

with the likes of John Rivers, Walter Brown, Henry Cauthen, Betty Roper, Joe Wilder, Bill Saunders, and Dick Laughridge, among others. Now, everyone in the State will know.

Rick Uray has been teaching and influencing the lives of broadcasters for more than 40 years. After receiving degrees from Kent State University and the University of Houston, he came to South Carolina during the year in which I was first elected to the Senate. That year, 1966, he became the chairman of the broadcasting sequence at the USC College of Journalism and began teaching the art of broadcasting to hundreds of South Carolina's best students. Also in 1966, Rick started a 30-year link with the South Carolina Broadcasting Association when he became the organization's executive manager.

Mr. President, as the leader of the SCBA, Rick Uray has been a testament to true professionalism. His calm dedication and energy made him a model for two generations of broadcasters. And while he'll retire from the university and SCBA at the end of the year, he'll leave a legacy that any college freshman should be proud to emulate.

Mr. President, I appreciate this opportunity to recognize the warmth, energy and lifelong commitment of Dr. Richard Uray. He is a true friend to South Carolina's broadcasting community. Let us wish him a happy retirement and many more years to come.●

#### HONORING THE 100TH BIRTHDAY OF FRANCES WILHELMINE GODEJOHN

● Mr. ASHCROFT. Mr. President, today I am pleased to honor a woman who has distinguished herself in her lifetime. Frances Wilhelmine Godejohn will celebrate her 100th birthday on July 26. Born and raised in St. Louis, MO, she comes from a colorful heritage and represents a wonderful example of someone who worked long and hard to support herself, living a life of honesty and probity. She is a devout Christian.

Frances Wilhelmine Godejohn was born in St. Louis, MO, on July 26, 1895. Her father, William Mathias Godejohn, was born in Washington, MO, in 1859. Prior to settling in St. Louis, he worked on a railroad construction project in New Mexico where he was shot by Indians, visited Yellowstone before it became a national park, and homesteaded in Montana. Her mother, Mary Elise Dallmeyer, was born in Gasconade County, MO. Both William and Mary's fathers were born in Germany.

Frances Godejohn completed the eighth grade in 1909, then went to Rubican Business School, where she graduated in 1911. She began a career as a legal secretary that lasted until her retirement in 1972. Primarily, she worked for William H. Allen, first when he was an attorney, then when he served as a judge on the St. Louis Court of Appeals from 1915 to 1927, then

again when he was a lawyer until his death in 1952.

Frances Godejohn worked in the corporate headquarters for Pevely Dairy from 1952 to 1960, when she formally retired. Not content in retirement, she resumed work as a legal secretary, first for David Campbell, until he died, and then for Edmund Albrecht. She finally retired in 1972, after breaking her leg while getting off the bus on her way to work.

Still spry and alert, Frances Godejohn regularly attends the Presbyterian Church, reads, follows the St. Louis Cardinals, corresponds with her many relatives and is a source of inspiration to all who know her.●

#### THE FORGOTTEN GENOCIDE

● Mr. SIMON. Mr. President, recently, I was pleased to note an article in the magazine, the Jerusalem Report, a magazine whose quality of reporting I have come to appreciate. The article concerns the Armenian genocide.

Titled "The Forgotten Genocide," the article deals not only with the genocide but the delicate matter of relations between Israel and Turkey.

It is a frank but sensitive discussion of the problems that have been faced by a people who, in many ways, had an experience similar to the Jewish experience.

I am pleased The Jerusalem Report has published this article by Yossi Klein Halevi, and I hope it is the first of many steps to bring about a closer relationship between Israel and Armenia. I also add the strong hope that the relationship between Armenia and Turkey can improve because both countries can benefit from that improvement.

I ask that the article be printed in the RECORD.

The article follows:

#### THE FORGOTTEN GENOCIDE (By Yossi Klein Halevi)

Every night at 10 o'clock, the massive iron doors of the walled Armenian compound in Jerusalem's Old City are shut. Any of the compound's 1,000 residents who plan to return home from the outside world past that time must get permission from the priest on duty. The nightly ritual of self-incarceration is in deference to the monastery, located in the midst of the compound's maze of low arched passageways and stone apartments with barred windows.

Yet the seclusion is also symbolically appropriate: Jerusalem's Armenians are consecrated to historical memory, sealed off in a hidden wound. Every year, on April 24—the date commemorating the systematic Turkish slaughter in 1915 of 1.5 million Armenians, over a third of the total Armenian nation, many of them drowned, beheaded, or starved on desert death marches—the trauma is publicly released, only to disappear again behind the compound's iron doors.

The genocide remains the emotional centerpoint of the "Armenian village," as residents call the compound. In its combined elementary and high school hang photos of 1915: Turkish soldiers posing beside severed heads, starving children with swollen stomachs. On another wall are drawings of ancient Armenian warriors slashing enemies,

the compensatory fantasies of a defeated people.

While elders invoke the trauma with more visible passion, young people seem no less possessed. "There is a sadness with me always," says George Kavorkian, a Hebrew University economics student.

In a large room with vaulted ceilings and walls stained by dampness, 89-year-old Sarkis Vartanian assembles old-fashioned pieces of metal type, from which he prints Armenian-language calendars on a hand press. Vartanian is one of Jerusalem's last survivors of the genocide. Though the community has a modern press, it continues to maintain his archaic shop, so that he can remain productive.

Vartanian tells his story without visible emotion. In 1915, he was living in a Greek-sponsored orphanage in eastern Turkey. Police would come every day and ask who among the children wanted to go for a boat ride. Vartanian noticed that none of those who'd gone ever returned. One day, strolling on the beach, he saw bodies. He fled the country, and made his way with a relative to Jerusalem, joining its centuries-old Armenian community.

When he finishes speaking of 1915, he relates some humorous details of his life, a man seemingly at peace with his past. But suddenly, without warning, he begins to sob. For minutes he stands bent with grief. Then, just as abruptly, he turns to the dusty boxes of black metal letters and carefully assembles a line of type.

Even more than grief, Armenians today are driven by grievance: outrage at Turkey's refusal to admit its crime, let alone offer compensation. Though there has been some international recognition of the genocide, a vigorous Turkish public-relations campaign claiming the genocide is a myth has created doubts. The Turks insist that the numbers of Armenian dead have been exaggerated, that no organized slaughter occurred, and that those who did die perished from wartime hardships—the very arguments used by Holocaust "revisionists," notes Dr. Ya'ir Oron, author of a just-published book tracing Israeli attitudes to the Armenian genocide.

Perhaps the most forceful rebuttal to Turkish denial came from the former U.S. ambassador to Turkey, Henry Morgenthau, an eyewitness to the massacres, who wrote in 1917: "The whole history of the human race contains no such horrible episode as this." Despite the overwhelming number of similar eyewitness testimonies, the Armenians must continually prove that their mourning is justified.

Many of Israel's 4,000 Armenians—who live in Haifa and Jaffa as well as in parts of the Old City's Armenian Quarter just outside the monastery compound—feel an almost pathetic gratitude to those Jews who acknowledge them as fellow sufferers. One afternoon, George Hintlian, an Armenian cultural historian, took me to the obelisk memorial in Mt. Zion's Armenian cemetery. I laid a small stone on the memorial, the Jewish sign of respect for the dead. "Thank you," said Hintlian with emotion, as though I'd performed some unusual act of kindness.

While historians attribute the genocide to Turkish fears of Armenian secession from the Ottoman empire, Armenians themselves say the Turks were jealous of their commercial and intellectual success. We're just like the Jews, they say. Indeed, Armenians see the Jewish experience as a natural context for their own self-understanding. They envy the recognition our suffering has earned; they even envy us for having been killed by Germans who, unlike Turks, have at least admitted their crimes and offered compensation.

Like the Jews, say Armenians, they too are a people whose national identity is bound

up with religion, whose members are scattered in a vast Diaspora and whose homeland—politically independent since 1991 but economically dependent on neighboring Turkey—is surrounded by hostile Muslim states. And while some Armenians sympathize with the Palestinians, others privately concede their fear of Muslim fundamentalism.

But for all their affinity with the Jews, Armenians are deeply wounded by Israel's refusal to recognize the genocide—a result, says Oron, of Turkish pressure. Israel looks to Turkey as an ally against Muslim extremism, and owes it a debt for allowing Syrian Jews to escape across its territory in the 1980s. And so no government wreath has ever been laid at the Mt. Zion memorial. And Israel TV has repeatedly banned a documentary film about the Armenians, "Passage to Ararat."

Though there are cracks in the government's silence—on the 80th anniversary of the massacre this past April 24, for example, Absorption Minister Yair Tzaban joined an Armenian demonstration at the Prime Minister's Office—the ambivalence persists. Last year, the Education Ministry commissioned Oron to write a high school curriculum on the Armenian and Gypsy genocides. But then, only two weeks before the curriculum was to be experimentally implemented, the ministry abruptly backtracked. A ministry-appointed commission of historians (none of them Armenian experts) claimed that Oron's textbook contained factual errors about the Gypsies and didn't present the Turkish perspective on the Armenians. A spokesman for the ministry says a new textbook will be commissioned.

While Oron is careful to avoid accusing the ministry of political motives. Armenians are far less reticent. Says Hintlian: "Obviously there is Turkish pressure. If the Turks get away with their lie, it will strengthen the Holocaust deniers, who will see that if you are persistent enough a large part of humanity will believe you."

So long as the Turks claim the genocide never happened, the Armenians will likely remain riveted to their trauma.

Bishop Guregh Kapikian is principal of the Armenian school. When he speaks of 1915 his head thrusts forward, voice quivering. His cheeks are hollowed, his chin ends in a white-goateed point—a face gnawed by grief and sharpened by rage.

Kapikian, born in Jerusalem, was 3 when his father, a historian, died of pneumonia, having been weakened from the death march he'd survived. Kapikian eventually became a priest—"to be a soldier of the spirit of the Armenian nation."

Are you concerned, I ask, that your students may learn to hate Turks?

"The Turks have created hatred. Our enemy is the whole Turkish people."

But didn't some Turks help Armenians?

"They weren't real Turks. Maybe they were originally Christian, Armenian."

If Turkey should someday admit its crimes, could you forgive them?

"They can't do that. They're not human. What can you expect from wild beasts?"

There are other Armenian voices.

George Sandrouni, 31, runs a ceramics shop outside the compound. He sells urns painted with clusters of grapes, tiles with horsemen and peacocks, chess boards garlanded with pale blue flowers.

As a boy, he feared everyone he knew would disappear. The son of a man who survived the genocide as an infant, Sandrouni grew up with no close relatives, all of whom were killed in 1915. He resolved that when he married he would have 20 children, to fill the world with Armenians.

Now expecting his first child, he has become "more realistic, less paranoid." He

says: "The Turks have to be educated about the genocide. But we also have to learn how to deal with our past. I won't teach my children about the genocide as something abstract, like mathematics. I'll teach them that other people suffer; that some Turks helped Armenians; that evil is never with the majority. I'll try to keep the horror from poisoning their souls."•

#### CBO ESTIMATES ON INSULAR DEVELOPMENT ACT

• Mr. MURKOWSKI. Mr. President, on June 30, 1995, I filed Report 104-101 to accompany S. 638, the Insular Development Act of 1995, that had been ordered favorably reported on June 28, 1995. At the time the report was filed, the estimates by Congressional Budget Office were not available. The estimate is now available and concludes that enactment is now available and concludes that enactment of S. 638 would result in no significant cost to the Federal Government and in no cost to State or local governments and would not affect direct spending or receipts. I ask that the text of the CBO estimate be printed in the RECORD.

The text follows:

CONGRESSIONAL BUDGET OFFICE,  
U.S. CONGRESS,  
Washington, DC, July 11, 1995.

Hon. FRANK H. MURKOWSKI,  
Chairman, Committee on Energy and Natural Resources, U.S. Senate, Washington, DC.

DEAR MR. CHAIRMAN: The Congressional Budget Office has reviewed S. 638, the Insular Development Act of 1995, as reported by the Committee on Energy and Natural Resources on June 30, 1995. CBO estimates that S. 638 would result in no significant cost to the federal government and in no cost to state or local governments. Enacting S. 638 would not affect direct spending or receipts; therefore, pay-as-you-go procedures would not apply.

S. 638 would restructure as agreement for making payments to the Commonwealth of the Northern Mariana Islands (CNMI). Presently, the federal government is obligated to make annual payments of \$27.7 million to CNMI. S. 638 would maintain that funding commitment but would expand the purposes for which those funds could be spent. Based on a 1992 agreement reached between CNMI and the federal government, CNMI would receive a declining portion of those funds for infrastructure development through fiscal year 2000. The remaining funds would be used for capital infrastructure projects in American Samoa in 1996 and in all insular areas in 1997 and thereafter. (Insular areas include Guam, the Virgin Islands, American Samoa, CNMI, the Republic of Palau, the Federated States of Micronesia, and the Republic of the Marshall Islands.) Of the funds designated for 1997 and thereafter, \$3 million would be designated for the College of the Northern Marianas in 1997 only, and \$3 million would be allocated each year to the Department of the Interior (DOI) for either federal or CNMI use in the areas of immigration, labor, and law enforcement. Additionally, beginning in fiscal year 1997, DOI would be required to prepare and update annually a five-year capital infrastructure plan for insular projects.

CBO estimates that the reallocation of funds that would occur under this bill would have little, if any, effect on the rates at which such funds are spent. CBO has no reason to expect that infrastructure funds used by other insular areas would be spent at a rate different from those used by CNMI. Also, based on information provided by the

DOI, CBO estimates that the bill's capital infrastructure planning requirement would result in no significant cost to the federal government.

S. 638 also would gradually apply the minimum wage provisions of the Fair Labor Standards Act (FLSA) to CNMI, which would require enforcement activity by the Department of Labor (DOL). The department expects that it would continue to receive annually \$800,000 of the CNMI funds allocated to DOI for immigration, labor, and law enforcement purposes. DOL uses these funds to train CNMI officials to enforce labor laws, while providing additional temporary enforcement assistance. Based on information from the DOL, CBO expects that DOL would continue to receive these funds under this bill and that they would be sufficient to conduct FLSA enforcement. Therefore, we estimate that no additional costs to the federal government would result from this provision.

Additionally, S. 638 would require that DOI continue to submit annually to the Congress a report on the "State of the Islands," as well as a report on immigration, labor, and law enforcement issues in CNMI. The bill also would make several clarifications to existing law and would require cooperation in immigration matters between CNMI and the Immigration and Naturalization Service. CBO estimates that these provisions would result in no significant cost to the federal government.

If you wish further details on this estimate, we will be pleased to provide them. The CBO staff contact is John R. Righter, who can be reached at 226-2860.

Sincerely,

JUNE E. O'NEILL,  
Director. •

#### ALBUQUERQUE TECHNICAL-VOCATIONAL INSTITUTE

• Mr. BINGAMAN. Mr. President, I rise today to recognize Albuquerque Technical-Vocational Institute, a community college in New Mexico that is celebrating its 30th year of service to the community.

T-VI's impressive growth has paralleled the expansion of the community it has served for 30 years. From its origins with 150 students in an old abandoned elementary school, Albuquerque Technical-Vocational Institute has matured to become New Mexico's second largest higher educational institution with 20,000 students at three campuses, and an additional satellite campus planned in Bernalillo County's South Valley.

The development of Albuquerque's silicon mesa and high-tech economic expansion would have been impossible without the high-tech training provided at T-VI. T-VI wisely seeks out the counsel of the business community to ensure that its programs and training facilities are state-of-the-art. T-VI is a leader in technical education in New Mexico, placing its graduates in working environments that have helped to expand the state's economy and enrich the community.

In a community noted for its cultural diversity, T-VI has become a model of educational advancement. T-VI graduates are at work in a variety of technical careers, trades and professions throughout New Mexico. They provide