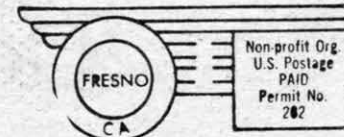


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Armenian Studies Program,
CSUF, Fresno, CA 93740



Pashayan at CSUF

Congressman quizzed on Armenian priorities

By Shelli Andranigian

Charles "Chip" Pashayan successfully defended his 17th Congressional District seat for a second term Nov. 4 with a commanding 67,000 margin of victory over his challenger, Willard H. "Bill" Johnson of Selma.

Eight days before the election, Pashayan spoke to CSUF students in the College Union lounge. The ASO sponsored the event.

Pashayan, who arrived late, spent roughly 45 minutes talking and answering questions directed at him by both Armenians and non-Armenians.

His opening statements concerned the nation's economy and how he feels some of the policies must be changed in Washington with respect to taxation and government financing, before any effective cure can be reached. Pashayan said he belonged to the economic school that says that the primary cause of inflation is the excessive deficit spending that the government has indulged itself in. He estimated that the nation has accumulated a debt of nearly nine billion dollars, which is one-third the size of the gross national product.

When the question session began, a discussion quickly ensued when Pashayan failed to elaborate on the question of minority status in the U.S.

The question concerned whether Armenians should receive minority status and its benefits, as compared to what the Hispanics, Blacks and Native Americans are given.



CSUF Professor of Armenian Studies Dr. Dickran Kouymjian ponders a statement by Congressman Charles "Chip" Pashayan. The ASO sponsored event drew more than 100 persons to the CU lounge on Oct. 27.

Photo by Pennie Console

Pashayan said the procedure would be the "same as (for) anybody else." Armenian Studies Professor Dr. Dickran Kouymjian then challenged

Pashayan's statement. "You mean that other minority groups can ask to be included in affirmative action programs through legislative means through

Congress?"

Pashayan answered Kouymjian's question by rewording his previous statement on the matter.

Pashayan was also questioned on his position concerning a move on the part of the Armenians to become included in affirmative action programs.

"It would be something we'd have to sit and talk about," the congressman said. "Because I'm not so sure that Armenians are in the same state as some of those others. You know my thinking on that, I think. As far as the Armenians are concerned—and I think a lot of them—I'm not so sure Armenians are regarded as being a minority, but we shall have to have lengthy discussion on that."

"Do you see anything wrong with Armenians being considered a 'minority' for the purposes of acquiring additional federal funds?" asked Kouymjian.

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Karekin II to lecture on Ecumenical Movement

(FRESNO) A leading theologian in the Armenian church, His Holiness Karekin II, Co-Adjutor Catholicos of the Great House of Cilicia, will speak at California State University, Fresno Tuesday, Nov. 18, on the topic, "The Ecumenical Movement and the Armenian Church."

The lecture will be held at noon in the John Wright Theatre located in the CSUF Speech Arts Building near Maple north of Shaw. Admission is free and public parking is available on campus at Maple and Shaw avenues.

A no-host luncheon for the Catholicos will be held at 1 p.m. in the CSUF Residence Dining Facility located north of the dorms near Cedar and Shaw Avenues. His appearance on campus is sponsored by the Armenian Studies Program and the Armenian Students Organization.

Dr. Dickran Kouymjian, Professor of Armenian Studies, said



His Holiness Karekin II.

the occasion provides a unique opportunity for scholars and others in the Valley community to meet with the head of an East Christian church. The Catholicos has been a member of the executive committee of the World Council of Churches for years and is considered an international authority on church unity.

Arriving in Los Angeles from Beirut, he will conduct a 21-day tour of Armenian communities throughout California, making his first Pastoral visit to Armenian churches and schools in the state.

The church leader also will meet with Governor Brown, Los Angeles Mayor Tom Bradley, church dignitaries and other officials while visiting the state. He was elected Co-Adjutor Catholicos three years ago by a convention of more than 200 delegates from Lebanon, Syria, Iran, Greece, Cyprus and the United States.

Inside the Hye Sharzhoom

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OPINIONS

Gourgen Yanikian: Prisoner of hate

By Mark Malkasian

Understandably, not all the victims of the Armenian Genocide were buried anonymously in the soil of the Armenian homeland.

Many of the "victims" survived, condemned to a new life in the Diaspora. One such victim resides in a prison cell in Chino, California. He is Gourgen Yanikian—clearly, a man unable to overcome the Genocide.

In 1973, Yanikian assassinated two Turkish envoys in Santa Barbara. Today at age 84 he is the subject of an intense "Free Yanikian" campaign—a shadow of a hero among a people tragically deprived of both heroes and hope.

Upon closer scrutiny, of course, Yanikian's act was not heroic. Simply rendered, he killed two innocent men in an attempt through self-sacrifice to bring the unpunished genocide of 1915 to public attention. He sought no heroism. Courage not ever spoke of. He himself sacrificed only the few remaining years of a scarred and disfigured life, exchanged for a mute statement in violence.

The hatred and rage that possessed Yanikian, however, can easily be explained. He did not unleash the venomous enmity that consumed his life. Rather, his life was ensnared and then inextricably bound by a genocide he had no part in. And for Yanikian the crime did not end with the murder of two million Armenians. He and his fellow surviving victims were haunted by world indifference, Turkish deceit and Western duplicity. In the case of Yanikian, the initial pain travelled an inevitable cycle—from sorrow to frustration, from frustration to exasperation, from exasperation, finally, to an old man's fury.

Likewise, the shadowy mystique that now surrounds Yanikian can also be explained. He will be remembered as a man of action, an Old Testament prophet of vengeance collecting timeless debts from sons and grandsons and great-grandsons.

In the larger arena, the world has yet to judge the character of the 20th century's Yanikians—the killers for a political cause. Murder and murderers continue to grip mankind, straddling a constantly shifting border between fascination and revulsion. The life and death drama played out in Santa Barbara in 1973 is even rather romantic, an affirmation of individualism in an impersonal, collective society. Yanikian took two lives—two lives that cannot be replaced by nuclear-age technology or big brother bureaucracy or any other component of the modern state. The vision, of course, abruptly loses its romantic quality when one is forced to confront the benumbed widows and fatherless children. Fortunately or unfortunately, however, few of us ever know the corpses as real people.

In fact, for many, political killings represent not an ailment but a cure, a boiling water-and-ammonia cleansing of a contaminated planet. The 20th century, of course, provides a fitting ideological backdrop for such an approach. Marx proclaimed entire social classes "diseased" in brave, swift strokes of the pen. In practice, Stalin, Mao and Pol Pot oversaw a new and brutal order, purging society of designated "parasites" as one applies pesticide to a field of vegetables.

The 20th century has also been burdened by national deadwood, entire "diseased" peoples—Jews, Crimean Tartars, Ibos, Gypsies, Cambodians and, of course, Armenians—all methodically severed from the body of the state.

Clearly, the modern age demands final solutions. Within this context, human destruction on an individual level—absolute, uncompromising and instant—suits the political climate.

Consequently, the killers for a cause often defended as only expediting the political life cycle with a well-placed bullet. Murder becomes regeneration and death, life. Thus, Yanikian lent his people an aura of political relevance, ushering in a new era of Armenian political terrorism by claiming the first of Turkey's 16 victims. His fame was assured by a cadre of armchair assassins drawn to the brazen simplicity of Yanikian's act. Now, his legacy of violence belongs to the younger generation, the vicarious victims and struggling martyrs of international Armenian terrorism.

Nevertheless, Yanikian remains unique. Confined to his bleak prison cell, he affords an enlightened case study of a man forever trapped within the stifling hatreds and darkened perceptions of the Genocide. As a victim in 1915, he was exclusively an Armenian, a member of a nation marked for death. The Turks did not ask his occupation, his political convictions, his educational background, his literary interests, his feelings toward the Turks. He was only an Armenian, nothing more was needed.

Some 58 years later, an old embittered Armenian saw only two Turks before his pistol. Like the murderers of his own family, Yanikian condemned two men to death merely because of their service to the Turkish government, a private genocide cast in the shadow of an inescapable past.

With pathetic irony, Yanikian consummated his hatred of the Turks by adopting the fragmented view of humanity and genocidal nature of his oppressors. Indeed, he may have found something human, something even likable, within the two assassinated envoys, but he was no longer concerned with men and humanity. His was a simple world—Armenians and Turks, friends and foes, us and them. The truth could not be clearer.

And now we are asked to share in an old man's horror-filled blindness. "Yanikian the martyr! Yanikian the Armenian warrior!" they announce, applauding violence's greasypaint facade.

In reality, however, the Yanikian case and the Armenian Case are not intertwined. Yes, Turkish intervention into the parole hearings is abominable and, yes, an ailing, 84-year-old man deserves our understanding (perhaps he also deserves release). But, finally, no, Yanikian has offered nothing to the Armenian cause. Particularly in the United States, public clamor for the parole of a convicted murderer might only muddle the Armenian demand for justice.

Yanikian may have intended his act for the world, but, predictably, a world that overlooked two million corpses has no interest in two more. Yanikian sacrificed his own life, and the lives of his two Turkish stereotypes, in futility. We as Armenians can only contemplate the insatiable anger that became this man's involuntary destiny. His struggle is also our struggle.

Ultimately, though, the martyrdom he sought will never be his. Yanikian remains the "victim," forever driven by the Turkish whip. Yes, he warrants compassion and tears, but praise and admiration, never.

Pategian award winners: A closer look

By Bill Erysian

To what extent must we work to instill in some of today's Armenian youth an awareness of the rich culture they are a part of? They may either directly or indirectly reap the rewards of their forefathers, yet an interest to broaden this heritage seems lacking at times.

Consider the 14 Armenian students at California State University, Fresno who "received" the Charles K. Pategian and Pansy Pategian Zlokovich scholarship for the 1980-1981 academic year.

We applaud the Pategian foundation for its continued generous support to worthy Armenian students. In fact, this year each student received \$500—the highest amount awarded since its inception in 1972.

According to the scholarship criteria, the student must possess a 3.0 grade point average, the student must maintain full-time status and, most importantly, the student must "show an interest on behalf of Armenian culture." The last criterion was set by the Pategian fund.

Yet only four students out of the 14 awardees are now enrolled in any sort of Armenian Studies course and only a handful are active in the Armenian Students' Organization.

We find this distressing. What better way can a student demonstrate an interest in Armenian culture than by enrolling in an Armenian class or participating in one of the most active Armenian student organizations in the nation.

Obviously, the crucial issue at stake here is "To what extent" must the student show an interest in Armenian culture? The intent of this stipulation is good, but we find it ambiguous. It's too difficult to gauge a student's interest in Armenian culture by simply having him elaborate in an application. Additional concrete evidence should be required. It should also be noted here that CSUF Professor of Armenian Studies Dr. Dickran Kouymjian was never even contacted during screening of the applications.

Several other ethnic scholarships at CSUF, including another Armenian grant, require the recipient to enroll in at least one course pertaining to his ethnic background. This may appear as an unfortunate criterion, but it does allow (or nudge) the student to demonstrate to the scholarship donor his interest in Armenian culture. Although Armenian students should not have to be forced to take Armenian Studies classes, it does jar the conscience a bit.

To argue that students have had a lack of exposure to Armenian Studies courses is unacceptable. The opportunities do exist.

Professor Kouymjian has repeatedly stressed that he favors the requirement that each Pategian award recipient must enroll in "at least one Armenian Studies course."

With the Pategian fund awarding several thousand dollars each year to such worthy students, it appears time for some of those students to realize the obligation they have to themselves and to their scholarship donors.

The fate of Max Klindjian and the Armenian Question

By Bryan Bedrosian

On Feb. 6, 1980, in the Swiss capital of Berne, an attempt was made on the life of Dogan Turkmen, the Turkish ambassador to Switzerland. Due to the alertness of Turkmen's chauffeur, the ambassador escaped virtually unharmed.

A few days after the attempt, a certain Hrair "Max" Klindjian was arrested by the French police in Marseilles, where he operates a tobacco and gift shop with his brother. Klindjian was apparently charged with masterminding the assassination attempt, yet police could only produce the following circumstantial evidence:

Klindjian was in the Swiss capital prior to the assassination attempt, he had rented a car said to have been used during the attempt and he had been affiliated with an Armenian youth organization called the Nor Seround (New Generation), which has ties with the Armenian Revolutionary Federation. Klindjian has consistently denied all participation in the attempt.

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Community school stresses basics

By Shelli Andranigian

Fresno's Armenian Community School has come quite a way since its inception in 1977.

Back when classes were held in the Holy Trinity Apostolic Church, 22 children were enrolled, and present head teacher Mrs. Diane Emerzian was the only one who taught the English curriculum.

"We were very grateful to them (Holy Trinity) for opening their services to us," Emerzian said.

The school started its fourth year on Sept. 8 in a large, white, two-story structure located on the corner of North Fresno and East Weldon. The former Baptist Church building houses 51 students, two full-time teachers, a kindergarten teacher, an Armenian language instructor and a secretary each school day.

The first floor has been completely renovated into classrooms, while the top floor remains to be restored. Emerzian said that they hope to start fixing the top floor sometime this year.

Students at the school range in age from four to 12 and in grades from pre-kindergarten to sixth. They also vary in their ethnic backgrounds. There are two Greek students, one Chicano, an Egyptian and a number of Armenians.

Secretary Mrs. Margaret Gregory estimates that one-third of the students are new to the U.S. One example is a sixth grade girl who arrived from Istanbul, Turkey a few weeks ago. The remaining two-thirds are from the Fresno and Clovis areas.

Emerzian said that the girl from Turkey is picking up English fast. Learning English is stressed at the school. Students who are accustomed to speaking Armenian are urged to use English during their regular lessons. Armenian reading, writing and singing taught by Mrs. Azadouhie Tchaderjian are, however, added to the daily teachings. School is held from 8:30 a.m. to 3 p.m. Monday through Friday.

Structure, discipline, Christian education, the Armenian language and English basics are the teaching formats emphasized at the school.

"We believe in firm discipline and a very structured program in the basics," Emerzian said. "We expect that discipline and the parents expect it of us. We expect our discipline to be better than the public school. The reason the parents are sending them here is for better discipline."

Another reason parents send their children to the school is to preserve their ethnic background.

"I like them to learn their culture of Armenia and to read and write," related one mother who has three children enrolled. She also likes the individual attention the student receives.

"Usually in a public school they don't get much attention," she said.

Lara and Sebouh, whose father speaks a little English, are going to the Armenian school because "we want to learn English and we want to learn Armenian so we don't forget how to talk," according to Lara. Four-year-old Sebouh, meanwhile, is willing to help one learn the Armenian language. "I'll learn you how to talk Armenian," he tells this writer.



Photo by Pennie Console

In their newly renovated classroom, students study many subjects in addition to the Armenian language.

The Armenian Community School Board of Fresno is "the only true community school in the nation," the school board's president Mr. Richard Darmanian said. He went on to explain that a number of Armenian schools are affiliated or sponsored by a church or the Armenian General Benevolent Union. The Sisters' Academy in Philadelphia, Penn., comes close to being a community school, but is church-related, he said.

Darmanian also said that the possibility of having an Armenian high school in Fresno in the distant future is "one of the goals" he has.

After this year, five students will be of junior high level (seventh grade). Darmanian said that those who are presently sixth-graders can go on to the seventh grade at the school.

"The ultimate goal is to extend the school all the way to the eighth grade,"

Darmanian said, although he plans to take it one year at a time.

Enrollment at the school would have been larger this year if bus transportation hadn't been cut. "If we had a bus,

'We believe in firm discipline and a very structured program in the basics.'

we would have had 10 more students," Emerzian said. The bus was dropped as a result of its "phenomenal" cost. She added that there is a possibility of having a bus someday in the future, but not at the present.

Two mothers help pre-k/kindergarten teacher Mrs. Shenora Adishian and first/second grade instructor Miss Rosie Der Mugerdichian once a week. Der Mugerdichian says that she's only had a few volunteer their help this year, but that one mother comes once a week to help. Both mothers have sons who attend the school.

Though the school has the Parent/Teachers Association and the Women's League helping them, Armenian community support from those outside the school has not been overwhelming.

"There's been pretty good support, but I'd expect it to be better," Emerzian said. She made note, though, that the mayor was "very enthusiastic" about our Armenian school because we were trying to keep our ethnic heritage, and he felt that all ethnic heritages are important. The public in general, I'd say, is very enthusiastic."

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'Dinner get-togethers' key to Alumni success

By Bill Erysian

The newly-formed CSUF Armenian Alumni Association is becoming one of Fresno's fastest growing university organizations and represents the largest Armenian alumni group outside Soviet Armenia.

The AAA, an affiliate of the CSUF Alumni Association, has boosted its membership to 110 with the help of two successful "Dinner Get-Together" programs held earlier this year.

At the organization's inaugural dinner in May, CSUF President Harold Haak expressed his support for the Armenian alumni group and applauded the accomplishments of the CSUF Armenian Studies Program.

The dinner, which drew more than 100 people, also included speeches from Leon Peters, a notable leader of the Armenian-American community, and Dr. Dickran Kouymjian, coordinator of the Armenian Studies Program.

Kouymjian stressed the significance of CSUF to the Armenian community and pledged unity between the alumni and the Armenian Studies Program. He also added an appeal to the community for support in building the proposed multi-million dollar Armenian National Museum.

Peters recalled the history of Fresno's Armenian community and cited many of its achievements.

"The Armenian heritage is a rich part of America's ethnic heritage and should be preserved in a positive manner," Peters said.

The Armenian Alumni held their

second dinner-program in September which included nominations and elections of the executive board. The new officers are: President, Richard Pandukht; Vice-President, Arlene Srabian; Treasurer, Armand Gougasian; Secretary, Gayane Artenian; and Parliamentarian, Eileen Ohanian. Other members of the executive board are: Edie Bear, Janice Emerzian, Bryan Bedrosian, Stan Gajarian, Richard Kassabian, Joyce Kierejczyk, Oscar Kasparian and Ron Shapazian.

Following the dinner, an audience of nearly 100 alumni patrons were entertained by three Armenian alumni who spoke on Armenian life on campus, each from his own perspective. The speakers were Nick Dokoozlian, a 1952 graduate; Dr. Ara Hairabedian, professor of physical education at CSUF since 1953; and Bryan Bedrosian, a recent graduate.

Members of the ad hoc organizational committee, who, essentially, are responsible for the birth of the CSUF Armenian Alumni Association, are Howard Atamian, Marvin Baxter, Nick Dokoozlian, Janice Emerzian, Armand Gougasian, Allan and Rosemary Jendian, Oscar Kasparian, Richard Kassabian, Eileen Ohanian, Richard Pandukht, Arlene Srabian and Dr. Dickran Kouymjian.

Membership fees for the AAA are as follows: New CSUF graduates - \$6; CSUF graduates - \$10; and non-CSUF graduates - \$15. Any persons who join during this academic year automatically become charter members. For further information, contact Richard Pandukht at (209) 439-5821.

Pashayan

from page 1

Pashayan responded: "It's something that we should sit and talk about. I'm not convinced that that's the case with Armenians." After a brief pause, he added, "Well, now that we've settled the Armenian question, who's got another one?"

Another topic that had a similarly interesting discussion dealt with Pashayan's vote to give aid to Turkey.

Pashayan admitted that he and "a lot of other congressmen" do not like the way that the Turkish government treats minorities. "Especially the Christian minorities," he said. "Greeks and Armenians, I suppose, being leading among them."

Since Turkey occupies a strategic location in the NATO alliance, Pashayan felt that should the United States lose whatever influence they have over Turkey, it would be worse for the minorities in Turkey. "For the sake of the minorities, the United States should remain in the position of as much as possible influencing the domestic policy of the Turks toward the minorities that may at some point require more money going to the Turks," Pashayan said. "Else the Turks will turn and get their money from the Soviets. I should think that the minorities would be worse off."

Again, Kouymjian thought differently. "I'm not so sure in terms of these two minorities (Armenians and Kurds), which are the two largest and the ones that have been the most dispossessed; that their treatment, with regards to their control over Turkish policy, would result in anything being worse for the minorities than the present situation."

Following another extended discussion, Pashayan confessed that he cannot make any sort of promise, saying that he would never vote against arms going to Turkey because we have to keep the NATO alliance intact. "If anything, we must strengthen the NATO alliance, so that they (Turkey) may be willing to take some of the missiles and then that sort of thing," he suggested.

"Well, I'm just giving you my opinion that we've got to strengthen the NATO in general," Pashayan added. "But unfortunately, or fortunately, that includes Turkey."

Pashayan said that he has also written letters with regard to Armenian participation in the President's Holocaust Council.

"I should like to see Armenian participation there obviously, and I should think that it ought to be clear that the Armenian Genocide was the first of the twentieth century, which is a historical fact," he stated. As of press-time, though, Armenian Action had not received their request made on Oct. 28 to obtain copies of those letters Pashayan wrote.

'I think that it ought to be clear that the Armenian Genocide was the first of the twentieth century'

Other subjects Pashayan fielded in the speech included cruise missiles, American policy with India and Pakistan, ERA, valley smog, small business loaning money to multi-national corporations, and what the Reagan Administration would do vs. the Carter Administration in handling the Middle East conflict.

Language class size doubles

By Shelli Andranigian and Leon Goorabian

Interest in learning the Armenian language at CSUF has doubled since last year with some 23 students enrolled in Dr. Dickran Kouymjian's Armenian 1A class as compared to 10 in 1979-80.

Kouymjian attributes the gain to increased awareness of the Armenian Ethnic Studies Program at CSUF.

Armenian 1A is designed to enable students to learn to read, write and speak the Armenian language after a year's time. Students are also acquainted with structure and pronunciation.

"It's the most challenging language I've ever taken," said Ted Jones, a language student. "And I love it. I would like to go more in-depth in the course."

The class atmosphere appears easy-going and sometimes humorous, though the class studies are industrious. According to Kouymjian, this year's group is doing "very well" and is "as well or better" than last year's.


Even though several of the students speak Armenian fluently, they are enrolled in the course to strengthen their grammar and writing skills or to learn the Western Armenian dialect.

Miss Flora Tchaderjian, a CSUF senior, conducts a lab every Thursday for the class. The lab aids the students with speaking the language through tapes that complement the lesson. Tchaderjian also provides as a substitute for Kouymjian occasionally.

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ARMENIAN CULTURE



Hye Sharzhoom is honored to present to its readers two previously unpublished poems by James Baloian. The Armenian translations were made by Flora Tchaderjian.

Mr. Baloian will be reading and interpreting his poems in Prof. Kouymjian's course "Armenian American Writers" on Thursday, November 20, at 7 p.m. in Social Sciences 205A. The general public is invited to attend and participate in this special event.

ԺԷՅՄՍ ՊԱՆՈՅԵԱՆԻ ԱՐՈՒԵՍԸ

Գրեց Ֆլորա Չադերյան

Ճէյմս Պալոյեան, 35-ամեայ ամերիկահայ բանաստեղծը, յանձնարած է Ֆրէդմոնի եւ ապա Ըրվայնի համալսարանները: Գրելու սկսած է 1963-ին «Քարգմանելու համար ժողովուրդին եւ իր ձայնը» ինչպէս կ'ըսէ ինք: Իր ձեռքերը մշակելու կողքին կը մշակէ հողը եւ հողին սէրը կ'արտայայտէ իր գրութիւններուն մէջ: Պալոյեան իր զգացումներու երանգները կ'արտացոլացնէ պատկերներու եւ բառերու արտասովոր ու յանդուգն համադրանքով: Կը գրէ ճնշուածներու: Անցեալ տարի իր ոտանավորներէն փունջ մը հրատարակուեցաւ «Արարատ Թուրքերը» խորագրին տակ: Հետեւեալ Քարգմանուած ոտանավորները իր անտիպ գործերէն են:

ԱՒԱԶ ՈՒՏՈՂ ԿԻՆԸ

ԺԷՅՄՍ ՊԱՆՈՅԵԱՆ

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Եւ այս կանաչ անապատը
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Բան մը պիտի ըսէի
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Գետին ու ձիւնին մէջ
Բոլոր շրթունքները լուր
Մորթին ու քարին միջեւ

Ծանր շնչառութիւնս եւ անոր կշիռը
Կը խօսին երազներու ստուերին
Եւ կենդանիներուն հետ միայն

Գետէն անդին դրան մը գոցուիլը տեսայ
Եւ առասպելը
Դրան գոցուիլը տեսայ

Հիմա
Այս ճերմակ անծայտեալ անապատը
Մողէզները արագաշարժ լեզուներով
Վայրկեանը կրնան լափել

Եւ անդին
Անդին
Խենթութեան թագաւորութիւնը

ՀՈՒՆԶՔ

ԺԷՅՄՍ ՊԱՆՈՅԵԱՆ

Աթոռին ուտելուն վրայ անթղթուած շապիկը
Կը հանգստանայ պարապութեան կապոյտ երկնքի մը մէջ
Անկիւնի անթղթուած տափառը
Որ անաւառիկ շաբաթէ մը ի վեր չէ հագնուած
Ծունկերուն վրայ առատաւորուած է

Բաւերու լոռութեամբ մանուկը կը թափառի
Տուներու բարձր անտառին
Եւ ժամը հինգի երթելէին մէջ
Արցունքները անօգուտ կը թոփն, եւ միայն փայտփորը
Ոսկեղէն-կարմիր մարմնի մը շուրջ թելերը ծալած
Եռանդով ծառը կը հարուածէ ու կը փորէ

Մեծ հայրիկ հովը աչքերս կը խայթէ
Մանուկ մարմինս քեզմով կ'անի
Շապիկս ուտելու կը չափեմ
Կազմս կը սեղմուի եւ գրպանը
Արիւնով ուժգին կը բաբախէ

Ի՞նչ երազ կայ մահաբունիդ մէջ
Աստուծոյ հե՛տ կը խօսիս որ ձայնդ
Այդքան անդորր է
Որ մատներդ մղձաւանջով կը կծկուին

Լուսաբացին
Արշալոյսը մթութիւնը գունատրելէ
Եւ բոպիկ վանականները աղօթելու համար քարի մը վրայ
Ծնրադրելէ առաջ
Կը քալեն հողէ ճանապարհէն
Յուրտին մէջէն

Դաշտին անջրպետը կը կարծրացնէ
Դէմքդ արեւի շրջանակիդ մէջ

The Woman Eating Sand

My hands grumble into bread always
Many faces numerous names and nights
And this green desert
We leave behind

Too much darkness in his head
That we keep leaving
Each space

Over and over

I would say something
But my throat is dry
And we rest only by night

In the moon/in dream
In the river and snow
All lips silent
Between the skin and stone

My heavy breathing and his weight
Speak only with the animals
And shadow of dreams

Across the river I saw the gate close
And the legend
I saw the gate close

Now
This white desert with no camouflage
The lizards with tongues
So fast a moment could be eaten

And beyond
Beyond
The kingdom of madness

Harvest

The wrinkled shirt over the shoulders of the chair
Rests in a blue heaven of blankness
The crumpled pants in the corner
Unworn now over a week
Are stained at the knees

The child wanders with a silence for words
In the tall forest of houses
And 5 o'clock traffic
Tears seem useless, and only the woodpecker
Wings tucked around a goldenred body
Strokes and digs with a vigor against the tree

Grandfather the wind stings my eyes
The child in my body ages toward you
I size my shirt to my own shoulders
My frame tightens and the pocket
Beats hard with blood

What dream is in your coma?
Do you speak with God that your voice
Is so still?
That your fingers twitch with nightmare

During the early morning
Before dawn colors the darkness
And barefoot monks kneel on stone for prayer

I walk the dirt avenue
The universe of the field stiffens

Out of the cold
Your face in the circle of sun

Mugerdichian visits Fresno

Local churches included in author's study

By Shelli Andranigian

Aspiring author Mr. Robert Mugerdichian from Massachusetts, concluded his five-day stay in Fresno this October with a visit to CSUF.

Mugerdichian, who is self-financing an extensive study on America's Armenian churches, attended an ASO meeting, visited with Dr. Kouymjian and participated in the Armenian language class during his CSUF stay.

The Massachusetts man has been on the road the last three months, covering 40 churches and 25 cities. His next stops are San Francisco and the greater Chicago area, after which he plans to return to Boston.

"Fresno has been a really good stop on the trip," said Mugerdichian, who wished that he could have spent more time in Fresno. Mugerdichian added that "a lot of Armenians here are influential," not necessarily meaning financially, but rather having a lot of knowledge. Mugerdichian said that he has also been able to "make some good contacts" for his project.

The purpose of the project, which Mugerdichian says is a "two-fold" one, is to show Armenian people what other Armenians have in regard to churches they've built, and more importantly, "trying to show to non-Armenians people what we as American-Armenians have in terms of our culture with architecture."

It's a photography book with a commentary of the Armenian churches as they've never been shown before," Mugerdichian said of his major study.

Though the "crux" of his concern are the 100 Armenian Apostolic churches, there are a combined total of 130 Armenian churches in the U.S. and Canada, including the Armenian Catholic and Protestant churches. Mugerdichian bypassed the Canada churches this trip.

**'Fresno has been
a really good stop
on the trip.'**

Several churches have impressed Mugerdichian. "one of the better looking ones is Yettem," he pointed out. He still feels, however, that all churches are of equal caliber. In the East, his "personal preference" is St. John's in Southfield (Detroit). He also mentioned that Greater Boston had two good looking churches.

In some Armenian churches, particularly in the older communities, there are old buildings that have been converted only on the inside, he said. He attributed this to the fact that not many communities can afford to build an entirely new structure. He cited Fresno's newly-built St. Paul's church as an example.

Mugerdichian has been an estimator at a construction company, and most recently had a position as an office space planner, which he left to pursue his research of the churches. He plans to spend the rest of 1980 putting together a portfolio of his work thus far and then present it to agencies for the purpose of soliciting funds for the second part of his project.

"Right now I'm at the stage where I don't have a grant and my funds are depleted," he said. Mugerdichian has applied for small grants (without luck) to the National Endowments for Humanities. Although he has been offered advisory capacity help from individuals, he said that most of the work is done by himself.

Klindjian

from page 2

Klindjian's friends stated that even though he was associated with the Armenian youth organization, he was never interested in politics. These friends do not believe that he is involved in political terrorism.

Those defending Max argue that although Klindjian was in the Swiss capital for three days, he left Berne by train for a day before the attempt to return to Marseilles. Therefore, they argue, anyone could have rented the car after Klindjian had left.

During Klindjian's stay in jail, two hearings have been held in which the prosecution failed to produce witnesses against Klindjian's defense. The Turkish government, even though Turkmen was their ambassador, refuses to file charges. Max is still being held by the French police on a request from the Swiss police.

During his imprisonment, committees for Klindjian's defense have emerged all over the world beginning in Marseilles and even spreading to U.S. cities such as Boston, Los Angeles, and Houston. These committees are now actively organizing rallies, such as the one that took place in Los Angeles on Oct. 13, to inform the public about the plight of Klindjian. The groups have organized letter writing campaigns and petitions that demand his release from prison.

For the second time in two years, the Armenian diaspora is faced with a crisis. The first centered around the inclusion of Paragraph 30 in the U.N. Genocide convention and the second is the plight of Hrair "Max" Klindjian. The second, like the first, may unite the Armenian community against the desperate anti-Armenian policy of the Turkish government, which today is trying to continue (by less violent means) the Armenian Genocide of 1915-1922.

The legal defense of Max Klindjian potentially represents an international forum for discussing the Armenian Genocide of 1915 and the unsettled problems associated with it, namely that Armenians are still waiting for the Turkish government to admit the guilt of a previous Turkish government and for it to make some type of compensation to the Armenian people.

The Turkish government wants to avoid at all costs the opening of such a debate fearing another public trial like that of Soghomon Tehlirian in 1921. In that instance, Tehlirian, who had shot the Turkish Interior Minister Talaat Pasha - the man most responsible for engineering the Armenian Genocide - was found guilty of no crime. For this reason, Klindjian is being held with no formal charge in order to avoid such a court case where Turks would be brought in as witnesses and in which defense lawyers would use the trial as a forum to discuss the genocide.

The Klindjian case is very important to the Armenian community. If Klindjian is held in this fashion, it would set a very harmful precedent. The loss of this case may mean that the Turkish government could at any time have nearly any Armenian in the diaspora arrested on the most circumstantial evidence, through pressure on Western governments.

The Turkish government may eventually be able to break up any Armenian group that it suspects is seeking a solution to the Armenian Question, by simply accusing it of having "terrorist" ties, putting on the proper political pressure and following the same course that the French government has.

The Armenian community must unite, as it did for the re-insertion of Paragraph 30, and defend Max Klindjian. It must consider every such attempt at coercion against Armenians as a dangerous move against the ultimate solution to the Armenian Question.

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Shahe Jierian

LETTERS TO THE EDITOR

Supporters press for Yanikian's parole

Editor:

Mr. Gourgen Mkertich Yanikian is an eighty-six (86) year old man, now serving a life sentence (said sentence received on July 26, 1973, in the Santa Barbara Superior Court Case No. 98612), in the California Institution for Men at Chino, California, for having killed two individuals of Turkish descent on January 27, 1973.

Mr. Yanikian's California Department of Corrections File (CDC No. B-50399) indicates a Minimum Eligible Parole Date of January 27, 1980 (after seven (7) calendar years). However, despite an "exemplary" and "discipline free" record of prison conduct (underlined continuously in his file), Mr. Yanikian is still being confined in said institution.

Mr. Yanikian has expressed regret and remorse for his deed, as documented by his counselors and psychiatric consultants. In addition, Mr. Yanikian

is suffering from a number of physical problems, which include degenerative arthritis, spine arteriosclerosis, chronic pancreatitis, failing eyesight, otitis media (which affects his balance and which has forced him to rely on crutches after he suffered a few crippling falls), as well as aortic aneurism, all of which conditions have been diagnosed by medical professionals.

A Board of Prison Terms (formerly known as Community Release Board) Hearing in early 1979 found Mr. Yanikian "suitable and eligible for parole", based on his prison records, his age, his deteriorating health, his psychiatric evaluation, and various opinions and recommendations from official and non-official sources, but said Board of Prison Terms failed to initiate parole or release procedures.

The Armenian Community of Southern California, which has consistently

shown interest in Mr. Yanikian's case, has been concerned and puzzled at this foot-dragging. We now have in our possession a copy of a letter from the Consul General of the Republic of Turkey addressed to the prison representatives, urging "on behalf of" the Turkish Government never to release Yanikian.

As fervent believers in human and civil rights, the Armenian community of Southern California and throughout the United States deplore this attempt by the Turkish government to exert pressure and influence the decision-making process of a local, state and federal institution in our democratic society, with regards to the fate of an American. Considering the date of their letter, (1/29/79), we cannot help but be disturbed by the possibility that it might have had an undue influence in the decision of the Board of

Prison Terms in this matter. In addition, when avowed criminals who regularly repeat their crimes are consistently paroled, the lack of sympathy by the Board regarding Mr. Yanikian, who has been declared "no threat to society" by the Board itself, is obviously inconsistent, to say the least.

As voters and responsible citizens of this great state and country, we urge you as our legislative and/or executive policy maker, to exert the full weight of your office upon the California Department of Corrections, the Board of Prison Terms, and other involved persons and agencies, to expedite Mr. Yanikian's immediate parole, release or sentence commutation, in view of the facts and conditions herein above set forth.

Your understanding, cooperation and response will be greatly appreciated and remembered.

Free Yanikian Committee

The Arax Dancers perform at the closing ceremonies of International Students Week Sunday, Nov. 2, at the CSUF John Wright Theatre. The dancers have performed at various cultural functions throughout the years.



Photo by Bill Sahatjian

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ARMENIAN ACTION

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Armenian Studies Program

CSUF

Fresno, CA 93740



Armenian Assembly Oral History Project

The Armenian Assembly, with the cooperation of the Armenian Students Organization, the Armenian Studies Program, and the United Armenian Commemorative Committee, is working on the Armenian Oral History Project. Our purpose is to interview individuals who have survived the Armenian Genocide. We are interested in recording the story of the survivor's life in Armenia as well as his/her deportation route and life in the United States. The interviews can be conducted in Armenian or English.

We would appreciate your help in this important project. We need to approach as many survivors as possible. Please help us by listing, in the spaces below, the names, addresses and telephone numbers of those survivors you know.

Return this form to:

Ms. Cindy Avakian, Coordinator
Central California Region
6790 E. Belmont Ave.
Fresno, CA 93727

NAME

ADDRESS

TELEPHONE #

| | | |
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Fresno ASO plans second national convention

(FRESNO) The second annual Armenian College Students Convention of America will be held at California State University, Fresno Feb. 13-15, 1981.

This marks the first time that the Armenian Students Organization will sponsor such an event. Last year Columbia University in New York hosted the convention in which local ASO members Cindy Avakian, Jim Karagozian and John Tufenkjian attended. They were accompanied by advisor Dr. Dickran Kouymjian.

Issues of discussion will include the implications of political activism in the Armenian diaspora, Armenian schools, church unity, culture and history.

The convention committee plans to invite students from New York, the West Coast, other parts of the United States and Canada.

A night of entertainment for the visitors is set for Valentine's Day. The Richard Hagopian Band will be the featured group.

"This (the convention) should be an event that will be remembered in years to come," the committee observed.

Though the first convention was financed through the generosity of Hrair Hovnanian, the ASO has been consistently refused any details on the resources available and how they were used by the organizers of the first convention, Richard Balekdjian and Robert Kinoian of the Columbia University Armenian Club. The ASO has also been trying to get clarification from Mr. Hovnanian and the Armenian Assembly on their moral and financial support of the second convention. The recent announcement by the Assembly about a "Federation of Armenian Student Clubs of America" has also made unclear the role of this new group to the Second Armenian College Students Convention. Though letters have been exchanged between the Assembly and the ASO, Fresno still awaits an explanation of the Assembly's or FASCA's involvement with the 1981 California meeting.

WANTED:

OLD BOOKS, MAGAZINES, NEWSPAPERS, PHOTOS?

The CSUF Armenian Studies Program again appeals to the readers of Hye Sharzhoom for any materials on Armenia and the Armenians: books, old and new, newspapers (even current ones), photographs of Armenians in the old country or in the early years in the U.S., letters and documents. These materials will be incorporated into the Armenian archives at CSUF and made available to students and researchers. The Armenian Program provides a special copying service for documents, letters, and old photographs for those who wish to keep the originals.

This semester the Armenian Program has begun a file on subjects of

Armenian interest: films, liberations movements, church unity, Armenian studies, artists, writers, etc. The photographic archive, started two years ago, has several hundred items already. All of these materials will eventually be housed in the Armenian National Museum and Cultural Center planned for the CSUF campus.

Materials can be mailed to Prof. Dickran Kouymjian, Armenian Studies Program, California State University, Fresno, California 93740. A pick up service is available for Valley residents by calling 487-2832. **DON'T THROW ANYTHING AWAY!**

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HYE SHARZHOOH WISHES TO THANK THE FOLLOWING ORGANIZATIONS AND PERSONS FOR THEIR CONTRIBUTIONS TO THIS NEWS-PAPER AND THE CSUF ARMENIAN STUDIES PROGRAM.

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Mr. M. Vartanian
Mr. Edward Ardzooni, Jr.
Bedros, Levon, & Noubar Afeyan
Mrs. Josephine Cottey

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Montreal, Quebec, CANADA
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CSUF Armenians win grants

Congratulations are extended to 14 CSUF Armenian students who received the "Charles K. Pategian & Pansy Pategian Zlokovich" scholarship for the 1980-81 academic year.

Each student was awarded \$500 to be used in pursuit of studies at CSUF. The recipients are: Jacqueline C. Antaramian, Pamela L. Basmajian, Suzanne Darmanian, Vicki Kismetian, Beth H. Najarian, Sarah L. Simonian, Harutyn Baharyan, Peggy D. Avakian, Marian L. Darmanian, Mary E. Eurgubian, Flora Tchaderjian and Michael Baladjanian, all from Fresno. The other recipients are: Judy L. Michigian of Sanger and Danielle R. Shapazian of Sema.

Since its inception in 1972, the Pategian scholarship has been awarded to an average of 10 CSUF students each year.

According to some of the criteria set

for potential scholarship winners, the student must show "an interest on behalf of Armenian culture." The student must also fulfill certain eligibility requirements of the university, which are: maintaining at least a 3.0 grade point average and the status of a full-time student. In order to facilitate the selection process, applicants were asked to elaborate on their interests in Armenian culture in the application.

According to Isabel Mejorado, CSUF Scholarship Coordinator, the amount of the award is fixed with respect to fees, tuition and textbook prices for an academic year. The Fresno Foundation, a campus scholarship organization, determines the amount of the grant.

The Pategian scholarship is open to all students at CSUF. Persons wishing more information should contact the CSUF financial aids office at (209) 487-2182.

'Hye Sharzhoom' needs your support

"Hye Sharzhoom" is the official newspaper of the Armenian Students Organization and the Armenian Studies Program of California State University, Fresno. It is sent without charge to several thousand Armenians throughout the world. The staff — all members of the ASO — works without salary. Though there is no subscription fee, we urge readers to support our efforts with donations of any amount. This request has assumed a special urgency because of increased costs.

Yes, I would like to support the ASO and the Armenian Studies Program with a donation of \$_____ to be used for:

- ☐ 'Hye Sharzhoom' ☐ ASO fund
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Make checks payable to: CSUF Armenian Studies Program.

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