

ՀԱՅ ՇԱՐԺՈՒՄ

The Armenian Movement

Armenian Martyrs' Week, April 16-24 1979

Armenocide: Crime Against Humanity

By MARK MALKASIAN

The Twentieth century has no place for the Armenian genocide.

A world immersed in suffering no longer senses human tragedy. The modern age has been saturated by tragedy--graphic, explicit and vociferous tragedy. World sympathy exists as a commodity, a commodity staked and monopolized. It belongs to Jews, Blacks, Indians and Palestinians.

The Armenocide cannot compete for the world's tears. Of course, Armenians can produce corpses--two million corpses--but the Armenocide remains relegated to history's back burner.

The Armenian Case is not a pressing international topic. There are no fanatical guerillas, struggling for national identity in the mountains of Turkish-occupied Armenia. The Armenians have no charismatic leader, suitable for 45-second tirades on the evening news.

The Armenians only have the stark, numbing reality of the Armenocide.

The facts are simple:

On April 24, 1915 the Turkish government began the systematic annihilation of the Armenian people - the "final solution" of the Armenian problem. Under the guise of World War I, two million Armenians were murdered. The Armenian people were torn from the homeland they had occupied since the dawn of civilization. Three thousand years of Armenian history were abruptly severed by a single, savage blow of the Turkish sword.

Of course, there are outcries among the Western powers. Armenia was a valuable playing card of international diplomacy. The 1920 Treaty of Sevres, promoted by the Western Powers, provided for the establishment of an inde-

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Survivors of the Armenocide of 1915! the Turkish perpetrated were Many of the orphans miraculously later to perish from famine and disease. spared the fate of their parents during

==The Armenian Case in the U.N.==

By BRYAN BEDROSIAN

The Armenian Case, embodying the national aspirations of the world's six million Armenians, is today expressed in the form of Paragraph 30.

Paragraph 30 is one section of a large report being prepared by a Special Rapporteur for the UN Subcommittee on the Prevention of Discrimination and Protection of Minorities. This subcommittee is part of the larger UN Commission on Human Rights.

Paragraph 30, as quoted from the Genocide Report, reads: "Passing to the modern era, one may note the existence of relatively full documentation dealing with the massacres of Armenians, which have been described as the 'first case of genocide in the twentieth century'."

If accepted, Paragraph 30 would provide at least the legal basis for the return of Turkish-occupied Armenia. In response to Turkish pressures, Paragraph 30 was omitted from a previous draft of the Genocide Report, adopted last September by the UN Subcommittee on the Prevention of Discrimination and the Protection of Minorities. The "United States abstained in the final vote.

The Special Rapporteur cited three reasons for rejecting Paragraph 30:

1. It is impossible to compile an exhaustive list of historical examples of genocide.
2. It is important to maintain unity within the international community in regard to genocide.
3. In many cases, delving into the past

might reopen old wounds that are now healing.

Like the Armenian people, Paragraph 30 has not disappeared. It was reintroduced and approved by the UN Commission on Human Rights. (The Commission had the power to reject the Genocide Report, accept it, or send it back to the Special Rapporteur.)

Despite heated protests by the Turkish government, the subcommittee in its March meeting in Geneva, reendorsed insertion and voted to send the Report back to the Special Rapporteur for reconsideration. Paragraph 30 today lies in the hands of the Special Rapporteur.

Paragraph 30 demonstrates the influence a united Armenian people can

have. The reconsideration of Paragraph 30 was a major victory in itself, especially considering the strong objections and strenuous lobbying of the Turkish government.

The Armenian people, without a nation, without an army--seemingly powerless in the international arena--succeeded in bringing the Armenocide before the nations of the world. U.S. Ambassador Set Momjian, the personal representative of President Carter on the UN Human Rights Commission, was instrumental in forcefully presenting the facts of the Armenocide before the world body.

Varaz--an Inspired Armenian Artist

By BARLOW DER MUGRDICHIAN

Varaz Samuelian is an artist of international renown, famous both for his paintings and sculpture. I have known Varaz for many years and I interviewed him while he was at work in his studio.

Varaz, when did you come to Fresno, California and why?

"After World War II in which I fought both as a Russian partisan and as a French partisan I came to San Francisco to be with my brother in November, 1946. My wife and I had friends in Fresno so in 1957 we moved to Fresno. I moved also because I wanted to live in a community where there were a lot of Armenians."

What inspires you as an artist?

"Everything inspires me. I am against war of any kind, especially nuclear war, and the quest for peace inspires me. The ocean and the sky and the trees inspire me. But I find that the struggle for war and peace is very important to me."

You sculpted the now famous David of Sassoon sculpture which now stands in the Fresno Courthouse square. Why did you make David of Sassoon?

"The legend of David, the heroic story of a people inspired me. For me, he embodies the powerful symbol of the Armenian spirit of freedom. He embodies the spirit and history of Armenia. But more than that David of Sassoon stands for all the courageous fighters

against oppression...Man striving for justice and peace."

Which forms of art do you prefer to work with?

"All are the same. Sculpture, painting all are the same to me. If you can do one you can do them all. It's all in the way you look at it."

You are influenced by many things but what keeps you working as an artist?

"Learning, the experience of learning new things. The love of learning keeps me working. I'm interested in all things in the world. Scenery, the ocean...life itself. The trees, animals, flowers, science, the stars...life itself. All keep me inspired in my work. The struggle for justice and peace."

'Coming Home' To Armenia

By **BARLOW DER MUGRDICHIAN**

The Armenian Diaspora covers the globe. In America, in France, in Lebanon, in Iran one finds Armenians. And within each of these Armenians resides an enduring fragment of the Armenian homeland--its rugged mountains, beautiful valleys and resilient people.

Last summer I made my first trip to the ancient home of my ancestors. I came home to Armenia.

I travelled with a group of 17 persons from throughout the United States. The group met in New York, then flew to Leningrad and finally headed for Armenia. There was excitement in the air as we made the flight to Yerevan, capital of Soviet Armenia. We flew in a plane filled with Armenians--Armenian food, Armenian conversations, even Armenian stewardesses (now that was something I had never expected). The sound of my mother tongue was at once familiar and comforting. Anxiously we peered out

the window. Who would be the first to see the land of our forefathers? What did we expect to be out first sight? Of course--Ararat, its twin peaks serving as eyewitness to 3,000 years of Armenian history. Mt. Ararat--symbol of the Armenian nation. Ararat--rising from the heart of our people. Today, however, Ararat does not belong to the Armenians. Rather Ararat is beyond the borders of Soviet Armenia, a prisoner of Turkish-occupied Armenia.

As we landed, the rich countryside of Armenia came into view. We stepped out of the plane into the bright sun of a hot summer day. At last I was in Armenia, standing on the soil of my people. My past suddenly came to life. I thought of my grandparents who once lived here, of my parents who have yet to see Ararat's majesty and of my people who have always been here.

We took a bus through the city to our hotel. Immediately upon arrival we toured Yerevan, a city at once provincial

yet cosmopolitan. Simply the sight of the people walking and talking Armenian was overwhelming--so different but somehow familiar.

I was to spend three weeks in Armenia, a time all too brief. During my stay we covered the length and breadth of Armenia. I saw not only the monuments, the statues and the churches of Armenia but also the people. There was so much to see and absorb that Armenia soon became a part of me--the life, the feel, and the smell.

Armenia's sights are indelibly etched in my mind. The monument of Tzitzernagapert, however, vividly stands out. The emotion present was almost palpable. The memory of Armenia's two million martyrs brought tears to our eyes. We also saw the monastery of Khor Virap, Lake Sevan, the Matenadaran, the Statue of David of Sassoon, and many ancient churches.

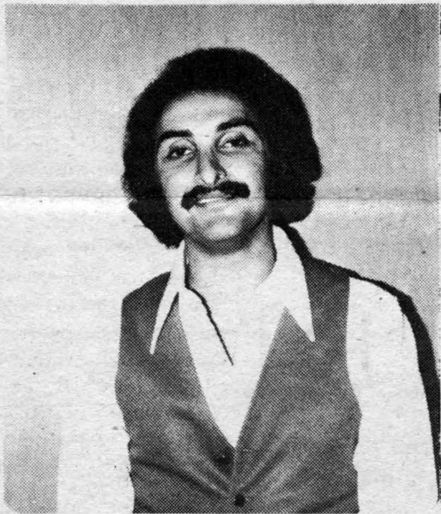
The most unforgettable person I met was His Holiness Vasken I, Catholicos of all Armenians. We met with him three times and on each occasion I was impressed with his intelligence, simplicity and sincerity. What great respect I had for this leader of the Armenian people. We met with him on the grounds of Holy Etchmiadzin, the first church built in the first Christian nation. I was very impressed with the church, the center of my Christian Armenian heritage.

I returned from Armenia with a new outlook on both myself and my past. I had found everything I was looking for--the land of my ancestors, the language, the culture and the religion of my people. I was now complete.

I found Armenian people proud of their accomplishments of the past fifty years. They are a hard working and happy people. And a more gracious and friendly people I had never encountered.

I had finally come home.

What Does April 24, 1915 Mean To You?



Earl Boyajian--I.A. Auto Mechanic Major

"It means that the Turks got away with something that can never be condoned. Because of what the Turks did I was unable to see my grandparents."

Dick Ashjian--Journalism Major

"It was the day the Turks began the massacres of the Armenian people, intending to wipe the Armenians and their heritage off the face of the earth. It was a grave injustice then and it remains so until the Turks confess to their crimes."

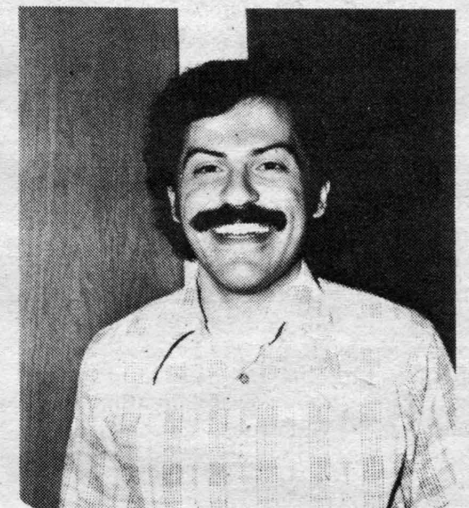


Carrie Sorenson--Deaf Education Major

"This is the day all my ancestors were killed. And I thank God that I am alive today as an Armenian."

Barlow Der Mugrdichian -- Biology Major

"It was the day the Turks began the first genocide of the 20th century. And the victims were the Armenian people, losing over half their population. It means now that the Armenian people have no nation. The Turks must admit to their crime of genocide."



Why An Armenian Students Organization?

By **DALE TATOIAN**

Like many other ethnic groups in the Fresno area, Armenian-Americans take pride in retaining some of their ethnic heritage. The purpose of the Armenian Student Organization at CSUF (there are many others across the U.S.) is to inform interested students on the many aspects of Armenian's proud and ancient culture. The organization also promotes a spirit of brotherhood among CSUF's Armenian students, some of whom have recently moved to the U.S. from the Middle East, Europe and other parts of the Armenian diaspora. According to a recent poll, Armenians comprise the second largest minority group in the Fresno area. Because of the substantial number of Armenian-Americans in and around

Fresno, it is necessary that Armenians make themselves understood as an ethnic entity within Central California.

CSUF is richly endowed with many cultural groups: Chicanos, Blacks, Asian-Americans, and Native Americans - to name a few. Only through the organizational efforts of these ethnic groups can we better understand ourselves. The purpose of any university is to enlighten its students, and an understanding of the various ethnic cultures which comprise a large part of CSUF's student body is a key to enlightenment.

The number of students of Armenian origin at CSUF is roughly estimated between 350 and 400. This is significant. No other university outside of Soviet Armenia can boast of such a number. Since most Armenians are somehow

attached to their "roots", the ASO is a means for experiencing and asserting the rich and time-tested culture of the Armenian people.

Some people find it hard to see the value in an Ethnic organization and think that all American citizens should fade away into this glorious melting pot we call the United States. This, of course, is not possible for all people in this country. Because of racism, contact with grandparents or parents born in the "old country", religious links, or the simple unwillingness to be "American" and nothing else, many people in this country still cling to their roots.

Through various activities at CSUF, the ASO is keeping Armenian students in touch with their roots and success-

fully introducing non-Armenians to an integral part of Fresno's ethnic composition. Several speakers, exhibitions, and an adept use of the press have helped to accomplish this.

ՀԱՅ ՇԱՐԺՈՒՄ

Editors--Mark Malkasian, Mark Najarian

Staff--Bryan Bedrosian, Dale Tatoian, Barlow Der Mugrdichian, Patty Torosian

Advisor--Dr. Dickran Kouymjian
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Armenian Studies Program

CSUF

Fresno, CA 93740

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Պատմութեան մէջ քիչ ժողովուրդներ կան, որ կրցած են քաղել դարերու ընթացքէն: Այդ քիչերէն է հայ ժողովուրդը, որ սկիզբէն իսկ փնտած է գիտութիւնը, լոյսը, արուեստը, գեղեցիկն ու կատարեալը, ստեղծած է իրեն յատուկ գիր, գրականութիւն, կերտած է մշակոյթ, քաղաքակրթութիւն, որոնց շնորհիւ կրցած է իր ետին ձգել քաղաքականօրէն ու թիւով իրմէ շատ աւելի մեծ ժողովուրդներ, որոնց անունները միայն կը յիշուին այսօր:

Երբ Հայաստանի լեռներուն վրայ, ան կ'ապրէր ազատ, իր թագաւորներու հովանաւորութեամբ՝ չինեց ճարտարապետական կոթողներ, որոնք այսօր ալ կը զարմացնեն այցելուները իրենց ձեւով, ճաշակով, ոճով:

Դժբախտաբար, իր երկրի աշխարհագրական դիրքը պատճառեղաւ, որ այս չինարար, քաղաքակիրթ ժողովուրդը յաճախակիօրէն հարուածուի օտարներէն, արիւնով ներկէ իր հայրենի հողը, պաշտպանելու համար իր պատիւն ու ազատութիւնը:

Պանդխտութեան մէջ, նոյն ոգիով, ան շէնցուց ու զարգացուց այն երկիրները, որոնց մէջ կ'ապրէր, օգնեց անոնց մշակութային քաղաքակրթութեան ու տնտեսական զարգացման:

Իսկ իր հարազատ երկրին մէջ, դարեր ապրեցաւ Օսմանեան լուծին տակ, կեղեքուելով, անպատուելով, չարչարուելով, բայց դարձեալ իր քաղաքացիական պարտականութիւնը լիովին կատարելով պետութեան հանդէպ:

Օսմանեան սուլթանները երազ մը ունէին. կը ձգտէին համաթուրանական հսկայ կայսրութեան մը սկսելով Միջերկրականէն ու Մարմարայէն մինչեւ Ատրպէյճան ու անկէ անդին մինչեւ կեդրոնական Ասիա, ուրկէ եկած էին թուրքերը: Հայը այս երազին առջեւ պատնէշ մըն էր, ուրեմն պէտք էր ջնջուէր: Համաշխարհային Առաջին պատերազմը առիթ դարձաւ, որ թուրքը սկսի իր երազի իրագործման: Կազմակերպուած ծրագրով եւ աներեւակայելի միջոցներով ձեռնարկեց հայ ժողովուրդի բնաջնջման ու կրցաւ ոչնչացնել անոր մէկ երրորդը, թիւով աւելի քան մէկ ու կէս միլիոն:

Այդ օրէն ասդին, հայը հատուցում կը պահանջէ, արդարութիւն կը փնտռէ, սակայն թուրքը կ'ուրանայ եւ մեծ պետութիւններ խուկ կը ձեւանան:

Հայուն պարտքն է պայքարիլ իր բոլոր կարողութեամբ, պրպէսզի արդարութիւնը հաստատուի, հայ ժողովուրդը իր իրաւունքներուն տիրանայ: Եւ մարդկութիւնը ազատի ցեղասպանութեանց մղձաւանջէն:

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pendent Armenia. Three years later, in the Treaty of Lausanne, the Western Powers abandoned "our noble Armenian brethren". Kemal Ataturk and the Turkish Republic had replaced the Ottoman Empire. New Alliances were constructed, new treaties signed and the Armenian nation quickly became submerged in the tumultuous international arena. The Armenocide was complete.

Today when the Armenocide is discussed (and rarely is it discussed) it is veiled in terms of the past - "a dark chapter in the history of mankind", "the first genocide of the 20th century", "a grim reminder of man's inhumanity to man" and most often "the forgotten genocide".

Clearly, the Armenocide is history; it has no relevance in the modern world. The Armenians, however, cannot escape the Armenocide. The past lives in the Armenian identity. It forever haunts those who survived; they are the victims. They appear comfortable and prosperous but their lives are forever scarred. The tears no longer flow; their sorrow is exhausted but their eyes convey the impact of genocide, a martyrdom unrequited.

They have suffered, survived, endured and yet they have nothing. The Nazi death camps at Auschwitz and Dachau preserve forever the horrors of the Jewish Holocaust. The Armenocide has no monuments. Sixty-four years have passed since endless human caravans marched into the infernal heat of the Syrian desert. The arid winds, which once carried the stench of rotting corpses now blow calmly over a silent landscape.

The headwaters of the Euphrates, choked with Armenian bodies in 1915, now flows peacefully. Armenian churches, where Armenians sought refuge from their Turkish persecutors, today crumble and decay.

The Armenian nation is dying quietly, without a tombstone. Soon there will not be an Armenian alive who was born in Turkish-occupied Armenia.

The Armenocide, however, continues even today. The present Turkish government refuses to even acknowledge the facts of the Armenocide. They ignore the eyewitness accounts, the time-worn photographs and the mountains of documents existing in dozens of national archives. The Turks believe that time, and the exigencies of international politics, are on their side.

The Turks, of course, can never admit to the Armenocide. An admission of guilt should be logically followed by a return of the Armenian homeland. The Turkish Republic, established in 1924, divorced itself from the crimes of the Ottoman Empire. The Turkish Republic, however, has not abandoned the Armenocide.

Over 100,000 Armenians were massacred by Kemalist forces in the 1920s. Armenian churches are being bulldozed and Armenian architecture defaced in modern Turkey. Any evidence of the Armenian presence in Anatolia is being erased. Even today Turkey's small Armenian community of 70,000 is subjected to constant pressures of Turkification.

Time is running out for the Armenian Case. As each year passes the link between the Armenian nation and the Armenian homeland becomes weaker. And

as the Armenian Case is diluted the Armenian frustration grows. Armenians are powerless to regain their homeland alone, rather they must rely on world sympathy.

Images of slaughtered Armenian masses at Der El Zor and Van, however, are superseded by visions of Nazi gas ovens and stacks of Jewish corpses. The Armenocide is blurred, its statistics fleeting. The Armenocide was essentially a genocide without pictures. Of course, there are photos - indistinct, gray and faceless outlines of forgotten martyrs. The horrors of the Armenocide, however, are easily merged with the atrocities of the Holocaust. The Holocaust had suffering and victims and faces; all indelibly stamped in the mind's eye. The Armenocide has only numbers.

The parallels are obvious. Both Jews and Armenians have been victims of history. Both Jews and Armenians have been dispersed from their ancient homelands.

The world, however, has not forgotten the six million who died in the Holocaust. The Jewish nation, nearly extinguished in Nazi death camps, was reborn with the creation of Israel. The Armenocide, however, remains in many aspects, a total genocide.

The Armenian Case, particularly in America, lacks credibility. The Armenian tragedy is often obscured by the material success of the Armenian community. It is impossible to escape genocide but is unbearable to confront it. Many Armenians retreated into the empty solace of their adopted country - well manicured lawns, three-car garages and other tokens of wealth. The Armenocide, however, remains a fact of Armenian life and the Armenian nation remains homeless. Armenians in the diaspora, beneath complacent and secure facades, exist only as refugees.

Inevitably, the Armenocide can no longer be a private tragedy. All Armenians have become victims. They must confront their grief, the past offers no refuge.

The Armenocide, however, remains a pervasive fact of Armenian life. The Armenian nation, geographically represented today by the Soviet Republic of Armenia, contains only a fragment of its historic homeland. Beneath complacent and secure facades, Armenians in the diaspora continue to exist only as refugees.

Ultimately the Armenians are survivors. The Armenian resiliency--the collective will to survive as a people--has proved stronger than the Turkish evil. The Armenian Case lives today because the Armenians refuse to surrender their proud and ancient heritage.

Herein resides the essence of the Armenian existence. The indomitable Armenian spirit has defied history.

Tragedy is ingrained in the Armenian people, an integral part of the national character. But also innate is the ability to overcome adversity. The Turks put two million Armenians to death but were unable to destroy the soul of the nation. The Armenians cannot be crushed.



Over 70 students attended the Armenian Students Organization's "Kef Time"--CSUF, March 30. Party goers were treated to an evening of Armenian

food and dance. Above, four Armenian students demonstrate an ancient Armenian dance.

Armenian Studies Program

The Awakening Armenian At CSUF

The CSUF Armenian Studies Program is fast becoming the intellectual focus of Fresno's Armenian community. The man largely responsible for the resurgent interest in Armenian studies is Dr. Dickran Kouymjian.

As chairman of the Armenian Studies Program, Kouymjian sees a continued awakening in the Armenian community. He hopes to make CSUF a prominent undergraduate center of Armenian studies.

In response to the questions of "The Armenian Case," Dr. Kouymjian assessed Armenian consciousness at CSUF and the success of his program.

Interview Conducted
By MARK MALKASIAN

Q.--Have your classes been well received by CSUF students?

A.--With much enthusiasm, but one would expect that a larger number of the nearly 400 Armenian students on campus would enroll in the Armenian Studies Program.

Q.--Does the Armenian Studies Program benefit non-Armenians as well as Armenians?

A.--Yes because Armenian history and art coincides with most of the great civilizations of the Mediterranean and Near Eastern world. Armenia is inextricably linked with many of history's great confrontations. Because of its geographical position Armenia reflects both Eastern and Western culture. Armenian is also one of the most ancient and unique Indo-European languages and its study provides a great tool to the historical linguist.

Q.--Is the level of Armenian consciousness in Fresno comparable to other Armenian communities?

A.--No doubt the special circumstances of the Fresno Armenian, with the strong anti-Armenian prejudice evident even today, have created the kind of situation where the Armenians felt they had to integrate into the system as Americans in order to survive on an individual basis. These attitudes and conditions have permanently affected many Armenians who are either shy or indifferent to

their Armenian background. This is changing now. Fresno, despite everything, happens to have one of the best organized Armenian communities in the United States, producing a high level of community-oriented programs and events.

Q.--Are CSUF students aware of Armenia's tragic history?

A.--They are aware of the tragic aspect of recent history more so than Armenian history in general, though it is amazing how even Armenian students from very nationalistic families, who even speak Armenian and have visited Armenia for extended periods are not sure who figures like Saint Mesrob are or exactly what year the Armenocide was implemented by the Turks.

Q.--What are the differences between Armenian-American students and Armenian students from other parts of the world?

A.--Armenian-American students are strongly influenced by their American environment. Whereas, an Armenian will have a greater possibility of being radical or active if he or she is in a large metropolis or university campus, it is true that any community influences the Armenian consciousness of a student. The same is true abroad. Beirut Armenians are more radicalized because of their inner cohesion and solidarity as a community apart and because they are in a part of the world where the tensions of war have created a more dynamic individual. France today has the most radical group of Armenians led by a small number of selfless, dedicated young men and women who will no longer accept the tired and worn out rhetoric of their parents, political parties and Church leaders. Relatively fewer American born Armenians demonstrate such a driving commitment to the Armenian question.

Q.--America's "ethnic awakening," so celebrated in recent years, has it had an impact on third-generation Armenian-Americans?

A.--Yes. The Blacks have led the way for many third-generation groups. The idea behind the militant statement "Black is Beautiful" helped other groups stand up for the intrinsic value of their ethnic backgrounds. In fairness to some Armenians, families have existed and exist around us--exceptions to be sure--who have been uncompromisingly Armenian in the first, second and third generations. I have those among my own students, born in this country of parents born here too, who say they feel Armenian before American. Obviously the contrasting feeling of American first is more common.

Q.--Is CSUF's intellectual atmosphere conducive to the advancement of the Armenian Case?

A.--If by the Armenian Case you mean a matter of primary concern to Armenians living everywhere, I think the answer is yes. In the short time that I have been here, CSUF has not struck me for its intellectual atmosphere. Although there are many intellectually curious professors and students, one does not feel that any dynamic discussion of profound human issues or international problems is taking place, except perhaps among groups like the Iranian students. Their case has been advanced, if by that you mean brought out into the open and made known to the general public. There

is no reason why Armenians could not do the same.

Q.--Does the Armenian Studies Program have a future at CSUF?

A.--Yes, because the necessary level of awareness and concern, already present in the Fresno Armenian community, is beginning to spill over onto the campus. Armenians and non-Armenians are eager to learn of things Armenian and ultimately they must come to the university, which through the Armenian Studies Program, has the only machinery to provide professional, in-depth responses to properly satisfy the community's inquiries.

Q.--Does the Armenian Case have a future in America?

A.--Again if by "Armenian Case" you mean recognition of the Armenocide of 1915-1919, the protection of monuments in Turkish-occupied Armenia, the restoration of the lands taken away from the Armenian Republic in 1920, then the answer is yes, the Armenian Case has a future in the United States. And a more aware Armenian community here will result in the more effective use of the available machinery--lobbying, public relations, media impact, etc. -- to more directly influence American policy here and abroad.

Armenian Dateline

GENEVA- Over 1,500 French-Armenians marched from Lyon, France to Geneva, Switzerland in a graphic show of support for Paragraph 30 of the United Nation's Report on Genocide. The march, culminating on Feb. 25, was directed against continued Turkish distortions of the Armenocide.

MOSCOW- Three Armenian dissidents, convicted of bombing a Moscow subway in 1977, were executed by the Soviet Union on Jan. 28.

Stephan Zadikian and two other Armenians (Baghdassarian and Stepanian) were shot by a firing squad after a summary trial in which witnesses favorable to the defense were not allowed to testify. Zadikian was not even in Moscow at the time of the bombing, according to information received by Noble-Prize-winning physicist and dissident leader Andrei Sakharov. The Soviet Union rejected any appeals despite the dubious nature of the charges.

"I seriously doubt the just character of the trial," said Sakharov in a personal letter to Leonid Brezhnev, which was sent as Sakharov began a symbolic 24

hour hunger strike in protest.

The executions failed to prompt an outcry among the largely indifferent Armenian-American community.

ISTANBUL- Archbishop Shnork Kaloustian, the Patriarch of Armenians in Turkey, charged the Turkish government with continued discrimination against Armenians in the Patriarch's Annual Report.

The outspoken Patriarch reported that his much-celebrated meeting with Turkish Prime Minister Bulent Ecevit had "in practical terms, achieved nothing."

Previously the Patriarch had expressed hope that Turkish leaders were receptive to Armenian demands.

The Patriarch, during his visit to CSUF in October, said Armenian life in Turkey was improving.

In recent months, however, the Turkish government has heightened its discriminatory practices. The Patriarch was especially critical of Turkish efforts to discourage Armenian children from enrolling in Armenian schools.

Armenian Heritage Week

Thursday, April 19—7:30 PM

"VARTAN - DEFENDER OF FAITH", play performed by PACC youth. Written and directed by Rev. Harry M. Missirlian. Pilgrim Armenian Congregational Church Fellowship Hall, 3673 N. First St. General Admission \$2; children 12 and under, free. BOOK FAIR.

Friday, April 20—7:30 PM

"PARAGRAPH 30 AND ITS IMPACT ON THE ARMENIAN QUESTION", lecture by LEVON KESHISHIAN, Foreign Correspondent of Arab newspapers to the United Nations. Pilgrim Armenian Congregational Church Fellowship Hall. BOOK FAIR.

Tuesday, April 24—8:00 PM

"CONCERT OF THE ARMENIAN SPIRIT VII", commemorating Armenian Martyr's Day, featuring vocalist Arpine Pehlivanian, cellist Gayane Manasjan and the Fresno Commemorative Chorus directed by Gladys K. Peters. Congressman Charles "Chip" Pashayan will be the speaker. Fresno Convention Center Theatre.

700 'M' St., tickets \$5 & \$3, \$1 discount for students, all seats reserved available at Box Office and regular outlets.

Fall courses

The following courses will be offered in the coming Fall semester by Professor Dickran Kouymjian under the auspices of the CSUF Armenian Studies Program: Armenian 1A **Elementary Armenian** (4 credits), MTWF, 1510-1600; History 108 **Armenian History** (3 credits), TTH, 0945 1100; History 109T **Survey of Ottoman Turkish History**, (1 credit), TH 1910-2200. (The class meets the first five Thursdays of the semester only); Art History 109T, **Survey of Middle Eastern Art** (3 credits), MWF 1310-1400; Art History 109T, **Survey of Armenian Art**, S 0830-1630 (the class meets two Saturdays only, Oct. 6 and 13). For further call Dr. Kouymjian at 487-2157 or 487-2832.

Students may also enroll for Independent Study courses in Armenian language, history and art.

Paragraph 30

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The significance of Paragraph 30 applies not just to Armenians but to the entire world. Genocide is a crime against humanity--a crime the world did not comprehend in 1915. The Armenocide should have served as a lesson to all nations but in fact did not.

If the Armenocide had been recorded, studied and understood in the 1920's the Jewish genocide may have been prevented. The world, though, quickly forgot the Armenocide. Not everyone, however, forgot. Adolf Hitler appreciated the historical example of the Armenocide. To those who questioned his extermination of the Jews and the Slavs, Hitler replied: "Who, after all, speaks today of the annihilation of the Armenians? The world believes in success only."

The Armenocide must be remembered.