OUR WORD

During the past three months, the Armenian community in Lebanon, with its numerous schools, clubs, and churches, has become so significant, that it has become the target for attacks during the Lebanese Civil War. In crucial fighting, which lasted three days, our Armenian youth in Lebanon, with special military forces, defended our people, saved the Armenian pride, and showed their strength in arms, Our youth.

Armenian youth.

Today, when we are so proud upon hearing about your heroism, we brag of your victories, on these far-away American shores, where it is so easy to “understand” and to support you in your situation, we guarantee you that we will continue to do our best. Our best, even if our best means only to bow before the memory of those of you who sacrificed your lives, to applaud your courage and to renew our vows to always be ready to help you, because we are all one; one people, one force, one struggle.

Finally, we are, as you are, “ready to fight, ready to die.”
Socialism is a system which represents man and his society and which has a goal of serving mankind. Socialism is a protest against all injustices and acts of violence done to mankind.

Periodically, in the constitutions of various socialist federations, we find political demands or people's demands such as general and equal voting rights and the freedom of speech, press, and assembly, etc.

The Armenian Revolutionary Federation, in its constitution, has accepted the socialist ideology. This has never obstructed the path of its reaching a resolution of the Armenian Cause; at least not in the past nor in the present.

Until 1905, the Armenian Cause was understood by the Armenian people to mean freedom for the Turkish Armenians who were under Ottoman oppression.

In 1907, the goal of the Tashnaktsoutoun became the protection of the rights of the Armenian working class.

During that time and now, for the Socialist Tashnags, there is no difference between national and international earnings because by supporting the Armenian Cause, and by showing their readiness to sacrifice, at the same time stand in support of international socialism.

Until now, injustices against the Armenian people continue to occur and the people of the world continue to remain indifferent to the Armenian Cause.

On the other hand, socialists believe that their ideals will become realities in the process of reaching national freedom.

The Armenian Revolutionary Federation believes that its support of socialism does not conflict with its own belief that

"Meeayn Zenkoy gah Hayots preeotoun."

S.D.

"HAYTOUG"

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**CHAPTER NEWS**

The San Fernando Valley AYF Chapter has planned monthly visits to the Ararat Old Age Home in Los Angeles starting next month.

The Chapter has just elected a new and fresh executive board, and we hope to begin more public activities and our visits to the home as a start.

We, of the Valley Chapter, feel that the young Armenians should keep up communication with the elderly Armenians.

We also hope our visits to the home will result in lasting friendships with these people.
1) Կարծության նկատմամբ համարվում է, որ հասարակական ծրագրերի համար կարևոր է լինել էνերգականությունը ու առնչությունը մասնակցելու հետ։

2) Ներկայումս համարվում է, որ էներգականության համար մասնակցելու համար կարևոր է լինել էներգականությունը ու առնչությունը մասնակցելու հետ։

3) Այս գրանցված աղբյուրը համարվում է կարևոր համարվող աղբյուրը, որը կարևոր է լինել էներգականության համար մասնակցելու համար։

4) Այս գրանցված աղբյուրը համարվում է կարևոր համարվող աղբյուրը, որը կարևոր է լինել էներգականության համար մասնակցելու համար։

VALLEY A.Y.F. PLANS CARNIVAL - BAZAAR

The Armenian Youth Federation San Fernando Valley Sardarabad Senior and Simon Vratzian Junior Chapters will be hosting a fund-raising Carnival-Bazaar on Saturday, March 15, 1980, and Sunday, March 16, 1980, on the Ferrahian High School grounds in Encino. The proceeds from this event will go to the new Armenian Center in the San Fernando Valley.

There will be fun rides such as a ferris wheel, a dunk booth, a swing chair, and a moon bounce for the children. There will also be game booths for those who want to test their abilities and win prizes.

Delicious food and refreshments will also be a major part of the carnival. Shish-kebab dinners and hot dog dinners for the children will be sold. Side dishes, Armenian pastries, and drinks will also be offered.

A live Armenian band which will provide enjoyable dancing and listening music for all will be present.

Please reserve these two days. Come and enjoy yourself.

SARDARABAD REPORTER
In this third set of interviews, AYF members were asked about their views on the Armenian Youth Federation’s role in saving the youth from assimilation. This time around, three Youngs from the Glendale Rouspen Senior Chapter were interviewed. The following are those interviews:

1) In your opinion, who is a youth that’s “lost” to the Armenian people?

Unger Steve Artinian: Someone who’s not interested in Armenians and who spends his time with non-Armenians.

Ungerouhi Sanan Berberian: A person who never attends Armenian function and who doesn’t feel close to Armenians.

Ungerouhi Hamesd Mirkhanian: An irresponsible and uninterested person who’s indifferent to Armenian concerns and issues. This type of individual ranks his personal goals as more important than their rationalistic responsibilities.

2) Through what means can we bring a “lost youth” closer to the Armenian people?

Steve Artinian: Only through social events is this possible.

Sanan Berberian: No matter what we do, this would be impossible if that person is unwilling. But the effort should be made to bring him close through the organization of various Armenian activities like social and political functions.

Hamesd Mirkhanian: We must educate the Armenian youth in the AYF, explaining to them what the Armenian cause is and, in this means, bringing it closer to the Armenian people.

3) Are there individuals in the AYF who are not real Armenians although they are in the organization?

Steve Artinian: Yes, there are members who are more concerned about their personal interests. They are absent from meetings and against educational activities.

Sanan Berberian: Yes, there are more or less such members who simply come to meetings in order to socialize and who don’t even care about working for the benefit of the Armenian people.

Hamesd Mirkhanian: Such members are few. They perform their duties because they have to, not because they want to.

4) Is the AYF doing anything about this and what?

Steve Artinian: No, the AYF accepts into its ranks members who are more interested in socializing instead of pursuing the goals of the organization.

Sanan Berberian: To a degree, the AYF shoulders some of the responsibilities for doing something about this by organizing primarily social and political activities.

Hamesd Mirkhanian: No, AYF doesn’t do anything. It has been in the past few years that we have seen the organization move slowly in that direction and do something about it.

This issue of the HAYTOUG has been sponsored by ARS’ “Anahid” Chapter.
KAREKIN NEJDEH

Karekin Nejdeh, born with the name Karekin Haroutounian, was born on January 1st, 1886, in Iznout, Armenia. He attended schools in Nakhichevan and Tiflis. In 1904, Nejdeh became a member of the Armenian Revolutionary Federation. His first mission was to go to Samsad to preach revolution. In 1905, he went to a military school in Bulgaria from which he graduated in 1907. In November of 1907, he went to Tavriz where he formed and led revolutionary troops. In 1908, there was an unsuccessful attempt to overthrow the Russian Government. Because of this attempted revolution, the Tsar imprisoned all revolutionaries including the Armenian revolutionaries. Nejdeh, one of the prisoners, stayed in jail until 1911. After getting out of jail, he went to Bulgaria where he became a military leader of the Bulgarian army.

To achieve the independence of Armenia, Nejdeh fought in the Gharakiliseh Battle in 1917, Nakhichevan in 1918, and Zankezour in 1919. He was also an outstanding fighter in the Bolshevik Revolution in 1920.

Nejdeh then traveled to America where he established the Armenian Youth Federation in 1933.

In 1955, Nejdeh was a political prisoner of the Soviet Union which eventually granted him a pardon. On his way to Rumania, Nejdeh was reapprehended and sent to Siberia. He was then sent to Moscow where he died a prisoner of the Communists on November 21, 1955.

EVENTS

A.Y.F.

On Nejdeh's journey to America in 1933, he became very interested in the political enthusiasm of the Armenian youth. Because of this interest, he founded the Armenian Revolutionary Federation Tzeghagron Chapters, now the Armenian Youth Federation of America, on January 14, 1933. The AYF was created with the assured assistance of the ARF. Before the creation of the ARF Tzeghagron Chapters, there were many other Armenian youth groups such as the Arams, Kristapors, Antranigs, and the Gaidzags, centralized in America. Representatives from these youth groups were invited to join in the first AYF conference on Sunday, July 16, 1933, in the Hayenik Hall in Boston, Massachsetts, where many decisions concerning the AYF were made. Thus, the Armenian Youth Federation and its standards were established.
SURVEY NO. 3

1) Do you believe that the near future we will reach our goal in Free, Independent, and United Armenia?
   1) Yes 40%
   2) No 56%
   3) Undecided 4%

2) Regarding that the ARF should prepare members to the AFR, are you ready to be an ARF member yourself?
   1) Yes 60%
   2) No 35%
   3) Undecided 5%

3) In the resolution of the HAI TAR, which measure you think is more effective?
   1) Political 40%
   2) Military 29%
   3) Police & Militia 29%

4) Do you believe that the Turkish government will reach to settlement?
   1) Yes 40%
   2) No 52%
   3) Undecided 8%

5) Are you ready to go and live in Armenia when it becomes independent?
   1) Yes 40%
   2) No 52%
SENIOR SEMINAR

The Central Executive of the Armenian Youth Federation of Western America hosted the Annual Senior Seminar on the week-end of November 23-25, 1979, in the Los Angeles area.

The seminar began on Friday, November 23, with an Oral History orientation. The lack of attendance was utterly disastrous. The Oral History Project that has been undertaken by the AYF each year is one of our most pertinent programs and must be strongly supported.

Friday evening, the Central Educational Council hosted the first of its bi-monthly regional lectures at UCLA. The speaker was Professor Geoffrey Symcox and the topic of the lecture was “Imperialism in the Near East: During the 19th Century.” This was the first step in launching the new CEC program in which progressive lectures will be held for all AYF members.

The seminar continued on Saturday morning with the ARF orientation. Unger Rafti Ouralian, of the ARF Shant Gomideh, lectured on ARF History. Unger Rafti highlighted events ranging from the end of the 19th century to World War II. The seminar then recessed and reconvened with Unger Levon Kirakossian, of the ARF Varantian Gomideh, who lectured on the highlights of the Party Program. The bulk of the lecture included the socialist aspect of the Party and Unger Levon emphasized the need for the party's members to have a clear understanding of the Party Program and Constitution. Following Unger Levon's lecture, both ARF and AYF members present split into discussion groups to evaluate and express their views on the day's lectures.

On Saturday evening, many of the participants of the seminar gathered in Montebello's Armenian Center for a “hook-up.” Everyone enjoyed the music and social atmosphere.

Sunday morning, the few members who were present attentively listened to Unger Apo Boghigian's lecture about the structure of the ARF. The lecture was again followed by members breaking into several discussion groups.

Overall, the seminar was beneficial for those who attended. It was to be an orientation of the ARF and it achieved its goals for the few who took advantage of it. It is very unfortunate that most AYF members could not see the potential in this seminar enough to participate.

THEY FELL...

They fell...

They were the soldiers of the Armenian people; born on foreign lands, they gave all that they had to give. They fell, and in so doing, they saved the honor of the Armenian nation and they preserved the fight for freedom. By dying, they defied death and strove for their lawful rights.

They are our heroes of today. Although they were far from their mother lands, they kept the spirit in their hearts to return there alive. Heroes, who swore to die for Armenia and her people, died far from their homeland. But they died for their nation.

The blood of Haig flowed through their veins. Their belief that they must strive for their freedom and even sacrifice their lives for its quest was their eternal motive.

“Death or Liberty.” This was their motive; to live and die freely. They preferred to die rather than to bow before men of injustice. They preferred to die fighting against them rather than to live fearing them.

While most of their terrified families hid in the shelter of their homes waiting, and while others were watching from a distance, they, strong-willed and waiting behind their barricades, and putting aside their individual needs, provided protection for the Armenians. While they fought for the destiny of their people and sacrificed their futures, others fled.

Our history has been a bitter one and our destiny is dark. But they realized that the time has come and that the Armenian destiny lies in the hands of the Armenian people. And today, on these far-away shores, we give our blessings for their souls.

You are the hope of Armenia.
The Central Educational Council hosted its second lecture of the fiscal year on January 4, 1980, in the Gara-Bedian Hall in Hollywood. The speaker was Unger Hovig Etian and his topic was to be Soviet Armenia.

Although the lecture was enlightening, Unger Etian did not speak on the topic of Soviet Armenia due to a misunderstanding in the planning. Instead, he gave advice, in English, to the Armenian youth, the A.Y.F. Unfortunately, Unger Etian had expected his audience to be comprised of this Armenian youth, but there were more older listeners than there were A.Y.F. members. Aside from these drawbacks, Unger Etian gave us all sound advice which was well received by the audience.

Unger Etian stressed that in order to become a leader in the Armenian community, one must master the Armenian language. It was stated that no Armenian would respect a non-Armenian speaking leader for his people. He emphasized the need to uphold the use of our language for our future generations.

Another very important point stressed by Unger Etian was the fact that although we must continue our struggle for a free Armenia, we must not forget that we do have an Armenia now, even if it is under Soviet rule. We must not cast aside Soviet Armenia during our struggle to free our lands. In a point well taken, Unger Etian used the Jewish people as an example that we can follow. He stated that hundreds of Jewish youths travel to their homeland each year to work the soil with their own hands. The Armenian youth in the Diaspora can also use such methods to help Soviet Armenia. We must support our country, for at present, it is all that we have.

Although the audience did not hear what it had expected to hear, the lecture stimulated the minds of the relatively few Armenian youths who were there to hear it. We must begin to think more about how we can be helpful now, rather than how we can be happy in dreams of the future.

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Revolution is not a dinner party; nor an essay; nor a painting; it cannot be advanced softly, gradually, carefully, politely, plainly and modestly.

MAO TSE-TUNG

Unger Avo Boshigian addressing the audience.
ARAM ARAMIAN

Aram Aramian was born in the village of Garin. In 1890, at the age of 20, he became a member of the Armenian Revolutionary Federation and was known to his ungers as "Ashod" and "Tatoul".

In August of 1891, after being assigned by the ARF Gomideh in Garin to assassinate Khachadour Geregizian, Aramian was forced to flee from Garin.

Aramian was one of the members present at the First Convention of the Armenian Revolutionary Federation during the summer of 1892.

Shortly afterward, in 1899, ARAMIAN DECIDED TO GO Western Armenia, where he could help defend his Armenian people.

He was captured in July of 1896, and imprisoned in a jail in Garin for three years.

Aram Aramian was hanged on August 21, 1899. His last words were, "Getze Heghapokhoutiun, Getze Heghapokhoutiun..."

THE CAPTURE OF ARAMIAN

On July 2, 1896, Aram Aramian was comfortably seated, visiting at the home of a friend in the village of Keykapi-Keokah when the village was suddenly surrounded by Turkish soldiers. Aramian, knowing that he would be captured, wanted to leave the house so that the Turks could not capture his friends also. The owner of the house begged and pleaded with Aramian not to leave his shelter. He said that the Turks would not search the houses. Finally, being convinced, Aramian decided to remain in the house.

Unfortunately, the house where he was hiding was searched first. Apparently, the Turks had captured a messenger who was delivering one of Armenian's letters, and the messenger had confessed all that he knew.

The following night, Aramian was taken to the chief of Police to undergo interrogation. By chance, an Armenian traitor, Azrael (Kevochian), who had previously been a revolutionary with Aram, was also at the same place.

Aramian successfully, had convinced the police that he was a Persian Armenian from Tavroul, but the traitor, Azrael, told the police the truth about Aramian. He was therefore forced to admit to his real identity.

After three terrible years of beating and torture in prison, Aramian would still not tell the Turks anything. He kept up his faith that his homeland would be freed, and keeping this heroic faith in his heart until his last moment, Aramian proudly took his stand and was hanged.
DANCE PROFITS
ONLY $104

Although the crowd attending the Halloween Dance hosted jointly by the AYF Sardarabad and Rupen Senior Chapters on November 3, 1979, was quite large, the profits from the dance were relatively small.

Perhaps the reason for this is that many people who attended chose to socialize outside the Immaculate Heart College Hall, rather than supporting the hosting Chapters by paying the admission fee and entering, or maybe it is because there were also some ungrateful individuals who tried to enter the dance without paying at the door. This is a very humiliating and unfraternal action, and is in very poor taste.

Aside from these drawbacks, the dance was well organized and deserving of our compliments.

Anyhow, the unsuccessful financial outcomes of dances, as such, should be telling us something.

CHAPTER NEWS
December Issue

— Dec. 7 - Play “Good Life and Hard Times of Vahan Cardashian” at the Montebello Armenian Center.
— Dec. 11 - New Year’s Eve Dance. Details to follow.
— First Sunday of Every Month — Breakfast at the Montebello Armenian Center. Followed by athletic games.

Montebello Vahan Cardashian Juniors:
— Dec. 23 - Christmas Dance at the Montebello Armenian Center.

Los Angeles Musa Dagh Seniors
— Dec. 9 — Celebration of Kristapour’s 120th Birthday joint with Pasadena Nigol Touman Srs.

Pasadena Nigol Touman Seniors:
— Dec. 9 — Celebration of Kristapour’s 120th Birthday joint with the Los Angeles Musa Dagh Srs.
— Dec. 11 — 2pm at the Pasadena Armenian Center,