Դեռևս ռազմական ճանաչում են զգացվել որպես Հայաստանի նախագահ Արամ Հասանյանին իր ստեղծագործական աշխատանքների համար և նախագահի պաշտոնի համար իր բարձրական գործունեության համար։

Վերջինից ոչ ճիշտ է ըստ ալիքային ղեկավարիների համար։

Այստեղ կարելի է ներկայացնել իր ազգային պատմությունների գլխավոր անձնական արտահանույթները:

Առաջին բանը ստեղծագործական աշխատանքի մասնագիտություններն են՝ վարկած տեխնոլոգիաներ։

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Առաջին բանը ստեղծագործական աշխատանքի մասնագիտություններն են՝ վարկած տեխնոլոգիաներ։
This year we will be celebrating the 93rd anniversary of the Armenian Revolutionary Federation. During these ninety three years, the ARF has endured both moral and physical victories while losing some of the battles on the way for independence. As the young supporting arm of this great organization, the AYF, in its turn, has also a great deal of responsibility in the accomplishment of the political aims of the Armenian people.

Although such pompous celebrations may seem frivolous to some people, the truth is that they become marvelous occasions for those interested in our political struggle to renew their will of serving to the cause of a free independent and socialist homeland.

However, as a prerequisite to any success of the ARF, it is essential that the AYF becomes an organization which embodies all the ideals of its parent organization. It is unforgivable to let the AYF's political ideology to Destiny because after all, this is the place where future ARF members will be educated and trained.

Like most similar political organizations, the AYF too has had its particular historical evolution during which the organization has passed through different social and political stages depending on the various surrounding circumstances and tendencies of its times. Naturally, each stage has left its own characteristic touch on the AYF and sometimes even to a limited degree, the organization itself has been able to influence the Armenian community.

Having all this in mind, until the seventies, the AYF ranks were mostly composed of youngsters whose parents had emigrated to the United States to escape the persecutions perpetrated by the Turkish government during the early years of this century. For the most part, this generation of immigrants came to the "Free World" to recover their lost human dignity. However, to their dismay, this wave of survivors has encountered once again the same prejudicial behavior on these shores, this time from the local inhabitants of the Satates.

As a result of this disturbing atmosphere, the next generation of Armenians has used all its efforts to consciously change the circumstances which contributed to this unpleasant situation. Thus, over the years, the Armenian community has lost most of its national character and became more and more assimilated in the melting Pot of the United States, with the exception of preserving mainly its ethnic traditions and Folklore. It is under these circumstances that until the seventies, the AYF remained empty of any serious political ideology while presenting itself on different social occasions as an entity where the Armenian culture and heritage could be at best preserved.

The uneasy political situation in the middle East in the mid-seventies, once again created a new wave of immigrants to the Western world in general. This new flow of Armenians came to the United States under a completely different set of facts which naturally left also its impact on the ranks of the AYF.

The middle eastern Armenian had witnessed more political changes in a short period of time than any western inhabitant. Accordingly he or she had acquired relatively a somewhat greater knowledge of politics. Raised within both religiously and culturally hostile environment, this new prototype of Armenian had lived his life isolated from the outside world and hence less accessible to foreign influences. As a result of such a lifestyle, recent immigrants relatively speaking were able to preserve some political consciousness within them. Unfortunately, often times, this feeling of political consciousness was nothing but mere adventurism or a very superficial approach to the problem which needed much purification.

Presently, the AYF is the ensemble of youngsters composing of these two different entities and
therefore requires a lot of homogeneity and ideological orientation necessary for future ARF members.

The field being vast and our manpower and capabilities so limited, we are in need of continuous and long ranged planning which is essential to educate these youngsters.

Although it is gratifying to see many youngsters joining our ranks this year, our duties have tripled and our mission has acquired a new seriousness so that we may not be fooled by the appearances, it is imperative that we look at the situation objectively; it must be the duty of each AYF unger to face these problems with courage and sincerity; before making any serious commitments, each of us should educate itself to become an individual worthy of the ARF ideals.

This is our message to each youngster.

LONG LIVE THE ARF and its human and national ideals.
2.8.4. ՀԱՅԱՍՏԱՆԻ ՀՀ ԳԱՅՈՒԹԵՐԸ

1908-1901 թվականներին, Հայաստանի ՀՀ գայության համար մեծ նվազեցում է, մինչև 8 միլիոնից մինչև 100,000 մարդ. Հայաստանի երկրաշարժի և հազվագիր էության ազդեցությունն է բերել այս փոփոխության հետ. 1902-1904 թվականներին Հայաստանը պատմական թիվը աճեցած է կազմել 40,000 մարդ. Հայաստանում ապագայության ազդեցությունն է ունեցել ինչպես հայաստանցիների, այնպես էլ հայաստանցիների համար։

Հայաստանի տարածքում ոսկեղենի բուծում է, որը տեղի է ունեցել 1900-1901 թվականներին։

Հայաստանում 1908-1901 թվականներին հայաստանցիների թիվը նվազեց մեկ միլիոնից հետո։
Բույսեր ցույց է տվել առաջացում պատմության հիմք: Նախասրահից երկրորդ աշխարհազարացման շուրջ տարիք է տեղակայված վերջին զարգացման ժամանակաշրջանում, որը տևում է 1895 թվականի վերջին մինչև 1898 թվականի սկզբի միջև։

1- Հայ երկրի կերպարվեստը համարյա տարածում է տեղի ունեցած հայտնաբերությունների շնորհիվ ուսումնասիրման ժամանակ։
2- Փարիզի գրական մշակույթը իր մասին հուշարձանագրություններ է տալիս զարգացման ժամանակաշրջանում։
3- Հայաստանի գրական մշակույթը տեղի է ունենում իր մասին ազդեցությունների շնորհիվ իրականացնում զարգացման շրջանի համար։
4- Սարգիս Մ. Գարիբալդիի գրական մշակույթը հայերի հաջողությունների համար 1899 թվականի վերջին տարին։
5- Հայ երկրի գրական մշակույթը զգացում է իր մասին ազդեցությունների շնորհիվ իրականացնում զարգացման շրջանի համար։
6- Միխայիլ Մոսկովիցի գրական մշակույթը սկսում է իր մասին ազդեցությունների շնորհիվ իրականացնում զարգացման շրջանի համար։
7- "Փարիզի" միջազգային գրական մշակույթը ազդեցություն ունի իր մասին ազդեցությունների շնորհիվ իրականացնում զարգացման շրջանի համար։
8- Հայ երկրի գրական մշակույթը զգացում է իր մասին ազդեցությունների շնորհիվ իրականացնում զարգացման շրջանի համար, 1904 թվականի վերջին։
Ամենահայտնին Սուրեն Բաբաևը, հայ բանաստեղծագործ, հայ Ղազանդի Հայաստանի գրականագիտական գրախանութը և Ամենահամարժեր բանաստեղծագործական հասարակական գործակցությունը կոչվել է Սուրեն Բաբաևի անունով։

Սուրեն Բաբաևը ծնվել է 1918 թվականին։ Նա պատմաճարտարապետական սերիայում տպագրված է։

Սուրեն Բաբաևը զբաղվել է հայ գրականագիտական գործունեության և բանաստեղծության մեջ։

Նա նկարագրել է հայ բանաստեղծության պատմությունը, հայ գրականագիտական գործունեությունը և բանաստեղծությունը։

Սուրեն Բաբաևի արտադրությունները մեծապես հայտնի են գրականագիտական և բանաստեղծական շրջանում։

Սուրեն Բաբաևի անձանցուցից է եղել Սուրեն Բաբաևի ստեղծագործությունները, որոնք պատմությունը տպագրել են այսօր։

Սուրեն Բաբաևը զբաղվել է հայ գրականագիտական գործունեության և բանաստեղծության մեջ։

Սուրեն Բաբաևի արտադրությունները մեծապես հայտնի են գրականագիտական և բանաստեղծական շրջանում։

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Սուրեն Բաբաևի արտադրությունները մեծապես հայտնի են գրականագիտական և բանաստեղց
Minorities In Turkey
Greeks, Kurds & Armenians

There exist several non-government agencies and organizations which concern themselves with human rights and internal situations of various societies. These agencies range from the United Nations, its diverse committees dealing with specific issues, to the Amnesty International, to the Minority Rights Group, etc. Information derived from sources which are an integral part of the respective minorities such as statements made by members of the minorities themselves will not be dealt with at this juncture. Rather, emphasis will be placed upon general assertions and findings made by the above-mentioned agencies and organizations dealing with minority rights in general and minorities in Turkey in particular. The following information may be considered to be objective and accurate, due to the fact that there is no cause for bias or exaggeration toward either side of the issue.

The Minority Rights Group defines a minority as being: "Any racial, tribal, linguistic, caste, or nationality group within a nation-state and which is not in control of the political machinery of that state."

Minorities all over the world have suffered at the hands of ruling dominant majorities throughout history. Violations of minority rights can be found in all geographic regions; for example, apartheid in Africa, American Indians in the U.S., Basques of Europe,... and Christian minorities such as the Greeks and Armenians and Muslim minorities such as the Kurds in Turkey.

The Constitution of the Republic of Turkey, like the constitution of most nations, provides for equality among all citizens of the country. Prior to the 1980 military coup, minorities in Turkey were constantly subjected to discrimination and persecution by the Turkish majority. Although highly aware of this fact, however, the Turkish government did little, at best, to prevent the repression and even sometimes played a role in it. Despite a provision included in the 1923 Treaty of Lausanne which gives the minorities the opportunity and the right to have institutions like national schools, orphanages, a hospital, etc., in the main city of Istanbul, Turkish authorities have gone to great lengths to hinder the proper functioning of these institutions.

It is difficult to examine the situations of the three major subject minorities of this study, due to the fact that their religious differentiations prevent us from viewing the situation in a general sense. Thus, a basic overview will be made of each group from an independent and objective standpoint.

The Armenians living in Turkey today, numbering approximately 60,000 (50,000 of which reside in Istanbul) are not part of an ethnic minority in a foreign country, but part of a community struggling for survival in its own homeland. The socio-economic structures and religious factors that played a role in the earlier eradication of the Armenian population during the massacres and genocide of 1915 continue to influence the living conditions of those who still remain in the area. The Turkish press had reacted with vehement hostility to recent killings of Turkish diplomats by Armenian freedom fighters throughout the diaspora and three of the main Turkish newspapers (Hurriyet, Milliyet, and Tercumah) publish sensationalized anti-Armenian articles on a daily basis regardless of whether or not there has been a recent incident. Such articles have accused the Armenian Patriarch of supporting the terrorism, pointed to the Armenian as well as Greeks and Jews as being the first Marxists in the country as well as infidels and traitors.
It is suggested that retaliatory measures be taken against the Armenians in Turkey as revenge for the killings of the Turkish diplomats abroad. The government's neglect in controlling this racial tension, especially under the censorship laws of martial law, can be understood as being supportive of it.

"Aggravated by the discrimination that already had existed, Armenians in Turkey now wish more than ever to conceal their identities and not to differentiate themselves from the mainstream. Such attitudes may result in further cultural suffocation, as fewer and fewer Armenians will send their children to church or to special schools because increasingly their desire to spare them discrimination and the blame for or association with external events outweighs their wish to give them an Armenian education."

On the practical level of everyday life, even the government has taken very strong anti-Armenian measures which directly contradict both international and Turkish Constitutional law. An example is the reduction of the number of Armenian schools functioning during the last ten years by one-half and the fact that no Armenian schools are allowed to open in the interior provinces of the country.

The second major Christian minority in Turkey is the Greek Orthodox, estimated at fewer than 25,000 in number. This number is a great reduction from the 100,000 Greeks in Turkey during the 1950's. The reasons for this drastic reduction are varied. The major cause can be considered to be strained relations between the governments of Greece and Turkey resulting from the Cyprus crisis, issues of air space and traffic control, Aegean underwater resource rights, and the conditions of Greece's re-entry into NATO's military command. In 1964, "... 12,000 Greeks were expelled from Turkey and banking, import, and exaction restrictions were enacted against those who stayed as a part of legislation affecting all minority ties."

In 1978, the Turkish government levied new taxes on all fifty Greek churches and 28 parish schools, threatening them with financial collapse. Buildings have deteriorated because the regime must approve all repairs costing more than $3. In addition, Turkey has shut down the Patriarchate's press and its most renowned seminary.

The third and final minority which shall be examined is that of the Kurds, the fourth largest national Muslim minority in the Middle East. Of the roughly estimated total Kurdish population of 18 million, it is thought that approximately 8 million live in Turkey. Being the largest ethnic minority, the Kurds are considered to be the only group which could possibly pose a threat to Turkish national unity. Ever since the unratified 1920 Treaty of Sevres, which offered the Kurds the chances of independence, they have been subjected to a steady policy of "Turkification." Since 1924, the use of Kurdish folk song and the possession of a record of such a song were both used as the basis for prosecution in 1971.

"After the military coup, the Kurds began to be oppressed in a way that is almost unimaginable. The military and elite units raided whole villages and tortured everybody collectively—men, women, and children. The military conducted aerial bombings where they thought guerrillas might be hiding (and) three divisions of the Turkish army were stationed in Kurdistan."

Turkish authorities label the Kurds as "Mountain Turks", even denying that the Kurds have a separate ethnic identity. The illegal creation of the Kurdish Democratic Party in 1967 in Turkey resulted in increased military repression in Kurdish areas, intensified by the fact that the Party had a strong socialist element and was allied to the Turkish Labour Party, which was legal at that time.

"The Kurdish minority has never enjoyed its basic human rights in
in the country, where the government has been accused of violating human rights. The situation is described in light of the fact that Turkey is a signatory to the European Convention on Human Rights.

Many believe that the situation in Turkey is a result of the country's efforts to maintain control over its minorities. The Turkish government has been accused of violating the rights of minorities, particularly the Kurdish population, who make up a significant portion of the country's population. The situation is described as a source of concern for the international community, which has called for greater respect for human rights in Turkey.

In conclusion, the human rights situation in Turkey is a complex issue that requires attention from both the government and the international community. The government must ensure that the rights of all citizens are protected, and the international community must continue to monitor the situation and call for greater respect for human rights.
to approach this delicate situation with caution. Thus, the Armenian viewpoint must be separated into that of the Armenian minority living in Turkey, and that of the Armenian majority dispersed throughout the world.

Before the military coup in 1980 and the implementation of strict censorship prohibiting criticism of the government, the Patriarch of the Armenian Apostolic Church in Turkey, Archbishop Shnorh Kalustian, issued his "Report for the 1976 Year". The Archbishop bases the publication of his report on the fact that he is able to "take advantage of the democratic freedoms of our country".

The Report describes the situation of the Armenian minority in Turkey as follows: "Praise be the Lord. Without any doubt we can say that we enjoy complete freedom of worship. No one prohibits the tolling of our church bells, no one hinders the regularity of our rituals within the Church. And if sometimes stones thrown by known and unknown corners smash the windows of the church, we consider them as the deeds of irresponsible people, and when we report such acts to the attention of respective authorities, they try to prevent such undesirable incidents, which could happen in any country. Unfortunately, we cannot express the same satisfaction as to our educational and economic problems."

In the Report, the Archbishop continues to elaborate upon his initial statement by giving examples of restrictions on the law of human equality, as well as the principle of religious freedom. Applications made for permits to repair, refurbish, or enlarge small immovable properties of all religious and charitable institutions are subjected to major difficulties.

The 40th Article of the Lausanne Treaty is also cited: "In particular, (the minorities) shall have an equal right to establish..., control at their expense, any charitable institutions..., religious institutions..., social institutions..., any schools and other establishments for instruction and education with the right to use their own language and to exercise their own religion freely therein."

Despite these clear stipulations, however, the Armenian community is refused its basic rights. Restrictions on Armenian-oriented education and building and repair permits are specifically cited in the report. Even after these individual citations of violations by the government, the Archbishop states that there are still further other large and small restrictions which not only overtly contradict the provisions related to the protection of minorities in the Lausanne Treaty, but also "our country's Constitution".

The Archbishop concludes his report with the following statement: "For the last 10 to 20 years, we have duly reported these restrictions, discriminations, and restraints to the respective departments of our State. But we confirm painfully that neither a positive nor a negative reply has been received. This means that the demands are so well-founded, legal and rational, that nothing can be said against them. Nevertheless, we have never ceased hoping, because in the final resort, justice and law shall triumph."

Following this comprehensive report issued in 1977, the same Archbishop was interviewed in November of 1982—two years after the imposition of martial law in Turkey. The same Patriarch—the leader of the Armenian community in Turkey—stated: "We are happy in Turkey... Armenians were very happy for 500 years under the Ottoman Turkish Empire... They were always favorite people of the Turks during the Empire; the sultans called Armenians 'faithful people'".

It is significant to note here a word of caution stressed by the Norwegian Helsinki Committee after the military takeover in 1980: "...any public assurance from Church leaders to the effect that no persecutions whatsoever are going on..."
against Christian minorities in Turkey today, cannot be taken verba-
ly. It should be easily understood that public statements from Church
leaders in a country like Turkey of today cannot express criticism of the
government or even the lack of government protection against local
persecutions."

The Los Angeles Times article
of November 12, 1982, entitled "Arme-
nians Attest to Happy and Prosperous
Life in Turkey, Speak Out Against
Terrorism", states that interviews
with the Armenian Patriarch, leading
Armenian professionals, businessmen,
and students reveal that the old
stereotypes are wrong and long dead.
The same article quotes a success-
ful Armenian businessman as saying:
"All people are equal here. Here in
Turkey, there is no attempt to dis-
 criminate against peoples. We are
Turks. We are considered as Turks.
We love our country and we are happy
here. We are happy to stay here and
we try to work for the best of our
country. Life is very, very, good
here."

"Here, the inevitable questions
arise. Why were statements made
before the military takeover of
Turkey by Armenian leaders strongly
resentful of their situation? Why
are statements made by the same
leaders after 1980 so blissful and
happy? Does life under martial law
improve with more adherence to human
rights? The answers to these ques-
tions are obvious and need not be
elaborated upon. It is universally
accepted that martial law is based
on unjust principles. How, then,
did the situation of the Armenian
minority in Turkey drastically
change from difficult to comfortable
in less than four years and under
a military dictatorship? Obviously,
there is a reason for the sudden
change of tune of the Armenian leaders.
That reason cannot be legitimized,
under any circumstances.

Although the Greek Orthodox
minority in Turkey was once the
largest of the Christian minorities,
the number of Greeks living in Turkey
has steadily diminished. Between
World War I and 1965, the Greek po-

culation of Turkey decreased by over
two/thirds. There is a continuing
exodus and emigration, and local
Greek estimates vary the population
between 5,000 and 20,000, due to the
fact that many Greeks divide their
time between Greece and Turkey.

The overwhelming role played by
the Ecumenical Patriarchate, the
spiritual center for all Orthodox
Christians, is apparent in all aspects
of Greek social, cultural, and his-
torical activity. In 1979, the
Ecumenical Patriarch informed Prime
Minister Ecevit that: "...the cen-
tral administration for church pro-

perty, referring to alleged distur-

bance of public order, has demanded
that the title deeds to lands which
after 1936 in the framework of the
law, were awarded to the Ecumenical
Patriarchate and its diaconical
institution be declared null and
void...The administrative boards
were prevented from carrying out their
work; religious and cultural objects
were...expropriated; the telephones
in our school and social service
institutions were taken away... The
central administration for Church
property, in the name of the State,
has taken over and seized churches,
institutions, and property belonging
to our Patriarchate."

Although the Kurdish population
is spread throughout Iraq, Iran, and
Turkey, the Kurds of Turkey are most
subjected to repression and attempts
at assimilation. The Turkish junta,
fearful of political opposition, has
taken drastic measures in trying to
curtail Kurdish ethnic identity.

Since 1980, the Eastern and
Southeastern Kurd-dominated provinces
of Turkey have reportedly been
subjected to at least five military
manoeuvres aimed at terrorizing Kurds.
The New York Times has reported that
of 70,000 current political detainees
in Turkish prisons, more than 20,000
are Kurds, 90% of whom are reputed
to have been peaceful protestors for
Kurdish cultural rights.

The Kurds in Turkey are constant
subjected to various restrictions and
persecutions. They are not allowed
to speak their own language: whole villages have been tortured because they did not speak Turkish.

The silence of the Western powers only aids the Turkish government in implementing its terror tactics against the Kurdish population. Kurdish demands and cries for justice are left unheard and unanswered.

As we have seen throughout this study, the situation of the minorities in Turkey, especially under the military regime, is one with great cause for concern. It seems that the Turkish government has succeeded in ignoring demands for reform made not only internally from the minorities themselves, but even on an international level from such respectable organizations as the United Nations and Amnesty International.

Apparently, the core of the problem stems from the fact that coming right down to it, the protection of minorities is purely a domestic matter. No matter how many treaties are signed and how many declarations are made on an international level, the subject government is left with the responsibility of altering the situation. Unfortunately, the Turkish government in this case has shunned this responsibility and has made a fool of the treaties and agreements to which it has been a party.

The nature of politics is such that each government is obliged to protect its own interest, even at the expense of human rights and social justice.

Thus, it seems that there is really no hope for the minorities in Turkey, whose government feels especially secure in its position due to the endless support of the American government, the influence of which cannot begin to be measured.

So long as it is within the interests of the Turkish and American governments to cover-up or deny allegations made regarding the minorities in Turkey, the situation for the Greek, Armenian, and Kurdish communities can only grow worse.

Turkey Should Acknowledge the Horror of Its History
Այսօր, համարելիս Արցախի հա-
կաշտակի միջամտությունը հա-
կես է միջգործության ճգնաժամ-
ում։ Այսօր կախալիս Արցախի հա-
կաշտակը միջգործության ճգնա-
ժամում։ Այսօր կախալիս Արցախի հա-
կաշտակը միջգործության ճգնա-
ժամում։ Այսօր կախալիս Արցախի հա-
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կաշտակը միջգործության ճգնա-
ժամում։ Այսօր կախալիս Արցախի հա-
կաշտակը միջգործության ճգնա-
ժամում։
75 ՍԱՐ ԱՍՆԱ

24 Փllu 1908-ի թվականին անվանակազմ
Հայրենիքի տարածքում տեղ
առնել, ուրախ մայրը ծնվել է Հայաստանում. Հայաստանի տարածքում տեղափոխվելու համար մի ժամանակ վերանորոգվել է փաստ- ություն, որ Սարինին ծնվել է Հայաստանի տարածքում. Սակայն այս փաստ-ությունը դեռևս անհայտ է, բայց այս փաստ-ությունը նշվում է Սարինի ծննդի տարի և համարվում է հայրենիքի տարածքում ծնված առաջին դեպք։

Հայաստանի տարածքում ծնված դեպքի վարկածները օգտագործվում են գրավում սկզբնական փաստ-ություն։ Հայաստանի տարածքում ծնված դեպքի վարկածները օգտագործվում են գրավում սկզբնական փաստ-ություն։

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"Most of the people have not yet been condemned or sentenced. They have been waiting for months, in many cases for years, for their cases to be brought before the courts. In the meantime they are locked up in tiny one-person cells. They are tortured, both physically and psychologically," said a young Turkish woman who had recently been behind bars in Istanbul.

"The tortures are inhuman. Both women and men prisoners are raped repeatedly. Many are subjected to electric shocks, with electrodes being applied to the genitals," said a middle-aged Turkish woman whose son has been imprisoned for over a year.

These first hand accounts have been dangerously reported amidst increasing and ruthless repression of all leftist, liberal, and dissident forces in Turkey. Turkey's 3-year old military dictatorship, while enjoying U.S. economic, diplomatic, and military support, is systematically violating all basic human rights of all those who criticize the government actions or call for any type of reforms, in a land of widespread poverty and enormous unemployment.

Fortunately, no matter how much repression is used, dissident activity cannot be completely abolished in any state, including Turkey. At this moment there are leftist and labor groups who are struggling against persecution and repression. And, maybe a little surprisingly, there exists a struggle against injustice and torture inside Turkish prisons, also.

Turkish prisons have been historically famous for their barbaric and inhuman treatment of prisoners. And, indeed, this is also true today. Almost all basic prisoner's rights are violated incessantly. Physical torture is an ordinary everyday happening. Medical treatment for the hurt and sick are almost non-existent. Food and water rations are always kept at the lowest possible levels.

A large portion of the prisoners today in Turkish prisons are in fact political prisoners or prisoners of conscience. The basic abuse of rights actually begins here—one of the main demands of prisoners is to be classified as "prisoners of conscience." The protests against these conditions have been encouraging. In August of this year, a hunger strike spread spontaneously from jail to jail throughout Turkey. It was an effort to win some improvements in the treatment of inmates, to get "political prisoner" classification, and to awaken public opinion.

Another group of 2000 prisoners went on strike at about the same time. They specifically wanted reading and writing material of their choice in their cells. They demanded the right to receive visits from people besides family members, and the privilege of going out into the open air at least once a day. Also, the prisoners' most vital and urgent demand was an end to torture whose existence is denied by the Turkish regime.

"The strike started among the prisoners in the Metris jail in Istanbul," reported a young Turkish woman, "almost immediately the word got out... somehow." It spread from jail to jail and from city to city. Soon, inmates all over Turkey were on strike. But the authorities responded swiftly and brutally. Torture increased tremendously... many strikers were
beaten almost to the point of death, and many others were left wounded and sick without medical help. On the other side of the bars, the prisoners families made attempts to protest for them by demonstrating in front of the prisons. But in vain. The brothers and sisters, wives and mothers were detained, interrogated and even tortured.

The hunger strike came to an end in the Metris prison, 28 days later. In other military prisons of Istanbul-Sultanahmet, Kabakoz, and Sagmalkilar—the strike lasted only a few days longer. It ended as abruptly as it had begun. We do not know why the prisoners at Metris brought their strike to an end just when they did. It is true that many were extremely sick and the repression incredibly cruel. The authorities gave in on none of the demands, reported a woman from a support group.

More recently another hunger strike was attempted at a military prison in the eastern city of Diyarbakir. This strike which included about 100 inmates and members of a leftist Kurdish group started on September 2nd, mainly in protest of jail conditions and repeated torture. It is not clear today what has actually happened to this attempt. Amnesty International has confirmed, again, that it had no evidence of any reforms behind Turkish bars. And it believes that torture and maltreatment are common and routine events in police stations and jails.

Repression is an ordinary way of life in Turkey today. And torture and sickness are ordinary ways of life inside Turkish prisons. The odd hunger strikes launched by inmates can not be said to have yielded any significant results, but it is a strong reminder that there are groups, in Turkey, be they Turks, Kurds, Armenians or otherwise that are struggling for justice and freedom. And as long as there is any sort of struggle, there is still some hope.

ARA OSHAGAN

source: THE GUARDIAN, 9-28-83
ԱՄՆԿԲԻՍԱՆ ԱԶԱՏՈՒԹՅԱՆ ԲԱՑԱՆՈՒԹՅԱՆ

Հայրենիքն Արման, 20 հունիսի 1988-ին, հայրենիքի նահանգ, մարզ 1-ին, համար 90 անգամ գալիցիում Հայրենիքն Արմանը պատասխանում, քաղաքացիության աղբյուրներով ընտրվում ջանքարանցում և կռենիս ամենին Մեծիային, սակայն այս անց անցան ԱՄՆԿԲԻՍԱՆ ԱԶԱՏՈՒԹՅԱՆ ԲԱՑԱՆՈՒԹՅԱՆ ՔՐԱՆՍԵՆՅԱՆ

Լենինական Հայրապետություն Երևանի տարածքից ներկայացնում Կարպիկի տրանսպորտի արդարացման զարգացման համար պատմականության գրավում իր գալիցիության գրավում իր գալիցիության համար իր գալիցիության համար իր գալիցիության

Հայրենիքի նահանգի բնակիչները, վայրերին քահճական հարացման նպատակով, քաղաքացիության աղբյուրներով փոխարեն և այցելություններով փոխարեն և այցելություններով փոխարեն և այցելություններով

Հայրենիքի նահանգի բնակիչները, ինչպես արդարացման զարգացման կազմը համար 6,500 դրամ, քաղաքացիության աղբյուրներով պատմականության զարգացման աղբյուրներով պատմականության զարգացման աղբյուրներով պատմականության զարգացման աղբյուրներով պատմականության զարգացման աղբյուրներով
opinion:

FERRAHIAN STUDENTS

In the past couple of years the number of Ferrahian students has increased in AYF chapters, both juniors and seniors.

Lately, interest has been shown in various AYF activities from the Ferrahian students. The students are always eager to find out new things about the AYF. It is true that not all of them are members of the AYF, but somehow they always tend to involve themselves to know more about the cause of our people and the beliefs of the Armenian Youth Federation.

There has been a great change in students’ feelings towards AYF during the last few years. At first, not so many cared about our struggle for justice. As time went by all that was changed. Realizing the great importance of the Armenian Cause, many have now started to know the significance of the Armenian Youth Federation and its beliefs.

We hope to see more young Armenians join the Armenian Youth Federation, and contribute in their own way and understanding to the puzzlement of our cause, and our struggle for national and human rights. It is only by uniting together as one people with one belief that we could reach our goals.

LARA MINASSIAN
OUR FLAG SYMBOLIZES...

The Armenian Flag is an important symbol for the Armenian people. But do the young Armenians know what the flag symbolizes? Red, Blue, and Orange are the colors of the Armenian Flag. What do they mean? Each color has a meaning. The red represents the blood that our forefathers gave for their country; Blue, the sky and the sea; Orange, the wheat, the harvest, the abundance.

The Armenian Flag does not represent only the Armenians. There is much more meaning to it. The Armenian Flag symbolizes the Armenians, what they believe, and what they stand for. It represents a country and the people in that country. It represents the land, the land which saw many go to war and many tortured to death. The land where the bones of the tortured people are still scattered around. Now, the people who believe in it, who are willing to die for it, salute the Armenian Flag everyday. Everyday the Armenian Flag stands up high and waves proudly so the whole world can see; so the world can know that there exists a group of people, a nationality, who has gone through much strife, and is still struggling, will exist till the end of the world. It is showing to the people of the world that the Armenians will fight to the end and will get what is rightfully theirs.

This is what the Armenian Flag symbolizes. It is important that everyone knows.

SEDA MELKONIAN

CORRECTION

In the last issue of Haytoug (October, 1983), the Montebello Vahan Cardashian Chapter wrote an article concerning the Valley A.Y.F. Day. In the article I was surprised to find a quote which was supposedly said by me, Chris Keosian. The quote went as follows:

"I can't wait until the Montebello Costume Bash. I wish all chapters could organize as mean a dance as the Cardashian Machine. I really admire a chapter that could organize dances of that caliber, yet consistently triumph in the A.Y.F quiz bowl."

I can unequivocally state that I did not say this. I hope next time the Vahan Cardashian Chapter will be more careful when writing their articles. If they continue in this manner and refuse to print the truths, they will be making a mockery of our First Amendment rights.

CHRIS KEOSIAN
# SAN FERNANDO VALLEY

## ARMENIAN STUDENTS' CULTURAL CONTEST

**ORGANIZED BY**

A.Y.F. SAR DAR ABA D CHAPTER CULTURAL COMMITTEE

<table>
<thead>
<tr>
<th>AGE GROUP</th>
<th>CATEGORY</th>
<th>PRIZES</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 to 11</td>
<td>1) Watercolor of any Armenian monument (buildings, statues, churches).</td>
<td>First place winners receive:</td>
</tr>
<tr>
<td></td>
<td>2) Recitation of an Armenian poem.</td>
<td>2) A book of Armenian poems and $40.</td>
</tr>
<tr>
<td>15 to 18</td>
<td>1) Pencil drawing of a portrait of an Armenian hero.</td>
<td>1) A book on an Armenian hero and $40.</td>
</tr>
<tr>
<td></td>
<td>2) Recitation of an Armenian poem.</td>
<td>2) A book of Armenian poems and $40.</td>
</tr>
<tr>
<td></td>
<td>3) Composition on your feelings on an Armenian hero.</td>
<td>3) A book on an Armenian hero and $40.</td>
</tr>
</tbody>
</table>

**NOTE:**
- First, second, and third place winners will be awarded ribbons.
- All drawings must be standard size - 8½ x 11”.
- All compositions must be no less than 300 words and must be in Armenian.
- The deadline for all entries is December 16, 1983.

*For more information call:

- **NIVA** 769-7734
- **SEDA** 363-0236
- **LISA** 276-8324*
Vahan Cardashian was born in Caesarea in 1883, where he was later educated until he came to the U.S. in 1902. He studied law at Yale University (1904-1908) and was admitted to the New York Bar in 1909.

In 1915 Vahan Cardashian lost all but one member of his family still living in Turkey. From 1915-1917 Cardashian was essentially a one man organization, a representative of the Armenian Cause to American audiences, speaking at clubs and scientific and religious societies. In 1917, suggested (and financed) by the A.R.F., all the parties and organizations of the Boston Armenian community jointly formed the Armenian National Union, to raise funds and means for active propaganda work in the U.S. Cardashian also became the executive secretary of its Armenian Press Bureau. The Armenian Press Bureau released countless publicatioins about the Armenian Question and succeeded in arousing much interest and awareness among an otherwise indifferent American public.

Later, realizing the limitations of his individual influence on the American federal government throughout his efforts in support of the

Cicilian Expedition scheme (the War Department of the U.S. and the general staff were preparing plans to send secretly to Cilicia 75,000 soldiers with the idea of dividing the Turkish forces in anticipation of a war declaration against Turkey), Cardashian decided to gather around him a variety of noted personalities to further the idea of an Independent Armenia through them, which led to the forming of the American Committee for the Independence of Armenia (ACIA). Among many well known and distinguished Americans he secured the cooperation and support of James W. Gerard, former Ambassador to Germany.

In 1919, the ACIA, through Gerard, persuaded the Chairman of the Foreign Relations Committee, Senator Henry Cabot Lodge, to pass a resolution for the maintenance of peace in Armenia. Present at the hearing of the Lodge resolution were representatives of the Armenian National Union, Prime Minister of the Armenian Republic (Katchaznuni), Minister of the government of Armenia in Washington (Armen Garo), and Cardashian.

Among other undertakings, Cardashian and the ACIA also tried to influence such American policies as the recognition by the U.S. of the government of the Armenian Republic (the U.S. recognized, through Secretary of State Colby, the Armenian Republic as a de facto government on April 22, 1920), the shipment of food, and munitions and supplies for the maintenance of a small army, and a small military force to hold open the Batum to Yerevan railroad line until the determination of a final peace conference and resolution to the Armenian question (the American Relief Administration under Herbert Hoover granted $10,000,000 worth
of wheat to the Armenian Republic), and the American mandate over Armenia, and fought hard against the Lausanne Treaty (which represents, essentially, the end of all hopes for any autonomous or independent exist- in Western Armenia) and the establishment of normal relations with Turkey.

Cardashian made his final appeal to the U.S. government (to the Sec. of State in Sept. 1933) in a document of 39 pages in which he reviewed the entire history of the Armenian case from just after WWI to 1933, and claimed that since the U.S. recognized the Armenian Republic and since President Wilson defined the boundaries of the Armenian provinces allotted to Armenians and its successive presidents acknowledged moral and political obligation toward Armenia, the U.S. should consider the Armenian international right in dealing with Turkey and Russia in diplomatic relations.

Vahan Cardashian died in New York of a heart attack (he had already survived two). In the absence of any relatives, the New York committees of the A.R.F. arranged a public funeral for him and the HAIRENIK Daily collected funds for a small tombstone over his grave.

ANUSH MAGDESIAN
"The Mass of men lead lives of quiet desperation", Thoreau wrote in outrage when he could not attend the Annual Vahan Cardashian New Year's Eve Extravaganza. Just the other day he said he would be equally disappointed if he could not attend this year, especially with ever a greater bargain than before.

The usual extraordinary combination of the best in Armenian music, courtesy of Ed Hobararian Band, as well as the latest in American tunes, will resound with the addition of the singing of Karnig Sarkissian and Vigen Yacoubian, a Thoreau-ly enjoyable music festival.

Beyond this aural feast, a delicious steak dinner will be summoned from the finest epicurean kitchen. To wash down this double feast, the well stocked bar will feature the infamous Vahan Cardashian special. Donation for dinner is $25, and $15 after ten for the music festival. Tickets can be obtained from the Vahan Cardashian Chapter. For information call Alice 722-4638, and Marc 721-2916. Act now for the most Thoreau event of the year.

Armen Hairapetian

Why I Joined The A.Y.F.

It was approximately two years ago when I went to my first A.Y.F. meeting. I had been wanting to join for a long time before then and now was my chance. I was nervous and didn't want to step foot into the center because the meeting had already started.

As I pushed the door open, it creaked and I felt so embarrassed that I was having serious doubts about whether I'd be able to make it through the doorway. But after I had received a warm welcome from the president and finally worked up the courage to look around at the friendly faces smiling up at me, I was able to stop my legs from shaking and get them to start moving in the direction of a nearby chair.

I remember being very impressed with the A.Y.F. when I went to home. There was, I felt, a sense of pride in being a part of the select group. This group was the young soul of its community, the hope for a brighter future that glowed in the shining stars, which many older Armenians look up to, rekindle their faith that a free Armenia could indeed exist in the future. When the junior members visited Armenian homes while "trick-or-treating" on Halloween or Christmas carolling around Christmas, they seemed to make so many people so happy, simply by singing Armenian songs and speaking Armenian. Just the sight of Armenian youth working together, being together and, most importantly, staying Armenian together, seemed to set the Armenian spirit Afire in them again.

I wanted to be a part of this "select group", to share their pride in representing the hope of the Armenian people and in fulfilling the responsibility of keeping that hope alive. This was why I joined the A.Y.F. and what A.Y.F. represented to me. I felt proud and privileged to be a member of the Armenian race because it made me eligible to also be a member of this organization. This feeling hasn't changed. Unfortunately, many juniors share this pride; perhaps because they do not realize their importance to their people, or perhaps they take their privilege for granted. It is truly unfortunate because many new members of the A.Y.F. get the impression that the A.Y.F. is just a social activities Committee, which organizes all kinds of "fun" events. They often feel that it is not worth sacrificing their time because the A.Y.F. starts falling into "social" category and the time set aside for
the A.Y.F. ceases to be recognized as a sacrifice for the Armenian community.
Yet without this sacrifice on the part of all our members, the A.Y.F. can not achieve its goals of serving the community and, ultimately, the nation. The A.Y.F., by serving the nation, actually serves the Armenian people. This includes all of us, and therefore the time we sacrifice for the A.Y.F. is really constructive time spent towards getting a step closer to our ultimate goal, the goal of the Armenian people: A Free and Independent Armenia.

Ani Minassian

THEY CAN ONLY SET FREE MEN FREE...
AND THERE IS NO NEED OF THAT:
FREE MEN SET THEMSELVES FREE

James Oppenheim
Հոգեվանություն տիեզերկության

Ալիք Մեղադիի, լուսավորված հանրային
անվճար և հարցազնցման "ամրոցին գրապահության"
-աշխատանքներ. Այս Ալիքի գրապահությունը
կարևորագույն դեկադեցիայի կարևորագույն
անբարձրական դաշտից է: Հետևյալ
ֆոնինված հունիսի 25-րդ օրը նրանց նախագծերը
իր նախագծերի տարբերակները կազմից աճեցած
են պատմականություններ էր: Այս Դիմոր
անունով կենտրոնում էին նպատակարագրված
ուղիներ ու նպատակերտված գրականության
աճման ժամանակաշրջանի կենսագրությունները:
Դիմորի գրականության, մասնագիտական,
փորձի նպատակները, պատմական
ինքնականության բարձր գրականությունը
ընդունակությունը ու գրականության
նախագծերի տարբերակները կազմից աճեցած
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Դիմորի գրականության, մասնագիտական,
փորձի նպատակները, պատմական
ինքնականության բարձր գրականությունը
ընդունակությունը ու գրականության

Ալիք Մեղադիի գրականության ամբիոն խորհուրդ
վերաբերվում է ունակված գրականության:

Երգած

Երգած
On Sunday November 20, 1983 the AYP Jr's. had a march for education in which all the chapters from the L.A. area participated, marching from the monument to the Armenian Mesrobian School. We marched for approximately two hours.

During the march another chapter joined us, a chapter that had been lost until the last few weeks, The Orange County Serop Aghpiur Chapter which is now considered one of the best AYP chapters.

While we were marching parents were in cars watching us, also a few other cars driven by AYP seniors from a number of chapters were driving along, in case someone became exhausted or needed to put his belongings somewhere.

When we reached the school, the A.R.S. dairy chapter cooked and served spaghetti to all the participants. When everybody had finished eating, we had activities and we played. Afterwards, we went into the cafeteria for the announcements which were as follows:

a) The Glendale Simon Zavarian chapter collected the most amount of money with a total of $1600.

b) The Hollywood Soghomon Tehlirian chapter collected the 2nd most amount of money with a total of $1400.

c) Araxi Khanzadian from the Hollywood Soghomon Tehlirian chapter collected $1200 by herself. She was given the opportunity by the Central Executive to go to Camp Hayasdan.

d) The Central Executive congratulated the Torrance Ararat chapter for collecting over $1000 with only five members.

e) The central Executive said there were some chapters who disappointed them by not collecting enough money. Of course, not all of the remaining chapters were classified under this category.

When the announcements were completed, we were allowed to move freely upon the premises of the school.

All the chapters played games together which constructed a certain kind of fraternal atmosphere.

In my opinion the day was very fun, a great experience, and kept me focusing on the Armenian Cause, also the togetherness of the chapters helped a very good amount because everybody was friendly. All in all it couldn't have been better, unless you would like to count a few minor details such as a very large, outstanding, and overall great chapter with the initials V.C. which won the olympics didn't have enough Jr. members.

Garo Madenlian
ՄԱՍԱ ԴԱԳՀ

Ձ. Բ. 7-ին

Երաշտակություն եւ եւ զարգարդ
գլխավոր զորքեր ու զորմիջյան,
գտնորդը այդ զորագրություն,
զարգարդու ազգեցակերպում:

որ Զարգարդու ազգեցակերպում,
ընդհանուր տերեր ազգեցակերպում,
իսկ զարգարդու զորքերը ազգեցակերպած է եւ երեխաները ներկայացվում:

զորք եւ, զորք եւ զարգարդ,
նախատեսվում եւ զարգարդ,
զարգարդու զարգարդ
զորք եւ զարգարդ ներկայացվում:

որ զարգարդու զորքեր, զորքեր ազգեցակերպվել,
որ զարգարդու ազգեցակերպած են, որ զարգարդու զորքեր
երեխաներին զորքեր ազգեցակերպած են:

կարելի է արձակ իրավունք, կարելի զորք ազգեցակերպել,
բայց զարգարդում եւ, իսկ զարգարդում եւ,
շաքներ նույն իրավունք, ուր զարգարդում եւ,
զարգարդում ցուցադրել եւ, զորք ազգեցակերպել:

ուր անփոփոխ ուր պայմաներ ավարտել,
ուր նոր բարդույթ
նոր նախագծային
նոր անփոփոխ դեր պաշտոն
ձայներում եւ զորք ազգեցակերպել: թափող ամեն ու ամենի.
Since 1973, Armenian terrorism has been on the uprise, amounting up to 150 attacks directed against Turkish installations and diplomats. This uprise has incited the interests of many, including the U.S. Government's, and as we all know, has not been met with much sympathy.

Being a conscientious people, the condemnation of Armenian Terrorism has been a cause for much of the controversy over the present terrorist policy in our community as well. Our moral beliefs and even loyalty to the gov't under which we reside has caused many of us to view the issue of the justification of Armenian Terrorism as confusing, to say the least.

Caught in a situation where one must either support the pursuit of the Cause through violent means and be a "true Hye", or follow morality's binding laws and the policy of his gov't, thus satisfying one's fidelity to his nagging conscience, a sense of discord pervails.

Attempts can be made and have been made to justify this disjunctive policy on political, legal, and even the most delicate moral grounds, but the counterarguments that seem to bounce back render themselves difficult to ignore. So, I think it would be better to put our consciences at ease by showing why the U.S.'s policy condemning Armenian Terrorism is unjustifiable. I believe this to be so for one major reason. The U.S. Gov't condemns Armenian Terrorism, and most other terrorism not out of its deep humanistic convictions, but out of self-interest. The problem with this policy is that they do not admit to be so. The only reason we hear for condemnation is that terrorism is barbaric, violent, etc.. However, they do not believe this to be the case for all terrorists.

The U.S. Gov't had conveniently stated that the Genocide of 1915 never occurred and that thus the terrorists have no true claim. The Dep't of State officially stated in its bulletin of August 1982 that "Because the historical record of

the 1915 events in Asia Minor is ambiguous, the Dep't of State does not endorse allegations that the Turkish Gov't committed a genocide against the Armenian people." This statement came after a great deal of pressure from Turkey, to discourage any sympathetic views that may have been forming in the American people as a result of the rallies, articles in papers, and even terrorist acts. The pressure from Turkey was so eminent that former Secretary of State Haig went so far as to praise Turkey for its efforts in establishing human rights there, and to state that "Any act of terrorism is deplorable and a firmer effort must be made to put an end to any terrorist activities in the U.S."

Although after a great deal of lobbying and petitioning we did get a partial retraction of the statement quoted from the Dep't of State Bulletin, the U.S. still does not say that a genocide occurred. And may be it might be acceptable to some for a country to believe and state what it likes when self-interests are concerned, but when that policy of the acceptance of certain historical facts is governed by who that gov't's ally happens to be at the time, a certain fear arises within me and should arise within any concerned man or woman. In effect, can we allow our history books to be rewritten every time a new administration arrives with a new foreign policy? In this case, a comparison to Orwell's 1984 should not seem far-fetched.

The U.S. position on Armenian Terrorism stems from both the U.S. military and financial interests in Turkey.

The U.S. needs Turkey as a cooperative ally because Turkey is quite strategically located. They can not afford to upset Turkey. Quoting Warren Christopher, former Deputy Secretary of State, in a speech in 1979, "Turkey occupies a unique geopolitical position bordering the Soviet Union and controlling that country's access to the Mediterranean. It provides a highly useful location for U.S. Military installations that perform important NATO functions and help us verify arms
limitations agreements." in other words, allows us to spy on Russia.

Turkey also acts a military base near the Middle East which can be used in the event of an attack directed against Iran, Iraq, or any unstable Middle Eastern country by the Soviet Union. The importance of the "neutral" area of the Middle East is vital for a continuing oil supply.

We have in Turkey U.S. aircraft, three intelligence gathering installations, a long range navigation station, to mention a few. And this information it what the Dep't of State has released. What information it has not released for security reasons I leave to the reasonable imagination.

Because of the importance of Turkey strategically, the U.S. has also given a great deal of aid to Turkey to keep up the good lines of communication and their much needed cooperation. In 1981 alone, over 452 million dollars were granted to Turkey in military and financial assistance. U.S. trade with Turkey exceeds 500 million dollars and trade regulations have been greatly reduced so as to encourage further business ties.

In conclusion, I hope it is now clear why the U.S.'s position condemning Armenian Terrorism is an unjustifiable one. Masked by feeling of anger over the violence and sorrow for the victims of the terrorist attacks, the U.S. goes so far as to distort history for its own strategic gains.

Even if the U.S. condoned Armenian Terrorism because it believed in the Armenian Cause, it could never admit this. May be one day, when relations between the U.S. and Turkey sour, and an Armenian State in that area can be seen as beneficial and even necessary to American interests, the U.S. will reverse its view. This whole concept of changing one's convictions according to one's present interests is one that is totally undigified. Although two wrongs, of one considers either Armenian Terrorism or the U.S. policy to be wrong, will never make a right, in this game of politics where everything is

flexible, individually interpretable, and open to debate, we can at least feel better about the situation, and have a finger to point back at.

SARAH LEAH WHITSON
11-18-1983
Through my conversation with various young Armenians, I have learned that some don't know why some Armenians speak differently than others. In other words, they are not aware of the existence of two branches of the Modern Armenian Language: Eastern and Western. Since American Armenians have come from different parts of the world, we find both Eastern and Western spoken here.

As the name suggests, Eastern Armenian is the language of Eastern or "Russian" Armenia, today mostly spoken in Soviet Armenia and Iran; while Western Armenia is the language of Western or "Turkish" Armenia, today spoken in the Middle Eastern countries.

The 19-th century was a period of major developments in the Armenian language. Spoken Armenian had become different than the written "krapar" Armenian. Different communities had different dialects, modern Armenian developed in the two Armenian intellectual centers Yerevan (first at Moscow University) and Constantinople. So Eastern Armenian was based on the Araratian (Yerevan) dialect, and Western Armenian on the Constantinople dialect. Both used "krapar" as a base, but Eastern Armenia was less influenced by it than the Western one. The basic vocabulary was the same (though not necessarily in meaning) but the formation of new words took different forms e.g. "herakhos" and "heratsayn". But what most differentiates one form the other is the grammar structure, e.g. "kroum em" and "ge krem" (same root, different grammar).

Each branch, in its own right, is equal to the other. Those who speak the different branches should be equally proud of their language. Communication problems should not hinder someone to speak exclusively in English. Learning from each other is the key to all communicative difficulties. We CAN overcome them in the A.Y.F. spirit.

Rita Hintlian
ASHOD YERGAT,
ORANGE COUNTRY

AAAA Concert

Last Saturday, November 12, 1983
at the Gallery Theatre in Barnsdall Park, Hollywood; The Armenian Allied Arts Association held its 50th annual fall musical featuring their 1983 competition winners. The evening was full of excitement as the spectators awaited each performance of the talented youth of our Armenian community. As the crowd grew the performers tension increased while they awaited their turn to play.

Among the performers was one of our own AYF members, Violette Bulujian. She placed 1st in the junior division by playing: prelude and fugue no. 2 in C minor by Bach, sonata opus 10 no. 1-2nd movement by Beethoven, and minuet "suites Bergamasque" by Debussy; and winning a cash prize.

We wish her luck in whatever she seeks for the future.

H.B.
Արեգ Առաքյալ

Արեգ Առաքյալ ազգային ժառանգության հավասարականության ինիցիատորներից մեկն է. Նա մինչև այսօր իր աշխատանքներով մեծ հաջողություններ է կրել, ընդունելով և զարգացնելով բազմաթիվ իրադարձություններ։

Արեգ Առաքյալ հայ գրականագիտական գրողն է, ավելի շատ կատարելու համար այնտեղ տեղի է ունեցել 25 մարդկանց, ուղեկցվելով տեղեկագրական ծառայությունը։ Նա թողարկել է գրքի տերությունը՝ նոր գրականության ոլորտը։

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Արեգ Առաքյալ հայ գրականագիտական գրողն է, որը ուղեկցում է բազմաթիվ իրադարձություններ։

Արեգ Առաքյալ

Արեգ Առաքյալ հայ գրականագիտական գրողն է, ավելի շատ կատարելու համար այնտեղ տեղի է ունեցել 25 մարդկանց, ուղեկցվելով տեղեկագրական ծառայությունը։ Նա թողարկել է գրքի տերությունը՝ նոր գրականության ոլորտը։

Արեգ Առաքյալ հայ գրականագիտական գրողն է, որը ուղեկցում է բազմաթիվ իրադարձություններ։

Արեգ Առաքյալ

Արեգ Առաքյալ հայ գրականագիտական գրոհ
1. Սույն լուծույթները ճշմարտապես լսվել են:  

   w- վեճերձույթ զամախասաբանության  
   p- հոն կամ խորհուրդի  
   q- ինտերբեկտ  
   ը- բազմանիշային զամախասաբանության  

2. Այս գրքի ժամանակ ժամանակակից ժողովի  

   w- տեղում  
   p- մակ  
   q- ինտերբեկտ  
   ը- նոթ  
   ը- բազմանիշային  

3. Այս գրքի ժամանակ ժամանակակից ժողովի  

4. Շատ կարևոր դեռևս նախատեսություն է, որ զարգացնենք այս գրքը:  

5. Օրինակ է, որ զարգացնենք այս գրքը:  

6. Այս գրքի ժամանակ ժամանակակից ժողովի  

   w- ժամանակ  
   p- լայն կամ խորհուրդ  
   q- ինտերբեկտ  
   ը- բազմանիշային
Friday December 2
Junior Song Night at the Hollywood Armenian center.

Saturday December 3
Montebello Vahan Cardashian juniors invite all A.Y.F. members to a double feature at 5 p.m. at the Mesrobian School Hall admission is 2.00$.

Saturday December 3
A trip to Magic Mountain taken by the Sardarabad chapter.

Sunday December 4
Novitiate Seminar, for all A.Y.F. Novitiates of Southern California, the seminar will start at 10:00 A.M. at the Glendale Center, 419-A West Colorado.

Friday December 9
Asbarez Night for Rosdom Seniors.

Sunday December 11
Joint meeting Roupen Chapter and Nigol Touman Chapter.

Tuesday December 13
An assembly at Ferrahian Armenian Revolutionaries past and present given by the Sardarabad chapter.

Friday December 16,
Asbarez night by Musa Dagh chapter all chapters are invited.

Saturday December 17
Asbarez Night for the Roupen Chapter.

Sunday December 18
Asbarez night for the Sardarabad chapter.

Weekend December 17-18
Trip to San Diego by Vahan Cardashian and Sardarabad Chapters.

Sunday December 18
Picnic organized by Torance Potorig Chapter.