THE BATTLE OF SARDARABAD IS EVERYTHING BUT OVER

A.R.F.
Armenian Youth Federation
Central Executive of Western America.
STATEMENT

Our path is clear.

As the young branch of the Armenian Revolutionary Federation, our strategic goal is the establishment of a united, free, and independent Armenia under a democratic-socialist regime. In order for this ideal to be accomplished, as a part of a revolutionary and socialist organization, we are convinced that we must expand our capacities with dense forces and a strong front to continue our constant and most important struggle whether it be through peaceful or violent means, or over a long or short range.

Our struggle is not an easy one, and yet, its success is inevitable. On the road to this success, there will come a day when those who endanger our strong front by attempting to poison our immovable, solid unity will become the target of the fatal blows struck by the forces of the People’s struggle. No one, whether he is from the inside or the outside, can infiltrate our united force, because of our undying belief in the justice of our demands and our faith and trust in the immediate leadership of our youth.

We recognize only one goal, one leading force, one Armenia.

Death to imperialism and expansionism.

Death to Turkish oppression.

Long live the A.R.F. Armenian Youth Federation.

“Free Hrair Kilndjian” Movement

Gains Momentum

Max Hrair Kilndjian, Victim of Turkish harassment
THE ARMS SALE IN THE 1970’s

The world’s military weapons trade is continuously expanding. Wealthy nations are increasing their wealth by selling arms to weaker nations. The demand for more weapons has resulted in increasing projects.

The European nations exporting military arms have aggressively sought to expand their international arms trade.

The 50% of imported weapons to the third world goes to the Middle East.

During the 1970’s, Africa imported 17% of all manufactured weapons.

Third world nations such as South America and South Asia continue to be moderate importers of arms. Brazil and Argentina import 60% of all weapons imported by South America.

Many nations, among them Japan, Italy and Turkey, are major importers of weapons. China, who has been an exporter, will probably soon begin importing weapons.

During the last decade, politicians and military exports have been increasingly concerned about the arms race. Military confrontation and squirmishes have been regular occurrences during the past five years.

However, every nation must be equipped to protect itself from enemies from within and without. And this gives the superpowers the chance to infiltrate and oppress weaker nations on the way of realizing their expansionist objectives.
NATIONAL MOVEMENT IN SOVIET ARMENIA

Popular public opinion is that the citizens of the Soviet Union are too terrified to express themselves in the slightest manner against the Soviet government or its policies. Most Armenians, however, are not aware of the existence of an organized independence movement within Soviet Armenia which works under the name of the Armenian National Unity Party. Founded in Yerevan in 1966, the N.U.P. has undergone several changes since its establishment. The primary goal of the N.U.P. has always been the same: to find the solution to the Armenian Question by establishing a national Armenian State governing the entire territory of historic Armenia, by uniting all Armenians in the Diaspora throughout the world into a territorially and governmentally established Homeland, and by creating and promoting a national renaissance. Since its inception in 1966, the N.U.P. has altered its illegal platform of anti-Communist and anti-Soviet policies to a freer national democratic ideology in its quest to reach its goals. This alteration of policies is due to several factors, the main one being that dissent in the Soviet Union has become gradually more legalist, open, and even tolerant in recent years.

The N.U.P. was organized in 1966 in Yerevan by the artist Haikazun Khachatryan, but he was only able to lead the organization until 1968 because he was sentenced to five years imprisonment. In 1968, Paruir Haidarian, a student, took over the leadership post, but he too was imprisoned. During the eight years between 1967 and 1975, eighteen court trials were held concerning the N.U.P. As a result, over fifty Armenian patriots were convicted for terms varying from 6 months to 10 years of confinement or exile. One Armenian, Haik Iskanian, died a martyr in the Yerevan KGB (Soviet Secret Police) prison in 1968. The specific charges leading to these arrests and imprisonments are not made clear, but assumptions can be made. Leaflets and flyers containing N.U.P. literature have reached a circulation of over 10,000. Protest hunger strikes have been organized within the Soviet Union. The N.U.P. even has an official newspaper, “Paros” (first printed in 1967 by Haikazun Khachatryan) and “Erkunk” (first printed in 1969 by Paruir Haidarian). Other publications, such as journals, articles, and reports, have also been printed and distributed throughout the Soviet Union.

The N.U.P. has outlined the methods that it will use to achieve its ultimate goal of a free, independent, and United Armenia. Political (non-violent) solutions to all issues are advocated by the N.U.P. and violence is officially denounced as a means of struggle. The first step, according to the Party platform, of reaching independence is an all-national election, or referendum. An established fact (although probably unknown to most people) is that Article 17 of the Soviet Constitution states that every union republic has the right freely to secede from the USSR. The N.U.P. functions as a defender of this Article. Soviet Armenia, therefore, can secede from the USSR by achieving an absolute majority of Armenia’s population in a general election to decide the issue. The first goal of the N.U.P. is to obtain an absolute majority through massive and intensive ideological efforts prior to the actual election. The N.U.P. plans to employ the aid of the United Nations in obtaining the right to hold a general election. Several petitions have been presented to the Soviet authorities and the United Nations which contain the demand of a general election, but they have not yet been successful.

According to the constitution of the N.U.P., a victorious referendum will only be the first step to the gradual, complete independence of Armenia. An independent Armenia does not imply an anti-Soviet Armenia, and the N.U.P. hopes to maintain friendly relations between Russia and Free Armenia. The Party Constitution states that the process of achieving full independence will take about one year beginning with the referendum. The N.U.P. expects that in the beginning of the independence period, the United Nations forces will provide defense of the State borders. Following the referendum, the N.U.P. will strive for international recognition of Armenia, financial and economic independence, military independence, and the adoption of a provisional constitution. After achieving all of these goals, the N.U.P. will disappear as a distinct political organization. A complete outline of the political structure of free Armenia is not given by the N.U.P. because a basic Party principle is that the deciding word belongs to the people of Armenia. The N.U.P. Constitution distinctly states that Armenia must be a country of freedoms.

Extreme secrecy and strict discipline of N.U.P. members are required. Although the N.U.P. itself is not a secret organization, it is against any sort of self-advertisement and does not strive for political power, but rather for the universal interests of the nation. Any adult Armenian can become a member of the N.U.P., regardless of his political or religious convictions, providing that he place the general interests of his nation above all else.

The National Unity Party claims to be the most organized and unopposed organization across the USSR. Armenian citizens have been political subjects rather than political participants until now. According to N.U.P. expectations, if only one out of one hundred Armenians takes part in the struggle for independence within the Soviet Armenian population of three million, guided by N.U.P. principles, no force in the world can hinder the independence of Armenia. The international situation is favorable now and the independence of Armenia is a problem for today, not for the future. We have waited too long for an opportunity; after this, we must not be so patient. Although our efforts in the Diaspora to achieve Armenian independence can be very helpful, we must realize that the only successful route to take can be an active struggle within the boundaries of Armenia on our historical home-lands.

N. KAEBJIAN
KAMPUCHEA

Kampuchea is the modern name for Cambodia, a country situated in the Far East, surrounded by Thailand, Laos, and Vietnam. Its capital is at Phnom Penh, a city in the south-eastern corner of Cambodia.

Cambodia’s recent history begins relatively well, but progresses tragically for it’s inhabitants. Cambodia had been a French protectorate for more than a century until 1949, when it gained its independence as an Associate State of the French Union and slowly acquired financial and economic independence. Throughout the late 40’s and 50’s anti-French, Vietnamese and Vietminh guerrilla forces were active in Cambodia.

Finally, in 1970, Prince Sihanouk was deposed, and the Khmer Republic went into effect. Nevertheless, hostilities extended throughout most of the country: hostilities involving North and South Vietnamese and U.S. forces, as well as Republican and anti-Republican Khmer troops. By 1973, the United States and North Vietnam both had active participation in the fighting. Civil war continued on a large scale between the Khmer Republic (which was supported by American arms and economic aid), and the United National Cambodian Front (including the Khmer Rouge communists supported by North Vietnam and China).

In April of 1975, the communist Khmer Rouge ended the 5 year war and instituted a harsh, regimented regime. All cities and towns were forcibly evacuated of all citizens (a total of about 4 million Cambodians) who were sent to work 16-17 hour work days in the fields with minimal food rations. All foreigners were expelled from the country. There was no banking, postal service, telephone service, or public transportation systems available to the people. Religion was not accepted; the practice of Christianity, Islam, and even Cambodia’s traditional Buddhism were outlawed as “reactionary”.

Differences with Vietnam began to mount to full scale fighting by 1977-78. The forces of the republic were supported by China, and those of Vietnam were supported strongly by the Soviet Union. On January 7, 1979, the capital of Phnom Penh was captured by the Vietnamese. Prime Minister Pol Pot fled. Before long the entire eastern third of Cambodia was taken over.

The following day a new 8-man revolutionary council was established to administer the country. Cambodia became the People’s Republic of Kampuchea, and the Kampuchean United Front for National Salvation. In August, President Heng Samrin was put into power and 21 members were added to the council.

The people of Cambodia were sincerely relieved in April of 1975 when the Khmer Rouge took over power. They felt that the war was finally over and order could be restored in their country. The civil war had completely exhausted Cambodia’s economy. All production of latex and rubber was halted, and expenditure increased drastically. The nation was totally dependent on external fi-
Ֆայֆանուն

Ֆայֆանուն պատմական վաճար է Ֆայֆանուն:
Գրավարի, որը գտնվում է Ֆայֆանուն, Սանտա Ամեդիա ավելի: Ֆարուկսես, որն էլ Պակավաստանի միացրած Երկրաբանական միությունը:

Արդյունաբերական գործընթացներ անցնելուց հետո բազմաֆունկցիոնալ է հաշվի առնելով բազմաթիվ գործնական գիտակցություններ: Այդ գործակությունները կարող են ներկայացնել բնական կանոնավորումները, որոնք կարող են կազմել աշխատանքային, տեխնիկական կանոնավորումներ կամ պայմանավորումներ։ Այս գործակությունները կարող են դեմքի համար կարևոր լինել նախատեսված բնական կանոնավորումների համար։

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THOUGHTS ABOUT EMIGRATION

Emigration is something that occurs constantly all over the world. Emigrants go to other countries to lead better lives. They either like it and remain, or they leave again to try their luck elsewhere.

It was in August of 1975 when my father and I went to Armenia to visit. While there, some friends of ours took us to the Armenian Martyrs’ and Sardarabad Monuments and to the Echmiadzin and Keghart churches. Standing before the memorial to the massacres, my eyes filled with tears as I remembered our one-and-a-half million martyrs. But standing before the Sardarabad Monument, my chest swelled with pride. I remembered our Fedayees, the young Armenian volunteers who sacrificed their lives there. I remembered the time when the Tricolor, always high, waved proudly over the Armenian homeland. I saw our holy Ararat weeping, mourning in bondage and slavery. Oh, how I wanted to forget my house and home and live in my fatherland, striving for its independence.

That night, I learned that our friends were contemplating emigrating to America. I could not understand just what it was that they wanted, and just where they wanted to live their lives. Where are you going, my lucky Armenian compatriot? Under which foreign skies will you be able to live your life comfortably? Where are you finally going to suffer and grieve? Could the new world that you are searching for be better than the present one you live in?

Yes, of course, the Russian communists are oppressive. But why allow them more room? Why let them succeed? We must struggle and by struggling we must knock them out.

Emigration occurs especially within the American people. Emigration, but to where? America? France? Canada? or Lebanon? Wherever we choose to immigrate, there will be only one thing which awaits us: the melting pot of assimilation. In America, France, and Canada, the melting pot is huge and we become lost within only a short time. The melting pot in Lebanon is a smaller one, and for this reason, assimilation is not as likely in Lebanon. Then why should we leave Lebanon too? Didn’t we live comfortably there? Armenian life had reached a peak there; but no, always a new place, new country, new people.

In western countries, the Armenian immigrant always attempts to be a better citizen than the citizen themselves. They try to do everything better than the native citizen, even speak the language better. All of this is understandable. But even the language? Isn’t our mother language more beautiful than that of any foreigner? This also leads us to assimilation.

Finally, we claim that we want our lands back. We want freedom and independence, but how can we achieve all of this when we ourselves leave our homeland, when we ourselves emigrate to foreign lands, when we ourselves live among foreigners and strangers?
ԱՄՆ-ի 24-ի
ԱՐՄԵՆԻԱՑի ՄԻՐ

ԱՄՆ-ի 24-ի, Հայրենիքի 1000 թվերով ԱՄՆում Հայրենիքային Յուրաքանչյուր Կուսաների տնօրենը, Հայրենիքային Յուրաքանչյուր Կուսաների տնօրենը Հայրենիքային Յուրաքանչյուր Կուսաների տնօրենը Հայրենիքային Յուրաքանչյուր Կուսաների տնօրենը.
APRIL 24 in L.A.

AT THE MONUMENT

On April 20, approximately 1000 Armenians gathered at the Armenian Martyr's Monument in Montebello, to honor the memory of the 1.5 million Armenians massacred by the government of Turkey, on April 24, 1915. The program consisted of speeches presented by the Mayor, several assemblymen, and representatives of the Armenian community.

The attendance was poor in comparison to previous years. The cause was most likely the lack of advertisement.

DEMONSTRATION

The demonstration organized by the Inter-Parry April 24 Committee, took place in Hollywood, on April 24. With over 15,000 participants at 1:30 at the Rose & Alex Pilibos School, the demonstration was very well-organized and proceeded in a very orderly manner. The people marched to the Hollywood Palladium, where there was a political rally following the demonstration.

The political rally consisted of the presentation of speeches by several assemblymen, mayors, and representatives of the Armenian political parties. There were presentations of proclamations and readings of telegrams sent from those who couldn't be present.

The attendance of the Armenian youth in such a great number brought forth hope in the new generation, showing people that the new generation will take over where the old leaves off.

HUNGER STRIKE

Forty-eight hour hunger strikes were organized in major cities throughout the world with the ARF Shant Gomideh organizing the hunger strike in Los Angeles. Twenty-four Armenian youths, members of the ARF, AYF, etc., gathered in Century City in front of the building which contains the office of the Turkish Consulate of Los Angeles. The protesters distributed flyers to passers-by and attempted to present a written list of our demands to the Turkish Consul General, Kemal Arikan, but he refused to see us. There was a considerable amount of media coverage of the hunger strike with various radio and television stations taking statements from the youths.

ANI
FORWARD

It was during the last few months of WWI, as the victorious allies in Europe were striking the last blows to a defeated Germany, when the Ottoman empire was attempting to put an end to the Armenian Question. The Armenian people, a smaller ally to the victorious nations, was making its final effort to save what was left of the Armenian nation and to sustain itself as a viable people.

A people who had suffered starvation and massacre since 1915 was attempting to gather its forces in order to save its physical existence, even if only to live in one small corner of its fatherland. The children of Armenia, true to their ancestors raised the bloody flag and prepared for its last battlefront.

Armenians!

Hasten to free Armenia.

........................

It is not time to slacken....

........................

For the sake of the physical existence of the suffering Armenian people.

........................

Stand up! Onward to work toward our holy war.

Even while the orders of the Armenian army's commander-in-chief were in transit, the sons of Armenia, bearing arms, were marching toward the battlefront to give the final blow to the wretched, blood-thirsty enemy.

It was the month of May. The Turkish troops swiftly advanced toward the plains of Ararat, toward Erivan and Echmiadzin. And the Armenian army organized its last stand, preparing to save it and its people's honor. The terrible battle began. On the one side, the regular Turkish army; on the other side, the entire Armenian population. On the one side, a trained and well equipped army, having experience in a world war, on the other side, a whole nation which had reached this point carrying upon its shoulders a 3000 year history; a nation that had passed Avarayr and came to take a moment's pause in Sardarabad.

"We got effort from Avarayr,
We paused here for a moment."

May 28: the "fools" had found a means.

And the commander-in-chief of the Armenian troops proclaimed the victory of Sardarabad.

Armenians!

........................

Onward, towards Alexandropolis.

He ordered that the enemy be driven out of Armenia and that the Armenian lands be recaptured.

It was the bright sunrise of Armenian freedom, and the Armenian people had cast off the yoke of its 600 years of slavery, and it was proving to history and fate that it existed and that it would remain.

And today, although on one part of Armenia the sun is eclipsed by clouds, another part is still shackled with the chains of slavery. Already from Turkey to Europe and everywhere are heard Ardash's chains which are rusty and worn, and which will be burned before our righteous freedom struggle.

Armenians!
The dawn of freedom is at hand.

Onward toward our sacred war.

SHA VARSH

ՀԱՅԱՍՏԱՆԻ ՊԱՆԱՀՈՒՐԹԱՆԱԿԱՆ (ՀԱՅԱՍՏԱՆԻ)

Այս ժամը երգելավածքերը են եւ երբեք եկել Երասխս այն բարձրությունները, որոնք հիշատակվում են երեխաների, երեխաների հետ երեխային էակը եւ ամեն ժամեկանի երեկոյատ էթուկ, որոնք պահպանվում էին եվ կանոնավորվում եւ վերցվում են էթուկում ժամեկանի հիմքի վրա. Համեմատաբար առաջադիմությունը երեխաների համար էր կարևոր: Օրբինե, երբ երկրորդ հակարիական երեխաների համար գրավվեց զորքարման 2 օրինական հիմքը, այդ զորքարման հետ էր պատմված, ստացվեց սևակ (green card), ուր ստեղծվեց կարգավորված սեփականություն. Կարճատեսներ էր են ստացվում զորքարման հետ զորքարման՝ որոշ ուժեր էին զորքարման. Այս զորքարման հետ կապվում էր զորքարման հակահազարական զորքարման գրավում էր զորքարման հետ զորքարման՝ որոշ պատճառներ էին զորքարման գրավել զորքа- րման հետ զորքարման.
ԱՄՆԱՐ

Պատմության ավագ պատմությունը դեռ վերջին ուղղված եղավ մեծագույն տարիքով ժամանակերակրային և ըստ այդպիսի պատմությունը համարվել է հին ժամանակների փորձի վարելիքով։ Այս ժամանակների սահմանից ու հնացած մարտական պատերազմի ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկսվեց երբեք ժամանակների դեպքում զուգահեռ էր այս ժամանակից սկիզբն էր այս ժամանակից սկիզբն էր այս ժամանակից սկիզբն էր այս ժամանակից սկիզբն էր այս ժամանակից սկիզբն էր այս ժամանակից սկիզբն էր այս ժամանակից սկիզբ

1915-ից վերջապես դեռ մարդկային պատմությունը ռուսների կողմից արտահայտված էր, այս ժամանակից ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակն էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։ Այս ժամանակից ժամանակ հատուկ էր պատերազմին կապված հատուկ եղավ։
EDUCATIONAL

FREEDOM AND INDEPENDENCE

Freedom is the non-existence of the suppression of rights. Independence is the freedom from previous suppressions and obstructions.

Freedom and independence are basic human and national rights. Just as an individual has the right to, and strives to determine his own fate in society and to avoid being subject to the suppression of other individuals or society, so does every nation have the right to self-determination and independence.

An individual's freedom should not hinder another individual's freedom. In the case of a nation's freedom, this is accomplished through international agreements.

A government is considered independent when it doesn't seek governmental or material aid from other governments, but instead it is its own governor, and it charts its own course.

In an independent government, individuals have the right to free speech, work, press, and other rights. These freedoms are fundamental because only under free conditions can both the collective masses and individuals develop their creativity.

"...a nation's best condition is not only being independent, but at the same time being free, that is, when there exists no other ruler for that nation, either within or without, its own lands, and when each individual recognizes the laws as the only other ruler within the country."

To clarify the right to freedom, we quote from ARF policy:

"All nations have the right to free self-determination and the right to construct their own governments.

A governmental obligatory structure is the violation of the principles of freedom and self-determination and therefore is rejected.

All nations have the right to fight for their survival against political, social, and economical movements which aim to conquer and force their principles on other countries."

The Armenian Revolutionary Federation, since its founding, has expressed the concept of freedom with its use of expressions such as "political freedom", "Free Armenia", "self-rule", which indicate that the ARF has been able to reconcile the ideas of national freedom and self-rule, and harmonious international humanity.
SOVIET AND CHINESE INFLUENCE ON THE PALESTINIAN GUERRILLA MOVEMENT

It is relatively widely accepted now-a-days that both the Soviet Union and China exert considerable influence on the Palestinian guerrilla movement. The two largest and most popular organizations of this movement are the Palestinian Liberation Organization (PLO) and Al Fatah. It is with them that China and the Soviet Union have developed close ties.

Since the first appearance of the Palestinian movement, each communist power has had an interest in the Middle East to establish presence and influence, and to neutralize that of the other. Yet both Moscow and Peking have different priorities there. Since the area is closer to the U.S.S.R., it affects vital security interests for Moscow, which has invested much effort in the Middle East politically, militarily, and economically. But, for China, the Middle East is distant and these influences are of secondary importance. For this reason China concentrates its efforts to selective military aid, but an active diplomatic and propaganda campaign.

Up until 1964-65, the radical Arab governments and Arab communist parties tended to look kindest towards the Soviet Union. Interested in weakening Soviet leadership of the liberation movements, China saw the establishment of the PLO as an opportunity to improve relations with the Arab world, and link itself to the liberation movements. China was the first power (and non-Arab state) to recognize the Palestinian entity, give it official representation in Peking, and support its guerrilla organizations. Nevertheless, the Palestinian guerrilla organizations depended primarily on Soviet weapons. This dependence weakened China’s capacity to influence these organizations and counter Soviet expansion in the area.

In 1967, a debate took place between PLO chairman Shukeiry, who wanted to rely on China, and the head of PLO’s Beirut office, Shafiq al-Hut, who favored improving relations with Russia. He claimed that while China backed the Palestinian movement theoretically, U.S.S.R. could provide more politically significant action. His successor, Arafat agreed that though relations with the Soviet Union are good, “China backs the guerrillas unconditionally and to the very end.”

Despite all this Soviet and Chinese influence, the PLO and al-Fatah have maintained their independence. Though they respond to requests compatible to their own goals, they have been unwilling to accept orders from either communist power. The approach has been a practical one, not ideological. Yet, though the guerrilla movement has not acceded to Soviet and Chinese requests to cease certain terrorist’s activities against international civilian targets, it has stopped some of them. Palestinian leaders still point out the enormous value of such acts: a blow against Arab circles pushing cutting ties with the socialist camp; forced the U.S. and Israel to recognize the political existence of the Palestinian entity; raised morale of the Palestinians in Arab countries.

The Palestinian movement has insisted on its independence from China and the U.S.S.R. by keeping relations with each other over the opposition of the other. It is not Marxist, or controlled by Moscow or Peking. It does not follow Soviet or Chinese policies in its struggle against Israel. The Palestinian movement does not advance Soviet or Chinese interests in the Middle East since its outlook is primarily Arab nationalist Islamic, and has no Marxist-Leninist component. Its purpose is the liberation of Palestine and the promotion of communist strategic interests in the region.

STATISTICS
Hollywood High School

OCTOBER 1979
10th Grade
Male 54 119 Armenian students
Female 65
11th Grade
Male 41 102 Armenian Students
Female 61
12th Grade
Male 29 62 Armenian students
Female 33

Total 283 Armenian Students
Total of students in school 2115
Armenian students are 13.4% of all the students.

MARCH 1980
Total in school 2,022 students
Number of Armenians 300 students
Armenian students are 14.8% of all the students.
The White students form 40.5% of the school
Armenian represent 33% of the White students.

“HAYTOUG”
AN EFFECTIVE WAY TO PROPAGANDIZE

Recently, the Armenian community of Los Angeles has had the unique opportunity of viewing three different Armenian films which were made in the Soviet Union: “Tavit Beg”, “Mkhitar Sbarabed”, and “Nahabed”. The films present several important points that are worth considering. They were educational, entertaining, provide excellent propaganda, and were generally well-made.

“Tavit Beg” and “Mkhitar Sbarabed” had historical as well as entertaining values. Although the factual history of the legendary Tavit Beg was somewhat distorted, probably to add to the plot, both films (“Mkhitar Sbarabed” being a sequel to “Tavit Beg”) kept their viewers in suspense and anxiety. Naturally, due to the fact that these films are Soviet-made, there was a considerable amount of Russian propaganda included in the plots. One particular scene in “Mkhitar Sbarabed” showed a futile effort by Mkhitar to defend his Armenian army from the Turkish army of the oppressive sultan, only to be surprised by the rescuing forces of none other than the Russian army of the Tsar coming to save the day. This was followed by several minutes of Russian soldiers joyously hugging Armenian soldiers with the leaders avowing to their everlasting alliance. Incidentally, both films were originally made in the Russian language with the Armenian dialogue being obviously dubbed-in.

“Nahabed” also contained its share of Russian propaganda, but it was an overall better picture in that it was much easier for an Armenian viewer to identify with its symbolism and plot. It was not as biased as the previous two films, although it too was Soviet-made. The limited Soviet (not Russian) propaganda had officials of the newly formed Soviet government visiting Armenian villages to distribute plots of land to Armenian farmers. The story of “Nahabed” was about a typical Armenian villager in the early part of the century who is the only surviving member of his family following the Turkish massacres. Nahabed dwells constantly on the memory of his wife and children and the entire film consists of Nahabed’s flashbacks to his life before it was ruined by the barbaric Turks. Eventually, however, Nahabed remarries and starts a farm and new family. Finally, Nahabed vows that for each new Armenian child that is born in the village, he will plant an apple tree. The film ends on a symbolic note showing Nahabed several years later proudly walking through a village that is well populated with hundreds of healthy apple trees. The symbolism of “Nahabed” was overwhelming and its message was clear. After all attempts to annihilate the Armenian People, they managed to be reborn stronger than ever. The Turks indeed did not succeed in their attempt. The photography in “Nahabed” was excellent and could even be a potential award winner. Another good point about “Nahabed” is that it was originally made in the Armenian language.

It seems that recent Armenian films have improved in quality. They have educational aspects and are an excellent form of Armenian propaganda. “Tavit Beg” and “Mkhitar Sbarabed” were more entertaining, while “Nahabed” and another film, “Ariunahard”, are symbolic of the rebirth of the Armenian struggle. According to recent Armenian press releases, yet another Armenian film in English, “Assignment: Berlin”, is in the making. While the other films are geared basically for the Armenian public, “Assignment: Berlin” is a commercial film geared toward the non-Armenian public for the purposes of Armenian propaganda. The presentation of Armenian films such as these provides an excellent method for fund-raising, education, and entertainment. The Armenian community should take advantage of the privilege of being able to see such well-made films and remain in hopes that we can continue to obtain such valuable films for public viewing. The time is now right for us to pursue our efforts in professional projects like these which demand our support and encouragement and which can aid us in effectively promoting our Cause.

Guns of Armenian Revolutionaries seized by Turks in Van, 1907.

ԱՂԱՅԻՆ ԱՄՆԵՐԻ ՀԱՇՐՈՒՄԱՆ ՈՒՍԻՆԵՐԻ ՓՈՓՈՒՄ ՏՎԵՐՋՈՒՄ
Պատմության նշաններ

Պատմությունը մարդու կողմից անցած տարիքի մեջ ժամանակացվությամբ կարևոր է, որպեսզի պատմական Եվրոպայի պատմության մեջ մատենադատվեն երկրի պատմության նշանները։ Այսպիսով, աշխատակից է, որ պատմական Եվրոպայի պատմության նշանները կարևոր են համալսարանի կողմից մատենադատվել։

Պատմությունն իրականացում է այդպիսով, որ պատմության նշաններն անցած տարիքի մեջ ժամանակացվությամբ կարևոր են համալսարանի կողմից մատենադատվել։

Պատմության նշանները մարդու կողմից անցած տարիքի մեջ ժամանակացվությամբ կարևոր են համալսարանի կողմից մատենադատվել։
May, 1980: the long lived and loved Armenian Youth Federation (of America) is suddenly transformed to the Armenian Revolutionary Federation Armenian Youth Federation. A drastic change? — Of course, not. Of course not providing the implication of this title are not sought through the activities of the organization.

These ARFAYF activities are dictated, or should be dictated (as any other legitimate organization, youth or otherwise) by its constitution. Voilà! We arrive at the second transformation; a transformation that could also be meaningless unless implemented strictly.

The very first two paragraphs of your constitutions preamble clearly state (as I'm sure in all other comparable world youth organizations) that the organization was founded to assist the ARF in its goals, and to prepare its members for eventual membership in the Armenian Revolutionary Federation. What has happened to these glorious ideals of our preamble. It seems they have obviously been lost in the midst of one too many “inspired, hard working” educational committee members.

Whatever the case may be, I have yet to run into an AYF member who sincerely believes that our organization has not deviated from its clearly directed, yet sadly deserted path. It was obvious to everyone down on this level that there were problems which prevented us from working efficiently. The problems were constantly the subject of discussion between AYF members; almost as if we were afraid to complain to anyone else that our problems might be solved and we'd have absolutely nothing to talk about. Somehow, the news had gotten to a higher level, and, in an effort to set the AYF back on its true course, we were presented with a revised constitution, having few changes to the now obsolete one, but showing potential never the less.

The changes are few, yet if we take advantage of their worth, they will surely be enough to achieve the desired result. There are certain subtle differences which are evident when we examine what aspects of the organization have been newly emphasized. There is now a more distinct trend towards the educational and disciplinary areas; points long lacking within the AYF. The more technical changes of greatest controversy involve general membership and Central Executive membership; one stating all C.E. members are required belong to the ARF. Let's finally face the fact that we couldn't have gone on in the same manner much longer. The Central Executive is our leading body. It needs uniformity and, more important, consistency to function to its full potential — potential in reaching the main objections of preparing ARF members. The constitution now provides for this consistency, which is why there could be no objection to its new outline of our organization. It must be welcomed vehemently and kept foremost in our minds while organizing any ARFAYF activity.

We often hear that certain techniques in running an organization could not be effective in youth groups of Western cultures. If the main goals of these youth organizations are the same worldwide, this should never be an argument. Three years ago, a virtually identical constitution had been newly implemented in France. It has been accepted quite well, and in this short length of time, the Nor Sevord of France has taken on a noticeable change. A new vigor has emerged in the youth there and the percentage of new ARF members has substantially increased. There we have it! — living proof that our constitution will work, and we will make it work.
CHANGES WITHIN THE A.Y.F.

During the weekend of May 17-19, 1980, we attended the A.Y.F. Constitutional Convention which was held in San Francisco by the Central Executive. The purpose of this Special Convention was to give a chance to A.Y.F. members to read and interpret the new international constitution of the A.R.F. Youth Organization which will be implemented throughout the world. The A.Y.F. was also given a chance to make suggestions to the A.R.F. Central Committee of Western America for amendments to this constitution.

There were approximately 40 delegates representing the various chapters of the A.Y.F. of Western America. The Convention began by reading the new constitution. Each section of the document was read, discussed, and voted on. If the delegates elected that they did not approve of any given section, they were given the right to suggest any possible changes or amendments. The major changes were as follows: the new Constitution provides for a change in the name of the organization. Instead of being the A.Y.F., the original A.R.F. suggestion was to change the name to the A.R.F. Youth Organization (ARFYO), but the A.R.F. Central Committee of Western America, for the sake of practicality, has proposed that the name be changed to A.R.F.-Armenian Youth Federation of Western America. The purpose of this is to associate the well-known A.Y.F. with its parent organization, the Armenian Revolutionary Federation. After a lengthy discussion on the topic, the delegates, by a vote of 19 for the change, 15 against it, and 4 undecideds, elected to maintain the name as it is: the Armenian Youth Federation of Western America. (The reason the motion did not pass was due to its failure to obtain a ¾ majority vote.) Another major change provided for in the new Constitution is to establish a Central Executive membership requirement: all C.E. members must also be A.R.F. members. The Convention decided, by a vote of 8 for the requirement, 23 against it, and 3 undecided, not to accept the new C.E. membership requirement. Instead, however, the Convention opted to make a suggestion to the A.R.F. stating that only a simple majority (at least 4 of the 7) of the C.E. members need to be A.R.F. members. There will also be several minor changes such as the age requirement, structure, educational program, etc.

The old Constitution of the A.Y.F. consists of several points which contradict the new Constitution. Therefore, a committee consisting of 5 A.Y.F. members from various chapters was elected to join the two Constitutions together by June 30, 1980. After this is done, the amended Constitution will be presented to the A.R.F. C.C. for approval, and then to the Annual A.Y.F. Convention in September.

We would like to remind everyone that although the A.R.F. C.C. will take the A.Y.F.'s suggestions into consideration, there is no guarantee that it will either accept or reject the new amendments. However, we have faith and trust that whatever the final decisions are, they will be for the betterment of the A.R.F.-Armenian Youth Federation.

STAFF REPORTER

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A MONTHLY PUBLICATION OF A.R.F. ARMENIAN YOUTH FEDERATION
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As The Youth Organization of the Armenian Revolutionary Federation, The Armenian Youth Federation pursues the following political objectives:

A. - Free, Independent and United Armenia.

B. - Armenia shall be a socialist-democratic independent Republic, the boundaries of which shall incorporate Armenian territories specified by the Treaty of Sevres.

C. - The still unpunished crime of genocide perpetrated against the Armenians must be redressed by the return of the occupied territories and by the just reparations for losses.

D. - The basic laws of the socialist-democratic Republic of United and Independent Armenia shall be decided by the Constitutional Assembly of Armenia elected on the basis of the principle of universal, equal, direct, secret and proportional suffrage.