

HYE SHARZHOOM

Armenian Action

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Non-Profit
U.S. Postage
PAID
Permit No. 262
Fresno, CA.

October 1993

Vol. 15, No. 1 (45)

Supplement to the Daily Collegian

15th Year Anniversary: 1978/9-1993/4

Hye Sharzhoom Keeps on Ticking

Armenian newspaper celebrates its 15th anniversary

By Nina Momjian
Hye Sharzhoom Editor

Who ever said the Armenian spirit is dying among the new generation Armenians, must not have known about *Hye Sharzhoom*.

For 15 years *Hye Sharzhoom* has been the voice of Armenian students at CSUF, expressing their interests and concerns to Armenian

communities around the world.

Since the academic year of 1978/79, *Hye Sharzhoom* has been the only continuously published Armenian student-operated newspaper on any campus in the U.S., with a mailing list of more than 4,000 names from every corner of the world.

"The mission was to teach the students how to own and run a newspaper. The paper provided both a vehicle of expression for Armenian students at Fresno State, and an instrument for developing communication skills. *Hye Sharzhoom* was theirs. They could make it flourish or they could let it

die. Today it is still alive and still lively and still produced by CSUF students," wrote Dr. Dickran Kouymjian in a 1988 *Hye Sharzhoom* article entitled "*Hye Sharzhoom* - a Decade Later."

The first issue's editors, Mark Malkasian and Mark Najarian, produced the four-page issue with a front page article entitled "Armenocide: Crime Against Humanity."

Throughout the first few years of the paper, students wrote about various topics such as "Black Studies Prof. Sees Tie Between Hyes and Blacks," "Assimilation: Will Hyes Fall into the 'Melting Pot'?"

and "Intermarriage in the Armenian Community."

In 1981 the paper doubled in size to 16 pages with a four-page section dedicated to a man whose writings have made Fresno famous throughout the world. The section was headlined "Impressions of William Saroyan."

During these 15 years, *Hye Sharzhoom* has received feedback through letters to the editor sent from countries such as Canada, Hungary, France, Poland, Spain, and even from our mother country ... Armenia.

Although *Hye Sharzhoom* receives donations toward mailing

costs, the paper has always relied on the Armenian Studies Program to pay for more than half the expenses for a mailing list which once reached a high of 9,000 names.

Today the paper's mailing list is revised, yet it's still dedicated to educate and entertain more than 4,000 readers with opinions and the skills of Armenian students at Fresno State.

As Dr. Kouymjian wrote five years ago ... "Will the paper last another decade? Who knows?" We the editors and staff of *Hye Sharzhoom* 1993/94 are determined to produce a positive answer.

Armenians Boycott Unocal

By Khatchig Jingirian Jr.
Assistant Editor

For the past eight months, the Armenian Revolutionary Federation's (ARF) Shant Student Association, the Armenian Youth Federation (AYF), and the Anti-Blockade Committee, a non-partisan group, have been leading a boycott of the Unocal Corporation because of its attempt to repeal Section 907 of the Freedom Support Act.

The act, which was passed by the United States Congress, forbids any aid to Azerbaijan until the five year old blockade on Armenian is lifted.

"If the act is repealed, it will bring support to the Azeri war-machine," said Raffi Doudaklian, spokesperson of the ARF Shant Student Association, and member of the Unocal Committee, a coalition-committee to organize the boycott.

The committee is not against

Unocal's business venture, however they hope that the company will wait until the Karabagh conflict is resolved.

Azerbaijan has already received close to \$70 million toward possible business agreements with eight foreign oil companies to develop Azerbaijan's oil trade. These companies include Unocal, Amaco, Penzoil, McDermott, British Petroleum, Star Oil, Turkish Petroleum, and more recently, Chevron.

Letters, from both Armenian and American gas station owners, in the greater Los Angeles area, have been sent in complaint of a loss of business due to Armenian customers who won't support Unocal. Furthermore, over 200 Unocal credit cards have been returned from angry customers.

Doudaklian said that people should help by writing letters and calling the Unocal offices, as well as returning their Unocal credit cards in protest.



From left to right: Barlow Der Mugrdechian, Dr. Dickran Kouymjian, Naira Shahsuvarian, Andrey Shiglik, and Dr. Vartan Gregorian at Armenian Studies Program Banquet.

Gregorian Draws 250 at ASP Annual Banquet

By Dr. Dickran Kouymjian and Barlow Der Mugrdechian
Special to Hye Sharzhoom

A capacity crowd of 250 were caught by the charm of Dr. Vartan Gregorian, President of Brown University and keynote speaker at the Eighth Annual Banquet of CSUF's Armenian Studies Program, Sept. 10, 1993, where more

than 30 CSUF students were awarded scholarships, most of whom are working to complete minors in Armenian Studies.

Known for his warmth and quick brilliance, Dr. Gregorian personally welcomed the guests as they arrived for the pre-dinner social hour. This was Dr. Gregorian's hallmark: personableness, warmth, intelligence.

At the beginning of his talk, Dr. Gregorian announced he was going to speak on a more dynamic subject, the history of Armenia and the Armenian Republic today, rather than on the Armenian settlement in New Julfa, Iran. He presented Armenian history through the ten important

Please see ASP, page 6

Inside Hye Sharzhoom...

"Armenian Character"	Page 2
Kevoorkian Faces Another Battle	Page 3
A&E: Music, Theater, Literature and Religion	Page 4 Page 5
Dateline (News from Armenia)	Page 6
Return of the Armenian page	Page 7

"Armenian Character" Explored

By Lara Simonian
Staff Writer

Something has to be said about the Armenian character, but that something cannot be said in one sentence.

Walking down the main street in Yerevan, Soviet Armenia, I was flooded with feelings of anxiety, curiosity, happiness, and other emotions that I couldn't even begin to describe.

With my black baseball cap nestled on my head, my sunglasses on the rim of my nose, my Levi jeans and neon T-shirt boldly standing out, I roamed around the main road with fifteen other twelve-year-old students from around the world.

That fine August day in 1987, the Fresno Armenian Community School of Fresno had chosen for me to attend the international Armenian children's tour in my sweet homeland of Armenia.

The natives looked upon us with solemn faces, often smiling at us while they tended to their booths and tables of goods.

Children were always running around us, playing and screaming, lightening the heaviness of the people's anxieties.

I looked around me as I walked. Every knew we were tourists, but no one came racing up to try to sell us anything.

That surprised me greatly because the people in this city, and everywhere else in this beautiful country, were poor.

I glanced around and stared at these people, their clothes old, their faces worn, and their tired bodies all barely hanging onto life. I felt an uneasiness in my stomach.

As our group would walk by, people would suddenly spark up and throw these grand smiles at us. As soon as we passed them, their smiles faded slowly away.

My heart was so touched and torn, I wanted to run up to each one of them, embrace them, and hand them money. I had plenty of money, but I felt it would be an insult, because these people were not beggars. As poor as they were, they begged for nothing.

We continued to pass by several booths that sold clothing, shoes, toys, and other goods. I stopped for a moment and looked around me.

The "tufa" stone houses farther back on the main road seemed to be crumbling down from the "wear and tear" of the years gone by. Yet, even the poor conditions of the

houses were masked over by the people's earnest pride and care for their homeland.

The air was clean, and fresh, with a hint of sweet flowery scents. As I continued my walk down the main road, the people smiled at me and some even waved vigorously when I said, "Parev (hello)."

Each booth, which was constructed out of a dark wood, some rusty old nails, a single, small table, and a lot of love, was only about the size of a small apartment-size bathroom.

The people's long and colorful clothing draped like elegant robes over their bodies, contrasted with the sullen condition of the Armenian people. Yet, they still continued to smile cheerfully at every passerby.

I felt the warm rush in my veins being tempered by the bittersweet agony of seeing my people in their homeland. This land was their home, their identity; my home, my identity.

When we finally came upon the souvenir section of the main street bazaar, our group began to disperse, as each person rushed off to a booth that had sparked an interest.

At a small booth, I noticed an

elderly woman polishing some jewelry.

Being a young girl, I thought I could never have enough jewelry, so I headed in her direction.

On the table inside her booth were various sorts of jewelry, dazzling with glimmering rocks and crystals. The gold, copper, and silver tones dominated the rings and bracelets. My eyes widened as my money began to itch in my pockets.

I picked up a unique copper bracelet that had sketches of wildlife outlined in on the surface. I turned it around to the light at the tips of my fingers and drifted off for a few seconds as I glared at its extraordinary beauty.

Turning around to the owner, it became obvious I wanted to purchase the bracelet as soon as my hand dove into my pocket. I looked tenderly into the face of the old woman and asked her how much the bracelet was.

"Kanee ruble eh asega? (How many rubles is this?)"

The old woman smiled at me oddly in the same way that my mother does, full of compassion and life. Her hair was pulled back and tightly bound under a torn, flowery scarf.

I smiled back at her, noting the reverence of her soft brown eyes, her white hair, and her most delicate aging face.

Then I waited. She slowly shook her head and said it cost nothing.

Confused by her reply, I stared

down at the table, looking for a bracelet with a price tag on it.

I noticed a price tag on another bracelet, and took a peek. I saw "10 rubles" printed in pencil, and decided to give her a ten dollar bill.

The bracelet was definitely worth it, she obviously could use it, and she certainly deserved it.

Her ageless beauty made me feel a warm tingling inside, as if I was loved, and suddenly I wanted to let her know how I was feeling. I dug into my pocket, pulled out a ten-dollar bill, and held it out to her.

She looked straight at me, and without even glancing down at the money, shook her head. I edged it toward her so she would take it, but she only smiled at me and shook her head.

"Aha, hadges, ar trameh. (Here, please take the money)"

She only smiled at me and nudged me away, telling me to go on.

I concluded the bracelet probably had not even been for sale in the first place, and laid it back down onto the table.

She quickly picked it up and delicately laid it right back in my hand.

Her old, frail hands momentarily surrounded my fingers and gave it a gentle squeeze.

Confused, I did not know what to do.

Please see **Character**, page 3

New Editor Takes Reins

By Janice M. Caprelian
Staff Writer

It has not been customary to print a story on the new editor of *Hye Sharzhoom*. I felt there needed to be a change because it is the editor that runs the paper, makes all the final decision, and puts up with all the flack that can go on.

It is important that our readers knows who she is and what she is contributing to the Armenian youth and community.

This year's 1993 editor is Nina Tamara Momjian. She is a senior at CSU, Fresno with a double major in Speech Communications and Journalism (with Public Relations emphasis).

Born in Beirut, Lebanon in 1972, Nina and her family left to come to the United States in 1980. The Momjian family now resides in Northridge (Los Angeles County), however, Nina has come to Fresno State for higher education.

My interview with Nina was a humbling experience that I enjoyed. Even though she is a personal friend of mine, I was able to understand her drive and determination and where it was coming from within her.

When asked why she came to Fresno State, she replied, "I wanted to go somewhere different, to explore a new area, to experience life independently, and although people are astonished when I tell them this... I like it here in Fresno."

Taking on the responsibility as editor of the paper is a tremendous responsibility. I asked her why she wanted to take on the role of editor, and with a deep breath she said, "Being one of the few Armenian journalism students, I wanted the

opportunity of utilizing my journalism background, so the Armenian students at F.S.U. can express themselves productively through the *Hye Sharzhoom*."

Times have changed and so has the role of the Armenian woman and what she can accomplish and do. When asked how she saw herself as a young, Armenian woman of the 90's, she replied, "I'm open minded and have a very positive outlook on life and as an Armenian woman of the 90's, I know I come off very different due to the challenges I place upon myself, and the satisfaction I get within every new experience." Nina sees herself in a public relation position for a corporation she hopes will be professional and pleasure to work for. "I thrive on a professional work environment," she said.

Nina is a very strong, spirited, and determined young woman that I see achieving any goal she sets for herself. Through my interview with Nina, I saw the fire in her eyes and the intense drive in her voice that showed me that this role as editor is her new challenge to succeed and do the best job she can.

Nina not only is a full-time student and editor of the paper, but she is also active in the Fresno State

Forensics team, a writer for the weekly campus newspaper, *Insight*, and she has interned for a local television station, channel 47 (a CBS affiliate), and plans to continue her experience at the station until she completes her degree.

Her ultimate role model is her mother. She said her mother is the only person she can call "Superwoman." "Of all the teachers I've had in my entire life, they cannot be compared to my mother. She has gone back to school to finish her degree, while she continues teaching full-time at AGBU Marie Manoogian to 4th grade students. Words just can't explain the amount of respect and admiration I have for my mom... my ultimate role model!"

Being that *Hye Sharzhoom* is the only student Armenian newspaper published in the United States, and mailed all over the world, I asked her what her goals and intentions for the paper this semester was, and she answered, "To educate the Armenian community on the often misperceived mentality of the modern Armenian student of the 90's. This paper is my way of saying... this is how we think."



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Kevorkian Faces “Whose right to die?” issue again

By Lara Simonian
staff writer

Your 68 year old grandmother has lung cancer. She is mentally and physically crippled, as a result she cannot feed herself, stand, or even control her bowels. She tells you the pain has become too much, that she is tired, and that she finally WANTS to die.

Will you help her?
Well, Dr. Jack Kevorkian decided to help, and as a result, he was once again ordered on Monday, October 11, 1993 to face trial for violating Michigan state's new assisted suicide law.

Kevorkian currently is facing new charges for the death of Donald O'Keefe, a 73-year-old bone cancer patient, and Thomas Hyde, a 30-year-old terminally ill patient, both of whom used his "death machine."

Dr. Kevorkian, a 62-year-old retired pathologist, had previously defeated a similar charge in February 1991.

Oakland County, Michigan District Judge, Gerald McNally ruled that his patient, Janet Adkins, "...had caused her own death when she pressed a button which released a heart-stopping mixture of potassium chloride and Anectine into her veins."

Yet Kevorkian is back again, charged for another "assisted suicide."

The crux of Kevorkian's argument does not depend on economics, laws, regulations, politics, or technicalities. His main concern deals with dignity and your RIGHT as a sentient human being, to die when you want, and how you want.

If you WANTED to die, should the right belong to you, your neighbor, society, or the government?

It seems that for Fresno State students, the right to die is a question that is either already answered by your natural rights, or, oppositely, one that only God controls.

In a random poll taken in October, 1993, 30% of those surveyed stated that they did not support Dr. Kevorkian for the following reasons:

"The natural course of events should be allowed to run its course.... People do not have the right to take their own lives.... Only God can give and take away life.... No one else can play God."

In response to those FSU students opposing Kevorkian, 70% of those surveyed expressed strong support for him.

One anonymous student firmly stated that, "People all too easily give up control of their lives to the government.... They are less and less willing to make decisions for themselves, and make harsh judgments on those that differ from the norm. As adults, fully functioning, intelligent human beings, why shouldn't we be allowed to make our own decisions?"

If an adult gives his consent, exercising his free choices, how can we say that that is wrong? Is

the question even up for society to debate?

Another student, a nursing major, asks, "Have YOU ever seen a dying man plagued with such a disease as cancer? I have, and it is an unsettling experience... Until you experience that pain and inevitable death, you cannot dispute or take this right away from anyone else."

“If life is a gift and should be respected, is pain a damnation and should be extended?”

What about the other points made by those opposing Kevorkian? Can we ask, who really is playing God? Would a doctor who uses medicine to save someone's life be restricting "the natural course of death?" What happens if you are not religious? Or even more problematically, what if you believe that God does grant you the right to die?

Opponents of the "right to die" issue have argued that, "...we focus too much on death, when, instead, we should be helping those who are struggling to live...."

"Those terminally ill would find it easier to fight if society encouraged people to live, rather than to make it easier for them to die."

They, in fact, find it unnecessary to discuss the right to die, when society has come to that point in history where, "...medicine has reduced the amount of pain we have to bear."

Proponents conversely respond that we are too preoccupied with extending life and preventing death.

When opponents cry out, "You're playing God when you take a life!", proponents are tempted to cry out, "Then you are playing God when you save a life!"

Who can really argue for what God said? How does someone know whether or not God intended for that person to die?

As far as "God's support" is concerned, it looks like both sides would have trouble claiming it.

"If life is a gift, and should be respected, is pain a damnation, and should be extended?"

The two points don't seem to follow each other, do they?

In today's society, we believe that a dog that's been hit by a car (when it can't be saved) should be mercifully put to death to end its inevitable misery.

Yet, when we place a human being in the same situation, we tend to prefer forcing him to suffer and deal with his pain.

Is a human being not as valuable as a dog, or is his pain not as important?

It's understandable for people to think that human life is at a different level than a dog's life, but how can one consciously justify damning another human being in a life full of misery, sadness, and

suffering.

Is it right to condemn an innocent person (the terminally ill) to a horrid life in prison (his sentence of living his life as terminally ill)?

YOU in fact, are not the person who has to suffer, so should you, or society (who never feels an ounce of his torment) tell him that he has to endure the pain till he dies, for he simply does not have "the right to die?"

What crime did the terminally ill person commit to have received such a cruel, life sentence, to be spent in torment, pain, and anguish?

What is it about the right to die that involves others, and upsets them so much?

Let's take for example, the fact that society can not, should not, and does not tell you "when, how, and where" you should give birth.

Yet, in retrospect, society DOES force its legal hand into the "when, how, and where's" of your death. Why is there such an inconsistency?

Does it make sense to say that in this "great land of the free", you do have the right to be born, but you do not have the right to die?

Doesn't the right to be born and the right to die fall under the same category?

Today, the American Medical Association states that about 27 states have prohibitions against assisting suicide, another 10 prosecute such an assistance as homicide, and the rest have no laws on the subject.

In 1991, Washington state had Initiative 119, which would allow any person who (in the opinion of

Please see Doctor, Page 6

US Citizenship Questioned

By Mike Pogosian
Staff Writer

Recently on the campus of California State University Fresno, Armenian students have been discussing a topic that has attracted a lot of attention. The subject that brought about these discussions, among Armenian students, was about citizenship. Are Armenians more patriotic towards the United States, or a country half way around the world. I went around campus and conducted a survey of Armenian students, and asked them if they as Armenians were proud of being American citizens. This is what I found.

Caroline Arakelian:
"Yes, although I'm Armenian, I'm proud to be an American citizen because, I grew up here and have taken advantage of all the opportunities offered here to people living in this country."

Tania Alikian:
"I'm very proud of being an American citizen as well as being Armenian. I'm also very lucky to live in this country because of the many opportunities that are offered to me here."

Marine Pogosian:
"Yes I am proud of being an American citizen, since I am going to live here the rest of my life. I

Norwegians take an “Armenian Journey”

By Hanne Bentzon and
Brigitte Lund
Staff Writers

Armenia has always been a friend of Norway. We have all heard about the Nansen passport... or have we? Norwegian help was provided through the Nansen passport, and most Armenians know about this.

But are all the Norwegians aware of this part of their history? We doubt that. Norway has always claimed to be a caring and informed nation. Why was this left out of our general education? Armenian Studies 10, at Fresno State, gave us the chance to make up for the lost information.

As the author of "Passage to Ararat", Michael Arlen wrote, "At a particular time in my life, I set out on a voyage to discover for myself what it is to be Armenian"... we decided to start our own "Armenian Journey" with Dr. Kouymjian as our guide.

This class has taught us about a country that is so different from ours in their history, culture and way of life. Despite these differences, we discovered an important similarity. Both countries have spent too many years fighting for their independence. Armenia and Norway have been through a long struggle for freedom.

Historical facts about Armenia came to our knowledge, but we started to get confused. We were drowning in information about a country, but we knew little about the people of Armenia.

The Armenian Studies Program

Banquet came up and we saw our chance to change this. We have to admit that we were pretty excited when we left home to, however, we were unsure of what to expect. Somehow we felt a little scared and nervous... but we didn't know why. Would we feel out of place, not being Armenians? Maybe the Armenians had a strong bond between them, which could difficult for us to relate to.

Many thoughts crossed our minds on our way to the banquet. The minute we stepped into the cafeteria, we were taken by change of atmosphere that had taken place there. This place, that usually drowned in junkfood and noisy students, was all of a sudden "a little Armenia." With many very nice and open people, beautiful interior and a *Kanon* playing in the background, we were suddenly a part of another world... an Armenian world.

What had we been scared of? Maybe we had been frightened to look the Armenians in the eyes, well aware of the tragedy they had suffered, and the ignorance we had shown.

Something was wrong with our conscience. That is why we were intimidated by the Armenians. This showed us how important it is to stop focusing on your own tragedy and open your eyes to other peoples experiences.

Piece by piece the information has come together. We are starting to get the whole picture of Armenia. But there are still pieces missing from the puzzle. Pieces we will find further down the road of our "Armenian Journey."

am also proud of who I am, an Armenian."

Vartan Vartanian:
"I am proud of being Armenian first and then I am proud of being an American citizen."

Khajag Zeitlian:
"No, absolutely not! I was born in Lebanon and I was a proud Lebanese citizen and when my parents

became U.S. citizens, I had to comply also, because I was under 18 and couldn't make a legal choice about it. The only thing that a U.S. citizenship gives me is a U.S. passport, which makes traveling easier. Otherwise, a U.S. citizenship is worthless if you aren't proud about the U.S. I would like an Armenian citizenship though."

Character, from page 2

She wanted me to have the bracelet, but she wasn't letting me pay for it. She knew I was a tourist, and I knew she needed the money, so why wasn't she taking it?

I stood there and silently watched her melancholy ways.

All she did was smile and urge me to go on with the bracelet. In lingering steps, I gradually began walking away from her booth.

An old woman living in a nation in poverty, gives away her product to an Armenian tourist. This made little sense to me then, but it allowed me to understand the Armenian character years later.

I turned to her one last time, smiled, and nodded in an understanding fashion.

"Shnorhagalyem (I am thankful)."

I walked to many other booths that day, encountering similar cir-

cumstances with other sellers. They refused not to hold their head up high by placing their hands out to anyone. I was astonished by the conflicting interests in the situations, and even more astonished to see which interest overcame the other.

After a while, I stopped and put on the copper bracelet.

Its beauty wasn't in its metal.

It was in the value from the people.

I kept my head up higher than usual that day and felt especially proud for being an Armenian.

What can be said about the Armenian character?

It still can't be said in one sentence.

It can only be understood that: "Haygagan ngarakeeruh ... meayn an eh." The Armenian character ... it just is.

Music: Valley Armenian Concerts

A series of musical events in Fresno and Visalia with Armenian artists involved the Armenian Studies Program either directly or by association. Featured in a 15 minute concert during the Armenians Studies Program 8th Annual Banquet was the very talented pianist Naira Shahsuvarian. Shahsuvarian has been in the Fresno community for less than a year, leaving Yerevan to join her husband André.

Shahsuvarian was born and raised in Yerevan, Armenia. As a child prodigy, she gave her first public concerts on Armenian television at the age of six. After completing her early musical education at the Tchaikovsky School, she continued her studies at the Komitas State Conservatory of Music from 1983-1988. She stayed on at the conservatory doing post graduate work until 1992 when she came to the United States and Fresno. She is currently offering private music lessons in Fresno. She is part of the brilliant school of Armenian artist prepared by the Komitas Conservatory.

On her program was Arno Babajanian's *Elegy*, which she played with delicate feeling, and Frédéric Chopin's beautiful *Impromptu Fantasia*. Shahsuvarian displayed an extraordinary mastery of the *Impromptu* with a luxuriously melodic interpretation. Her technique is impeccable and her poise before the piano added to the

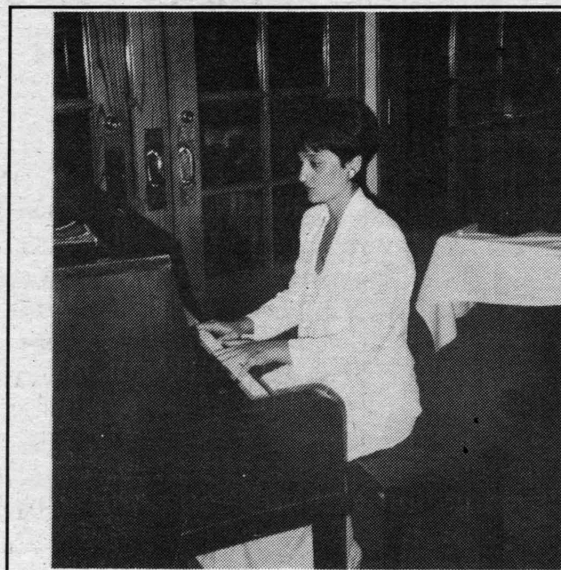
dramatic quality of her playing. She received a grand ovation.

Less than a week later on September 17, Sergei Babayan, presented the first concert in this year's Philip Lofenz Keyboard Concerts in the newly remodeled Wahlberg Recital Hall. Babayan, who now lives between Cleveland (where he won the Casadesus Piano competition some years ago) and New York, has appeared twice with the Fresno Philharmonic Orchestra.

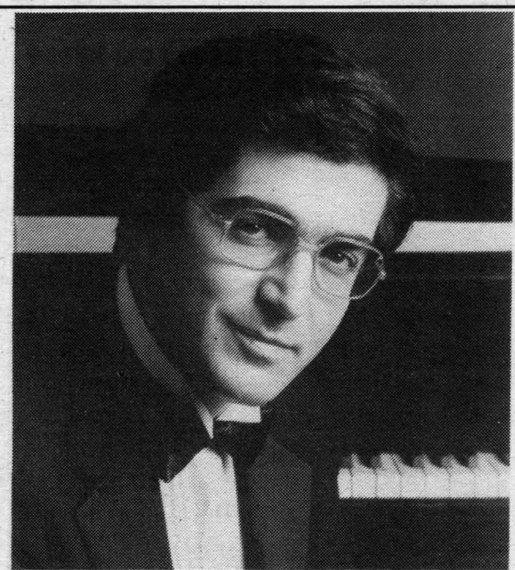
Babayan is also a product of the Komitas Conservatory in Yerevan. In fact Babayan and Shahsuvarian were in the same class and are close friends. After Yerevan he went on to Moscow and from there began winning a series of international piano competition.

A pianist of almost unbelievable technique, Babayan offered a concert of Beethoven, Schumann, Liszt, Chopin, Ravel, and Mozart as an encore. Like others of the former Soviet school, the interpretation of Chopin is as skilled as it is brilliant. Among several high points in the concert was a most delicate and unorthodox rendering of Ravel's *Gaspar de la Nuit*. The audience was under a spell of each note clearly and sensuously executed. Babayan's concert was co-sponsored by the Armenian Studies Program.

Finally, on October 3 in Visalia, former CSUF student and later Julliard graduate, Harold Hagopian,



Naira Shahsuvarian



Sergei Babayan

premiered Alan Hovannes's second concerto for piano and orchestra. It was the first concert of the fall season by the Tulare Symphony Orchestra under the direction of David André, a most skilled and *sympatique* conductor. Hovannes and his wife were present for the special concert.

The concerto was commissioned by the Tulare Symphony through the dauntless work of Harold Hagopian. It was written for Mr. Hagopian, who has been heard as soloist with symphony and with his own string quartet in Fresno two years ago. The young musician while at Fresno State was active in the Armenian Studies Program and with *Hye Sharzhoom*, where he submitted a provocative article on

Komitas Vardapet in the Spring 1983 issue. His father, the world famous oudist Richard Hagopian, was an artist in residence at CSUF under a National Endowment for the Arts folk artist grant.

Hovannes tailored his new work to accommodate Mr. Hagopian, highly expert in western violin techniques, but at the same time a master of the improvisatory Armenian folk music. The work was divided into three parts played continuously. Much of the music was based on ancient Armenian modes, especially the flowing violin part, more forcefully written than the orchestral accompaniment. Hagopian's execution was truly grand. He displayed the unwavering perfectionism he is noted for, but with such

great feeling and soul. His first movement cadenza was a tour the force of western double stops and oriental fiddling skill.

The soloist, the composer and the conductor received a sustained standing ovation. After the Sunday afternoon concert there was a reception and later in the evening a buffet for the principals of the day at the home of Hagopian's parents, Geri and Richard. Late in the night Richard Hagopian was persuaded to get out his oud and with his son, who abandoned his violin for the kanoun, played a beautiful series of Armenian songs, joined later by Harold's brother Kay on the dumbeg. Hovannes was delighted, having, he confessed once played the oud himself as a young man.

Arm. Prelate From Iran Visits CSUF

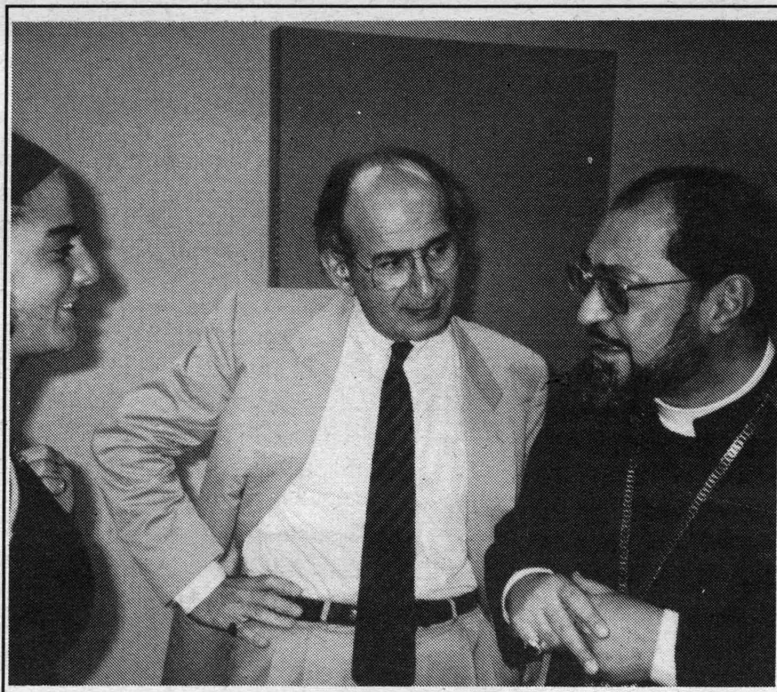
Dr. Dickran Kouymjian
Special to Hye Sharzhoom

Archbishop Goriun Babian, the Prelate of the Armenian Dioceses of New Julfa in Iran and India, presented a lecture, entitled "The Armenians in Iran," to students of the Armenian Studies Program, Oct. 4. The Archbishop explained the good and at times delicate relations he maintains with the Islamic Republic of Iran as well as his friendship with the Ayatollahs.

The community of New Julfa, established after the forced migration of the Armenians of Julfa on the Arax in 1604-5, is thriving today. The walled city, a suburb of the ancient Iranian capital Isfahan, houses one of the richest Armenian museums in the world. Ambassadors, diplomats, presidents, and prime ministers come to New Julfa

as part of their visit to Iran's second and most beautiful city. Much of the clergyman's time is taken up showing world dignitaries around this island of Christian Armenians in Islamic Iran. Today, the town is thriving with 12,000 Armenians, 8,000 of whom live in New Julfa proper. More than half of the 24 Armenian churches since the 17th century are still standing and beautifully preserved. The New Julfa Cathedral is one of the most exquisite churches in the world with frescoes, tiles, and paintings from floor to ceiling.

Archbishop Babian is also a scholar of some renown. After finishing his theological degree at the Seminary of the Cilician Catholicosate in Antelias, Lebanon, he went on to spend five years at Oxford University, where he received his doctorate in Armenian and Religious Studies.



Archbishop Goriun Babian, Prelate of New Julfa, Iran answers question posed by Armenian Studies student Cathy Shatafian while Dr. Dickran Kouymjian observes.

New Armenian Art Book Hits Market

The Arts of Armenia is the title of the most recent book by Dr. Dickran Kouymjian, who holds the Haig & Isabel Berberian Endowed Chair in Armenian Studies at California State University, Fresno.

More than a decade in preparation, the volume was commissioned and published by the Calouste Gulbenkian Foundation of Lisbon, Portugal as a handbook in the arts to be used by teachers and in Armenian schools and colleges.

Because the Gulbenkian Foundation wished to produce a guide in simple yet intelligent language, the text explains terms as they are introduced and always assumes that the reader is new to art history and to Armenian art. An extensive bibliography provides resources for a more profound study of any of the different domains of Armenian art.

The entire project was completed with the dedicated work of Zaven Yeghavian, Director of the Department of Armenian Affairs of the Gulbenkian Foundation, and before him by the late Vahram Mavian. The Calouste Gulbenkian Foundation will be distributing the volume with its 300 slides to Armenian schools throughout the world.

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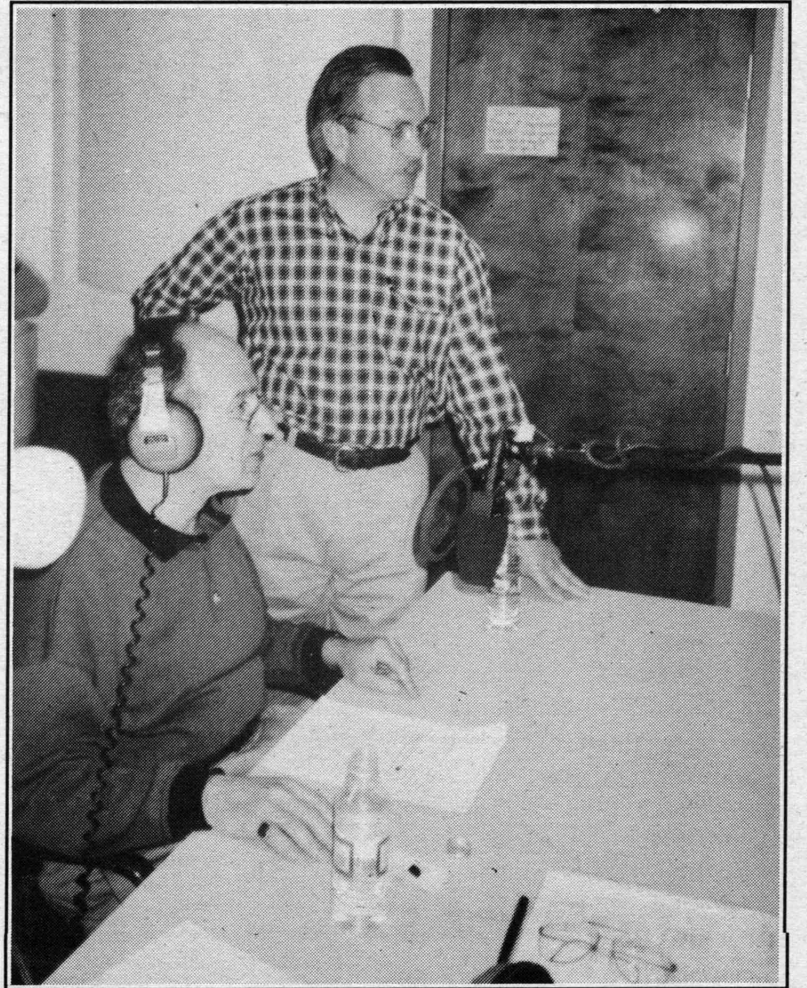
By Lara Vahe Demirjian
Staff Writer

- Have you heard that Great Britain was the first country to establish an Armenian Embassy?
- Have you heard that Charles Aznavour established a baby-milk powder factory in Armenia called "Aznavour Pour L'Armenia" (Aznavour for Armenia)?
- Have you heard that Armenia bottles its own natural mineral water called "Chermoug"?
- Have you heard that the Armenian language is spoken by nearly six million people on earth?
- Have you heard that the first printing press in the Middle East was established by Armenians?
- Have you heard that 80% of drug arrests in Moscow were proven to be made by Azeris, and the reason why they're selling drugs is to finance their war?
- Have you heard that Armenia is rich in resources such as gold, silicon, copper, iron, and zinc?

Saroyan's *An Armenian Trilogy* Airs on Pacifica Radio

A dramatic performance of William Saroyan's *An Armenian Trilogy* was broadcast on three successive Saturdays May 15, 22, and 29 by KFCF-FM, Pacifica Radio in Fresno. The *Trilogy* is composed of *Armenians*, *Bitlis*, and *Haratch*, plays written between 1971 and 1979 in which Saroyan treats the complex question of being Armenian and living in a diaspora thousands of miles away from the homeland.

The production was conceived by Stephen T. Barile who directed the San Benito Street Radio Players. It is based on the 1986 CSUF Press publication *William Saroyan: An Armenian Trilogy*, edited with an introduction by Dr. Dickran Kouymjian, Haig & Isabel Berberian Professor of Armenian Studies at Fresno State. In all five hours of Saroyan was broadcast to an eager public. Each play was preceded by an elaborate introduction by Prof. Kouymjian explaining the theme of the play, how it was written, and its meaning. A special sound track of Armenian music played on the piano by Florence Arterian accompanied the



Stephen Barile and Dickran Kouymjian recording the introduction to Saroyan's *An Armenian Trilogy*

entire production.

A special reception was held the evening of the premier at the home of Alice and Berge Bulbulian bringing together the director and cast, Dr. Kouymjian, recording technicians, journalists, and local Saroyan buffs. The entire performance is available on tape for rebroadcast as is the special musical accompani-

ment.

Next May Mr. Barile and the San Benito Street Players will produce Saroyan's Pulitzer prize winning play *The Time of Your Life* again for KFCF. For further information contact the San Benito Street Radio Players at (209) 834-2760 or the Armenian Studies Program at (209) 278-2669.

Atchkee Chap

By Khatchig Jingirian Jr
Assistant Editor

So, How many of you like eggplant? Most people have a dislike for eggplant but I've got the recipe to change all of that. How does *Sempougi Navag* (Eggplant Boats) sound?

This dish is great as a side dish for a bar-be-que, or even a great vegetarian main dish.

The ingredients are as follows:

- 4 Japanese eggplants
- 4-6 ripe tomatoes
- 1 large bell pepper
- 3 cloves of garlic, pulverized
- 1 tsp. salt
- 1 tsp. black pepper
- 1 tsp. red pepper
- 1 tsp. opal basil (optional)
- 1 medium onion (optional)
- 1/4 cup olive oil
- 1 can tomatoe sauce

First, slice the eggplants in half and remove the flesh with a sharp spoon and set it aside. Salt the inside of the eggplant and allow to sit for about ten minutes to remove the impurities. Take the reserved eggplant meat and chop it coarsely. Dice the tomatoes and the pepper. Heat a sautee pan and add the olive oil. Test the olive oil to see if it's hot by placing a wooden spoon in the oil and looking for small bubbles at the base of the spoon. Add the garlic and sautee for one minute. Add the tomatoes and peppers. Continue cooking for 10 minutes. While this is cooking, rinse the eggplant halves and place in a baking dish. Pre-heat the oven to 400 degrees. At this time, add the reserved eggplant meat to the pan and continue sauteeing for ten more minutes. Then spoon the cooked mixture into the eggplant halves and cover the mixture with the tomatoe sauce. Cover and bake for 1 hour. Serves 4-6 people.

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ASP, Page 1

periods that shaped its destiny. "The current weaknesses of Armenia are historical ones. In the past, Armenians have put their wealth outside of Armenia, in places such as Tiflis, Baku, and Constantinople. The reason the Armenian liberation movement did not meet with success from 1878 to 1914 was because the leadership and wealth of Armenia was outside its borders. We started too late to build a nation. As a result it took longer to organize. Five hundred years of neglect could not be corrected in twenty years," Dr. Gregorian said.

Commenting on Armenian life abroad, Dr. Gregorian said, "The Armenian Diaspora has always been a great strength and a great weakness. There has always been a sentimental attitude of charity toward Armenia, rather than investing in it. As Khrimjan Hairik said, 'We need a Moses to bring the tablets to Van.' The intellectual and financial wealth of Armenia has to be brought back into the country."

Gregorian continued, "Armenia and the Diaspora are like two lungs. When one is blocked the other must help. One cannot displace the other. We should not be so paternalistic toward Armenia. It has survived for over twenty-five centuries. And we in the Diaspora understand what a struggle survival is."

"In its current geographical position, the best means for Armenia's survival is access to the sea, through a confederation with the Republics of Georgia or Azerbaijan or both. Cooperation is necessary.... When you think of Armenia," he told the audience, "think of its complex and proud history. When you are

stranded in the middle of an ocean, there is no alternative but to swim. If you stop swimming you drown. Armenians have always swum.... If Armenia is floundering, it is our role to give it a raft, if we can't do that, we must at least think and hope for her survival."

In the final analysis he said, "It is not so much your money as your understanding that Armenia needs; Armenia must be approached as an on-going historical entity rather than a charitable cause."

In his introductory remarks, master of ceremonies Dickran Kouymjian, Haig and Isabel Berberian Professor of Armenian Studies, traced Dr. Gregorian's career. He was born in the old Armenian community of Tabriz, Iran, but went on to the Palandjian Jemaran in Beirut, Lebanon for his primary and secondary schooling. He was strongly influenced by Simon Vratzian, last Prime Minister of the first Armenian Republic of 1918-1920, at the time president of the Jemaran. From Lebanon, Dr. Gregorian came to Stanford completing in just two years his B.A. *cum laude* in history and humanities and later his Ph.D. in 1964.

Dr. Gregorian quickly distinguished himself as teacher and scholar, publishing a major book on Afghanistan while occupying professorial positions at San Francisco State University, UCLA, and the University of Texas-Austin.

At 36 he became a full professor. In 1974 he was invited to the University of Pennsylvania and as first Dean of the Faculty of Arts and Sciences and first holder of the Sarkis Tarzian Chair of Armenian and Caucasian History.

In 1978 he became the University's 23rd Provost and chief academic officer. During his years at Penn he reorganized several of its schools while successfully completing a \$255 million fund raising campaign. During his years in Pennsylvania, Dr. Gregorian was also busy as a scholar. Under his direction the Tarzian Chair of Armenian studies sponsored nearly annual Armenological conferences attracting the best Armenian scholars of Europe and America.

In 1981 he was called upon to save the dying New York Public Library, one of the largest and greatest libraries in the world, at the time overwhelmed by debt, with a disintegrating physical plant, and a poor reputation. In eight years, with his intelligence and charm he convinced New Yorkers of the importance of rehabilitating the old institution. When he left the Library it had become one of the cultural jewels in the dazzling crown of Manhattan. He raised some \$400 million dollars, increased the collections and made it the "in place" for literary and cultural happenings in New York. In 1989 he was invited to perform the same miracle as President of Brown, a prestigious Ivy League University.

Dr. Gregorian has been honored by governments, states, and cities; he has received more than 30 honorary degrees and the most prestigious awards and scholarships this nation can give an intellectual, including the Gold Medal of the American Academy of Arts and Letters and a Guggenheim Foundation fellowship. He serves on the a large number of Foundation boards including the Getty Trust,

the Institute for Advanced Studies at Princeton, the NY Public Library, and the Aga Khan Foundation.

Still sometimes affectionately called the "Lion of New York" after the two mascots at the entrance of the New York Public Library, Dr. Gregorian is one of America's most outspoken crusaders for intellectual excellence. His opinions on the arts and education are sought out by nearly everyone. According to *Time Magazine*, he has recently refused the post of Director of the National Endowment of Humanities, as well as the presidency of U.C. Berkeley and Columbia University.

Dr. Gregorian's spirited remarks were greeted by a standing ovation. Joining the many friends of the Armenian Studies Program for the evening's festivities were Dr. and Mrs. Alex Gonzalez, Provost and Vice-President for Academic Affairs, Dr. and Mrs. Peter Klassen, Dean of the School of Social Sciences and Director of the International Programs, and other faculty and administrators of CSU Fresno.

During the evening, Barlow Der Mugardechian of the Armenian Studies Program introduced this year's recipients of Armenian scholarships and grants. More than thirty students were awarded scholarships; most of them are currently working to complete minors in Armenian Studies.

Beside the fine food, music, and eloquent speeches, guests had the opportunity to meet with faculty of the Armenian Studies Program and the administration of the University.

Armenian Athlete in FSU Sports

By Matt Corce
Staff Writer

One of the best sports teams at California State University, Fresno may also be one of the least known. FSU's bowling team went to the Associated College Universities national tournament last year, and they have an equally strong team again this year. Pete Chilpighian Jr. is a 28-year-old senior who competes for the team.

A transfer student from Fresno City College, Chilpighian has been bowling at Fresno State for three years. Their season consists of about 10 matches with divisional play against teams from both Northern and Southern California. They

bowl at three different schools and if they are successful, they will be invited to the ACU Nationals, which took place in Dayton, Oh. last year.

When he is not bowling, Chilpighian spends most of his time studying botany, his major.

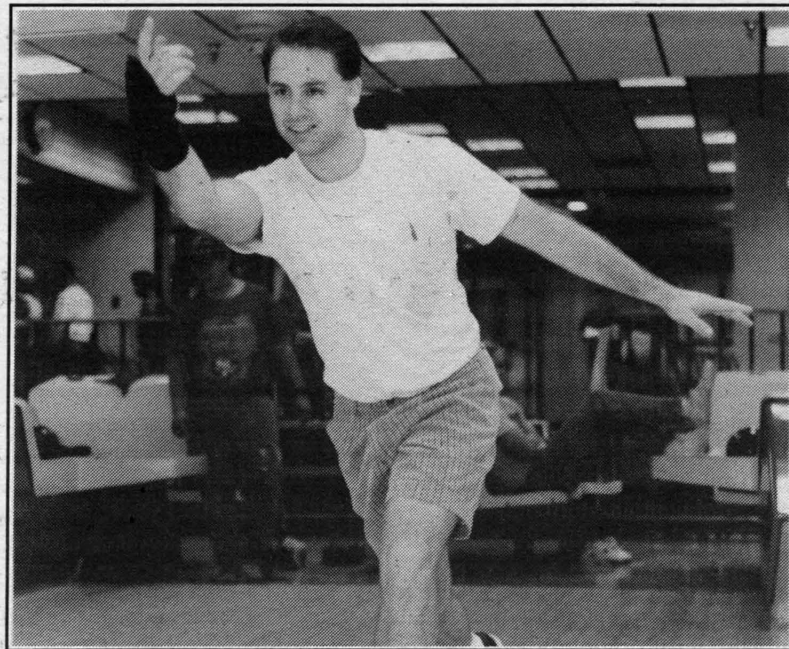
Being of Armenian descent, he was very active in the Armenian Youth Organization at the Armenian Presbyterian Church. Presently Chilpighian belongs to the Triple XXX club, which is and Armenian organization for men who are one-half to full Armenian. The organization has members from age eighteen to eighty-four.

They have one "grandmaster" who is the organization's chairperson and leader of all of the groups

of California.

In his extremely limited spare time, Pete likes to play his electric guitar and keyboard. He has his own four-track studio which allows him to blend together all instruments that he plays onto a cassette.

"As I am getting older, my Armenian roots are becoming more important to me," said Chilpighian. He is proud to say that he knows the Armenian alphabet and he can even speak a little bit of the Armenian language.



Matt Soby/Hye Sharzhoom

Dateline: News From Armenia

By Aram Sarkissian
Staff Writer

The purpose of Dateline is to inform the reader on current events on relevant issues that face Armenians in Armenia and in the diaspora.

October 5, 1993

TER-PETROSSIAN VOWS SUPPORT FOR BORIS YELTSIN

On October 3, President Ter-Petrossian spoke by telephone to Russian President Boris Yeltsin about the events that took place in Moscow. Ter-Petrossian called for democracy and stabilization in Russia and expressed confidence that Yeltsin's decisive measures would be properly understood in the world.

October 6, 1993

CEASE-FIRE EXTENSION CONFIRMED

The Armenian and Nagorno-Kharabagh Foreign Ministries each confirmed that the temporary cease-fire in fighting would in fact be extended for another month, until November 5. The Azerbaijani Em-

bassy also confirmed the report. The Kharabagh self-defense forces reported that both sides were generally observing the cease-fire and that no serious incidents had been reported in the past 24 hours.

October 7, 1993

ALIYEV ELECTED AS AZERBAIJANI PRESIDENT

Geidar Aliyev, acting president of Azerbaijan, was officially elected to the presidency by an overwhelming 98% of the vote on October 3rd. Only 0.3% of voters supported Kerrar Abilov, a professor and leader of the Humanitarian Party while 0.5% voted in favor of businessman Zakir Tagiev. There was an opposition to the election stating that former President Elchibey remains the country's only legitimate leader. Observers of the election characterized it as undemocratic, given that major political parties did not field candidates and the mass media presented "biased propaganda" favoring Aliyev.

October 8, 1993

TER-PETROSSIAN ATTENDS MEETING WITH TRANSCAUCASIAN LEADERS

Russian President Boris Yeltsin met with presidents Levon Ter-Petrossian of Armenia, Edward Shevardnadze of Georgia, and Geidar Aliyev of Azerbaijan regarding the various conflicts in the Caucasus republics. The only topics said to have been discussed were those pertaining transportation, gas, rail-lines, and their protection. Ter-Petrossian and Aliyev both agreed to work harder to find a peaceful solution to the Kharabagh conflict, help refugees, and to protect the railroads but did not put their promises on paper. The two will meet once again in Moscow at a later date.

October 11, 1993

U.S. AID TO ARMENIA MOSTLY TO BE SPENT ON FUEL

Of the \$18 million aid provision given to Armenia by the U.S. as part of the 2.5 billion aid package to newly independent republics of the former Soviet Union, the Armenian government is expected to spend \$15 million on fuel imports and \$3 million for purchasing seed corn. The U.S. has insisted that Armenia not use the money to im-

port oil from Iran.

October 11, 1993

REPORT ON LAKE SEVAN

For over 50 years Lake Sevan has produced hydroelectric power for Armenia. Over these years the water level has dramatically dropped to 66 feet below what it was in 1940. The drop in the water level has produced eutrophication, the process by which lakes become choked with algae and plants. The loss of oxygen kills most of the lake's animal life. Much of the plant life of the lake has been killed off, the number of fish had declined, and at least one species of trout is on the verge of extinction. As Ecology Minister Karine Danielian announced recently, "The lake is near its death." Problems with the lake were first discovered in 1964 when unusual plant life appeared and the lake began to completely freeze over in the winter. More than 15 years later, they finally stopped draining the lake due to its critical condition. Then in 1988 the earthquake struck the country and fighting in Kharabagh climaxed. Azerbaijan slapped a blockade on all trade with Arme-

nia, including oil and gas to fuel power plants. Inevitably, Armenia's solution was intensive use of the water of Lake Sevan for hydroelectric plants. And, inevitably, the condition of Lake Sevan has deteriorated to the critical point again.

October 11, 1993

ALIYEV SWORN IN AS AZERI PRESIDENT

Aliyev promised to better living conditions along with ending the fighting with Armenia over Kharabagh as he was sworn in for office. He introduced economic reforms which are favorable due to the fact that Azerbaijan entered the Commonwealth of Independent States. "I will make every effort to take the republic out of war, to return lands occupied by Armenian forces, to ensure the country's territorial integrity and the inviolability of its borders, and return refugees to their homes," Aliyev said.

Editor's note:

The above information was compiled from the AGBU-AIS Daily News Summary.

Doctor, from page 3

euthenasia ("a good death"). The Initiative failed to pass.

All states, however, except Nebraska and Pennsylvania, now have laws that honor some form of a living will (passive euthenasia).

Paralleling Fresno State's opinion polls, public opinion polls have consistently shown that many people would like to have the option of legally assisted suicide.

Even though the Michigan State Medical Society said that over 60% of its population preferred some kind of physically-assisted suicide, the state proceeded to pass a new Michigan law that made it a crime to assist a person in suicide.

In fact, the law was scheduled to take effect this past March, 1993. However, when the news of the law prompted at least six more people to seek Dr. Kevorkian's help, lawmakers put the law into immediate effect in February, 1993.

The Netherlands today practice

active euthenasia, even though it is "technically" illegal. They are still in a heated debate on whether or not the Netherlands is successful with its policy.

It's major opponents argue on the basis of regulations, cost, and other technicalities. They typically do not prioritize your rights above their politics.

With Kevorkian, however, we are not dealing with the politics, and regulations of active euthenasia, we are dealing with your RIGHT to die.

It's been said before, in regards to regulations, that, "If God himself came down and gave us a set of new regulations, someone, somewhere, would find something to argue about."

As a human being, YOU, the reader have the right to be born... and the right to live as you like.

But, do you know at what point, you lost your right to die?

**We want to know:
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—ASO Corner—

By Nina Momjian
Editor

Through various fundraising activities, the Armenian Students Organization (ASO) is working to accomplish their new goal: to send contributions to their fellow Armenian students at Yerevan State University in Armenia.

A four-hour bake sale which raised \$115 was only the first of the activities planned for the year. Others include ASO calendars, car washes, and more profitable bake sales to reach Fresno's Armenian community off campus.

ASO's new president, Julie Momjian, said she is aiming for a more social-oriented club, as well as goal-oriented.

"This semester we're going to try having our meetings alternating at the homes of the members who

wish to volunteer to have us as guests, in order to create a more personable environment for everyone," said Momjian.

Members of ASO are looking forward to their winter trip in the Sierra Mountains, scheduled for the weekend of Nov. 20-21.

"By the end of the year, I'd like to see the membership of the club increased, as well as the students' involvement and motivation," said Momjian.

The following are scheduled activities for Fall 1993:

November 4 - Dadrian Lecture

November 5 - ASO Pot Luck

Dinner at Khatchig Jingirian's house at 6:00 - Meeting to follow

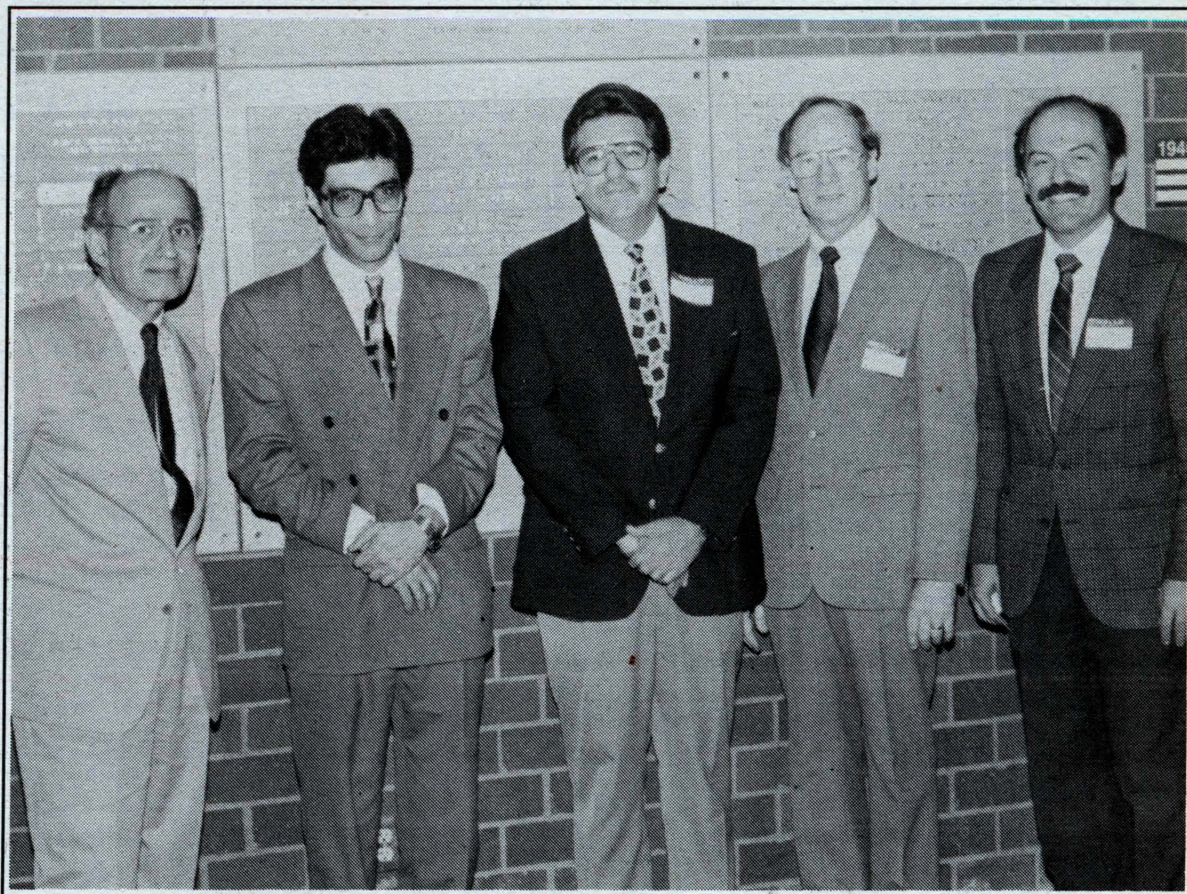
November 16 - ASO Meeting Place and time to be announced

November 20 - Winter Trip

December 3 - Christmas party at Khatchig Jingirian's house details to follow.

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John Zerounian	Fresno, California



Dr. Dickran Kouymjian, His Excellency Rouben Shugarian (Ambassador of Armenia to the U.S.), Dr. Alex Gonzalez (Provost and Vice-President for Academic Affairs at CSUF), Dr. Peter Klassen (Director of International Program at CSUF), and Barlow Der Mugrdechian—during the Ambassador's visit to CSUF.

The Armenian Students Organization

welcomes new members to join the club and participate in our upcoming activities.

All are welcome to join and participate.

For further information
contact the Armenian
Studies Program
(209)-278-2669

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Hye Sharzhoom would like to thank the staff of the *Daily Collegian* for their help and patience with the publication of this issue.

Thanks Guys!

ASP Record Enrollment

The Armenian Studies Program has record enrollment for the Fall 1993 semester, with 170 students in eight sections of six different courses, even though overall university enrollment has been forced down approximately 15 % due to the severe budget cuts the CSU system has suffered during the past three years.

As in past years, some thirty students were awarded a total of nearly \$20,000 in scholarships through the Armenian Studies Program. The grants and scholarships

are given through four separate funds established to encourage students to learn about Armenia and the Armenians. The scholarships are available to any student on the CSUF campus enrolled in Armenian studies courses or planning to enroll in them. Consideration is given to academic achievement (grade point average), financial need, and course load in Armenian Studies. Students who work toward a minor in Armenian Studies are given special consideration.

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The Armenian Studies Program and the Armenian Student Organization of California State University, Fresno in cooperation with the National Association for Armenian Studies and Research Cordially invite you to an evening with

Dr. Vahakn Dadrian

who will be speaking about

"Emerging research in Europe and the Near East on the Turkish Genocide of the Armenians"

Thursday, November 4, 1993

7:30 p.m.

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