Whereas the education of the Armenian youth is a necessity for the progress of the Armenian Liberation Struggle, and by taking into consideration that a large number of the Armenian youth living in the western United States is more fluent in English than Armenian, the Haytoug Editorial Staff has made the conscious and time consuming effort to translate some of the Armenian articles into English.

However, by also realizing the importance of the prolongation of the existence of Armenian culture in the Diaspora, the Haytoug Editorial Staff asks its readers to consciously take the initiative of also reading the articles in Armenian—even if this could require an extra effort.

The Armenian articles are not printed for decorative purposes.

The Haytoug Editorial Staff would also like to bring to the attention of its readers that in the case of the articles printed in two languages, the language of the larger title, is the one which the article was originally written in. The translations could sometimes alter the original meaning of the article. Hence, the official views of Haytoug and/or the authors are contained in the articles written in their original language.
After the creation of Diaspora, and nearly 60 years of struggling for our rights via peaceful means, the Armenian people turned to armed struggle in order to secure its just rights. And since 1975, this armed struggle has escalated, resulting in positive responses on both internal and external fronts.

On the external front, this new wave of violent occurrences forced foreign countries to put the Armenian Cause back on their agendas, so to speak, making it a living, focal issue. Taking into consideration that foreign secret agencies could not easily break down the internal working structure of movements struggling for liberation via violent means, these agencies were forced to follow these occurrences very closely, and at the same time analyze and bring to light, and possibly understand, the underlying motives for such acts, etc. This, in turn, became a great propaganda tool, greatly aiding the Armenian Cause where exposure to mass media was concerned.

Moreover, on the internal front, the armed struggle has had positive responses as well. The definition of the Armenian Cause became more clear. Before 1975, the “true” primal moving forces of the Armenian Cause were not as well defined as it is today. (One must also take into consideration that communities in the Diaspora were concentrating their efforts on the creation of a “strong diaspora.” Doubtlessly, the armed struggle had a series of other positive effects as well, such as heightened enthusiasm, a full consciousness of responsibility, etc.; and a list of other points that this editorial will not go into detail about; yet, which are equally important. What is in-
...
In the name of truth...

One of the accepted plays of the "political game" is to give with one hand in a seemingly generous gesture while performing a slight of hand maneuver in taking with the other. Those who appropriate the rules to this game are mainly those who possess the power of ruling and running the politics of the world, and who take upon themselves the moral responsibilities toward movements and liberation struggles which demand justice.

On the Eastern side of the world, where the worshipping of power is understood in its barest terms, and where the political games under the guise of democracy are considered superfluous, no one even dares to nurture the illusion of possibly appealing to the public opinions at large, thereby making some sort of headway with those governments which turn their backs to just causes.

Conditions are different in the West, where movements for justice and freedom, striking the same chords of reason, still hope that the influence of public opinion can be a beneficial one, concerning its government's stances on certain issues. This is especially true during election time, when would-be political candidates begin to utilize their democratic strategies in "courting" the public, in attempts to win favor, and of course votes.

And the result of all this is that once every few years, from election to election, democracy is emptied of its morality and ideals: it becomes "crucified" in the West, where waves of resentment rise not only in the countries in question, but also in all other "democratic" countries where their hopes lie.

The political world passes through the same stages today, as in the US presidential elections, especially when it undergoes its most turbulent period. It is at this time when candidates and their organizing powers make promises left and right, pretending to undertake the case of just causes, in the end only taking steps to "tarnish" not only the cause but their own democratic ideals and ends.

This situation is as ironic as it is disheartening, because neither those making the promises nor those movements trying to benefit from such promises, cover the intention and purposes of their taking advantage of the electoral process. In turn, it is very evident that all involved have adjusted themselves to this political game, and within democracy see only a political "market place," where the name of the game is to cheat and, why not, be cheated.

REVOLUTIONARY EXECUTION IN VIENNA

VIENNA—An official representative of the Turkish oppressive regime was executed on Monday, November 19, 1984, by the Armenian Revolutionary Army.

The UN regional headquarters identified the Turkish diplomat as Enver Ergun, 52, deputy director of the UN Center for Social Development and Humanitarian Affairs.

Ergun was executed at 9:45 a.m. by a shot in the head. The Armenian commando approached the diplomat's car as it slowed down for a red light. The gunman fired three shots and threw a black flag with the initials A.R.A. through the car's open window before escaping the scene by foot.

Later, an anonymous caller claimed responsibility for the attack on behalf of the Armenian Revolutionary Army, and the UN condemned the execution.
Analysis:

Lessons for Socialists: A Survey of African Socialism

By Nora Kalebdjian

National thought had been essentially anti-colonial, preoccupied with establishing the claim to political independence and determining the territorial units to which self-determination would apply. As independence suddenly loomed on the horizon, the necessity for a definition of the post-colonial pathway became apparent.

Thus, the newly independent countries of Africa were faced with the dilemma of defining their ideologies and of making the long and difficult transition from colonialism to the political and economic new systems of either socialism or capitalism. Those countries, including Tanzania, Algeria, Angola, Guinea-Bissau, Mozambique, Ethiopia, and the Congo-Brazzaville, which chose to make the radical change to socialism, have not yet ended their journey. African socialism is a relatively new and unique phenomenon which will be examined in its political, social, and economic aspects. It is important to state here, however, that the declared policies and goals of the new African socialist regimes often greatly differ from the actual reality in which society must live. Therefore, it is necessary to be aware of these discrepancies in order to fully understand the aspects of African socialism from all sides. Another significant point to keep in mind is the fact that many of the African countries chose socialism as their new pathway due to their intense hostility toward exploitative imperialist colonialism. In a simplified manner, it may be understood as an acceptance of the self-reliance inherent in socialism. The major role played in nationalism must also be considered. The uniqueness, then, of African socialism as opposed to strict Marxist-Leninist doctrine is its interesting juxtaposition of ethnic nationalism with socialist egalitarianism and collectivism.

An attainment of independence from colonialism is generally achieved by means of armed struggle, as it was in Guinea-Bissau. During this revolutionary period, however, the future of the country is left for the consideration of the post-independence period. Consequently, the mobilization of the populace for the revolutionary effort is not utilized to its full potential of formulating a socialist society. The main thrust is more concentrated upon anti-colonialism rather than upon the class struggle, anti-capitalism, or proletarian internationalism. Dependency associated with imperialism is replaced by self-reliance and self-sufficiency associated with the economic democracy of socialism, at least in theory, in Tanzania.

A significant political change of the African socialist states are based upon a single-party system. (It must be noted, however, that a single-party system is not completely...
the fact that the existence of a single-party regime allows its inaccountability to the masses (for example, an estimated 100,000 peasants had starved to death in Ethiopia by 1973—the government responded to the public’s enraged reaction only by trying to suppress the information); thirdly, the monist policy of democratic centralism such as that of Tanzania is intended to mobilize the entire populace and, although participation in the electoral process is said to be high, "in practice, (it) tends to be quite limited, defined, and orchestrated from the summit.""2

In attempting to formulate a clear view of the African socialist states, it is necessary to examine them not only from the political aspect, but also from the social aspects which directly involve the people living in these countries.

Generally, the new socialist regimes have realized the importance of improving education within the countries. In Tanzania, for example, educational emphasis was changed toward preparing the country's youth for rural agricultural life and cooperative endeavor. Unfortunately, however, this change of policy is viewed by most Tanzanian students and their parents as a waste of time. Congo-Brazzaville, too, has organized a dense educational network, in realizing and trying to overcome the extremely high illiteracy rates within the country.

The emphasis for improving social conditions in rural areas does not stop at education. The Derg in Ethiopia realized that those who held local governmental administrative positions were notables who would ultimately lose their wealth and power under the socialist system. Thus, the Derg directed the peasants to organize, direct, and defend land reform by forming their own associations. In an effort to implement this decision, approximately 50,000 university and secondary school students were to be sent to the rural areas to assist the peasants. Land reform, especially in Ethiopia, was necessarily due to the fact that land ownership is the foundation of social power.

Only the destruction of old social hierarchies would result in a strong base for socialist development.

Another very significant social aspect is that of health. Governmental policy toward health has begun to stress the importance of preventive medicine, especially in rural areas. In Algeria, however, the program of free medicine is said to be a "sham," and in Tanzania, the fraction of the health budget allocated to hospitals had dropped from 80 percent in the 1960's to 50 percent by 1974.4

Women's equality and their emancipation from the throngs of a male-based "egalitarian" society is also recognized as being necessary to socialist egalitarianism. Regimes in Somalia and Tanzania have made significant rhetorical commitments to equality for women. Even state policy, however, cannot change preconceived chauvinistic traits of society.

The most important social aspect by which to view the African socialist capitalist industrial investments in Africa were diminished. Thus, the socialist regimes had no alternative but to revert to agricultural development. The strategy, therefore, which was adopted to achieve this goal includes two major tactics: villagization and collectivization. Villagization in Tanzania has been quite successful in bringing services to the people of the rural areas and in raising their standard of living. In 1970, only 4.4 percent of the rural population lived in ujamaa villages; but by 1976, 11.3 percent had moved to these villages. It must be noted, however, that this rapid villagization process was successfully implemented only as a result of mandatoriness and bureaucratic determinism, thus imposing socialism from above. Collectivization, on the other hand, has not been so successful, due to the fact that it is usually strongly rejected by farmers. As Crawford Young points out, "In some instances, the communal fields were secretly subdivided into individual plots." Thus collectivization has generally resulted in a marked decrease of production, resulting from a lack of incentive on the part of the farmers.

Consequently, the shortage of food grown within the countries has forced them to turn to foreign (especially Western) aid, as Ethiopia and Tanzania have done. Each of the African socialist countries has adopted different strategies to achieve the creation of socialist economies based on self-reliance. Mozambique, for example, has taken the path of heavy industry, while Algeria has formed a developmental plan to secure full control over the country's national resources.8

In order to overcome the difficulties stemming from their inability to sustain a revenue flow, most of the African socialist countries have been forced to rely on foreign aid, while a
Who Are They?
THE BASQUES
AND THE E.T.A.

By Ara Oshagan

On a cold and wet Thursday morning the premier of Spain, Admiral Luis Carrero Blanco, accompanied by his aides and bodyguards, left morning mass at the church of San Francisco de Borja. A few seconds later a tremendous explosion lifted his car five stories into the air and deposited it on a high parapet wall. Carrero Blanco, his driver and a bodyguard were killed. Eight days later, four hooded men confessed to the assassination in the name of ETA – Euskadi Ta Askatasuna or Basque Nation and Freedom. The date was December 20, 1973. The purpose of the assassination: retaliatory strike against the Spanish government which controls the region of northern Spain, historically the land of the Basque people. The four men demanded the liberation of those lands and Basque autonomy upon them.

Brief History
The exact origins of the Basque people are today somewhat obscure. One theory claims the Basques are one of the ancient civilizations of Europe and have occupied that region for over 20,000 years. An opposing theory claims the Basques have been on those lands only since 3,000-7,000 years ago. No matter which theory is correct, the Basque people were occupying their homeland long before any Indo-European people moved into Western Europe. The history of the Basque people on their homeland is a history marked with almost constant foreign domination. The presence of foreign rulers in the Basque region began somewhere between 1000 and 500 B.C. with the Celts; followed by Roman rule, and then by Germanic tribes. In the 7th century, Arabs conquered the Basque region. After the final expulsion of the Arabs from the area, 1512, Ferdinand, King of Aragon united the Basque provinces as one political entity for the first time in history. The Spanish Kingdom, a legacy of Ferdinand, was in constant warfare during the 16th and 17th centuries. The French entered the region twice during this period. Following the Napoleonic wars between 1808-1814 and a few years of relative calm, civil war broke out in Spain, the First Carlist War in 1833 and the Second Carlist war was fought 1873 and 1876. During all this Basque regional autonomy diminished within the empire. The end of the second Carlist regional autonomy was politic NON-existent. From 1876 to 1923, Basque people experienced a revival. Political parties were nationalistic sentiments beginning, and dissident ideas flourished. 1923, Primo de Rivera came to power, and attempted to end Basque nationalism. The language was made illegal in all places, as was the Basque flag. Constitutional guarantees that were forming were suspended. In 1923, Rivera dictatorship fell and in 1923, Spanish republic was proclaimed. Under the republic's constitution, Basque people had their own governement and were autonomous. Spanish Civil War (1936-1939) demolished Basque autonomy. The Basque government went into France. General Franco, came to power in 1939 and immediately
to erase the Basque culture and nation. The use of the Basque language was once again strictly prohibited in all public places. Over 500 religious men were imprisoned or killed and an estimated 6,000 people were killed or jailed as political prisoners. With the help of French sympathizers, and the exiled Basque leaders, the Basque people slowly began building an underground resistance network emerged and successfully organized a huge workers' strike that spread to for provinces and included over 300,000 workers. Also, in 1951, the US began negotiations with Franco to install military bases in Spanish territory. To bolster the talks, the US even invested $100 million in the Spanish economy. The Basque people were once again ready to fight for their homeland and Franco was more determined than ever to suppress all dissent activity in Spain.

The ETA of the Basque

The beginning of what eventually became the ETA was created in the University of Deusto in Bilbao in 1952. A group of dissatisfied and nationalist students came together to find a new way to struggle for Basque political rights. For the first year, they were simply an educational group. They discussed, researched, and exchanged ideas and information. By the summer of 1953, the group had grown enough to be able to publish a newsletter called Ekin. As the group grew bigger and stronger in the university, it was approached by the PNV, the best established moderate Basque political party, who suggested a merger with its own youth group. The Deusto students agreed and a new youth group was formed. After a couple of years, the political and ideological differences between the students and PNV youth proved to be too great; so in 1959, the Deusto students resigned from the group and soon after founded the ETA.

At the outset, the ETA was not concerned with a revolution nor, in fact, with political violence. In 1959, it was described by its leaders as a "patriotic, democratic, and non-confessional movement." Its main purpose was to awaken nationalistic sentiment by painting and distributing flyers or vandalizing public places with ETA slogans or occasionally exposing the illegal Basque flag. But, as government repression grew harsher, the ETA slowly became more covert in the actions and began using more radical and violent means of struggle. In 1961, the ETA carried out its first act of sabotage. It delicately derailed a train headed to a military celebration. The Spanish government responded quickly and fiercely—more than 100 people were arrested and tortured and about 30 of them were sentenced to prison terms. In order to survive, the ETA went underground and finally adopted a clear revolutionary ideology. In 1962, the group was redefined as a "clandestine revolutionary organization." The ETA's ideology became social revolutionary: its aim was to liberate the Basque homeland through revolution and to establish some sort of socialist system upon the freed homeland.

A pamphlet written by "Goiztza" entitled Insurrection en Euzkadi (Revolution in the Basque) was adopted as ETA's official ideology and strategy. The pamphlet stated that revolutionary struggle advances in stages and a clear analysis of the social and political conditions of the times and ETA's role in them is essential to this revolutionary struggle. The pamphlet further stated that presently (the '60s) the Basque people are on the brink of revolution. The ETA
AN INTERVIEW WITH THE CENTRAL EXECUTIVE OF THE A.Y.F. OF WESTERN U.S.A. ON POLITICAL VIOLENCE

Note: The following is the Part II of an interview conducted by the Hayoug Editorial Staff with the Central Executive of the Armenian Youth Federation of Western USA.

The third, and the last, part of this interview will appear in the next issue of Hayoug.

HAYTOUG: How did the Burgas act benefit the progress of the Armenian Liberation Struggle? What was the significance of this act, if any?

C.E. - Turkish authorities, as a part of their anti-Armenian campaign, have made continuous attempts to achieve the goals of the Armenian Liberation Struggle. Those acts are presented as being a part of international terrorism,尤 particularly as acts backed by secret agencies.

It is on this basis that the act against a Turkishowned hotel in Burgas, Bulgaria, becomes significant. The Jasmine International hotel in Burgas, Bulgaria, is the nexus of the Armenian Genocide, to stress the dependence from international terrorism. After completing various acts in Western Europe, it was decided that Bulgaria, an Eastern European country, would be the target.

The acts in Burgas and, later in Belgrade, Yugoslavia, convinced political circles and the general public that JCAG has no ties whatsoever with other movements and that their strength and methods stem from the Armenian people.

On July 28, 1983, five Armenian youth attempted to take over the Turkish Embassy in Lisbon, Portugal. One of the youngest Armenian youth was shot to death, while the other four were taken prisoner. The Turkish authorities occupied the home of the ambassador. Subsequently, they refused to let the police into the embassy. The Portuguese "anti-terrorist" squad attempts to recapture the building with the four Armenian youth who had themselves up falling on the ground of Freedom.

The Armenian Revolutionary Army takes responsibility for the attack.
HAYTOUG — What about the Orly operation?

C.E. — The killing of innocent people is unacceptable and condemnable. The Armenian struggle for freedom reflects a tradition based on high principles and is continued today by the JCAG and the Armenian Revolutionary Army. Carrying out acts such as those in Orly and Ankara’s Ezenbogha airport, among others, where a number of Turkish and non-Turkish innocent people were killed, blemished this tradition and caused a great deal of damage to Hai Tad’s activities on both propaganda and political levels.

Because the acts in the Ezenbogha and Istanbul’s closed markets (innocent people being killed in the latter as well) were carried out on Turkish soil, they assume a new direction in the Armenian struggle. This claim could have been justified had these attacks been aimed at governmental institutions, army bases and/or official representatives.

Orly and similar acts fuel the Turkish government’s anti-Armenian campaign, appropriating to it lethal weapons — use of which could sway the public opinion against our cause and our just pursuit.

On July 15, 1983, a bomb explodes in front of the Turkish Airlines terminal in the Paris Orly Airport. The area was full of passengers. Five people were killed and more than 66 wounded, most of whom were not Turkish. Responsibility of the attack was claimed by the Armenian Secret Army for the Liberation of Armenia.
short-lived on this act, however it effectively touched off the Armenian Case. The fearless commandos who occupied the embassy repeated one of the golden pages of the Armenian Revolutionary Federation’s historical seige of the Ottoman Bank. Unfortunately the Security Council’s future activities overshadowed this heroic feat.

The Burgas Act

On September 9, 1982, a Turkish diplomat was assassinated in Burgas, Bulgaria, by a stranger who fled the scene after the shooting. The responsibility of the attack was claimed by the Justice Commandos of the Armenian Genocide.
(Cont'd from pg. 12)

HAYTOUG—Finally, the Lisbon operation. How did this act benefit the Armenian Liberation Struggle and, what is its significance?

C.E.—The Armenian Revolutionary Army's five martyrs, with their heroic sacrifice marked a new level in the Armenian Liberation Struggle. The conditions and demands of everyday life in the Diaspora did not permit us to completely devote ourselves to the cause. This situation becomes a major obstacle to the efforts of the Armenian Liberation Struggle. The ARA freedom fighters with their self-sacrifice became a real example to the Armenians in general, and the Armenian youth in particular, by showing them that the only hope for success is in the dedicated people who have assumed an active role in the struggle. The many devotees, armed solely with their convictions, can overcome all of life's demands and come to terms with all enemies who try to strip the Armenian people of their rights.

The heroism of the Lisbon martyrs became an unending source of inspiration, and will continue to be so for the youth of the Armenian struggle. The Armenian youth who follow their path will no longer be satisfied with mediocrity. Instead, it will cement its claim and pave concrete avenues in order to realize its goals.

(End of Part II, cont. in next issue)

COMMUNIQUE

The September 23rd operation in Istanbul by the Armenian Revolutionary Army ended in failure, costing the lives of two of its soldiers. Revolutionary struggle being subject to fortunes of war, the ARA assumes responsibility for the setback. We deplore the loss of our two comrades to whom we render the honors due to soldiers who fall in the field of honor.

This is the price which our fighters are willing to pay, according to their militant commitment. They were inspired by the example of the Lisbon commandos which demonstrated to the whole world the level of determination that guides the ARA.

Our struggle continues according to the path we have fixed for ourselves. Our target is the Turkish reactionary government throughout its official representatives.

As long as it will continue to falsify history and deny the legitimate rights of the Armenian people, we will not give up any respite. We will strike them in Turkey proper, where we have the benefit of assistance and active support of the Turkish clandestine revolutionaries.

After Brussels, Lisbon, Vienna, and Istanbul, the ARA states that it will attack the Turkish government in four corners of the world until the Armenian people regain its rights, on its historic lands abasedly occupied by Turkey.

Long Live the Fighters of the Armenian Cause.
Long Live the Struggle of the Armenian People.
Long Live A Free and Rounified Armenia

ARMENIAN REVOLUTIONARY ARMY
ETCHMIADZIN: The fourth town of the republic

In the land of rocks and gorges the charm of the valley of Ararat achieves special distinction. Though the valley used to be a stone-covered land, yet the arduous labor of men turned it into an area of vineyards and orchards. Today the region of Etchmiadzin alone, taking up an area of 410 sq. kms., grows 50 percent of the vegetables and sizeable portion of the live-stock products and grapes of the republic.

Here is our bus driving into the town of Etchmiadzin — “the fourth town of the republic.”

To be a tourist in Etchmiadzin is mere child’s play. You can walk behind the guides, herding groups of tourists, take a right or left turn at random, look at the passers-by and come across guides again. As a real tourist I dropped in the arts salons and the souvenir shops... Wherever I go I see everything inscribed in three languages—Armenian, Russian, and English.

One of the guides assured the tourists that no foreigner visiting Armenia has missed a drive to Echmiadzin. Otherwise, he can never claim that he has seen the whole Armenia.

Echmiadzin is the former capital (Vagharshapat), the religious and cultural center of Armenia. A town boasting ancient architecture, today it reminds one of a vast construction site; it is the populous center of legends and research fellows. Every year about 1500 tourists visit the town.

As you step into the city limits, your attention is directed to one of the famed wineries, the products of which (the wine brands ‘Arevik,’ ‘Muskat,’ ‘Aigueshat’ and others) are the winners of gold and silver medals at world fairs. As you drive you hear the guide’s often repeated phrases: “Look at your left, look at your right: the Etchmiadzin Cathedral, the churches St. Hripsime and Gayane.” The stories of these structures are intimately woven within legends which Etchmiadzin abounds in.

...The Etchmiadzin Cathedral. Next to it is the seat of the Catholicos of all Armenians. The catholicos is attending the Sunday mass. The splendid choir, the brilliant acoustics and the truly divine voice of the soloist engross your attention. The guide tells that the Armenians were the first nation in the world to embrace Christianity as a state religion. Next comes the legend of construction of the Cathedral—a vision dawned upon Gregory the Illuminator, the first catholicos: Jesus Christ descended from heaven and struck the land with a fiery hammer pointing out the site where the divine cathedral should be erected. Hence, the name Etchmiadzin—the descent of the only-begotten.

Two years after the conversion of Armenians to the Christian faith, 303 A.D., a cathedral was erected together with the residence of the catholicos. The religious seminary came into being much later; in 1771 the first printery of Armenian was established, while the Gevorkian Dnjaman was founded in 1874, which was destined to play an important role in the cultural and political evolution of the Armenian people. During its 45-year existence the college trained a great many notabilities and distinguished revolutionaries.

Since its origin Etchmiadzin turned into an administrative, managing, cultural, and later religious center of Armenia. From 3rd to the middle of 5th century A.D. the city was the country’s capital. When in 405 A.D. Mesrop Mashtots created the Armenian alphabet, and the first Armenian school opened in Etchmiadzin with the creator of the written language teaching such students as commander Vartan Mimigonian and the 5th century historians Konyou and Yeznik Koghbatsi. It was again here that the first depository of ancient manuscripts was set.

Church of St. Hripsime

And then... Then wars, devastation, years of decline and centuries of mournful silence followed one another. In the cultural center of Armenian only one drug store had remained in addition to two doctors and one medical attendant. Today Etchmiadzin counts ten hospitals, thirty medical establishments, and a medical personnel of 1,000 including 150 doctors. The number of the schools grew from 6 to 60, apart from an art school, two music and two professional-technical schools, one technical college, research institutes, clubs, libraries, and museums... While the twenty industrial enterprises, whose products are exported to forty countries, are novel elements in the life of Etchmiadzin.

In the wonderful park where I found myself after I had closed the notebook, I perceived the care-fraught hands of the enthusiasts of the town—even the dry trees are not felled, but are carved into elaborate sculptural figures and designs.
The most important thing to a fedayi, next to an order from the ARF, was the fedayi's *namous*, the fedayi's honor. It was what drove the fedayi to value his cause more than his wife. When the fedayi was forced to fight the enemy, he did so as the representative of all the fedais and the Armenian Revolutionary Federation. He knew that all eyes were upon him, Armenian, Turkish, and Kurdish. They all wanted to see how the Armenian fedayi would deal with the situation at hand.

The Armenian people saw in the fedayi the image of their national strength. The Turks saw in a fedayi an armed force which threatened them and defended the oppressed Armenians.

Having lived like slaves for six centuries under the Turks, the Armenians had lost their heroic character. They had become like sheep which were sacrificed and exploited by Turks and the Kurds.

The fedayi, through the way he lived and his sense of self-sacrifice, reminded the Armenians of what Vartan Mamigonian had already taught them—that it is better to die with honor than live as a slave.

This idea was the foundation of the fedayi's *namous*. The fedayi fought under the most difficult conditions. He knew that it was very likely he would die. But he would fight so that he would not be captured alive and would take at least a few of the enemy to the grave with him. This was also showed that the Tashnagtzagan fedayi could not be forced to his knees.

All the fedais often participated in hopeless battles but always defended their *namous*. Here are the stories of two fedais who, through their personal examples, strengthened the morale of the Armenian people and showed the correct path of liberation from Turkish rule.
Mosso of Khnoos (cont from pg. 16)

Mosso, Ovan, Mardiros, and Missak were fedayis from Khnoos who spoke Kurdish, were familiar with Kurdish customs, and were good horsemen. They kept the lines of communication open between Daron and the outside from 1906 to 1908. They used to bring newspapers, letters, and bullets from the outside and take news and sometimes even people from Daron. There were many dangers especially since the Turkish government had found out that it was these fedayis who kept the Yergir (homeland) in touch with the Caucasus (the part of Armenia under Russian rule).

Mosso had been sentenced to death in his absence. He was a brave and handsome youth who had a beautiful fiancée in his home village. However, revolutionary life demanded that the fedai leave everything behind and dedicate his life only to the cause.

Every fifteen days, on the way to Caucasus, he would pass by his village but was forced to watch from afar. He could not enter the village because it had a mixed, Armenian and Kurdish, population and was full of police.

One day, Mosso's will weakened and he fell into the trap. He was on his way to the Caucasus. He had secret ARF letters, written on cloth, hidden on his clothes. When he got close to his village, Mosso succeeded in convincing his uncovers to wait for him on a nearby mountain where he went to the village for just one day.

When Mosso entered the village, the police got wind of his arrival and called in the army to surround the village. Mosso found out that what had happened but he kept his cool.

First he burned the letters he had. Then he took communion from his mother. His fiancée prepared his horse, brave Mosso leaped onto it and he attacked the surrounding troops.

Fearless Mosso was mad. He pulled out his dasnats (Mauser pistol) and shot at the soldiers. He killed three Turkish soldiers and it seemed like he was about to break through the enemy's lines and get out of the village when the troops fired at once at the lone hero. His horse was wounded and rider were thrown to the ground. Another volley of bullets killed Mosso, but the letters had been captured and the fedayi's name was saved.

Manoug of Ziaret's Heroic Death

One day at the mountains of St. Garabed, Manoug of Ziaret became seriously ill. Since there were no doctors to take care of him, the fedayis were forced to call a few dedicated villagers to care for him in the wilderness. A week later Manoug wanted to go to Ziaret where he had a wife and a child. His uncle tried to convince him not to go. His wife came and took responsibility for secretly taking care of him in the village.

There was a guard in Ziaret, a Turk by the name of Shafkee, who had pretended to be a friend of the Armenians. He found out that Manoug was in the village and went to him pretending to want to take care of the patient. However, he got word to the army as well.

The army arrived secretly at night, and went straight to Manoug's house. His wife told Manoug that they were surrounded.

With his wife's help, Manoug put on his bandoliers (the straps held the fedayis' bullets), his dasnats and his dagger. Holding his Mosine rifle, sick and very tired, he went out to die fighting.

Manoug opened the door to go out into the street but the troops had taken up everywhere. Manoug "there's no way out, there's no way out!" and started immediately killing a soldier. He said "this one is in exchange for the one who killed my uncle." The soldiers shouted "tashim" (give up, give in) but paid absolutely no attention to the timed shooting, wounded soldier. Then, totally exhausted, he dropped to the ground on his corner. The troops fired. Manoug had been martyred. Putting his head and the dead soldier's body in a cart, the army returned "victorious" to Moush. The government ordered it victorious in a few hundred of soldiers and on sick, fecayi.

Thus the fedayi preferred slavery.

Both the Turks and the Armenians were amazed at how a fedayi's death was able to take healthy to the grave with him.

They gradually learned what a fedayi's name meant. They started to admire and be terrorized by the fedayis. The Armenians had to face death and chose struggle and liberation rather than living as a slave.

Ալեքքաստակություն

Այսօր միջքաղաքականությունը տեսնում է, որ այսօր ապրում են մինչև սկզբնավորման հազարական, իշխանների համար։ Այսօր պաշտոնական համակարգերի համար։ Բոլոր հարցները կանգնեցվում են միջուկարգության առկայության տակ։ Այսօր միջքաղաքականությունը տեսնում է, որ այսօր ապրում են մինչև սկզբնավորման հազարական, իշխանների համար։ Այսօր պաշտոնակարգերի համար։ Բոլոր հարցները կանգնեցվում են միջուկարգության առկայության տակ։
Schooldays are over

You
terrorists
of the better kind
you
the nightmares
of our
reality
parking attendents of vulgarity
you
who come
in all shapes
and sizes
as those who pray
or as a D.A., listen to me.

Listen to me
to one of those
dirty ones
listen to me
to one of those
schoolboys
you're trying to "Educate"
or else
terminate
one of those
school boys
you're trying to mold

or else
put in a cell,
listen to me:
rest assured
ladies
and gentlemen
we've learned already,
we've learned
your ways
and your pays
we've learned
what counts—your power,
and what does not—our lives,
thanks to you
all of you
traitors:
the "School" days are over,
we know how to make love
with our gloves on
we're big boys now
and we've only just begun.

This prosecutor rests its case;
one and for all
Amen.

Viken H.

(write to you
ladies
and gentlemen
of Armenian descent
who
sit in the
balcony
of society
with Mahatma's masks on
who
today
and everyday
by who knows which
or what
God given right
sit yourselves
in judgement,
during your suppers
or
bridal showers
you
dissect our thoughts
and "analyze"
judge our actions
and criticize;
you
play "The Armenian"
in your fashion shows,
liberty
is to you
but a statue
freedom
is for you
a brand of sanitary napkins
you
who deplore violence
but kill innocence
you
the gods of mortality
and
assasins of equality
you
try to show us "The Way"
who tell us not to
and tell us what to
you
who believe in
shutting the door
to keep Hampig
in a two-by-four)
the same time, socializing foreign banks and other foreign-owned financial institutions. The achievement of this nationalization is theoretically to allow the governments to try to control and direct capital flows within their respective countries. A major means of achieving this end is the governments' forced acquisition of 51 percent control in all major corporations of the industrial sector. In reality, however, the industrial sector was "so inconsequential that there was little to nationalize; industry was a mere 7 percent of the GNP." In an effort to strengthen their economies, virtually all of the African socialist states have "proclaimed their desire to attract new Western capital." In fact, Angola and Mozambique have even declared their welcome for small commercial traders in their countries. While some foreign aid is received from the Soviet Union and other Eastern communist countries, it is minimal. The insufficiency of foreign aid from the East, therefore, has led the African socialist states to retain good relations with the economic system of the West. This situation has reinforced the claim of the African countries that they are non-aligned. Congo-Brazzaville, for example, has France as its major source of external aid along with the Soviet Union, whose economic contributions to the country have gradually diminished. Angola, on the other hand, has no serious prospect of Western aid, leaving it with no alternative but to deepen its dependency on the socialist camp.

These economic issues on the external front are, therefore, very complex and very dependent upon the correct handling of foreign trade and investment in the socialist countries of Africa. This study of political, social, and economic issues which exist in the African socialist countries can lead us to make the following conclusions as "lessons for socialists:

1. A socialist country is not necessarily based upon a politically democratic system (as defined in the Western terms); furthermore, the doctrine of the Leninist Vanguard Party is often misused to coerce, mislead, and even exploit the people which it claims to lead and unfortunately, collective ownership is quite enough for a country to be considered socialist.

2. It is not necessary for a socialist country to be aligned only with the "socialist camp" headed by the Soviet Union in order for it to achieve "true" socialism. Good relations both with the East and the West in today's divided world are more beneficial in aiding a country on the road to socialism to achieve its goal than being completely anti-Western is for the country.

3. In order to avoid creating a hostility in the people governed by socialism, it is necessary to take the necessary steps during the revolutionary struggle for independence to prepare the populace to accept the hardships and benefits of socialism by mobilizing it to strive for a common cause beyond the achievement of independence.

4. A "socialist revolution" is lacking something when the popular sentiment is only anti-colonial; it is necessary to achieve class consciousness and identification with the international proletariat in order for the people to logically accept the socialist doctrine.

It would be unfair to assume that the African countries who have chosen the pathway toward socialism will ultimately fail in their endeavor. The people of the so-called "Third World" deserve their right to self-determination and to social justice. Only under a truly socialist doctrine combined with political democracy can this be implemented. So long as the people of these countries allow themselves to become dependent upon either Eastern foreign aid or Western capitalist imperialism, they will forfeit their own inalienable rights.
Dear Editor,

This letter is about some Armenians and the way they put the Armenian down in front of other students. I'm a student in a public school and I am sorry that I have to write this letter and expose all the immoral things some Armenian students do in public schools.

These students come to school for enjoyment instead of knowledge. The way they act points this out. I've seen these students lie, cheat, cut school, argue, fight, smoke, insult other people... That's when I wish I could do something to stop them from putting the Armenian name down.

The lowest thing some students do is to teach non-Armenians swear words in Armenian. From time to time a student will come and swear at you in Armenian. I get so humiliated to hear somebody swearing at me in my own language. Then I want to scream at those so-called Armenians to stop putting down the Armenian name...

Sincerely,
a concerned student

Note: The following response appeared in the October 16, 1964 issue of The Register. The author of the article is a member of the Orange County AYF Ashod Yergat Chapter.

The truth is denied

The story "Senate kills Armenian resolution" (Oct. 5) referred to a resolution that was titled, "National Day of Remembrance of Man's Inhumanity to Man." It was a day to remember all victims of genocides, not just Armenians.

President Reagan's announcement that his administration will pursue the ratification of the Convention on the Prevention and Punishment of the Crime of Genocide, and his administration's policy and opposition to passing this other bill, do not seem to be in accordance to that.

If the present government of Turkey does not like the idea of such a day of remembrance, instead of trying to deny and twist and change the truth about the Armenian Genocide, it should try to negotiate settlement with the Armenian communities and their leaders.

I am the granddaughter of four survivors of the genocide, and April 24, 1985, will be a day of remembrance for me, whether I plan it or not and whether a bill is passed or not.

But it hurts me to see the truth being denied, the feeling of the survivors suppressed for the sake of a policy of an administration that treats Turkey like a spoiled child and does not ask any responsibility for its actions, past and present.

Rita Hindlian
Huntington Beach

(Com. No 144)

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Rita Hindlian
Huntington Beach
The Basques...
(cont. from pg. 9)

must work to change these conditions so that a revolution is possible. It must recruit more able and trustworthy members, acquire weapons, arm members for warfare, publicize its cause and gather money. Within this context of revolutionary struggle, political violence was adopted as a legitimate tool.

The gradual adoption of this revolutionary strategy and political violence was accompanied by its share of dissent within the ETA. In 1967, the first group of less radical members condemned violence and split from the ETA. For similar reasons, another group followed suit in 1968. In 1970, due to disputes about political violence during the sixth assembly, a large group, calling themselves ETA-sexta (sixth), also split from the ETA. This dissocation nearly destroyed the ETA, but after two years of idleness, new members joined the ETA in 1972 and revised the organization. The disputes did not end here. In 1974, the ETA was segregated once again. One group of Marxists, who advocated political violence within the context of the working class liberation struggle, parted from the ETA and formed a new wing, now called ETA-m (militar). Another group who advocated simultaneous military and peaceful political tactics, also parted to form yet another wing of the ETA now called ETA-pm (politico-militar).

Since 1962, the ETA's overt acts have centered around two objectives: acquisition of money and creation of publicity. ETA's first bank robbery was in 1967. They struck Banco Guipuzcoano in Villabona and acquired more than one million pesetas. It is estimated that up to mid-1977, the ETA has obtained more than sixty million pesetas (about one million dollars) from bank robberies.

The first death associated with the ETA was one of its own members at a Guardia Civil road-block in 1968. From that point onward, ETA's political violence and the subsequent government response slowly escalated. From 1968 to 1973, 19 people died due to the ETA activities (this includes some ETA members also). In 1974 and 1975, 55 people died (19 of them were ETA members). In 1976, the number of deaths caused by the ETA was 29 (10 ETA members). During the first six months of 1977 (this is as far as this set of data reaches), 16 people died due to ETA activities (including 12 ETA members or supporters).

Throughout the 1960's and 1970's, ETA actions tended to deal almost strictly with resource gathering and producing publicity for their cause. Up to 1979, 20% of ETA acts were to obtain resources (money, weapons, explosives, vehicles), and close to 70% of the acts were constructed to attract attention and create publicity, but without harming innocent men and women. The majority of the targets were government agencies, monuments and flags.

In 1979, three bombs exploded in the Madrid railroad stations and the Madrid airport, killing four and wounding at least 113. The ETA claimed responsibility for the bombings. The 1980's will prove whether these bombings present a new and more violent trend in the ETA or they were simply an isolated case.

Since the 1970's, the ETA has been the strongest political group in the Basque. It has become that clearly due to its violent tactics. But a group of men do not turn to violence by chance. The ETA's violence is the result of a long history of foreign domination and often fierce Basque cultural repression. It is the result of a number of years of being unable to freely express the Basque culture and language. ETA's political violence is a humanistic and nationalist protest which finds no other effective outlet. It is a protest against being expelled economically and culturally and it is a protest against being denied the freedom to live and express their lives as free men choose. Political violence in the Basque will not end as long as the Basque people are denied freedom and self-determination.

Write to RAFFI ELBEKIAN
K. 533/83
Zavtor Okruznoj Suda
11000 Beograd
Bavanska ul.
YUGOSLAVI

PAST MONTH IN REVIEW

ANKARA—According to Turkish military sources, 8 Turkish soldiers died and two were wounded in a bomb explosion on October 5. According to the same sources, the bomb was planted by Kurdish revolutionaries.

The incident took place in the village of Hakan, in the eastern part of Turkey. No demands were given by the military commander of the area.

SEBOKENG—Seven thousand soldiers belonging to the South African security forces made a strong show of force in searches for treason suspects in the Rand, northwest of Johannesburg, to stem civil unrest by the native population of the country.

In the last few months the right-wing Black majority has demanded the end to the racist policies of the South African government.

BELFAST—On Tuesday, Oct. 2, the 'Uster police arrested the leader of the Sean Finn (the political legal arm) and his associates, but all were released hours later.

A police spokesman said they were interrogated because of suspected links between the Sean Finn and the illegal entry of Martin Galvin to England. Galvin is a leader of a sympathizer group of IRA which is fighting to free Northern Ireland from English rule.

AMMAN—A meeting took place between King Hussein of Jordan and the Palestine Liberation Organization Chief Yasser Arafat during which they discussed possibilities of a meeting of the Palestinian government in exile. The last session of the Palestinian government in exile, which was to be held in February 1984, was postponed due to differences between Palestinian organizations.
Lisbon Five Commemorated in Washington

WASHINGTON, D.C. — Over a year after their heroic deaths in Lisbon, Portugal, the five Armenian youths who came to be referred to as the "Lisbon 5" were remembered in a ceremony in Washington, D.C., on Sunday, September 16, 1984. The solemn commemorative event which took place in a small meeting hall of a D.C. university was organized by the local chapter of the Armenian Youth Federation, the AYF gomideh and the Homenetmen.

The ceremonies began at 7:45 p.m. with around fifty people present. The local AYF president asked everyone to stand up for a minute of silence in memory of the fallen heroes. In the dark, five youths placed candles in front of large portraits of the Five set on tables in the front part of the room. A member read the message of the AYF Central Executive on this occasion.

Five people were invited to read excerpts from letters by the heroes' relatives to the Armenian media, expressing their faith in the cause for which the young men had given their lives consciously.

A message was also delivered on behalf of the local AYF gomideh by one of the urgans. A sight-and-sound show tracing the development of the Armenian revolutionary movement was presented, followed by a lecture delivered by the representative of the AYF Central Executive who had come from Boston expressly for this event. He provided a brief description of the events of July 27, 1983 during which the five young men gave their lives. Then, he briefly dwelled on the message they had tried to convey to the world and to the Armenian people.

In conclusion, a tape rendering of the poem, "To the Terrorists" by Siamanto was presented.

The ceremony left everyone deeply moved.

New Jersey AYF Chapter Holds Its First Meeting

RIDGFIELD, NJ — On Friday, September 14, the New Jersey AYF Arsen Junior Chapter held its first meeting of the 1984-85 fiscal year. The meeting was opened by the president with the singing of "Harach Nahadag." Thirty-six AYF members were present. The new executive presented themselves and their respective offices to the chapter. Then, the president, Antoyk Pinedjian, made some opening remarks. After this introduction, the chapter reviewed the major objectives set out by the executive for the coming year. The most important activity will be a New Jersey junior/senior weekend. The purpose of this weekend is to promote junior-senior interaction and exchange of ideas. The president reminded the chapter that a heavy emphasis will be placed on the educational program on this weekend.

Following a few minor announcements by the executive, came the most important part of the meeting—the educational. The educational directors, Tom Adjian and Neiry Melikian, presented a lecture on the history and the revolutionary importance of the songs "Mer Hai'renik" and "Harach Nahadag." The songs were translated and distributed to every member to make certain that all urgans understood the meaning.

To end the meeting in a more fraternal spirit, the educational directors split the chapter up into three groups to have a singing competition. A fourth group was made up of the concerned senior members who were present at this meeting. Following the meeting a social gathering was organized by the new executive in order to begin the year in a comfortable atmosphere. The New Jersey Arsen Junior Chapter is following a clear educational, political and social plan which will definitely succeed this year.
LOS ANGELES—Friday, October 26, 1984 was a special day for Armenian senior high school students. The A.R.F. Shant Student Association and the Armenian Youth Federation invited the students from Ferahrian, Rose and Alex Pilipos, and Mezrobian Armenian schools along with the Glendale, Hoover, and Marshall public high schools to UCLA so that these graduating classes would get the chance to familiarize themselves with the UCLA campus and about the scholastic opportunities offered at UCLA.

When the students arrived at the UCLA campus they were greeted by the Shant and AYF ungers. The students were then split up into small groups and were guided around the campus to the different departments.

After the tour of the campus, all the students gathered in the Grand Ballroom where the artworks of Vahe Berberian, Narbeh Nazarian, and Harry Vorperian were exhibited. During the art exhibition there was a speech by one of the organizing members, Mary Arakelian. A welcoming address was given by UCLA Dean Mr. Brian Code. UCLA Counselor Cathy Escobedo also gave an all-entrance preparations.

A student from Ferahrian and a member of the AYF Roupen Chapter, Tamar Der Megechichian, recited a poem.

Dr. Onnig Keshishian from the Armenian Educational foundation spoke to the students about scholarships offered for Armenian students. Following the speeches, the Musical Group “Aren,” a group of students from Ferahrian H.S./ played Armenian and American music.

The last speaker was historian and Armenian History lecturer, Prof. Richard Hovannisian who explained the Armenian Studies Program at UCLA.

After eating lunch, the students split up into their groups preparing to depart.

The organizing committee gives special thanks to Mrs. Armine Hacopian, Hermine Mahserejian, Alice Medonlian, Khatoun Peckrdoouni, Virginia Geagen, Alice Petrossian, Vahe Ishaghian, Shahe Keoghlian, the principals of the participating Armenian and public schools and their Boards of Trustees for their help in making the day a success.
AYF Walk-A-Thon Raises $7000

MONTEBELLO, CA—After a week’s postponement, Armenian Youth Federation members in Southern California marched in a Walk-a-thon on Sunday, November 11, as a rededication to the spirit of the AYF and the goals of the organization.

Beginning at 2 p.m., almost one hundred AYF members, ranging from 10- to 22-years-old, took the 1.4 mile route through the streets of Montebello from the Holy Cross Armenian Church to the Armenian Martyrs Monument at Bicknell Park.

Junior and senior members participated in the walk, although only juniors were supposed to participate. "One cannot let the young ones march alone," said one of the seniors who accompanied the juniors. "This spirit is what marks the true AYF member," said an A.Y.F. Central Executive member, also walking that afternoon.

Sponsored by the A.Y.F. C.E., the Walk-a-thon raised more than $7,000.00 from sponsors from the community solicited by the young AYF members prior to the event. "Programs such as the annual Walk-a-thon, song nights, and other such events give the members an opportunity to meet members from other chapters," said the C.E. member.

This year, members participated from AYF chapters in Glendale, Pasadena, Los Angeles, Long Beach, Orange County, Torrance, San Fernando Valley, and of course, Montebello.

Following a brief gathering at the foot of the Martyrs’ Monument, the AYF members were taken to Mercobian Armenian School in Pico Rivera. There, a warm meal had been prepared by members of the Montebello Vahan Cardchian Senior, with a little help from a couple of C.E. members.

The money raised through the Walk-a-thon are used to find educational programs and some of the other worthwhile programs of the AYF.
Roupen Chapter Ungers Discuss Apartheid in South Africa

GLENDALE—On the eve of October 7, a heated discussion was to take place on the topic of Apartheid in South Africa. Unfortunately, all hopes of having a stimulating discussion were abandoned as only a handful of seniors showed up, six to be exact. In any case, it was a comprehensive and informative presentation from which all who were present benefited. The questions that were asked afterwards ranged from the history of South Africa to the resolutions passed by the UN in preventing racial segregation and discrimination.

Bearing in mind that the executive body of the Roupen Chapter has taken steps to remedy this situation, we are confident that all ungers will show up next time!

Houston Youth Take AYF Oath

HOUSTON—Only a few months have passed since the foundation was laid for the formation of the Houston AYF Dro Chapter. That foundation led to the final membership oath of several Armenian young persons, both boys and girls, taken on Saturday, November 3, 1984. A novitiate period, the Houston Dro Chapter members were ready. The ceremony took place in the presence of over 50 parents.

In their first public activity, the Dro Chapter senior and junior members organized a program which included group singing of national and revolutionary songs, a recitation and slide show by Unger Ara Hagopian.

Ungerehui Zoreni Ohanian stated in her opening speech that “as a newly established chapter, we believe that with the aid of our advisors, our united spirit and our enduring efforts we will be able to create a new enthusiasm within the Armenians living in Houston.”

Ungerehui Sosse Sarikhanian stated that “as AYF members, we are aware that our obligation is to aid the Armenian Revolutionary Federation in establishing a free, independent, and united Armenia on our historical lands.”

Unger Levon Vartanian, speaking in English, informed the audience about the activities the chapter has organized and unger Arshag Ohanian, from the region’s “Aghpian Serop” A.R.F. Gomideh, was invited as the godfather to administer the oath to the novitiates.

Unger Apo Boghijian, from the Los Angeles office of the A.Y.F. C.E. presented a slide show depicting AYF History and present activities. Taking into consideration that Houston is isolated from regions with large Armenian populations, unger Boghijian emphasized the importance of the participation in activities such as camp and seminars within the “Dro” Chapter.

Encouraging the newly formed AYF Chapter, a number of ungers made generous donations including sponsorship for two AYF members to attend the AYF Summer Camp in California next summer.

A Film Strip Night

FRESNO—On the night of October 7, the Fresno AYF Kevork Chavoush Chapter had an “Agoump Night” at the Armenian Center. 17 ungers were present.

We watched film strips under the title of “Conducting a Meeting”, while listening to cassettes for the instructions. We all found it very useful and educational. When the film was over, we had a delicious pizza which was a surprise from our chapter’s executive.

We thank the C.E. for sending those filmstrips to us, and we hope more interesting ones will be sent to us soon. We also thank our chapter’s executive members for that pizza dinner because we were starving!!!

Greysia Vanoyan

The Rosdom Chapter Halloween Party

BAY AREA—The AYF Rosdom Chapter had a Halloween masquerade party on November 2, 1984, for all members and non-members. The chapter attracted some new members and some very interesting costumes. The costumes included an Egyptian, a girl dressed in Scarlet O’Hara, and a few Arabs. There food and games for kiddies, and the D.J.s were ungers Steve Sarkissian, Missak Bavoukian, and Sahag Balian which made this party so fun. The atmosphere was very fraternal. This event was a great success and was a great way to have a barrel of fun!

“Fedayagan Arshav”

When the news about the “Fedayagan Arshav” spread, everybody was excited. We were all looking forward to this event. The thought of hiking, singing, and gathering around the fire and eating Armenian food filled us with joy.

The Long Beach and Montebello junior chapters arrived at the beginning point of the trail approximately at 5:30 p.m. on Saturday. By the time all the chapters were ready with their warm clothes on for the ascent, an education about the fedays given by unger Ara began at 6 o’clock. It
three chapters, Long Beach, Montebello, and SF Valley began the hike at 7:30. We hiked 2 miles with very few flashlights, little water and little rest. When we arrived at our destination, a few ugrers went looking for wood. A large fire was burning within half an hour. Dinner was ready to within another half an hour. We ate all our delicious dinner of beef stew and larniejoun heartily. After that, we gathered around the fire and fell asleep under the stars.

The next morning, we woke up, ate banir hatz and tea, cleaned up and headed for AYF Camp. At camp, we had an educational and song competition. The SF Valley Chapter beat the joint Long Beach and Montebello chapters in the competition. We ate lunch and headed for home at three o’clock.

Now we know of the hardship the fedayis went through to fight the Turks. This activity was a very memorable one. I’m sure we’re all looking forward to it again next year.

Haig Chahinian

Sardarabad Chapter Executive Forms New Committee

ENCINO—During a recent chapter meeting, a suggestion was made to the Sardarabad Senior Chapter Executive to make a study of the reasons why formerly active chapter members tend to lose their enthusiasm. Finding this suggestion to be a constructive one, the chapter executive decided to appoint a Research Committee whose goal will be to draw conclusions from this phenomenon which plagues our organization.

The Research Committee plans to interview several former members of the Sardarabad Chapter who, after several years of active participation, have become either disillusioned or have left our ranks for other unknown reasons. In addition, the committee will prepare an extensive questionnaire designed to focus on problems which all our chapter members have in dealing with their degree of participation in organizational activities. The chapter executive has made all of its attendance and membership records available to the committee for its use in order that it may prepare its questions and decide its course of action accordingly.

The decision to form such a committee arose out of a general concern which seems to exist in the entire organization. It seems that although the disciplinary rules of the AYF Constitution are and must be upheld in expelling inactive members, the reasons why such members become inactive have never become known. It is our hope that the efforts of the Research Committee will result in the conclusive determination of a trend or pattern which leads to this problem.

Furthermore, the chapter executive feels that this study is extremely important for the future health of the Sardarabad Chapter, and if successful, that this project should be expanded from a local to a regional level for all chapters.
Orange County Chapters Hold Picnic

ORANGE COUNTY—AYF Ashod Yergat and Aghpiur Serop chapters had a picnic on Sunday, September 30. We all met at the Armenian Center at 3:30 a.m. The day started with playing volleyball. Some of the younger ungers went to the sandbox while the others were taking pictures by the lake. After all the ungers came we had a game of "steal the bacon." By then it was time for lunch. While some of the seniors helped with barbecuing hamburgers, the others were busy socializing with the juniors. After lunch, we all got together for an educational given by unger Hatchi Hintlian. We had another game of volleyball and "steal the bacon" after the educational.

Everyone was tired by 4 o'clock. We said our goodbyes and got ready to leave.

In the future I wish our chapter will do more activities with our seniors.

Nairy Melkonian

Hollywood Juniors' Gathering

HOLLYWOOD—Saturday, October 20 was the day we had been waiting for weeks. It was the day that Soghomon Tehlirian of Hollywood would be competing with Serop Aghpiur of Orange County and Nigel Tournam of Pasadena.

All of the AYF members of Soghomon Tehlirian Chapter met in Alex Pilbocs school. We questioned ourselves about our competition; "Will they be better than us?" deciding to try our best in order to win.

On our way to Pasadena we sang revolutionary songs in the van until we got to the Pasadena Armenian Center. We also made a lot of new friends, but we forgot all about them when the games began in Blair High School. We only cared about "Soghomon Tehlirian" winning and nothing else.

The first game was volleyball; Hollywood vs. Orange County. Hollywood won 15-4 and 16-14. Hollywood being the winner, played against Pasadena and again, Hollywood won 15-5 and 15-3. The second game was basketball.

Pasadena vs. Orange County: Pasadena won 28-8.

Hollywood and Pasadena were going to play in the final game.

Hollywood and Pasadena were going to play in the final game. We had cheered so much that our throats hurt, but we couldn't stop our cheering during the last game. The last game was won by Hollywood 50-28.

"Soghomon Tehlirian" was very happy and very proud because we had achieved our ultimate goal. Once again we went back to the Armenian Center in order to have a little celebration.

We enjoyed the celebration a lot. After eating everyone began to dance. We danced to Armenian and English songs. Everyone got into the mood to party and had a great time.

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good time.
On the way home everyone was in a quiet mood. We felt
tired after the long day we had had. But most of us were
restoring the details of that special saturday.

Virginia Ouzounian

Kidnap Breakfast

HOLLYWOOD — Early in the morning on the 21st of Oc-
tober, all of the Hollywood AYF junior members were kid-
napped by the Musa Dagh Senior Chapter. We were all
taken by a van to breakfast. That early in the morning no
one was really interested in eating breakfast, instead we
were trying to go back to sleep — hoping that this time we
wouldn’t be interrupted.

Our last stop was at a store called Panos; we stopped
there so we could get the food. By now everyone was
hungry and wanted to eat, forgetting about sleeping.
We went to the Armenian Center and started on our 
breakfast. We ate Knefe-Bjebne and Crossiant. It was an
ideal breakfast.

After our breakfast, we thanked the seniors by our “hink
tzas’,” and were once again delivered home by the van
(and our parents didn’t even pay any ransom money). We
had all this adventure on our so-called “Kidnap
Breakfast.”

Musa Dagh in Action

HOLLYWOOD — The Hollywood AYF Musa Dagh
Chapter held its first Asbarez Night on September 28,
1984. After Unger Vahe Yacoubian presented his
“Thoughts on Political Violence,” and a discussion of the
issue followed.

On October 6, 1984, the Musa Dagh Chapter held its bi-
weekly meeting with the Glendale Roupen Chapter. The
joint meeting gave an opportunity for both chapters to
learn about each other.

— The Public Relations Committee of the Musa Dagh
Chapter held an AYF Day on October 11, at John Marshall
High School. After unger Sarkis Berberian’s brief concise
speech, there was a slide presentation. Almost 40 students
attended the meeting. The committee plans to introduce
the AYF to the Armenian students in the Hollywood area.

In the name of truth...

(Cont. from pg. 5)
them, which even if respected, remain superficial, car-
ing no weight within the government’s political sphere.

And the proof of all this is that Reagan, and even the
presidential candidate Jimmy Carter, in 1976, when setting
their sights on the White House, made promises to Ar-
menian Cause committees, having them believe that they
would be staunch supporters, while actually forgetting
t heir promises after election time. Thus, continuing the
long-standing tradition of the American government to
courting the Turkish government, overlooking any and
all anti-Armenian measures they took.

President Reagan’s actions were especially
characteristic and predictable, when he equated interna-
tional terrorist activities of the escalating forces of the
Armenian liberation movements, condemning the Ar-
menian terrorists and expressing his utmost sympathy with
the Turkish government. Reagan also went so far as to
render “alleged” to the factual crimes perpetrated by the
Turkish government in 1915.

No, we are not wishful thinkers. We must not lose sight
of the fact that such pro-Armenian gestures take place in
such an atmosphere where the Armenian press and pub-
position’s stance regarding the Armenian Cause is al-
ready formed, and by no means sympathetic and ready to en-
sororate Sassounian and other freedom fighters. And fin-
lly, as the icing on the cake, the American government
audacious enough to once again tarnish the Armenian
name; this time using an American police officer to creat-
a stir during the Olympic games. Armenians once again
became the victims of another ploy on the part of the
Turkish government.

We must not lose sight of the reality that within all of
these gestures and announcements, the real culprit behind
the genocide of a nation and the continuing genocide of
the truth, the Turkish government is never really spoken
of, much less declared guilty.

And this is why, in the name of truth, we must realize
that these gestures made on the part of the American
government have no moral overtones and are indeed
superficial. The steps taken by Armenian Cause com-
mittees and organizations may be seen as proof of this.

The rest are merely announcements and nothing more
only gaining meaning by the collective efforts taken by
Armenian Cause committees.

Therefore, only with the strengthening of this collective
effort can progress be made, making sure that what is
given to us with one hand is not unjustly grabbed by
another.
ՀԱՅԱՍՏԱՆԻ ՀԱՏԵԿԱՆ\n
1984 թվականին Հայաստանի Մեծ Հայրենիքը բարձրացավ Հայաստանի Հայաստանի Հանրապետության մայրաքաղաքում ծնված մեծահասակու մարզավանդակով կարևոր դեր: Մեկ սրահում ձեռք էր տալիս իր մրցանակային համարակալության մասնակիցները իր բարձրակարգ մարզադաշտային կարգավիճակի մեջ։

Այսօր նա ոչինչ չէ լայնորեն հայտնաբերված պատմական նախագահի տեսարժանություններից, որի մեջ էլ կարևոր դեր կատարում էր: Նայելով հայկական բազմազանության մեջ, նա վերջնաժամկետ ստացել էր իր մրցանակային մարզադաշտում մարզադաշտային կարգավիճակի մեջ:

Ախոհում, իչպես, ընդամենը և հարավային ուղղությամբ, երբ Ամառային Հայաստանի Հանրապետության կառավարչին լինում էր շատ բազմազան, իրավաճառ և բարձրակարգ մարզադաշտային կարգավիճակներն էին, որոնք նա համարտակայիկ էր գրանցել իր պատմական համարակալության մեջ ըստ այս բարձրակարգ մարզադաշտային կարգավիճակի:

Այդ երկրում անդամանքը և հայաստանական զորակործական վիճակների, երկիրսիրական ապահովման համար գործում են նաև միջնորդական դաշտեր, որոնք միջնորդական կառուցվածքներն են մարզադաշտային կարգավիճակների շրջան։

Մնացած անդամները նաև հայաստանական զորակործական վիճակների և իրավասության համար զուստ վիճակները մարզադաշտային կարգավիճակների շրջան։

Այսպես նա միջնորդական կառուցվածքներն են ապահովվում տարածվում ողջ Հայաստանի բարձրակարգ մարզադաշտում առավել կատարվում է կարևոր դեր:

Այս մարզադաշտում առավել կատարվում է առավել կարևոր դեր և նաև կարևոր դեր է կատարում մարզադաշտային կարգավիճակների շրջան։

20.3 ՀՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
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