Անվճար

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"Attention AYF Members"

The Haytoug staff would like to make it clear that the Haytoug doesn't only print articles written by the staff but warmly welcomes articles contributed by any AYF members. Please feel free to send any articles, poems, or messages, whether in Armenian or English.

The Haytoug Council
ANOTHER C.E. MEETING

Today's meeting is being held in Fresno at Unger Rose Safarian's house. The reason the meeting is in Fresno is because of the very important agenda. Since there are no telephones or television sets (although we are still hoping), we will not be interrupted. The meeting was delayed for one hour because our newest member, Ungerouhi Renee, (The Fresno C.E. rep.), had tractor trouble. Ungerouhi Ollia had difficulty flying in for this meeting — she could not find an available crop dusting plane, so she took a freight train.

The correspondence report was tabled for a while because we could not find Ungerouhi Krikor under the mountain of papers. The only way we knew he was there was that his "Geo-politics" book was on top of the mountain. In the treasury we have about $500,000.00. Unger Mark suffered a great loss at his last trip to Las Vegas, but he managed to get some of it back in Keno while he was eating dinner.

Unger Anoush was then asked for her camp Management Board report. First she thanked CE for her new car (a Porsche), then continued with her report. She told us at the last work weekend the work crew managed to change one light bulb and completely damage two cabins. The camp treasury stands at $7.49 and at this rate the camp should be ready for occupancy in 1982.

We finally reached the main topic of discussion: Unger Viken has declared himself "Prophet" and appointed Unger Vahe chief consul. Unger Krikor will take on the position of official press secretary as soon as he finds his way out of the mountain of papers. The rest of CE will receive titles as soon as Viken can think some up. The main job ahead of us now is the formation of a book to include his quotes, poems, or thoughts. Each member of CE will be responsible for writing at least one quote, poem, or thought for the book to be titled "Viken the Prophet — His Own Words." After the book is published, all AYF members will receive a copy. They will then be instructed to read a passage from the book every morning and to begin all official communiques with a quote from Viken. Educational programs will be formulated later, along with new forms of organization.

Ungerouhi Ollia stated that she was willing to make sure the book was used effectively in San Francisco. Upon hearing this, Viken appointed Ollia Minister to the Province of San Francisco. Ungerouhi Ollia accepted the appointment.

All other business was tabled for the day because of the impending darkness and lack of electricity in Fresno.

Respectfully submitted,
Rose Safarian
THE GOUGOUNIAN EXPEDITION

In the month of May, 1890, prior to the founding of the Armenian Rev. Fed., Sarkis Gougounian, an ardent young student, and his two close friends left St. Petersburg for Trills. They had decided to organize an armed band and go into Turkish-Armenia where they would be able to organize popular resistance against the Turkish oppressors.

Gougounian's final plan was to go into Turkish Armenia in full force. Once there, he would divide his men into small groups and send them to take over strategic Armenian communities, there to augment their numbers with local forces and thus eventually form a strong chain of resistance groups which would defend the helpless Armenians against further Turkish and Kurdish oppression. Considering the serious implications which could arise from this sudden change in Russian policy, the A.R.F. wanted to reconsider its decision concerning the expedition and immediately tried to postpone it until a more suitable time. The Central body of the ARF though, had no other alternative but to go along with the project against its better judgment. The expeditionary force began to move towards the Turkish border on Sept. 23, 1890.

On all of the volunteers' left shoulders appeared a patch inscribed with the letters "M.H" (Mayr Halaatan). A proud flag waved in the morning breeze — a gift from the young ladies of Kars. The banner had on one side the figure "61", representing the 61st article of the Berlin Treaty, and five stars, symbolizing the five Armenian provinces; while on the other side it carried a skull, underlined with the words "Vrej, vrej!" (Revenge).

In spite of all elaborate preparations, however, the expedition did not live up to its expectations. Both its leaders and members were inexperienced young men, and they had little more than their readiness to put their lives down for the noble cause to guide them. Before they had reached the Turkish border, they encountered a Russian patrol, and during the subsequent skirmish they were forced to kill a few Russians in the hope of preventing their complete detection. This of course, forced them to take to back roads.

Valuable time had already been lost, so before they could find their way again, they were surrounded by Russian reinforcements and after a fierce resistance, were forced to submit to arrest. Some were fortunate to escape in time, but fifty of the original group were put to chains. They were immediately led to a prison in Gaghouan where they endured incredible tortures for twenty five days until they were moved to Kars. A series of rearrangements from prison to prison followed, culminating with the sentence of imprisonment in Siberia.

The Gougounian Expedition, in the light of its expressed aims, was a failure. But as the initial revolutionary act of an oppressed people, it left a deep and permanent impression. In it, the people did not see failure; instead, they accepted it as a total success and were inspired by it. Gougounian and his followers became legendary figures and the symbols of the national reawakening.

FRESNO AYF HANTES

Fresno — "Over 700 people packed the Holy Trinity Church Social Halls, for what was promised to be one of the foremost 'Kef-Nights' this year," said an AYF Official. Much to everyone's delight, this proved to be true.

The evening's pleasures started off with a delicious Armenian buffet. During this same time, the main hall was already starting to fill for the much awaited Armenian Comedy Play, presented by the chapter's own members. The crowd was not disappointed, as the play was some of the funniest in years.

As is tradition, the Richard Hagopian Band took care of the night's music, exhilarating the crowd with all the favorites.
The Military

Since the founding of the republic, the military and in particular the army, has played a considerable role in the political life of Turkey. It has preferred to wield political power from behind the scenes true to the political thinking of Ataturk that the military is the guardian of the republic.

However on two occasions the military openly intervened: In 1960 when it ousted the Democrat Party (Demokrat Parti-DP) of Adnan Menderes and instituted a provisional military government, and again in 1971 when by means of a memorandum it toppled the Justice Party (Adalet Partisi-AP) government of Suleyman Demirel.

Both interventions were justified by the military establishment as being necessary for the protection of the constitutional system and the reformist legacy of Ataturk.

The military has by no means been a monolithic structure.

Between 1961 and 1971 there occurred occasional unsuccessful attempts by the military officers to seize power, notably in 1961 and 1963.

Since March 1971, just prior to the 'coup by memorandum' four generals and an admiral were retired and over 200 officers were transferred.

In February 1973, 32 individuals, including several army officers were being tried on charges of having attempted in March 1971 to overthrow the parliamentary system in order to establish a military dictatorship.

The military leadership in early 1974 maintained a moderate reformist and centrist orientation.

It opposed both communism and the Islamic movement of the Right and claimed the role of protector of the Turkish constitutional system.

The military considered the real threats to Turkish democracy to stem from the goals and practices of the extremist revolutionaries both communist and religious.

(HANDBOOK OF TURKEY)

MESSAGE FROM THE STAFF

The ARF juniors of Lebanon (the AYF in Lebanon) make up a calendar every year, which has at least a circulation of 10-15,000. A copy of the first issue of the HAYTOUG had been sent to our ungers in Beirut, and to our great surprise, they honored us by quoting one of our editorials in their calendar. We, the HAYTOUG staff, feel great joy that our brothers and sisters across the ocean can have a taste of our fine paper.
ASBAREZ

The etymology of the word Asbarez in the Persian language is as follows:

asb—means horse
rez—means road

Thus, Asbarez means a horserace. Horses race to reach the end of the track or finish line, which is their goal. What they strive for is to win, to be undefeated.

Figuratively speaking, Armenian people race to reach their finish line or their goal—a free, independent and united Armenia. Running with careful strides can help prevent accidents or misfortunes on this long and curved track. The outcome will hopefully be a strong, stable and progressive nation for the Armenian people.

In the 1900's several Armenian Revolutionary Federation members got the idea to establish a weekly newspaper, calling it the Asbarez. Seven reasons were given for the establishment of the paper:

1—To benefit the growing Armenian community in Fresno,
2—To publish a paper for people with the goal of a free, independent and united Armenia,
3—To publish a serious paper and not one with gossip columns,
4—To instill admiration and regard for the American way of life and literature among the Armenian youth so as to lessen a potential gap between the two communities and promote a standard of cultural awareness among the Armenians,
5—To help keep the Armenian language alive,
6—To keep the Armenian community informed of current Armenian affairs, and
7—To keep alive the love for their fatherland under Turkish domination at that time.

The seven founders of the Asbarez—stationed in Fresno—gave money out of their own pockets to start this newspaper in 1908 and, thus, became the official owners of the Asbarez publishing company.

Asbarez did not become affiliated with the A.R.F., and did not become the party's official organ in California until 1918. It has spoken for and given the A.R.F.'s viewpoint ever since.

The paper was the main source of publicity in the 1930's when karekin Njdeh was trying to form the organization called the Armenian Youth Federation. The Asbarez became the A.Y.F.'s official organ also and devoted a page to their opinions.

In 1948, Asbarez was published as a bi-weekly, and years later stationed itself in Los Angeles. The paper began publishing an English section in 1975, and became a tri-weekly in 1977. On its 70th anniversary in 1978, the Asbarez became a daily paper in order to serve needs of the growing Armenian community in America.

From its inception, Asbarez has spread information with the underlying notion of freedom and independence. Before the massacre in the early 20th century, it was smuggled into Turkish Armenia for the Armenians living there, who were at that time oppressed by the Turks. Although this kind of material was forbidden by the Turkish govt., the Armenians still managed to smuggle it through and the paper served as a revolutionary tool through literary means by instilling in the people ideas of independence and freedom against oppression.

Asbarez has continued in that tradition and will continue to serve the Armenian community in the western region.

Vicky Manjikian

Editor's Note: We encourage all our members to read the 'Asbarez,' our official organ long before the 'Haytoug,' and to support it by sending articles in and by finding subscribers to it.

FRESNO — On December 10, the Fresno AYF presented its film festival. This project, presented in coordination with other chapters in the Los Angeles and San Francisco areas, attracted nearly 150 people throughout the day. The day consisted of four sessions featuring thirteen various films on Armenia, its history, its land, and its present political situation in view of its very difficult and trying past. They revealed the perseverance of a people throughout the ages and against continuous oppression, and yet the indifference of its young members who decided not to learn of and share in their heritage. This viable educational activity was not deserving of the support it received. The elderly were the majority. Perhaps we should be satisfied. For all you readers who did not know about the film festival, and thus missed an excellent cultural opportunity, all that can be said is to follow closely the vehicles of your community's publicity. It was indeed there. And for those who knew of the programs and did not come... too bad for you and our people... and better luck next time.
THE AYF THAT I WANT

The Armenian Youth Federation: social? athletic? political? educational?

The AYF Constitution states that our organization shall consist of these four. The point of whether or not we are following this outline is controversial. Should these four aspects be equally emphasized among our members?

The social and athletic aspects of the AYF should not hold as much importance as the political and educational aspects. The means to reach our goal is not by giving dances every week or having olympics but by educating ourselves.

Granted, these social and athletic events hold their own places in keeping the unity and fraternalism that is necessary in our organization, but in reality, almost nothing is achieved by this. Many other organizations exist whose sole purposes are to hold social and athletic events. The AYF, as a youth organization, is supposed to be known as a politically and educationally oriented organization. It has been criticized as being revolutionary in name only. We, as members of the AYF, must not even leave the option open for such criticisms to be made.

So many people join the AYF with purely athletic and social motives in mind. The fault does not lie with these people, but with the organization because we are giving it this reputation.

We must involve ourselves in the political system of the government. Yes, it is true that most of us are too young for this, but it is time for us to stop deceiving ourselves with such excuses. Our youth is where these thoughts must develop. We must prepare ourselves today to become the leaders of tomorrow, so that when we finally join the ranks of our parent organization, the ARF, we will be ready and able to take any directed actions.

We must start learning now, in our youth, how important discipline, cooperation, and unity are in our organization.

We must educate ourselves now, not by only dwelling on the past, but by anticipating what the future will bring and knowing what it will bring. We can make our long-established dreams become realities. Competent leaders are needed to guide us through the steps in reaching our goal.

The future of the Armenian people lies in our hands, the hands of the Armenian Youth. We alone have the power to let it become a failure, or to make it become a success.

N.K.
EDITOR'S OPINION

Culture. The Armenian people has a rich culture. Our 2,000 year history is full of exquisite art works, literary masterpieces and architectural marvels that compare to even those widely praised works of the ancient Greeks. Armenians all over the world continue to perpetuate our culture as can be seen by the numerous activities constantly taking place in the communities throughout the world.

A time will come, however, when simple apathy or a lack of interest in our past will begin to set in as a result of the assimilation of our people in the countries where they live. Let's consider the Armenians presently living in the United States. Those who moved here from the Middle East will probably maintain the "Armenian way of life" for a generation or two but will eventually begin to Americanize. Now let's consider the children born into Armenian families in the U.S. whose roots trace back several generations. These children will be surrounded by American children in American schools and will grow up watching "Sesame Street" and "Scooby-Doo." As they grow up, they'll recognize their Armenian heritage, go to some Armenian dances, and maybe even attend a few lectures. But, is this being Armenian?

The few who have come from the Middle East, have attended an Armenian school, or have possibly even educated themselves on Armenian history and culture, might well be knowledgeable in our heritage. What about those who don't fall in these categories? They might not know about Raffi, Garni, or Gomidas.

Someday, when we do have a free Armenia, how many Armenians born in America will know enough about our past and present to even care? "What's Armenia to me?" they might ask. Can we blame them however, if they haven't been taught about Armenian history, culture, or the "Art" of being an Armenian? If not, then who is to blame...?
The Central Executive of the Armenian Youth Federation urges its all members to support and participate in all activities in the month of April sponsored and/or organized by the Armenian National Committee.