ՀԱՅՏՈՒԳ

FEB. - ՓԵԵՐԱՅԻՆ 1980

Հայաստանի Հանրապետության Զորահանդեսային Հաղթանակի ԱՍՀՀ Հայկական Հանրապետություն

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Հեղափոխություն
OUR WORD

And yet we survive, we have not been destroyed. After six centuries of oppression and massacres, we are still here; we are still struggling. And today, our struggle is more strong and more powerful than it has ever been. We struggle for freedom and independence, we fight against injustice. And yet?

And yet, over the centuries, a dormant justice has become the same as injustice; common right of all men have become subject to wealth and strength; peace is drunk with imperialism.

And still the blood thirsty enemy scoffs at us, continues to trample upon us while living off of our lands, exploiting our rights. International imperialism continues to remain in support of the hyena.

And meanwhile, we have just come to the conclusion that only the “yergahtsh sherep” (iron ladle) will lead us to victory.

The faith and spirit of our struggle remain alive within us. Our blows of the enemy are becoming deadly, but most of all, effective. We are no longer satisfied with just preserving our Armenian identity; we are finally beginning to act and attack.

And all those who say that our blade is old and small, and that the enemy’s is large and new, let them know that although our blade is old and small, it is not dull. Our blade is a sharp and effective one, but most of all, a deadly one.
Our path is clear.
Even in our first issue, we stated our goal as being to create a free, independent, united and socialist Armenia.

We can understand the method by which we can realize that goal by merely looking to the name of our paper, "Via Revolution".

We know that revolutionary struggle is difficult.
However difficult that struggle may be, to that same degree it advances revolutionary stamina, firmness and an iron belief in victory.

What is standing in the way of this struggle? It is the fascist Turkish government, its imperialist, protectors, or the Armenians internal enemies. All three present unfavorable circumstances.

Among these three obstacles, the last is the most dangerous.
In order to fight against an external enemy, one needs a strong front, but when internal enemies exist, that front is endangered.

Considering the Turkish government and its protectors, along with their domestic, military, and political advantages, there is a basic need for widespread agreement and participation in the revolution in order to assure endurance and expansion.

Therefore, our people need a.) an unshakeable belief in the rightness and practicality of our demands. b.) trust in the leaders of our revolution.

The internal enemy, by word and deed is against the people's struggle for freedom. Let us look at the various types of this internal enemy.

1. The Armenian Bourgeoisie
These are those people, like the Palestinians, who, in their struggle for national liberation have a certain bourgeois element in their side supporting them. But, the Armenian bourgeoisie, even from the beginning of the Armenian struggle, have been alien. Even Mikael Varanian in 1906 condemned the Armenian bourgeoisie of being "apathetic and scrooge".

The Armenian bourgeoisie, true to their class character, only think of saving their own skin and wealth. To justify their position they preach about their own goodness and criticize the revolutionary ideas as impractical or dangerous. They don't consider the Armenian cause as even being controversial and give no philosophical importance to it. Here is where they fall into the lap of cosmopolitanism.

There is one section of the bourgeoisie who are sympathetic to our cause for freedom. These are those rightists with no real character who want to see a pure Armenia with no political overtones. These bourgeois are acceptable as long as they don't endanger the progress of the revolutionaries.

2. The Cosmopolitans
Following the bourgeoisie is a section of the intelligentsia who is stricken with cosmopolitanism. The members of this grouping are the victims of imperialism. These people, cut off from the reality of history are happy with their ignorance and try to fit in with their environment. These parasites instead of struggling against the existing situation and working for the advancement of the cause of freedom, submit to imperialism and are giving in to assimilation. These simple minded people are wavering between "hippi"-ism and Marxism, and don't even understand the most simple aspect of dialectic materialism, the difference between internationalism and cosmopolitanism.

These people, who know nothing of political realities, do nothing but criticize. All they do is constantly criticize those who are doing something. By doing this, they don't realize that they are only helping the Turkish government and imperialism.

They compete against each other in trying to expose and degrade the revolutionary movements (ARF, Justice, Commandos of the Armenian Genocide, Armenian Secret Army for the Liberation of Armenia).

The same people try to blacken the names of those who are sacrificing their lives on the path to their people's freedom. The talkers are trying to degrade the workers.

3. Knights of Godness
Another segment of our enemies look to a "generous uncle" or a human rights protector. They promote the ideas that our people are weak, and that the Armenian question will be resolved through the aid of strong governments and our good relations with them. They want us to bow our heads before them like slaves to their masters, and suggest that as long as the big powers are not inclined to help us, now is not the time to fight. Of course we know that for these people the time will never come.

These people don't realize that only by fighting are we able to get strong, and only with fighting can we obligate the big powers to consider the rights of our people.

It is never known at which moment the priorities of the big powers will turn to the Armenian cause or at least not turn against it. Since we have no idea when that moment might come, we must get on with the revolution now.

The above is a list of the various internal enemies we have, just at a time when our people need to be tight and united.

The understanding of our internal situation may be trying, but they must be solved with patience and not with force. The spies and the traitors are a different matter. Their problem can only be solved by death. We call these confused people to join the revolutionary forces, instead of fighting them. We know that the Turkish government and imperialists would not be pleased by this unity, but this unity is precisely what will benefit our people.
On Sunday, November 11, 1979, the A.Y.F. San Fernando Valley “Sardarabad” Senior Chaptal hosted a picnic in Balboa Park for A.Y.F. Shant Gomideh members. Many members from our chapter and the gomideh were present to get acquainted with each other and spend part of the day together. Also, some A.Y.F. “Simon Vratsian” Juniors were there. Our younger brothers and sisters, along with our older brothers and sisters, and us in between, had lule kebab, salad, cakes, and other foods to eat. But most of the time, everyone was having fun playing games or just talking. Some of us played frisbee, football, chess, or mastermind. The result was that Shant Gomideh and Valley A.Y.F. members got to know each other a little bit, although not as much as they would have liked to. 

SANFERNANDO VALLEY
“SARDARABAD” SR. CHAPTER REPORTER.
COMMENTARY

It was at a regular A.Y.F. meeting.
I went to the place where the meeting was to be held and entered to the room. There was no quorum; in fact, I don’t even remember the last time we had a quorum at a meeting. As the meeting began, so did the cross-discussion among the members. One was smoking, another one was chewing gum, and some were throwing papers at each other. All of this was taking place during a meeting of an organization which will prepare the future Armenian revolutionaries.

Three-quarter of the meeting was spent on discussion on dances and ungers. Even the regularity of educationalists given during meetings is unstable.

Ungerner, we come to these meetings not to waste time, but to prepare ourselves to be the future Tashnaktsagans. We must bring an end to these frivolous matters and work together to alter these faults. If we can’t even conduct a chapter meeting in the proper manner; where does that leave our cause, our lands, and our Ararat.

Our fellow revolutionary Fedayis did not sacrifice their blood for nothing. Ungerner, let us forget the past and work towards erasing our past mistakes by replacing them with future achievements. And let us become good Tashnaktsagans and why not good examples, too.

BEDIG

SARKHOSHERD

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BEDIG
WHAT IS...? I.R.A.

The Irish Republican Army is an unofficial semi-military organization based in the Republic of Ireland. The I.R.A. was created in January, 1919, as a successor to the Irish Volunteers, a nationalist militant organization that was founded in 1913. The purpose of both the I.R.A. and the Irish Volunteers was to stop British rule in Ireland (ineffective by the use of armed force) and thus to assist in achieving the broader political objective of an independent republic. The same objective was being pursued by the Irish Nationalist Party, Sinn Fein, at a political level. There has been much over lapping of membership between the I.R.A. and Sinn Fein. Despite this fact, the I.R.A. continued to operate independently and has not often been in political control in times of crisis.

The I.R.A. used guerrilla tactics during the war of independence (1919-1921); ambushes and raids by small groups of men, and sabotage. These tactics forced the British to negotiate a political settlement. The terms of the settlement provided for an Irish free state which had dominion status within the British Empire. These terms were not acceptable to many I.R.A. Members and consequently, the I.R.A. split into two factions; one of which supported the peace settlement, and the other strongly opposed to it. The supporting section eventually became part of the official Irish free state Army, while the opposing section (know as "the irregulars") began organizing armed resistance against the new independent government. A civil war broke out in 1922 in which the two factions fought bitterly against eachother. The irregulars finally surrendered in 1923.

Although the irregulars had surrendered the civil war, they had not surrendered their arms or disbanded as an organization. They remained as a quiet, but constant reminder to all future governments that they would, at any cost, continue their struggle for a united, republican Ireland. The I.R.A. was declared to be an illegal organization in 1931, but in 1939, it organized a series of bombings in England. The Irish Parliament took strong measures against the I.R.A. in which five I.R.A. leaders were executed and many more imprisoned without trial.

In December, 1948, after the Irish Free State withdrew from the British Commonwealth, the I.R.A. turned its attention to the unification of Northern Ireland (mostly Protestant) which remained part of the United Kingdom.

Conflicts led to another split in the I.R.A. in December, 1969, following a Sinn Fein conference. The new "provisional" wing of the I.R.A. consisted of young militants who are committed to using terror tactics.

And up to the present the disturbances continue in Ireland, and the I.R.A. still lives and fights for freedom.
INTERVIEW No 4

In this fourth set of interviews, AYF members were asked about their views on the Armenian Youth Federation and its role in the community. This time around the interviewees are three central executive members.

1. Having taken the AYF oath what can you do to reach our goal of a free, independent Armenia?

Unger Sako Berberian:
First there are different stages. 1) prepare yourself. 2) prepare your surroundings. 3) prepare grounds. By working through the organization we can prepare the right grounds and bodies to reach our goal.

Unger Raffi Hovanissian:
On practical terms and in the real pragmatic world, taking the ARF oath doesn’t give you the capability to do anything towards achieving our goal. Some self proclaimed revolutionaries say the organization must be political. They are really no different from anyone else. We can have a more balanced approach. The best that the AYF can do is produce members or a multiphasited basis. We should use all the resources available to us in reaching our goal.

2. Where do you think there is a higher possibility of applying the works of the Hay Tad? In the AYF or ARF?

Unger Sako Berberian:
Certainly in the ARF. It is a more organized and well known organization. Also, the work strongly for the Hay Tad, an organization must be respected. Its hard to would take a youth organization as seriously as they would the ARF. Furthermore, the ARF is only politically oriented, whereas the AYF has many other facets.

Unger Raffi Hovanissian:
The works of the Hay Tad will be a joint effort between the AYF, ARF and all other Armenian organizations. Because of age difference, each is able to do different things and work equally in their own way. We must open up into new way of cooperative ventures. AYF.

3. Through what means can we bring the “lost” youth closer to the Armenian people?

Unger Sako Berberian:
First of all by widely publicizing what the organization is so these Armenians will have a better understanding of what AYF means. And after they know such an organization exists, we must make them believe we are actively working for 1st certain goals and we are a vital organization, 3rd, we must be open minded to get their ideas. We shouldn’t cut them off. They can help us just as we can them.

Unger Robert Arshagouni:
One thing we have to do is we have to make them feel welcome in the AYF - like they belong. We shouldn’t make them feel like outsiders. We must reach out to them.

Unger Raffi Hovanissian:
In the short run I have no solutions. In the long run, it is moving back towards our homeland and the Mid East. Without this there will just continue to be more assimilation.

EDUCATIONAL No 3

REVOLUTION

In the past, revolutions have been attempted in social classes through forceful means and have, at times, been successful.

When conditions such as the exploitation of civil rights, foreign dictatorship, economic crises, forced industrialization, altering of cultural, moral, social, or religious ideologies, or governmental deception are present in a country, individual citizen feel the need to fight for their rights.

In order for a revolution to take place successfully, activists which can be both objective and subjective to the cause at the same time are needed. The cause needs knowledgeable activists in all positions, including the common people who are being oppressed, intellectual activists, and military leaders.

After these basic needs have been fulfilled, the only factor that withholds the actual revolution is time. Even a small act of rebellion is enough to trigger a mass revolution.

Revolutions do not only consist of military struggle, another important aspect of revolution is the ideological literary aspect which seeks to justify the cause. In order to have a successful revolution, the revolutionaries need the strong support of their oppressed people. It is of the utmost importance to organize and educate the people.

Of course, the opposed government naturally tries to suppress the revolution by using military force and trying to drown the revolutionaries in their own blood, but it is impossible to “anti-revolutionize” the people until they have achieved their goal. Even if the revolution is unsuccessful, it is only a matter of time until the revolutionaries reach the threshold of success to achieve their ultimate goal.
THE KURDS

Although the Kurdish people have existed for thousands of years and are one of the oldest people of the world, an official Kurdistan has been out of existance for many years.

There are approximately 20 million Kurds today. They, like the Armenians, originate from the Indo European race and their language is Indo-European based. The Kurds are a Moslem people and live in the Middle and Near Eastern areas.

The Kurds are currently in a political renaissance and have been since the beginning of the twentieth century. Since the 1920's, the Kurds have revolted several times in Turkey. During the long period between 1961 - 1975, the Kurds revolted in northern Iraq, but at the present time, the Kurds of Iran are politically active.

The Kurds, who use the methods of guerrilla warfare, are usually good fighters whenever they are in revolt. Due to this fact, they have many enemy armies who, when necessary, even resort to using tanks, war planes, and other military weapons against them. Aside from these enemies, however, the Kurdish revolutionaries are very popular within their own people.

Regular armies have always tried to suppress all revolts, but the oppressive government can never change the decision made by a people to be free. No matter how much they subject a people to persecution, they can never suppress the cry for freedom; they can only postpone it.

PROF. REID SPEAKS TO THE “HAYTOUG”

Representatives of the Haytoug staff attended the lecture sponsored by the C.E.C. on January 18, 1980, at UCLA. The speaker was Professor James Reid and his topic was the “Ottoman Empire and the Armenian Millet.”

Professor Reid divided his lecture into three basic parts: the tribal stage of the development of the Ottoman Empire, the absolutist or totalitarian phase, and the autocratic phase which began during the 19th century. An important point stressed by the Professor was, in reference to the Armenian millet (meaning the Armenian religious minority), the fact that the early Ottomans felt that all subjects within their empire had to be Turkified. Thus began the attempted assimilation of the Armenians and other minorities within the Ottoman Empire.

Following the lecture, we conducted a short interview with Professor Reid. In response to our question, he replied that he was very aware of the Armenian cause and that he felt that it is a very valid one. Professor Reid strongly feels that all nations should have the right to live on their own lands under their own jurisdiction, including Turkey. There is room enough for everyone in the Mid-East. Professor Reid was formerly a student of Professor Stanford Shaw of UCLA. Following much controversy due to Shaw’s false statements dealing with near-Eastern history, the Armenians succeeded in making Prof. Shaw “temporarily” leave UCLA. We asked Professor Reid what his attitude toward this was, and he replied that he saw many faults in Shaw’s work. Contrary to Shaw’s teachings, Prof. Reid stated that the Armenian massacres by the Turkish Government did indeed occur and had been occurring for centuries. The only reason, Reid said, “that we recognize 1896 and 1915 as the dates of the Armenian massacres is that it was in these years that the massacres were carried out on the largest scale. The Armenians were used to such treatment by the Turks.” Professor Reid also stated that even today, there is a cultural genocide occurring in the Soviet Union. It is up to us, the Armenian people, to put a stop to this treatment that our ancestors had been so used to.

Prof. Reid while lecturing.
BOOK REVIEW...

WHO IS AN A.R.F. MEMBER

One of several pamphlets that have been written by Unger Hratch Dasnabedian is, in the English translation, "Who is an A.R.F. Member?"

The pamphlet outlines exactly how the ideal A.R.F. member should be. Unger Dasnabedian points out the following obligations of all A.R.F. members: to accept the party plan and its method of application; to accept and obey the decisions and ideology of the party; and to try to make the goals and ideology of the party a reality; to join and actively become a part of his local organization, and to carry out the moral and physical responsibilities placed upon him by the party.

"Who is an A.R.F. member?" Is divided into three parts: The A.R.F. Unger as an Organizational Man; the A.R.F. Unger as an Idealist, and the A.R.F. Unger as an Ethical Model. Unger Dasnabedian stresses the importance of unity within the Armenian people and especially within the organization as a means to reach our goal. He continually states that the ultimate goal of all Armenians should be to establish a free, independent, and united Armenia; the only difference between being an A.R.F. member and not being a supporter of the Tashnagzotoun is the means by which to reach the end. A supporter of the Tashnagzotoun idealism is not necessarily qualified to become an A.R.F. Unger. One must completely agree with and follow the A.R.F. Constitution and its rules in order to be qualified to become a member. Tashnagzotans must also believe in socialism as part of the party program. Another important point that Unger Dasnabedian stresses is the need for discipline in its members. An organization cannot efficiently function without strict discipline.

Many of the idealism pointed out in the pamphlet can and must also be exercised in the youth organization of the A.R.F. "Who A.R.F. Youth Federation Members of the A.R.F. must be prepared for the A.R.F. in every way possible, it is only in this way that our generation can carry out the job cut out for it, to continue the Armenian struggle for freedom and to achieve our ultimate goal."
3) Ուրարտու հայեր է պարզել բազմության բնության կարգավորման համար:

4) Ուրարտու հայեր է պարզել բազմության բնության կարգավորման համար:

5) Ուրարտու հայեր է պարզել բազմության բնության կարգավորման համար:

6) Ուրարտու հայեր է պարզել բազմության բնության կարգավորման համար: