Qui si convien lasciare ogni sospetto
Ogni viltà convien che qui sia morta (*)

(*) Here must all distrust be left; All cowardice must here be dead.
(The Divine Comedy of Dante Aligheri)
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ԱՐՏՈՒՆՅԱՆԸՆ ԱՐՑԱԽԻ
ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԱՐՑԱԽԻ

Հայաստանի պետության կառավարման գիտամանրամադրական կորհանգիստում դարձած, պետության պետության գրասենյակի տեղակալներին հիմնագիծը զարգացին և քիչ պետք է հայտարարի որը անդամներին պատմեն է երկարագույն ժամանակների ընթացքում ապրած և պետության զարգացման պատմության մեջ հայտնաբերվելը պետության զարգացման երկարատև փուլերին.
EDITORIAL

Furious with the assassination of the Turkish military attache in Canada, General Kenan Evren, Turkey's highest military leader, particularly threatened all Armenian terrorists around the world, "promising" to counter each Armenian attack.

No later than a week after Evren's announcement, the shots of the Armenian commando's pistol were heard again, this time in the streets of Burgas, Bulgaria, sufficiently answering the rages of all the worlds Gen. Evrens. Then, in the accompanying phone call, the spokesperson for the Justice Commandos of the Armenian Genocide reassured: "We will strike again."

And why not? Out of all the "human rights defending" countries of the so-called "civilized" world, whose pro-Armenian steps will it be that put a stop to the wave of Armenian terrorism? In these fierce, dark days of international turmoil during which peoples are being slaughtered and forcibly relocated; in these days during which the world has not moved even one step forward in recognizing the political and human rights of the Armenian people; in these such days, what is it that will come to encourage the Armenian commando, today's Armenian Fedayee, and persuade him to lay down his gun? Indeed, which political action (not statement) is it that will come to persuade the entire fever-inflamed youth of the Armenian liberation struggle to stay away from their only direct and (unfortunately) influential means?

Let the Evrens and all their puppets be sure that so long as the Turkish fascist regime does not facilitate significant steps towards recognizing the Armenian Case, the Armenian youth will struggle. We will struggle continuously and will broaden the circle of our struggle until ultimate victory.

And let the representatives of all other governments be aware that no, they have not dried up the roots of Armenian terrorism along with the Palestinian camps in Lebanon. But yet, with added, flourished vitality, witnessing the power and the influence of that power sprouting from the gun, in the words of Nigel Touman, "it is true that justice in life is the edge of a dagger; whoever wins, he is the just one."

And so, on this new threshold of the Armenian liberation struggle, the revolutionized and politicized Armenian youth, giving its support to its political organization, the Youth Organization of the A.R.F., will continue to struggle more intensely than ever before, only to stop at such a time when the Armenian people is in possession of its lands and its political rights.

Therefore, onward towards voluminous militancy!

STATEMENT

After an inevitable pause of a year's time, the "Haytouq", organ of the Armenian Youth Federation, returns to its reserved role in the Armenian liberation struggle, asserting all its means towards the aim of revolutionizing and politicizing the Armenian youth.

In so doing, to insure the enrichment of the "Haytouq" paper, we invite for publication any written works, articles or financial contributions.

EDITOR

THERE IS NO SAFE CORNER...

SOFIA (Bulgaria).- September 9, 1982. "We shot dead the Turkish diplomat. Combat units of the Justice Commandos of the Armenian Genocide". This was written on a piece of cloth and left at the scene of the attack. The victim was Bora Sulekan, a Turkish administrative attache in Burgas, Bulgaria, who thought he would be safe from the Justice Commandos in that remote corner of Eastern Europe.

This was the first such attack committed by Armenians in an Eastern Bloc country. This act was perhaps more significant than any other not because of the size of the operation or its range, but because of its symbolism and implications.
ECONOMICS

COMPETITION

In order to have some understanding of the nature of competition, one must first understand the nature of man. Man is provided with many things by his surroundings; things that are both found in nature, and those which are manufactured from nature. Although it may seem that all these things in man's environment are plentiful, these really are never enough to go around. Consequently, man lives in a world of scarcity, where he always feels the need of more of one thing or another. And this constant condition of scarcity inevitably provokes competition among men; one man wants more of what another man has.

Competition is ever present in society. It is expressed in different ways, one of which is violence. Whether one condemns violence or condones it, it remains a significant method by which conflicts of interest are resolved; that is, how one man gets what he wants from another. Although it would seem that every man would try to avoid violence, when it is used successfully on a large scale, it is respected highly and so effective that it is guarded as a necessary monopoly of national governments. For those who use it, violence is an accepted method of eliminating competitors. The reservation of force by the national government, in fact, defines (for all practical purposes) what that government is. If we look at our (American) legal system, we see that its decisions are usually accepted by society, but for those citizens who do not accept its decisions, it relies ultimately on force. Anyone who is not seen as part of the government and who resists violence is literally revolting against that government.

We shall turn to one alternative to violence as an expression of competition. This is mutual exchange. Man is in constant need of help from his fellowman. But he will not get this help very often if he relies solely on their good-will and humanity to give him what he wants. He will get what he wants quicker and more often if he shows his fellow man that it is to their advantage to do far him what he needs. They must say to each other, "Give me what I want, and you will have what you want."

This is the manner in which man acquire the most part of his belongings. Man must address himself not to his fellow-man's humanity, but to his self-love.

There are other competitive factors generally accepted and widely applied every day. If there are certain goods to be distributed, it is usually up to the distributor to decide what form of competition is to be used in distributing his goods. For example, suppose you were assigned to distribute 200 tickets (all at the same price) to the next Harout Pamboukjian concert. Who should get these tickets? If you wanted to, you could interview 300 pretty Armenian girls, and give the tickets to the 200 prettiest. Or, you could give them to the first 200 people to come to the box office. Well, not everyone is blessed with beauty, and not everyone is blessed with living in close vicinity to the box office. These methods are to one extent or another discriminatory. But one thing must be understood: all competition is discriminatory. Some forms of competition may just be more absurd than others.

When we consider competition in economics, it is much like speaking of the "survival of the fittest" theory in science. Let's say the box office for the Harout Pamboukjian tickets was now used to give out food, and again a first-come, first-served form of competition was used. This would mean that those people who could withstand the rigors of waiting in line would get the food, and the others would die off, leaving only the first type of people in society. Or, if the food were given to the tallest people, over time the average height of the population would increase. Or, if those with beauty were given the food, then the beauty of the population would increase.

In conclusion, all economic problems and situations of every society have as their basis and starting point two conditions which are inseparable: scarcity and competition.

JASMINE

MORE FOR THE CAUSE

A.Y.F. members and proud parents gathered at Glendale's Armenian Center, Friday evening, September 10 to witness the initiative of the newly formed Simon Zavarian Junior A.Y.F. Chapter of the Glendale area. The evening included the with taking ceremony, words from representatives, the C.C.C.E., Roupen Senior Chapter Executive, Aharonian Gomideh and the Junior advisor, which was followed by refreshments.

The Haytoug staff would like to congratulate both the Roupen Senior Chapter in its successful effort of the formation of the Simon Zavarian Junior Chapter, and the new A.Y.F. Junior Chapter members for their vow of active participation in the Armenian struggle for freedom.

BESHIR GEMAYEL: The military commander of the Christian militia forces (Philengists, Katachis) during the Lebanese war (1975-82), who was elected as President of the Lebanese Republic, when Lebanon was under Israeli occupation. Later, Gemayel was killed in the explosion of 440 lbs of TNT in his party headquarters. On Sept 21, his brother, Anton Gemayel was elected to the presidency.
These two cartoons sum up our opinion on the Israeli invasion of Lebanon.

We back Great Britain against Argentina because we here happen to believe in a sacred principle: territorial integrity!

At last, Menachem, decentable borders!

An example of the brutal atrocities perpetrated against innocent Palestinians by Christian militias in Lebanon.
It is exactly nine months from the day on which one of the members of our organization, Hampig Sassounian, was arrested and charged with the assassination of the Turkish Consul General.

And so, since January 28, 1962, anger Hampig remains unjustly imprisoned for an act, the responsibility of which lies on the shoulders of the Turkish fascism and its accomplices who try to suppress in any way the Armenian cries for freedom and independence.

As was our position on January 28, today we remain in demand of a fair trial for Hampig, on whose innocence we're convinced.

**HAYTOUG**

**10 MINUTES WITH HAMPIG**

It was 1:00 in the afternoon and already the line was long.

The environment was new to us, thus our first task was to wait in the line until the end. We felt like two foreigners separated from the rest.

Realizing that we were not the only Armenians waiting to visit unger Hampig, we advanced toward the front of the line to be with the other A.Y.F. members.

We had already reached the middle of the line.

The idea of the whole scene in general, which to us, was a task in itself to overcome, suddenly became a forgotten issue.

Impatiently, we waited to hear the name of our unger, Hampig Sassounian so that we would be able to be near him and tease with him as we had so often done in the past.

At last, that important time reached to visit our unger.

As always, Hampig seemed to be in high spirits. He knew that his friends had not forgotten him.

The entire conversation lasted close to a half hour of which I was able to have 10 minutes of. When we raised the phones, our unger's first words were "Parev unger" The first 5 minutes of our conversation had no real topic; we just joked. We had to come to reality and make use of our remaining 5 minutes so that we would be able to fulfill our real obligation.

I began to ask: "How do you like the food?"

Hampig: "I'm very dissatisfied with the meals they serve. They give stale food that seems to be left over from World War II. As it is, I send it back.

Hasmig: "Well, at least do they give you fruit?"

Hampig: "Yes, but not always."

Hasmig: "How about juice?"

Hampig: "No, there is practically none of that."

Hasmig: "At what time do you wake up?"

Hampig: "Unagrooji, at 6:00 in the morning they wake me up to give me breakfast, then I go back to sleep until 10:00. After waking up, I try to read but it is hard because of the loud noises.

Hasmig: "Oh, what do you read?"

Hampig: "I get a lot of newspapers; Nor Gyunik, Asbarez, Herald and the L.A. Times."

"Do you know what, unagrooji?"

Hasmig: "What Hampig?"

Hampig: "The other day you won't believe what I bought; a map of the entire world, and it is in such detail. It is a good past time for me. I like it better than reading."

Hasmig: "Hampig, how is your room?"

Hampig: "There is one bed, and behind it, a small table. Across from that, a window and enough room for me to walk around. But the length in general is about my height."

Hasmig: "Hampig, do you know what? We want to take a picture."

Hampig: "Of what?"

Hasmig: "Of you! Is it okay?"

Hampig: "Yes, but be quick, before a policeman comes. (Hampig takes out a kleenex and wipes the fingerprints off the glass that separates us) ... Okay, how should I pose?"

Hasmig: "I don't know, but smile."

For a few minutes, we were able to make ham-pig feel as though he were outside of those four surroundings walls, away from the nightmare.

**HASMIG DEIRI MENJIAN**

Hampig Sassounian was born in Beirut, Lebanon, on January 1st, 1963. He received his primary education in the Shamlian-Tatigian Armenian school. In February of 1977, he emigrated from Lebanon to the United States with his parents and three brothers. Here, he started as an 8th grader in Wilson High School of Pasadena. He dropped out of school after completing the 10th grade, and went on working in a gas station to help the family financially. Later, that is until the time of his arrest in January 1982, he worked as a security guard in Torrance.

Hampig is a member of the Nigol Touman chapter of the Armenian Youth Federation.
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Ճանաչակցություն։
SO WHAT'S THE PROBLEM?

The modern Armenian youth is presently faced with a difficult problem. Conditions which have been placed upon the Armenian community, in addition to those which it has placed upon itself have brought the Armenians to the unique diasporic existence in which they live today. A common characteristic of this existence is the establishment of our many small scale “Armenian” scattered throughout the world in areas of high Armenian population. These miniature, false Armenias have reached a point at which their inhabitants are provided with all the necessities of modern living while remaining in a completely Armenian environment. All their educational, cultural, athletic, and social needs are fulfilled at request. After being displaced from their lands, Armenians needed to build ‘homes away from home’. Yet, it was also partly out of their own selfishness for comfort and partly out of a need to justify their personal progress in the diaspora, that they created the communities above referred to as the ‘false Armenias’. We can utilize a near-by example in looking at the Armenian community of the San Fernando Valley — fully equipped to sustain a long comfortable existence for Armenians there. The Valley Armenian community, steady approaching 25,000 established and newly arrived Armenians, comes complete with 3 churches, 2 day schools, at least 7 cultural and political organizations, and countless shops, grocery stores, restaurants, gas stations, shoe repairs, etc. The establishment of this and so many other highly developed diaspora communities gave us a strong sense of belonging within our surrounding societies while allowing us the privileges of adhering to our own national identity.

So what’s the problem?

The problem involves some of the adverse effects of the above efforts by Armenians to reestablish themselves. In their struggle against assimilation and in following the Armenian tradition of always bouncing back strong from the depths of destruction, our parents built these new Armenias of the diaspora. Yet, as an unfortunate result, their youth became gradually more detached from the original homeland and more attached to the new ones. Meanwhile, we are losing our grip on reality; that reality being that the new Armenia in which we live is not, in fact, the true Armenia, but merely a manufactured facade thereof, and this comfortable new sense of belonging is a superficial one. Our existence in the new-found Armenias is only a temporary residence for the Armenian nation, which, without a permanent place on its own land, will disintegrate — regardless of the high development of diaspora communities.

As a further result of our own comfort in the diaspora, we have been stripped of certain vital feelings. Since we no longer feel the physical need for the establishment of an independent Armenia, that ideal remains stagnant and does not flourish. Instead, it is reduced to a vague, worn-out symbol of Armenian (so called) nationalism. Although we hold fast to ideal within us, there is nothing provoking us to realize it. We feel no significant void in our lives to fill by working towards the liberation of Armenian territory, and our subconscious attitude is that, since it is possible to be such “complete” Armenians outside of our true boundaries, then simply living within Armenian communities will secure the perpetuation of the nation. This misconception further detaches us from the ideal of freeing our homeland.

Such is the dilemma of the modern Armenian youth.

We will naturally opt for attempting at a solution of this dilemma. Not solving the problem will most definitely mean the slow death of our people. Only by realizing this can we have even the slightest chance of ridding ourselves of this lethal infection which has crept upon us so unnoticed. Our project then, is to somehow revive the feeling of attachment to our homeland, and to restore the genuine need for its independence in the hearts and minds of Armenian youth.

But what could provoke such a need? It is obvious that when the human animal is deprived of certain vital provisions he then feels a distinct need for replenishing them. So is this the answer? Should we deprive our youth of access to the Armenian culture? Should we destroy all the institutions so proudly built and nurtured by our parents? This method is blatantly counterproductive and would clearly do more damage than good.

To find a comprehensive and practical solution, one must take a good look at the Armenian community and discover the tools which it carries that may be used to carve a promising future for itself. One may then come to the conclusion that education is the one most viable means through which this objective may be reached. If there is one manner by which this feeling of attachment can be bought to surface, that is through education. Maybe it is time that Armenian educational institutions transcend the boundaries of merely trying to slow the assimilation process. Maybe they should not suffice with teaching only basic knowledge of Armenian language and history, but strive for accomplishing a state in which students undergo a full understanding of, participation in, and contribution to Armenian culture and identity. Would it not be nice if school administrations could consider these goals sincerely, instead of dismissing them because of their irrelevance to university and college admission requirements? Should these administrations remain in their passive roles, restricting themselves to preparing only simple members of the Armenian community? Or should they take on an active role in preparing what is already a very small percentage of the Armenian youth for firm involvement in the struggle for a free and independent fatherland?
If it is the latter alternative that we entertain, we must also seek to accomplish these goals in an organized fashion whereas to create an Armenian educational system in which all schools participate equally and collaborate with one another in producing efficient and uniform programs for promoting Armenian awareness within their curriculums.

Naturally, if such a level of education for the Armenian community were to exist, there must also exist a certain central establishment out of which a uniform and operable set of guidelines and programs were filtered out to the schools. What exists at the moment is a very random system of Armenian education in which each Armenian language and history teacher creates for his or herself a completely unique mode and manner of instructing these courses. Lesson plans are haphazard; the level of subject material for classes which should be a similar stages of learning, are, indeed, worlds apart; textbooks are acquired by whatever may be available at the time — they are anything but consistent in terms of required effort on the part of the students, and they differ drastically from one school to another. Finally, there is no body educators to regulate these crucial aspects of Armenian learning. Hence, our typical American-Armenian who enters an Armenian junior high or high school (a very rare occurrence in itself) with no knowledge of Armenian will graduate that school with at most a third grade knowledge of Armenian and a few fleeting images of Metrob Mashdotz and Dikran the Great. This sparse knowledge will do very little for the future of that student’s Armenian awareness.

Presently, there exists, in name, a branch of the Armenian prelacy whose job it is to oversee the affairs of Armenian schools in the region. A quick glance at the Armenian school system reveals that this body is either not doing or that job designated to it, or that which it is doing is just not what is needed.

So what is needed? Should there be established for each region of Armenian diaspora a sort of "Board of Education" to act as the "organizer" or "planner" of Armenian education? However repetitive it may seem, the cliche comparison to the Jewish diaspora happens to be a quite appropriate example of this concept. The Jewish-American community subsidizes and supports its own Jewish Bureau of Education housed right here on Wilshire Blvd. in the Jewish Federation. It functions as the general coordination of Jewish learning centers, both day schools and other learning programs throughout the area.

Armenians in the Los Angeles area are now substantial in number, in wealth, and in potential that must be utilized for building a strong future for the Armenian nation. We have already built the stepping stones to that future: our schools. Yet, if we never take the following steps, those stones will remain useless and eventually rot away.

Maybe the suggestions made above are too far fetched or too risky to support. Perhaps they should be regarded as frivolous notions not worthy of serious contemplation. But, consider the following: not long ago there was a hopeful young Armenian whose idea was greeted with comments not unlike the pessimistic ones above — "It’s too far fetched", "...too risky", "...can’t work." Headfast in the face of this doubt, in 1964 he opened the first Armenian day school in the United States. The Armenian community has since witnessed the rapid establishment of Armenian schools throughout the country. Does there exist an Armenian now who will deny the significance of that one step?

JASMINE

EVEN THIS WE SAW...

We had seen many ugly things, we had witnessed the development of methods exploiting the Hai Tad or the Armenian emotionalism, among which we...

We had seen many ugly things, we had witnessed the development of methods exploiting the Hai Tad or the Armenian emotionalism, among which we saw the distorted singing of Armenian revolutionary songs in night clubs reeking of alcohol (of course, always after midnight, so that the alcohol’s effect is complete and the pocket’s are emptied more quickly), we saw playing cards with the Tricolor or pictures of cross stones on their backs, we saw automobile license plates with the Tricolor or pictures of Ararat on them, Tricolor whiskey glasses, watches bearing the emblem of the Tashmaztouman, and still so many, many other shining and "oily" ideas.

We had not seen the latest thing to be added to this list; but thanks to the ever-present immorality, we saw Tricolor decorative automobile air fresheners, inscribed with "Support Hai Tad".

If we consider the guilty party which created all of this to be businessmen (Armenian, or sometimes, even non-Armenian), we consider the Armenian people, and especially the Armenian Youth, to be just as guilty, for encouraging and serving as an accomplice to the above-mentioned phenomenon, while at the same time, criticizing it.

One thing is for certain; on that day when the Armenian people cease to buy and instead begin to boycott all the above-mentioned items, all of those businessmen, which are "concerned about the Hai Tad" will put an end to their "Armenian emotions".

So, it is time to take practical steps. Welcome to the market.
LOSS OF CREDIBILITY

"We had agreed that consistency, clarity, and steadiness of purpose were essential. In recent months, it has become clear to me that the foreign policy on which we embarked was shifting from that careful course." - June 25, 1982.

Alexander Haig, secretary of state under the Reagan Administration, had threatened to resign three times. But unlike previous times, there was no attempt this time to convince Haig to stay. The next day, the President made the announcement "with great regret" that he was accepting Haig's resignation.

Haig's crusade as the self-proclaimed "vicar" of American foreign policy has ended.

Haig's downfall was the result of a year-and-a-half of tumultuous conflict between the Secretary of State and every other top official in the Administration. The clashes were triggered not only by serious policy differences — over the Salvadoran Case, the Falklands, the Middle East, just to cite a few — but also by Haig's high-tension personality.

Since Reagan's election as President, different stands toward foreign policy matters have been adopted by the State Department and the Defense Department (not to mention the CIA). And, since it is obvious that the President has no clear understanding of the details of foreign policy, Haig became the loudest of everybody claiming control of it.

The immediate cause of Haig's resignation was a series of policy reversals in which one of the most important, the Soviet natural pipeline project, was fiercely supported by U.S. European allies as a provider of new jobs and new energy resources. While Haig, a devout "Atlanlist" (a school of diplomacy which act in concert with its European allies), was assuring European leaders that the U.S. understood the economic benefits from this project, National Security Advisor Clark, with the benefaction of the President, reaffirmed the ban on equipment supplied by American companies for the gas pipeline — an order which was disregarded by Europe.

The Israeli invasion of Lebanon became another issue on which different stands were noted and which damaged the image, and most important, the credibility of the Reagan Administration.

Haig believes that since the Israeli invasion has smashed the military power of the P.L.O., U.S. diplomacy has a chance not only to recreate an independent and neutral Lebanon, but also to move toward a general Middle East peace based on the settlement of the Palestinian problem by realizing the aspirations of the Palestinians living in the Israeli occupied West bank and Gaza Strip. In his view, an Israel freed of fears about the P.L.O.

would be willing to grant autonomy to the Palestinians. The "moderate" Palestinians — meaning that Haig refuses to recognize the P.L.O. as the representative of the Palestinian people — would be more willing to enter the autonomy talks with Israel. Moreover, public criticism of Israel and Begin would destroy all these prospects.

Other top officials like Weinberger and Clark, seen by Haig as "ideologues", are more inclined to giving American support to a U.N. Security Council resolution condemning Israel.

These dissenting views made it obvious to the outside world that Israel saw in Haig — and not in the U.S. — the "only real friend of Israel."

The topics of the clashes of haig with top officials ranged from the neutron bomb in Europe (Haig contradicted Weinberger's early endorsement), to arms sale to Taiwan (Haig feared that a "two China" policy would destroy America's partnership with Peking) to the Falklands (Haig insisted in coming out openly on Britain's side completely, while the "other side" urged more sympathy for Argentina).

The blame for this disarray is not to be put on Haig or other top officials. It is the system which permits it. These sorts of clashes have occurred during the Nixon Administration (Henry Kissinger vs. William Rogers), the Carter Administration (Zbigniew Brzezinski vs. Cyrus Vance) and are now occurring in the Reagan Administration.

Replacing Haig with Schultz does not mean a change in policy. The only difference is that Schultz is a team player (unlike Haig), and this will strive to mold a consensus among departments of differing views — the State Department stressing relations with allies, the Pentagon thinking in terms of military muscle and the White House being concerned about the effects of a foreign decision on the President's image at home.
Schultz is a convinced "Atlantist" (like Haig), an advocate of maintaining steady commercial relations between the U.S. and the U.S.S.R. and is against the "use of trade as a tool designed to alter the domestic politics of other countries."

Some say he will be more pro-Arab than Haig since he lobbied for Senate approval of the sale of AWACS surveillance planes to Saudi Arabia and has joined Bechtel, one of the world's largest construction and engineering conglomerates which does 12% of its business with Arab nations.

Decisions on foreign policy matters should be made through the Defense and State Departments by consent and negotiation. In their turn, these institutions -- through the Secretary of State and the National Security Advisor -- should provide the President with the necessary information to enable him to take the necessary decisions.

Conservative administrations, instead of putting the blame of aborted foreign policy on this or that top official and asking for his resignation as a means of regaining credibility in the eyes of the world, they should work on improving their decision making apparatus from within in order to have coherence and to maturely participate in international politics, which is conducted by certain officials according to their own world outlook and which obviously overruns the President.

SHAGHIG

We believe that the Armenian Youth Federation should be one of the main forces in the political and cultural activities of its people and establish its position as a part of the Armenian Revolutionary Federation. It is our feeling that in order to achieve our supreme goal of a free, independent, and united Armenia, we as a political movement, should be prepared to initiate any and all steps necessary to achieve this goal.
AND THE STRUGGLE CONTINUES...

While recently watching the news on television, it was taken by surprise to hear the anchorman report of a series of bombings in France for which a faction of the Armenian Secret Army took responsibility. The reporter told of several innocent Parisians injured by the bombs. Actually, as my initial shock subsided, I found that it was not surprise I felt, but rather, it was a sense of guilt, anger, and frustration.

My grandfather, a proud man who fled from the Turks during the Adana massacre, sadly shakes his head as the commentator says that the bomb exploded near a cafe, injuring innocent tourists near the Notre-Dame cathedral. It was the sixth bombing in five days.

I found it impossible to answer my grandfather's questions, "what is accomplished by this? So a few more people hear of the existence of the Hai Tad. It's only negative. Who would support people who take innocent victims?"

The typical family argument, which has become somewhat habitual, begins once again. But this time, I am not able to justify the act. I am not able to explain the logic behind it, and I begin to sway toward my conservative grandfather's point of view. He is surprised that I, for once, agree with him on the subject and he begins to pursue the issue.

I cannot, however, take his position for long. Yes, it was an immature act harming not only the innocent people of France, but even our own Cause. But I cannot agree with my grandfather as he vehemently insists, "Nothing can justify revenge, or change what happened in the past", and claims, "We are only stooping to the level of the barbarous Turks by waging a war on innocent people". I make futile attempts to convince him that the Armenian Cause is not a cause for revenge and that the true dedicated freedom fighters do not wage war on innocent people.

Our struggle is first and foremost against the government of Turkey, not against the French, American, or even Turkish peoples. Our goal is not revenge, it is the noble Cause seeking justice from a world which is seemingly unprepared or unwilling to render it. Revolutionary warfare is one of the only avenues left open to us. Obviously, the perpetrators of these bombings are not worthy of the title "freedom fighters", for they do not seem to show any understanding of exactly who our enemies are or exactly whose freedom they are fighting for.

The reporter tells his listeners the motive behind the series of bombings was the demand for the release of Armenian compatriots being held in French prisons. There is no mention as to why ASALA members are awaiting trials in their prison cells, or even why the Armenian Revolutionary Movement has been reborn to the stronger now than it ever was.

Victimization of innocent people does nothing but harm the legitimacy of our Cause; it undermines its very existence and the dignity of the Armenian nation. Bombings to demand the release of prisoners in no way concern the Armenian Cause; on the contrary, these terrorists have put their selfish and individualistic interests before their self-proclaimed goal evident from their name.

My grandfather questions my supportive attitude toward assassinations of Turkish diplomats and bombings of Turkish establishments. "Aren't those Turkish officials also innocent?", he asks. "They did not commit genocide. How can they be held responsible for governmental actions taken before they were even born?" Why doesn't he accept the fact that as long as the present Turkish government does not admit the guilt of its predecessor, it is just as guilty as the actual perpetrators were?

And yet, despite the success of the purely anti-Turkish government attacks carried out by truly dedicated Armenian freedom fighters, acts such as the bombings serve only to take our people and our Cause one step backward, undoing any constructive result previously made.

All of this, in spite of the fact that the French government has been more supportive of the Armenian National Liberation Struggle than any other country's government.

The discussion goes on, and somehow I get the feeling that my grandfather himself does not believe in what he is saying, but rather, that he is only trying (success/fully) to initiate a train of thought in our minds.

And the struggle continues...
DID YOU KNOW THAT?

- There are 12 billionaires in the U.S., five of whom are from the same family (the Hauses).
- Today’s world total of languages and dialects still spoken is about 5,000 of which some 845 come from India. The language spoken by more than any other is Northern Chinese by an estimated 68% of the population. The next most commonly spoken language and the most widely spread is English.
- The world’s most profitable soft drink is Coca-Cola with over 240 million sold per day in more than 135 countries.
- The daily increase in the world’s population has been estimated at 215,830 per day or 149 per minute.
- The oldest capital city in the world is Damascus. It has been continuously inhabited since 2500 B.C.
- One person in every 24 in the U.S. is an illegal alien.
- The largest syndicate of organized crime is the Mafia which is said to have infiltrated the executive, judiciary and legislative branches of the U.S. government. It consists of some 3,000 to 5,000 individuals in 24 “families” federated under “The Commission” with an estimated turnover in vice, gambling, protection racketeers, cigarettes, bootlegging, hijacking, narcotics, loan-sharking, prostitution and some legitimate business estimated in May 1977 at $48,000 million per year, of which some $25,000 million is profit — 9.5 times more than Exxon’s 1979 profit.

Gathered by PHILIPPE SAX
ATTACKS MADE BY THE
JUSTICE COMMANDOS OF THE
ARMENIAN GENOCIDE AGAINST TURKISH DIPLOMATS AND
INSTITUTIONS.

LOS ANGELES
10.80
1.28.82

NEW YORK
5.4.82
10.60

BOSTON
5.22.82
10.30.82

BRUSSELS
7.78
2.22.78

PARIS
7.79
4.11.79

BRUSSELS
11.12.79

THE HAGUE
1.12.79

WORK.camel 3.81

SYDNEY
12.17.82