim Patterson expressed his appreciation to Archbishop Manoogian for his visit and presented him with an official "Key to the City." Later, Professor Barlow Der Mugrdchian recognized the 1998-1999 Armenian Studies Program Scholarship Recipients and the evening concluded with a final Benediction from Archbishop Manoogian. The evening was filled with pride and appreciation not only for the Archbishop, but for the success of the Armenian Studies Program as well.

Armenians and the Internet

For those Armenians who are new to the Internet, here are some excellent Armenian web sites that offer a lot of information. Whether you are looking for Armenian news, pictures, jokes, books, businesses, or just want to chat and meet new Armenians, these web sites are the places to be. Also there is now a new Armenian email service. You can get your free Armenian email account @ <http://www.hyemail.com/>.

Armenian Sites on the Internet

Hye Biz

Address: <http://www.hyebiz.com/>

Maintained by: HyeBiz.com

Supported by: HyeBiz Network

Categories: Hot this week, HyeBiz Focus, Ask The Expert, HyeBiz Market, Corporate Watch, History, ListServ, Members, Newsflash, Jokes, Links.

How to use: On the right hand side there are a list of all the categories, simply choose on the one desired and click on the "Go" button.

Comments: HyeBiz is a Armenian web site that is updated daily. Each week it posts up the hottest Armenian web sites for that week. It also has a huge section on Armenia's Geography, Culture, and Religion. Plus it has a "Ask the Expert" section, where you can ask questions related to health, cars, and finances to professional Armenians. Overall it is a well designed site, with neat graphics and interesting information.

Armenia.com

Address: <http://www.Armenia.com/>

Maintained by: Computer SuperHighway.

Supported by: Armenian.com

Categories: Virtual Armenia, Hye Discussion, Hye Chat, Armenian Links, Search on the Internet, Armenian Fonts, Art Gallery, Genocide April 24, 1915, Book Store, Guestbook, Reference, Maps, News.

How to use: All of the main links are posted on the left hand side of the main page. Simply click on the section you want more information on. Comments: A neat thing about Armenia.com is its "Virtual Armenia" section. It gives you a tour of several different sites all around Armenia. It also has a large section on the Armenian Genocide, as well as Armenian Chat, News from Armenia, and many Armenian books ready to be purchased on-line. If you are Armenian, or just want to be more connected with Armenia, this site is a must-see.

**The Armenian Studies Program
and the Armenian Students Organization**
cordially invite you to a presentation

**Remembrance and Denial:
The Case of the Armenian Genocide**
by **Richard G. Hovannisian (editor)**

Professor of Near Eastern History at UCLA

**Thursday, April 8, 1999
7:30 PM**

Alice Peters Auditorium
University Business Center

Professor Hovannisian is the author of *Armenia on the Road to Independence* and the four volume *The Republic of Armenia* and has edited *The Armenian Image in History and Literature*, *The Armenian Genocide in Perspective*, and *The Armenian Genocide: History, Politics, and Ethics*.

Free admission-Refreshments will be served
Copies of the book will be available for purchase

The Peloians and Fresno

The following is one in a series of student essays published by Hye Sharzhoom. If you have an essay about any aspect of Armenian life or culture that you would like to publish in Hye Sharzhoom, please contact Dr. Kaprielian in Social Science Room 216 or call her at 278-6493 or the Armenian Studies Program office at 278-2669.

By Aaron Carlson

John Peloian was born in the mountainous village of Moosh and came to America in 1912. His first destination in the United States was Ellis Island.

"Most of the Armenian farmers in the United States, settled in Fresno County, for it was the opportunity in agriculture that brought them here." (1) Armenians had much to do with the development of Fresno's agriculture. They introduced several crops into the area: the Persian melon, Kassaba melon, Diarbekir melon, the Turkish melon, and Armenian cucumber. They also accounted for a large portion of the melon market in California.

After the Peloians settled in Fresno, John wanted to marry somebody from the old country, so he

wrote a letter to Adabazar requesting a bride. He received a letter from a young lady (my future great-

tution. In most families the male was the dominant force. In the Peloian marriage it was his mother,

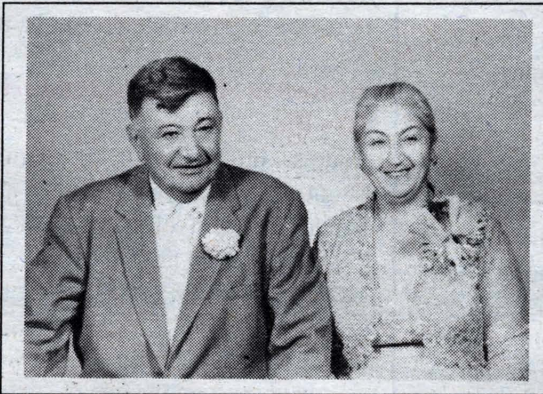
Sophia Peloian who was the head of the family. She made the final decisions and everybody obeyed her including Stella Peloian. The whole family respected her authority.

The Peloian marriage produced five

children, all girls (Roxie, Jessie, Freda, Louise, and Rebecca) They all lived in a 1,400 square foot house. Eight persons lived in the house consisting of two bedrooms, a kitchen, a living room and one bathroom. Two girls had to sleep on the sofa bed. Growing up, the children were taught to be good and to respect their elders. Their values have been passed down to their families.

John Peloian was a big man—he stood six feet three inches tall. He was a well-known member of the Armenian Community in Fresno. He owned two grocery stores in the downtown area, one on Van Ness Avenue across from the Courthouse Park and the other at the corner of Van Ness and Fresno Street. They were known as Parkwood Fruit Store and Company. William Saroyan mentions going to Big John's grocery store in *The Time of Our Life*.

John also sold fruit at the Free Market on Fresno St. Each of the girls would help set up for the freemarket before school and help pick up after school. Since he had no boys, he made a big deal about his girls working like boys. He was proud of his girls. During the Great Depression he lost his stores, but continued selling fruit at the Free Market. Times were tough for the Peloian family and the rest of the country, but John Peloian always brought food home to feed his fam-



John and Stella Peloian

grandmother) by the name of Stella Yeramian. In October 1920, Yeramian came through Ellis Island to her final destination in Fresno. In a month Stella and John were married.

Their first residence in Fresno was 431 Van Ness Avenue just south of Ventura Street. They owned their own home along with the house in the back which they rented out to family and friends. Many of their neighbors also rented their homes.

They had a long and loving marriage. The Armenian family was and is still today an important insti-

ly. As for holidays Christmas and Easter were big events. Holidays were reserved to be with the family with plenty of food to eat. This has been carried down to our family gatherings. There is always enough food to feed another family as well. Holidays are always a big production with everybody providing a helping hand.

In 1964 the neighborhood changed drastically. The Peloian family was the last to move from the neighborhood for the building of Freeway 41. About the same time John Peloian passed away and the girls went off in their own direction never staying too far from each other. Roxie, the oldest married and stayed in the Fresno area. Next was Jessie who married and moved to Visalia. The third daughter Freda (one of my interviewees) chose not to marry and to live in Fresno. Next was Louise (my other interviewee) my grandmother, who married and moved to the Cutler-Yetter area. Rebecca also married and ended up living in Fowler. To this day they are very close.

Louise Peloian married Harry Majarian from Goshen, California, my grandfather. She married at the young age of eighteen. They moved to the close-knit Armenian community in Yettam. When a marriage is going to occur, the whole community is invited. The same applies to graduations, birthdays, and deaths. The community comes together to celebrate and to mourn. There is a sense of family in the Armenian Community in Yettam.

There has been a long history of prejudice against Armenians in Fresno. Many Fresnoans felt Armenians were for the most part to be avoided and refused as prospective neighbors. Armenians were excluded from many social events. "Since Armenians were the most numerical of foreign-born peoples and were concentrated in such large numbers relative to the total population in Fresno, this high degree of prejudice against the Armenian groups developed." (2) When prejudice against the Arme-

nians was very intense, some Armenians decided to establish the Triple X Fraternity, which is still active today in the Armenian Community.

The Armenian church was a dominant force in the establishment of the Armenian community in Fresno. It was important particularly to the first generation. The second and third generations decided not to be involved in the church as much as their parents.

The Armenian Settlement in Fresno is related to the settlement of other ethnic groups in other cities. The Armenians generally would



The Five Peloian Sisters

settle in a community where other Armenians were already living. Usually in the less desirable areas near the downtown section of town. In Fresno they entered into the west side of Fresno in the older neighborhoods; on the southern edge of the city's central business district. For other ethnic groups as well as Armenians coming to a new country, it would be difficult. For the Peloian Family there would be good times and bad times... The good times greatly outweighed the bad times.

(1) Minasian, Armen Don. "Settlement Geography of Armenians in Fresno," *The Armenian Review*. Vol. XXV, No. 3-99

(2) Ibid.

Oral interviews with Freda Peloian, Fresno, April 10, 1998 and Louise Majarian, interviewed by Aaron Carlson.

Annual Fund, Cont. from Page 2

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News from Armenia

Armenia's GDP Rose 7.2 Percent in 1998

Source: Interfax, Moscow, 24 February 1999

Yerevan: Armenia's GDP in 1998 increased by 7.2 percent in real terms as compared with 1997, although industrial decline stood at 2.5 percent, the Armenian Statistics Ministry told Interfax. In current prices, the GDP amounted to 951.9bn drams (or 1.885bn dollars in accordance with the average annual exchange rate of 1 dollar to 505 drams), and the volume of industrial output 260.14bn drams (515.1m dollars). The GDP's deflator index increased by 11.2 percent compared with 1997.

Agricultural production grew by 13.1 percent last year and was worth 402.12bn drams (796.3m dollars). Armenia's foreign trade turnover amounted to 1.12bn dollars, which was 0.5 percent down from the 1997 figure. Exports decreased by 3.9 percent to 223.4m dollars and imports grew by 0.4 per-

cent to 895.7m dollars.

Last year's average monthly wage amounted to 17,170 drams (34 dollars), 31.8 percent greater than in 1997. The population's nominal incomes amounted to 581.25bn drams (1.15bn dollars), 17.3 percent up on the 1997 level. Real incomes went up by 7.9 percent. The population's spending in 1998 amounted to 578.88bn drams (1.15bn dollars) which was 15.6 percent more than in 1997. Consumer prices dropped by 1.3 percent from 1st January to 31st December 1998. The average annual level of consumer prices in 1998 was 8.7 percent greater than in 1997 and the level of prices on industrial goods 13.4 percent higher.

Karabakh President Leaves for US Visit

YEREVAN (RFE/RL) Arkady Ghukassian, the president of the Nagorno-Karabakh Republic, flew on Thursday to the United States on an unofficial visit aimed at pre-

sending Stepanakert's position on how to end the long conflict with Azerbaijan, officials said. Ghukassian is due to meet with officials in the US State Department as well as congressmen and senators, according to his press service.

"The Karabakh president believes that the visit is first of all an opportunity to once again present Karabakh's position on the conflict's resolution," an official press release said. Meetings are also scheduled with representatives of the large Armenian-American community, the main organizer of the trip.

General Motors Said To Manufacture Cars In Armenia

General Motors, the world's leading car manufacturer, has decided to launch production operations in Armenia after long feasibility studies, the government announced on Thursday.

A Worthwhile Weekend Spent on Studying the Armenian Church

By Chad Kirkorian
and Michael Harutinian
Staff Writers

Armenian Studies 120T - *The Armenian Church* was taught by Professor Barlow Der Mugrdchian on the weekend of February 19 and 20. He spoke about: the evangelization of Armenia by Sts. Thaddeus and Bartholomew, and later by St. Gregory the Illuminator in 301 A.D.; the significance of the major feast days in the Armenian Church;

effects of the Genocide on the Church; and administration of the Church, the U.S. as a case example. All topics were interesting and led to full participation among all students.

The most interesting point raised was the problem facing the Apostolic Church due to the lack of clergy. This dates back to the 1915 Armenian Genocide, during which, according to *Window* (Armenian Church Research and Analysis Group, Sept. 1990), 1,054

were not only deprived of religious education and from attending church, but were also discouraged from having their children baptized. Therefore Armenians were never formally educated in the Armenian Apostolic faith, and were ignorant about Christianity. The result of communism's persecution of religion has been the weakening of the Church, which has led to the present invasion of Armenia by religious sects and cults.

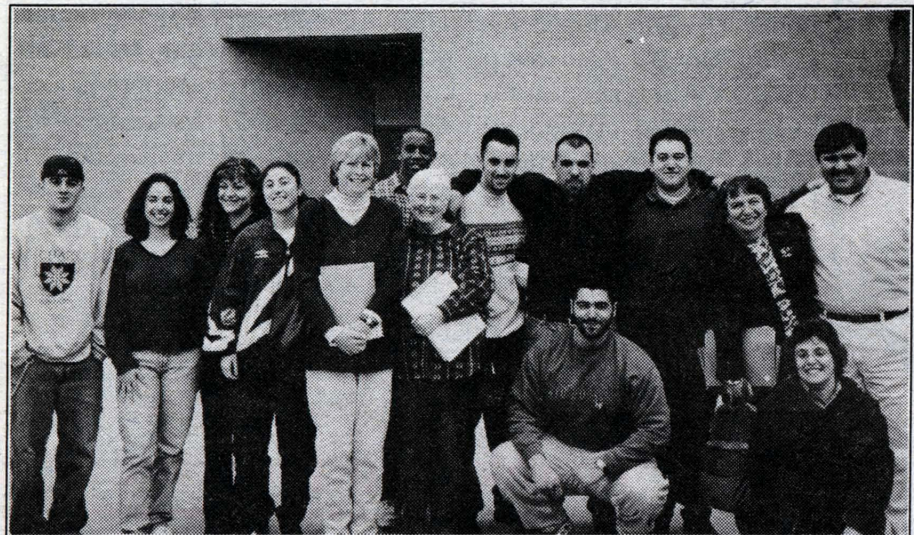
These religious groups, which have no reason for being in Armenia, have moved in and established an evangelizing foothold among the population. Another reason for the establishment of different religious sects and cults in Armenia is a result of the poor economic conditions which plague the country. These sects offer security, money, and hope during a time filled with hardship and struggle.

The Apostolic Church within the Armenian Republic and the Diaspora have suffered considerably because of this situation. A good example of the problem that is faced today by the Church is evident by the ratio of clergy to parishioners in the Diaspora. According to *Window*, the 1990 ratio in Los Angeles is 1 clergyman to every 10,000 faithful. Another example is that in the San Joaquin Valley there are only four full-time clergymen attempting to satisfy the religious needs of an Armenian community of 40,000.

Therefore, many Armenian Americans are living without adequate spiritual guidance from the Apostolic Church, and are searching for inspiration from other Protestant denominations and religious sects.

Because of the genocide's disastrous ramifications and the fall of the first Armenian Republic to communism, Armenians throughout the world lost a pivotal cornerstone in the traditional Armenian way of life that served as the unifying factor for Armenians. The lack of clerical manpower to provide for the religious needs of all Armenian communities worldwide has pushed Armenians in search of spiritual fulfillment to look elsewhere in the hope to find security in an otherwise insecure world.

Armenian Studies 120T-The Armenian Church provided an overall history of the Armenian Apostolic Church from its inception in 301 A.D. to its plans to celebrate 1700 years of Christianity in Armenia in 2001 A.D. The class allowed the Armenians and non-Armenians in attendance to understand the sacred traditions and rituals of the Armenian Church. It also provided a deeper insight into the problems of the Church and sparked ideas for viable solutions. For both of us, it was a worthwhile weekend spent studying the Armenian Apostolic Church.



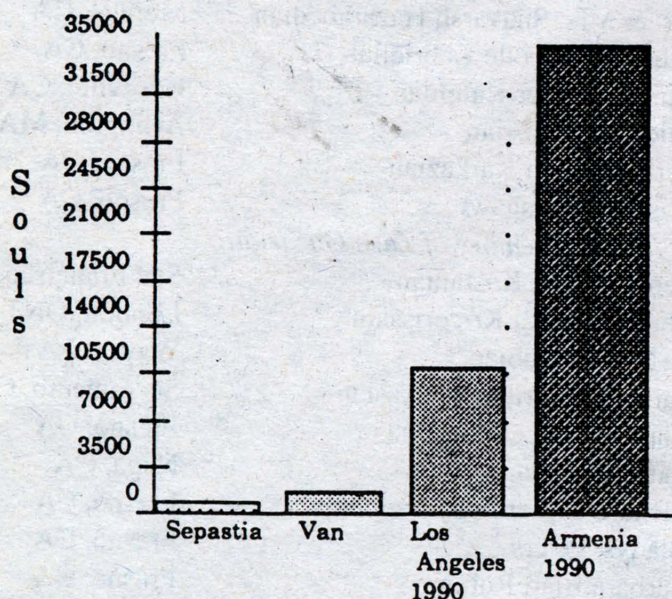
Armenian Church class participants at St. Paul Armenian Church. L. to R.: Shant Postoyan, Heidi Dunbar, Shushan Khalachyan, Hasmik Khalachyan, Debbie Colagiovanni, Jeffrey Hunt, Mrs. Riley, Tim Kuckenbaker, Chad Kirkorian, Eric Mouradian, Sylvia Sarafian, and Daniel Rivera. Kneeling: Michael Harutinian and Francine Bellefeuille.

the role of the Armenian Church in the past and present of the Armenian people; and the current situation of the Armenian Church in the Republic of Armenia and the Diaspora. On Saturday morning the class visited St. Paul Armenian Apostolic Church to study its construction and examine the architectural style of a traditional Armenian Church. The class also

Apostolic clergymen were victimized. Of those 1,054 clergymen, 84.2% were massacred, leaving only 47 priests available to lead Armenians in spiritual guidance.

Another major reason for the scarcity of Armenian clergy is the fact that following the Genocide, Armenia was absorbed by the Soviet Union, which only allowed religion to exist at an extremely mini-

Comparison Ratio of Souls: 1 Priest



Window, 1990

learned about the Lenten period and about the services of the Armenian Church.

On the last day of the course there was an open forum which dealt with current issues in the Armenian Church. Topics brought up by students were: the Church mission, national vs. religious mission of the Church; celibacy; shortage of clergy; language of the Church, (classical vs. modern); ef-

mal level of activity. As a Soviet Republic, Armenia was unable to produce a substantial amount of clergy at Etchmiadzin for 70 years because religion was contrary to the communist philosophy.

During the Soviet era belief in any religion was discouraged, churches were closed, and the Apostolic faith was basically maintained within the family. Armenians living in the Soviet Union

HYE SHARZHOOM, Cont. from Page 1

I write about the Armenian Diaspora in Armenian for a newspaper that is published in France, called *Haratch*. I like to know what sorts of publications are being issued by Armenian groups so I sample a dozen of them.

How does Hye Sharzhoom fit into the concept of the Armenian Diaspora?

The Diaspora, like "The People" or "The Nation," is the abstract concept that we use to speak about what is always a social formation with concrete, scattered units. Thus, Armenians or the Armenian people really exist and function in small, real units in Karabagh and Yerevan, Moscow or Beirut, Buenos Aires or Fresno. Each of those units must have a site in which it can express its own local issues and concerns, not just to inform each other about those concerns but also to debate them. *Hye Sharzhoom* does that for Fresno Armenians, or at least for the most articulate and involved portion of them. This is very important. To see why, look at an analogy. We know psychologically that to have emotions but never to express them with others is not good for the emotions or for relationships. Thus, even in a close relationship, a love that is never expressed, an anger or disagreement that is never communicated, becomes a problem. If a diaspora community is to exist properly, it must express to itself how it feels about both local and diasporic or global Armenian issues, and it must discuss and debate. *Hye Sharzhoom* enables that to happen. In any one issue you may be praising a group of local people who are acting in support of the Armenian chair (thus expressing the community's appreciation) and then in another column you may also be debating what is the best way to help a university in Yerevan. This is healthy and necessary. Local concerns and global, which is to say diasporic issues, must both be expressed and debated.

What are your comments/thoughts on Hye Sharzhoom and its 20th anniversary?

It is impressive that faculty and students together have consistently managed to be interested and committed. This testifies to the existence of a self-renewing group of people in the area.

What is the most interesting part of Hye Sharzhoom?

I am interested in seeing how topics of general interest to the Armenian nation get picked up, or fail to interest, specific local communities. Whenever I am reading a publication, I am asking myself: In addition to local topics and functions, are they interested in the genocide, in the Diaspora, in homeland politics, in Armenian ecclesiastical issues, political issues, etc.? If they are interested in, say, Armenia, do they actually deal with the politics, the philanthropy, travel?

How important is it that Armenian youth be actively involved in their own community and heritage?

Well, it is important that they be involved, of course, and it is just as important that they be involved in something which initially they can enjoy and whose importance they eventually understand and can explain. Ideally, people can get interested for one reason- For example, ones sister or ones best friend is involved in a dance group- and through that became interested in other things that might never have originally attracted their involvement. At some point, the dance teacher may explain something about Armenian music or folk culture, and as a result of that the young person may become interested in Armenian folk culture, or in an organization that sends people to Armenia to study music and dance, etc. Of course I believe that "get involved" is an important message, but really it is never enough. You need to be able to say: Get involved because you will enjoy being with others your own age, dancing or looking at paintings or serving food to the old folks at the old age home, you will get a sense of doing something worthwhile with people you care about. Then you try to create an atmosphere in which one interest leads to another, larger, more rewarding, more encompassing, more compelling of lifelong involvement and commitment.

Hye Sharzhoom thanks Professor Tölölyan for taking time to respond to these questions and wish him the best of luck on future endeavors.

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ARMENIAN INTERNATIONAL DANCE & MUSIC FESTIVAL

Friday, March 19, 1999 at 7 PM
Satellite Student Union, Fresno State
Free Admission

The Armenian Students Organization invites you to experience an evening of cultural diversity at the Armenian International Dance and Music Festival. After enjoying an exhibition of traditional Armenian dance and music, audience members will have an opportunity to learn about and participate in the dances as well.

The event will conclude with dancing to contemporary popular music. Everyone is welcome to attend, and admission to the festival is free. This program is supported in part with funds from the University Student Union Diversity Awareness Program.

Featured artists:

Richard Hagopian • Arax Armenian Dancers
Anoush Armenian Dancers • Hye Oozh D.J.s



Seated, left to right: Dr. Ken Farrell (UC Davis), Dr. Arshalouys Tarverdian (President, Armenian Agricultural Academy), Dr. Harold Haak (President Emeritus, CSUFresno). Standing, left to right: Dr. Bert Mason (California Agricultural Technology Institute), Dr. Bill Rice (Dept. of Marketing), Gayane Mkrtchian (USDA, Armenia), Vardan Haykazian (Vice-President of Extension at AAA), Armen Vanyan (World Bank), Dr. Dennis Nef (Associate Dean, School of Agriculture), Ebony Bostic (USDA), Dr. John Shields (Dept of Agricultural Economics).

A delegation from the Armenian Agricultural Academy (AAA) of Armenia was in Fresno March 3 and 4 to discuss further joint projects and activities between the AAA and the School of Agriculture, School of Business, and the Armenian Studies Program.

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Attention Graduating Seniors

Graduating seniors who have been active in the Armenian Students Organization will be featured in the May 1999 issue of *Hye Sharzhoom*. If you are graduating in May 1999, please call the Armenian Studies Program office at 278-2669 to set up an appointment for a photo and to complete information about yourself.

Armenian Studies Program Enrollment Spring 1999

160 students spread over ten courses and taught by four faculty:
Dickran Kouymjian, Isabel Kaprielian,
Barlow Der Mugrdechian, Michael Krekorian

The Armenian Studies Program would like to thank volunteers Ben Amirkhanian, Bob Der Mugrdechian, and George Ollickala, who assisted in preparing the mailing for the William Saroyan Conference.

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