The means of struggle and opposition change with the circumstances; the spirit, however, our aspiration to remain free and to shake off the yoke of foreign domination, remains unchanged.

It is this spirit and this yearning which gives rise to our modern-day struggle. Our drive to regain our bonded rights, to return to our occupied homeland and to live there independently of any foreign domination is evident in our consistent and organized efforts to politicize and revolutionize our people and especially the Armenian youth.

In the Diaspora, as well as in a portion of our homeland, the various rebellious expressions against the conditions imposed upon our people are the genuine and natural reflections of that same spirit. The zealous efforts to maintain and develop our mother language, the maturation of our political mentality, the modernization of the structures of Diaspora, and finally the insurance of a path of struggle leading to our goals, are each fronts which are advanced through the blood and sweat of the various factions of the Armenian people.

In this general setting, the ranks of the Armenian Revolutionary Federation have been on the front line and will remain. Thus, during the past 95 years, the ARF and its dedicated youth have been the personification of the rebellious spirit of the Armenian people. This spirit knows no regression. The Armenian Revolutionary Federation knows no regression.
Political Maturity

Note: The following is strictly a translation of an editorial of Aztag Shapatorieg. Aztag Shapatorieg is the official publication of the ARF Bureaux. The official views of the publication are contained in the Armenian original.

History teaches us that existence of a multi-party system is distinctive to the civilized world, the system having progressed parallel to democracy, where its roots lie. It has advanced and crystallized alongside and during the stages of the evolution of democratic ranks. Therefore, within natural conditions, the more civilized a nation is, understandably and inevitably, it is that much more democratic. The inverse is also true: the more democratic a nation is, the more civilized it becomes (in the broadest sense of the word).

It is with this understanding that we see democracy’s supreme and multi-faceted expression within socialism, or within the ranks of intelligently socialist classes or orders. And this is why democracy, and the parallel progression of a multi-party system, in our opinion, constitute the most authentic pledge and truest index to the unhindered growth and vitality of our human national rights and freedoms.

The growth of this multi-party existence is in itself proof to the fact that under all conditions, political reasoning and modes of thinking in any one nation, peoples, or even social class, is not homogeneous; it does not advance in a uniform manner but rather in a multi-faceted fashion, due to the fact that it includes multiple elements. Thus, there are divisions within the parties on both the theoretical and organizational levels.

Different divisions, or wings, that give birth to varied political strategies and ideas, and therefore come into competition and opposition with other various parties, differ in not only points-of-view, but where basic organizational structures are concerned as well. All current, national, social and revolutionary movements therefore do have lessons to learn, especially those movements which originally set out to create national or universal organization, only to “recoil in their tracks at the hands of fate”, choosing the route of creating a party divided into multiple units or wings; this trend is evident from the beginnings of the Christian world up to socialism (and communism in particular).

Of course, differing trends of political thought have been in existence since medieval times, (even since the days of feudalism), with the difference that they were “Simple” groups, and had a circumstantial (temporal) nature and structure; whereas, different wings of political thought today have a different socio-political reality and a distinct organizational structure, working eventually for a lengthier time period, moving along at flowing rhythms: entailing that it not only follows up on all its work, but works in unison, toward a common cause.

The natural progression of this multi-party existence is proof to a reality prevalent in both national and social organizations political maturity.

Therefore, it is also a well-known historical truth that (as much) as a national organization progresses, (it follows that) the structure and internal/external relations become all the more complicated, its nature becoming heterogeneous, and thus more involved.

The organization’s physical and moral needs develop in much the same manner, and find their true reflection within, naturally, different modes of political thinking, at different stages of social/organizational progression.

And more, as much as these different wings of political thinking reflect and embody the physical (political) and cultural needs, the profits, objectives and aims of the organization (national collectivity) in question, they go on to prove and reinforce not only the organizations political maturity, but also its aptitude and ability to change and progress, (by integrating foreign ideas and by taking everyone’s needs into question...)

It is quite understandable, therefore, that every political party, the embodiment or microcosm of that one national reality or identity, is the creator and at
ROSDOM

"Rosdom was omnipresent, yet there was no Rosdom. He did not like to be seen in public, and certainly was not a verbose orator. He wasn't fond of writing articles either; his succinct letters dealt with everyday matters. His soul was embedded in his work, but never his name. In his quiet and constraint way, he pushed others into the fore."

Of the three founders of the A.R.F., he lived the longest. His individuality, no one could resemble; Rosdom was of a different breed. Although, he could not contest Kristapor's intellect, or Zavarian's ardent and intense temperament, he was, by some ineffable force, a union of all of these. He represented the conscience and the will of the Federation.

Stepan Zorian was born in the Koghtan province, in the hamlet of Tshghna, on January 18, 1867, a healthy, well-built man of average height. On his broad shoulders we observe a profound Socratic head and deep-set eyes, almost piercing. When vexed, his broad forehead becomes intricate, as weighty wrinkles upon it multiply. His beard, black and entangled; his hair, curly. His smile, unforgettable. Unforgettable, also, was his wrath. His raiment was modest. His movements and gestures towards people were simple.

Rosdom, did not have personal interests, nor a personal life. Wherever the Federation deemed it a necessity to show its presence, Rosdom worked with all his vigor and enthusiasm.

"Revolution." Rosdom use to say, "Is labor and toil... then ideology." That is, to achieve an ideal, revolution requires hard work. Until his death, he remained faithful to this principle.

He was not much of a reader. But whatever he read, he would appropriate permanently. Because he lived a longer life than his two colleagues, the imprint that he has left on the A.R.F. is much more visible when compared to the others.

In Baku, Rosdom participated in Armenian and Russian student movements. In 1890, during a student demonstration he was arrested and exiled to his birth place. At the time of his exile, the initial, fundamental meetings of the A.R.F. were taking place. As a result, Rosdom was unable to participate. When he reached Tiflis, the Armenian Revolutionary Federation was already formed.

In the early months of 1893, according to a decision by Bureaucrat, he moves on to Rumania, where his role was to organize the publication of the Droshag A.R.F. organ. However, the political situation in Rumania posed a hindrance in the publication of the Droshag. Soon afterwards, he settles down in Geneva, and publication is under way. The unceasing atmosphere in Geneva makes Rosdom restless.

He makes several petitions to the Bureau to be stationed elsewhere. Finally, in 1895, disguised as a tea kettle merchant, he moves on to Garin.

As the slaughters within Armenian regions became more common, defensive groups were organized under his directive to insure protection of all Armenians. These defense clusters succeeded in containing the carnages throughout the many villages from turning into extensive massacres.

Once again, Rosdom was arrested; this time for being an Iranian citizen, he is exiled to Iran. In 1902, he returns to the Caucasus. In 1903, while the Russian czar began to confiscate the Armenian national ecclesiastic estates, the ARF galvanized the Armenian masses to demand their national rights. Rosdom became the spirit of this movement. He also visited Khinian Hayrig in Etchmiadzin and conveyed to him the Federation's determination and volition.

It was he who stressed the importance of participating in the Iranian liberation movement of 1905. During the Fourth General Meeting of the Armenian Revolutionary Federation, this proposal was adopted.

In the fall of 1917, Rosdom was elected as a representative of the ARF to go to Petersburg, and participate in a meeting of Russia's constituent assembly. With the assistance of the local Gomideh, he played a reconciliatory role with the local government and insured the success of Armenian demands.

By 1919, the myriad conferences to which he attended and the endless meetings were taking their toll. One night while returning home from a late meeting, he went to bed with a jaundiced look on his face. He had contracted pneumonitis. Little did Rosdom know that he would be confined to it until his death.

On the eve of January 19, 1919, Rosdom's robust heart had ceased to pulse. He died, unable to see an independent Armenia.
ՖՈՆԴԱՑԻՈՆԸ
ԱՆԱՍՆԱՏՈՒՐԱԼԸ

1920 թ. փետրվար 2-ին, Հայաստանի
Հանրապետության հանրապետությունում, գործադիր համագույն
կազմակերպության կազմում, բարձրակարգ կազմակերպություն, որի
գլխավոր գործիքներից մեկը էնդոցարքից, հիմնախմբային
դասալիրերից կազմված 11-րդ դասարանային ծառայության
առաջին ինիցիատորներից, համագույն
chef-ի կողմից պարտավորվեց իր Հայաստանի Հանրապետության վերը,
կառուցվածության նպատական երկարության համապատասխան
խնդիրների ոլորտում մեծ դեր է կատարեց, որը գրավեց
այսպիսի, ինչպես նաև այլ պակասերի
միջոցով խնդիրի ոլորտում մեծ դեր
կատարեց Հայաստանի առաջին
ճանաչում։

Գրականության վերականգնության նպատակով համագույն
chef-ի կողմից տարածվում են փոփոխություններ, որոնք
chef-ի կողմից ծանոթանաց են
այսպիսի, ինչպես նաև այլ պակասերի
միջոցով ոլորտում մեծ դեր
կատարեց Հայաստանի առաջին
ճանաչում։

Պողոտայի համար այսպիսի պարտավորություններ
chef-ի կողմից կառուցված են նպատական
խնդիրների ոլորտում մեծ դեր
կատարեց Հայաստանի առաջին
ճանաչում։

1921 թ. փետրվար 18
ԱՐՑԱԽԻԱՆԻ ՊԱՐՏԻԿԱՆԱԿԱՆ
ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ

#ԳԱՅՈՒՍՆԵՐ

Գործող դերակատարություններ, հանրապետության համար:
«Մենք կանգնեցնենք հայը» արար թուրքահայություն զարմում
է Հայաստանի Բանաստեղծության ազգային ծրագիր: Մենք ապահովում ենք այս
ազգային ծրագրի վրա՝ Գյումրի Բանաստեղծության ազգային կուրսու
նախագծերին հետևում է պարտավորությունների համար:»

1921 թ. փետրվար 18
ԱՄՆԱՍԵՐ ՌՈՆԻ ՕԼԻՄՓԻԱԿԱՅԻՆ

«Առաջարկություն»

Աշխատակիցների աշխատատեղը, որոնք քիսապեսները՝ ԱՄՆԱՍԵՐի աշխատակիցներին էներգիայի մեծ մասը հայտնում է համարվում մեծ դիմացիկության արդյունքների փուլը:

«Արդյունքները և հատկացվողական փոփոխությունները, որոնք դադարել են տեղի անցմանը, պատճառն է պատճառների կարգահանումը և առկա աշխատանքի փոփոխությունները: ԱՄՆԱՍԵՐի մեծանուններին էր ծագումը, որով այն նոր համակարգը երջանորոգի գործընթացին նպաստամ համարվում էր այս իրադարձություններից։ Այս բարդությանը էին կարծում իրար կապված Ինչպես երջանորոգի համար միայն մեկնելով պահպանման ծրագրերը;

...Աշխատակիցների փոխանցումները միջազգային համակարգի համար էին, որ երկու չգրելի պատճառով աշխատանքին և առկա աշխատանքի փոփոխություններն ԱՄՆԱՍԵՐի՝ Կուրսայի համար հատորների պատճառների պատճառներով էր այս իրադարձություններից։

Աշխատակիցների փոխանցումները տարածված էին և այսինքն ԱՄՆԱՍԵՐի շուրջ ջնջացկությունները, որոնք ճանաչված էին այսինքն նպաստամ աշխատանքի և առկա աշխատանքի փոփոխությունների շուրջ պայմանավորված տեղակայությունները, որոնք համարվում էին իրար կապվածման համար պահպանման ծրագրերը;

«Արդյունքները և հատկացվողական փոփոխությունները, որոնք դադարել են տեղի անցմանը՝ պատճառն է պատճառների կարգահանումը և առկա աշխատանքի փոփոխությունները: ԱՄՆԱՍԵՐի մեծանուններին էր ծագումը, որով այն նոր համակարգը երջանորոգի համար միայն մեկնելով պահպանման ծրագրերը;

22 Զենքը 1921 ԱՄՆԱՍԵՐ ՓՈԼԻՄՓԻԱԿԱՅԻՆ ՊՈՒՆԵՏ"
WHO ARE THEY?

THE TURKISH LEFT

PART I

summarized by Niva K.

Note: The following is a summary of an article titled "The Turkish Working Class and Socialist Movement in Perspective," written by Mehmet Salah. The article was originally published in *Khamis*, a journal published by revolutionary socialists of the Middle East.

During the past years a number of Turkish leftist organizations have made announcements acknowledging the Armenian Genocide of 1915. Some of these organizations have gone as far as recognizing the right of the Armenians to return to Eastern Turkey, i.e. not necessarily Western Armenia. It is still debatable whether cooperation with the Turkish left would result in any advancement of the Armenian Cause. The bitter memory of cooperation with Turkish organizations in the early 1900s is still fresh in the minds of many Armenians. The study of the Turkish left, as well as other national and social movements and liberation struggles, is necessary for maturation and broadening of the scope of the Armenian political mentality.

When the Turkish armed forces general staff took power in Sept. 1980, suspended all political and trade union activities, and rounded up tens of thousands of political activities, it encountered no resistance from the masses who had been organized in their hundreds of thousands in the previous two decades. Posing as the saviours of the nation, the generals benefited greatly from the passivity of the masses who became a totally 'silent majority' in the days following 12 September, 1980. No protest came from either the universities or the factories which had been in the front line of the mass mobilizations before the coup. The acquiescence of the masses was expressed most dramatically in the response to the call of the military authorities of the most experienced and militant sections of the working class, organized in DISK (Revolutionary Workers' Union Confederation). After having arrested the Executive Committee of DISK and the presidents of the affiliated unions, the Istanbul martial law authorities made a call through the press, radio, and TV to the trade union activists of DISK at every level, to give themselves up to the military.

Before the deadline, thousands of workers responded positively to this call. These workers were the vanguard of the working class and had had considerable experience with trade union strikes, general strikes, and demonstrations during the turbulent years of the 1960s and 1970s. Now they were humiliated waiting in queues to give themselves up to the butchers of the basic democratic rights of the working class.

Within weeks, the generals were able to make a fatal assault on the Turkish left as a whole. Before 1980 was out, two decades of revolutionary struggle in Turkey by young but giant political organizations, ceased to exist. The September coup and its aftermath is the most striking proof that the Turkish left movement in the period of the explosive growth was nevertheless suffering from serious weaknesses.

We can delineate four periods in the history of the Turkish left covering the history of the modern Turkish republic. As there was virtually no socialist legacy inherited from the period of the Ottoman Empire, we shall analyze the last 60 years starting with the collapse of the Empire. The first period begins with the end of the First World War and ends on 27 May 1960. The second and third periods are the decades of the 1960s and the 1970s. They represent different levels and forms of class consciousness, different types of revolutionary organizations, and different theoretical problems. The article will dwell mainly on those two periods because they correspond to a phase of extremely severe class struggle and of political and economic crises, a phase in which the Turkish left took its present shape.

THE TURKISH LEFT

UP TO THE 1960s

When the Turkish Communist Party (TKP) was founded in Baku in the Soviet Union in June, 1919, Turkey was already in the throes of a liberation war and heading towards a bourgeois
revolution under the leadership of young officers of the dispersed Ottoman army which had been defeated in the First World War. The first attempt by Turkish communists to join the liberation war and participate in the shaping of the new Turkish state was fatal. Almost the entire leadership of the Communist Party was annihilated immediately after entering the Turkish territory of Trabzon in January, 1921. During the same months, Mustafa Kemal, the leader of the National Assembly and commander-in-chief of the regular military forces, was busy eliminating the peasant-guerrilla forces, which had become an obstacle to Kemal's bourgeois cadres' aim of establishing an independent bourgeois republic.

Despite his good relations with the Soviet Union, Kemal easily eliminated his left rivals within a ten months and established a republic in 1923 which was dominated by a one-party system.

At the second congress of the Turkish Republic in 1925, the Turkish Communist Party united and reorganised the party. From then until after the 27 May 1960 coup, the TKP cadres, while carrying out only meagre and inefficient clandestine organizational activities, encountered the harsh repression of the state and experienced again and again arrest, torture, persecution, and prison.

From 1925 to 1946, the Turkish Republic imposed a ban on all organizational activities on a class basis until Inonu, then president of the republic. Under the impact of the Second World War, he pledged to form a multi-party system. Within the next six months, trade unions were organized and banned by martial law authorities, and as usual, arrests were made and persecutions implemented. Under these circumstances, the party faced dispersion many times, and its final congress was held in 1932. Thus, on the eve of 27 May, 1960, the date of the coup, the TKP consisted of divided groups of ex-party member circles.

In the early 1960s, two main left tendencies emerged. That were independent of these cadres. One was the populist-inclined TIP (Turkish Workers' Party) which was formed by trade unions and left intellectuals who had no real political past.

in the army. The 27 May 1960 coup was organized by young officers, and resulted in a new constitution which unleashed a strong student's and workers movement, powerful mass organization and mushrooming left publications.

The Turkish left emerged as a new political force with the formation of TIP in February 1961 and the publication of the weekly Yon (Direction) in December 1961. Later, this generation of trade unionists was to form DISK, a new militant trade union confederation in 1967 (TURK-IS, being the first and only trade confederation).

To sum up, TIP was to lose its particularity as the unique central organization of the Turkish left within a few years. To a certain extent though, it served as a school for the young generation that had met Marxism only in the early 1960s.

The foundation of the DISK, however, was to make the beginning of militant trade unionism in Turkey. From 1967 until 12 Sept. 1980, DISK remained the most important trade union organization of the Turkish workers' movement. This organization putting forward militant trade union-
ism as an alternative to the bureaucratic trade unioners of TURK-IS, raised slogans experiencing the desire to integrate the workers movement into the socialist movement.

Eventually, DISK was to accelerate above TURK-IS.

EMERGENCY OF THE REVOLUTIONARY YOUTH MOVEMENT AND THE MDD

The three phenomena of the 1960s that shaped the revolutionary youth movement, which culminated in the guerrilla activities of the early 1970s were the youth mobilizations of the 1960s, which triggered the 27 May coup and continued on issues such as Cyprus and US bases in Turkey into the mid 1960s, TIP which acted as a school for the young revolutionaries, and MDD (Nat'l Democratic Revolution) movement of old TKP members. Devoted to Marxism, the MDD eventually transformed the revolution-ary potential of the youth movement into a political movement which in turn gave birth to the guerrilla organisations of 1971-72.

THE PERIOD OF SPLITS IN THE TURKISH LEFT (1968-71)

The late 1960s were marked not only by the escalating revolutionary activities of the revolution-ary youth movement and the working class but also by numerous splits on the Turkish left. Within three years, these splits produced more than half a dozen socialist groupings. They were inevitable, given the enormous problems that the young revolutionary movement faced.

TIP experienced a split with the invasion of Czechoslovakia by Soviet troops in Aug. 1968. TIP’s party chairman, Mehmet Ali Aybar, denounced the invasion while another wing supported the invasion. In later years, Mehmet Ali Aybar followers advocated “democratic socialism” while the other current stuck to a pro-Moscow line. From this point on, these two currents were no longer decisive forces in the socialist movement.

MDD’s first split occurred in the early 1970s. One of the groups dominated by young university academics criticised the extremist practices of the youth movement praised enthusiastically by the MDD movement, and accused the MDD of not accepting the leading role of the proletariat. This group split from the MDD and became Maoist.

We believe that when a people or nation is oppressed by an imperialist power which refuses to relinquish its control peacefully, it is the inviolable right of such people or nation to use any means necessary, including armed revolution, to ensure its liberation...

AYF Manifesto

The next split in the MDD occurred when a group of young militants leaned toward armed struggle and guerrilla warfare. This small group was also devoted to Marxism-Leninism and the proletariat which ultimately caused them to split from the MDD. The two main groups which emerged from this second split were the THKP-C (Turkish People’s Liberation Party-Front) and the THKO (Turkish People’s Liberation Army).

(End of Part I, cont. in next issue)
Ֆոնտն Պարիսի կամպանիա

Պարիսի Պարիսի կամպանիայի առաջիններից է.[5-րդ դարի իսկական 3 անգամ քառակուսի (664x993) նկարած դրանցից է (438x619), հարկ (532x609) ու հավաքական (741x775) հարթից որոշում պահանջարկը կարգավորի Հարության, քարանձավի և Քրեմ-Քարանձավի թանգարանների մեջ։ Այս հարթիցը պատկանում է Պարիսի Պարիսի կամպանիային և նախատեսվում է հավաքական պահանջարկի և հավաքական պահանջարկի համար։

18-րդ դարի վերջին, 15-րդ դարի սկզբին՝ գրականության և թագավորության արդյունավետության համար։ Լուսնուն են հայտնվել հայաստանյան արձանագրություններ, գրքեր, մանրածախ շարքեր, նախագրեր, նկարչություններ։ Պարիսի Պարիսի կամպանիան նաև թանգարանների և թանգարանների համար։

1894-1896 թվականներին համարվել է 50 հավաք Լավերի Պարիսի համար։

1894-1896 թվականներին համարվել է 50 հավաք Լավերի Պարիսի համար։

1877-1878 թվականներին պատմական գիտահետազոտություններ է կազմել Պարիսի Պարիսի կամպանիան։

1880-1882 թվականներին Պարիսի Պարիսի կամպանիան կազմել է 25 հավաք։
Say Can You See...

The throbbing effect of the light decreased, as there was a longer pause between the pictures. Slowly, it came to a stop.

1000 REM SUBCONSCIOUS
1010 U = INT(RND(1)^4) + 1
1012 FOR I = 1 TO 13
1014 ON U GOTO 1915, 1921, 1975, 1990
1015 PRINT "GENOCIDE"
1017 STOP
1021 ? "IMMIGRANT"
1030 STOP
1075 PRINT "CIVIL WAR; "COCOA PUFFS"
1087 STOP
1990 ? "M TV":FOR USA = 1 TO 9: NEXT USA
2000 NEXT I
2001 PRINT "??FUTURE??"
2010 GOSUB...

What would the future bring? Would life become a bit more simpler?

He didn’t care to answer those complex questions, and anyway, his mind had pondered far too much for one day. After a deep sigh, he stood up from his crouched position, and walked into the kitchen to get a bowl of Cocoa Puffs. By far, the tastiest cereal... At least to him it was! Perhaps, in the future it would change to Rice Crispies.

Perhaps not.

---

An Appeal

Shall the blood of our forefathers stain us as if poison

Had just been poured on us
No! Let us never forget our morbid past, let us rise and prove

What we strived for over 69 years ago
Today and always we must breathe as Armenians, Preserve our heritage and continue,
Until the day arrives when we can step onto our native

Homeland, and begin our lives
Where we were meant to live and remain, ARMenIA.

Lucine K.
NJ Arsen AYF-YOARF
A REVELATION

I was alone and cold.

Day and night

As though I were in an infinitely long tunnel.

I could see nothing

No faint images

No shadows.

I was alone.

The blackness of it all overwhelmed me.

Nothing mattered.

The darkness would merely swallow up the light

Like a black hole

Once quenched the darkness less painful,

Because it was no longer thirsting for light.

Now I could see a minuscule point of light far off in the distance

So far off that I knew I’d never reach its source

Yet I felt compelled to try

No matter how futile my attempt.

This light gives me direction.

My new quest gives my life meaning

I wonder what the source of this light is —

The love of family and friends?

The benevolence of the world in which we live

Or of the one we create in our minds?

The warm smile of a stranger I pass on a cold street?

Am I not alone in my tunnel afterall?

Is this light another soul who like me feels the pain of the darkness?

No.

My quest is not in vain.

The light grows larger, the tunnel brighter the light’s warmth soothes me.

I know I am not alone;

But alas I opened my eyes and saw the light.

LAS
ARMENIAN YOUTH FEDERATION
ACTIVITIES

Saturday, March 2, 1985
Saturday, March 2, 1985
Saturday, March 9, 1985
Weekend, March 8-10, 1985
Weekend, March 8-10, 1985
Friday, March 15, 1985
Friday, March 15, 1985
Saturday, March 16, 1985
Saturday, March 16, 1985
Saturday, March 16, 1985
Saturday, March 16, 1985
Sunday, March 17, 1985
Sunday, March 17, 1985
Thursday, March 21, 1985
Friday, March 23, 1985
Friday, March 22, 1985
Saturday, March 23, 1985
Saturday, March 23, 1985
Sunday, March 24, 1985
Friday, March 24, 1985
Weekend, March 29-31, 1985
Wednesday, April 3, 1985
Friday, April 5, 1985
Sunday, April 7 or 14, 1985
Friday, April 11, 1985
Friday, April 12, 1985
Saturday, April 13, 1985
Weekend, April 12-14, 1985
Sunday, April 14, 1985
Thursday, April 18, 1985
Friday, April, 1985
Friday, April 19, 1985
Friday, April 19, 1985
Sunday, April 20, 1985
Wednesday, April 24, 1985
Weekend, April 26-28, 1985

Asbarez Night. Aghpiur Serop
Car Wash. Rosdom Juniors
Senior Seminar. Vehan
Cardashian Seniors
Camp Work weekend. Ashod
Yergat and Rouben
Camp Work weekend with Jr. Potorig
Public Lecture. Rouben
Asbarez Night. Rosdom Juniors and Seniors
Talent Show. Musa Dagh
Saint Patrick's Day Dance. Sosse
Trip to Magic Mountain. Aghpiur Serop and Ashod Yergat
Dinner-Dance with A.R.F. Potorig
Bake Sale. Rosdom Juniors
Picnic. Musa Dagh
S.O.F.T. Nite. Rosdom Juniors
Asbarez Night. Musa Dagh
Oath Ceremony. Simon Zavarian
Party. Rosdom Seniors
Dinner Dance for Valley
Armenian Center
Parent Meeting. Rosdom Juniors
Asbarez Night. Rouben
Junior Olympic Weekend in Hollywood. Central Executive
Asbarez Night. Potorig
Parent meeting. Simon Zavarian
Seminar. Musa Dagh
A.Y.F. Day Marshall. Musa Dagh
Asbarez Night. Rosdom Seniors
Senior Seminar. Central Executive
Camp weekend with Homenetmen Rouben
Car Wash. Ararad
S.O.F.T. Nite. Rosdom Juniors
Vigil. Soghomon Tehlirian
For all Juniors
April 24 Assembly at Chamlian. Rouben
A.Y.F. Day Hollywood Musa Dagh Seminar. Rosdom Seniors, Juniors, ANC.
Demonstration. Ararad
Camp weekend. Simon Zavarian
Armeno-Macedonian Cooperation

Turkish daily oppression, the fact that the Armenian and Macedonian peoples faced the same fate, and finally, their revolutionary struggles against the same despotism, served as a realization that their revolutionary forces must work together to weaken the enemy. The ARF and the revolutionary forces of Macedonia understood that any blow against oppressive power of Turkey served to weaken it; and their cooperation in revolutionary work, therefore, naturally spread to include the political, military and propaganda arenas.

Armeno-Macedonian relations grew close, especially after 1898 in Philippes, Bulgaria where Rosedom (as the principal of the local school and the overall head of Balkan ARF bodies) carried special work.

With the help of his Macedonian revolutionary ungers, Rosedom was able to receive many political authorizations on the autonomous soil of Bulgaria. Thus, the highest military academy of Bulgaria was placed at the disposal of Armenian and Macedonian revolutionaries, at a time (the 1900s) when the Armenian feda-yees, in or out of his homeland, did not have the facilities to receive military training and experience.

With the help of the Macedonian revolutionary Boris Sarafov, the ARF was able to found a secret military school near the Turkish border, in the region of Dupnitsia. Unfortunately, this school operated only one year (1906-1907), but even during that brief period, nearly 80 Armenian youth were trained.

ARF; and reciprocally, the ARF was helped by the relative political freedom enjoyed by the Bulgarians-Macedonians. In this sense, Bulgaria often served as a sanctuary for revolutionaries and a place for preparation for special operations. Furthermore, the close friendship between Armenian and Macedonian circles, and the relative freedom they attained in Bulgaria helped the propaganda work of the Armenian Case, as well as the political stirring up of both causes in European governments.

Clearly, it was the result of such cooperation that in the 1907 Congress in The Hague (organized by the superpowers of the time), the ARF and the Macedonian revolutionaries together presented a joint memorandum in defense of the two causes. (Previously, in the 1899 peace consultations in The Hague, a similar joint announcement had already been sent in order for both causes to become subjects of discussion on the agenda.)

Referring to the presentation of the joint memorandum, the Macedonian revolutionary organ wrote:

This thing we did with our brothers, with the sons of heroic Armenia, because the danger is general and both of us equally need to be defended; like brothers we will fight alongside all those who rebel against the oppressive government of the Sultan.

This close Armeno-Macedonian relationship also had its effects in London, Paris, and
other large European cities where well-known intellectuals supported the just rights of both peoples.

As for the effect on students, the editorial offices of the "Droschag" in Geneva became a meeting place, where young Armenian and Macedonian revolutionaries planned their joint actions.

Finally, the close ties of the ARF with Bulgarian statesmen and intellectuals created a vast arena for propaganda work, for political gatherings, joint statements, and demonstrations.

Freedon Fighter
Bulgaratzi Bedo

Revolution is both work and ideology. One without the other cannot move the revolutionary movement forward.

Bedo, during his struggle, was aware and worked as an ARF revolutionary and "ideological soldier," transferring both the national and social principles of the ARF into work.

Bulgarian revolutionary literature affected Bedo at a young age, and the reports of persecutions and massacres from the homeland prepared his rebellious spirit.

Bedo became a fedayee in the Yegir (the Homeland), when he was just a youth. Leaving the city of his childhood, Philipe, he went by way of Iran to Van, where he was hardened through "work," participating in the 1896 battles of Hayotz Tzor and Aykesden, and later, in the expedition of Khanasor.

It was during those battles that Bedo's dedicated, patient, and brave character slowly became apparent. His ungers have told the story of how, while the Khoump (the armed band) took shelter in the field of Aragha and were excitedly talking about future battles, and how they were going to chase the Turks all the way to Mush, Sassoun and even Zeytoon, Bedo turned to his ungers and said, half-jokingly, "Zeytoon?...Too far, I can't go that far with my bare feet."

At first the ungers didn't understand what he had said and thought he was mocking their enthusiasm. Later, they found out and understood that he had walked the whole night with bare and bleeding feet, from their rocky and thorny positions to the fields of Khatchen, and had not said one word, had not expressed any pain or dissatisfaction during the whole torturous journey.

After the expedition of Khanasor, Bedo went to Tiflis and then Bulgaria, after having been imprisoned in the jail of Medekh (Tiflis).

In Bulgaria, Bedo's political and organizational maturity became apparent. In a short time, he organized the whole community, starting with the schools, all the way to the ARF khoumps which went to the Yegir to fight. The Armenians of Bulgaria tell how in the Philipe school, when Vartanantz Day was being celebrated, Bedo caused a disturbance among many parents and community leaders when, rising to the stage, he strongly criticized the education of the school and old methods of teaching, saying, "It is not possible to continue the school this way. They (the students) are our hope. They are the ones that will bear the new Vartans..." Thus, Bedo's revolutionary work manifested itself also with his struggle against the conservative class and its mentality.

For this "fedayee with many wounds," revolution was the natural means to freedom for all those nations which were subjected to the same oppression by the same despotic government. And in that struggle, it was natural that the need for cooperation would move the Armenian revolutionary to fight alongside the Bulgarian revolutionary. Bedo's close relations with Bulgarian-Macedonian revolutionaries proves that he had the healthy mentality of a revolutionary and ideological-ideal man. With his Bulgarian-Macedonian ungers, Bedo carried out a strong propaganda campaign to familiarize the European press with the causes of the Armenians and the Macedonians.

The joint appeals, pamphlets and meetings strengthened the spirit of cooperation and single-willed struggle.

Bedros Seremjian understood that in the struggle for freedom, every blow dealt the enemy is in itself a step toward quickening his downfall.
A Joint Fedayee Operation

The date is 1901. Bedo is busy organizing revolutionary khomps. In the beginning of July, he organizes a 10-man mixed khomp to free imprisoned Bulgarian-Macedonian and Armenian ungers from the Edirne jail.

Armenian members of the khomp include: Bedros Seremjian, Tatool, Onnig Torosian, Khachig Aslanian; and for the Macedonians: S. Merjanov, Chris to Haji Ilyev, Ivan, and others.

Passing through the Turkish and Bulgarian border on July 6, they are planning to attack a plantation near Edirne, where the governor of Edirne has been invited to a party. The intention of the khomp is to take the governor of Edirne hostage and then exchange him for the imprisoned ungers.

Unfortunately, when the attack starts, the governor has already left. The revolutionaries arrest the plantation's boy and his son and try to move back toward the mountains. The Turkish forces appear on the scene with two companies of infantry and a mounted regiment. The battle turns savage, lasting for four hours.

The ammunition of the fedayees runs out. Of the 10 fighters, Akolov, Ivan, Khachig Aslanian (Andon), Tatool, and two others are killed. Totally exhausted, Bedros Seremjian, Haji Ilyev, Onnig Torosian, and Merjanov fall prisoner. They are taken to the Edirne prison. For 23 days they are subjected to torture and interrogations.

The military court passes down a death sentence, but the Turkish government keeps the sentence a secret from the people because it is afraid that a disturbance will be caused. Already voices of protest had been heard, and gatherings were organized with the slogan: "We will continue the struggle against oppression."

On the day execution, fearing a possible attack, the authorities take the boys out of the prison and take them to separate areas of execution.

Thus in December 1901, in four different spots in Edirne, Bedo and his ungers were hanged. They all faced death heroically. The people gathered together and were shaken by Bedo's last words:

Yes, I am a revolutionary, and don't forget fools, that I appear before these gallows as the representative of an idea. And what? You want to hang the idea too? Hang me. But what will you do with those hundreds, thousands that will be born out of these gallows? What will you do when the hour of general rebellion strikes? It is impossible to hang freedom.

The freedom fighters were united—by their past, their misery, their struggle. The idea of perpetual struggle united them to destroy the barbarity of Sultans. That is what their future, their salvation demanded.

The gallows of Edirne deeply shook Armenian and Bulgarian-Macedonian circles. Henceforth, the causes of these two peoples were presented to Western public opinion inseparable from each other—one, in the name of the 81st article of the Treaty of
POINT OF VIEW

INJUSTICES IN THE LAND OF THE FREE...

Comedy. America is even full of that. It is full of laughs and jokes so much, it is becoming one itself. And this is supposed to be the land of the free...

How many times have the people's freedom of speech been refused or stopped? How many times have courts made inaccurate decisions which ruin the lives of many? Answers to these questions are both "many times." Considering the latter question the answer becomes "many, many times" and if US Armenians are the subject the question is revolving around, the answer is "too many times."

FBI agents listening and taping conversations illegally. A young man being given a life sentence while convicted on circumstantial evidence. Now five Armenians await trial while Hampig Sassounian has to adopt to prison life where he needs to spend the rest of his life. Is this justice?...

No, definitely not. Unfortunately we can't interfere in a system which is so weak inside it cannot even make some of its decisions without consent of a country as worthless as Turkey. But, we can do one thing. That is to stand by our fellow Armenians and give them our support throughout their ordeal. That is the LEAST we can do.

Aram Kouyoumdjian

ASSIMILATION - THE DISEASE OF OUR PEOPLE

After the 1915 massacre, the Armenian people were scattered across the world in what today is known as the Diaspora, and now assimilation is slowly taking effect. The Armenian communities in the Diaspora are now facing the everpresent problem of assimilation, which if not dealt with, will ultimately consume the Armenian Nation. Soon the Armenian Youth will forget their language, heritage and culture which in turn may lead to the end of the Armenian people. We must stop this ongoing disease which will eventually devour the Armenian people. If this problem is not stopped, then who in the future will fight for the Armenian Cause? Is it right to see the history of an ancient nation completely destroyed, from Mesrob Mashdots to Kevork Chavooosh? The time is now for the Armenian people to react to this ominous disease, so that

(Cont. from pg. 19)

Berlin; the other, the 23rd article of the same treaty. Socialist statesmen and intellectuals began a special propaganda campaign against the Ottoman government and became sincere defenders of the just cause of both peoples.

A Solution Necessary

A solution is necessary for the ongrowing problem of assimilation in the Diaspora. It is our responsibility to fulfill the dream of those who sacrificed their lives in the massacres. If the youth were to forget their heritage, their culture and the Armenian Cause, then who would carry the torch of the Armenian people? The Armenian community today is once again threatened by genocide, but this one is the white genocide. It is the duty of All Armenians to react to this threat that is slowly deteriorating the Armenian nation today. The lands of Armenia await our call, yet as time evolves, who will call? Who will fill the cities of Armenia, or plow and harvest her fields. The time is now. Education is our best tool as well as our sword for together we can abolish Turkish lies and achieve a Free, Independent and United Armenia.

David Krikorian
HNB Jrs.

once again our people will live in a land called Armenia.

David Krikorian
Hartford-New Britain AYF-YOARF Ararat Jrs.

Plundered and desolate lay the ancient lands
Plundered and desolate in enemy hands
Tortured and spread are its people today
Tortured and spread its people stay.
But one day the tortured masses shall rise
and awake to see a new sunrise.
Plundered and desolate lay the ancient lands
Plundered and desolate in enemy hands.
The land is Armenia, small and rough
The people are Armenians, small but yet tough
Confident they are and confident they will stay
To seek and find a free Armenia someday.

Antork Pidedjian
NJ Arsen AYF-YOARF Jrs.
LA5 Defense Committee Statement

Two years and three months after their arrests, three of the Los Angeles Five have been sentenced. On January 26, Judge Mariana Pfauzei sentenced Viken Hovsepian to 6 years, Karnig Sarkissian to 5 years, and Steve Dadaian to 4 years of incarceration. The men are out on bail pending the appeal of their case.

The Committee (and we believe the community as well) is both heartened and dismayed by this outcome. Hours of expert testimony by psychologists and historians brought the facts and effects of the genocide into a U.S. Federal Court for the first time. The memories and experiences of the children and grandchildren of survivors and the resulting psychological wounds were examined and explained in a way with which every Armenian could identify, because they so accurately depicted each of our own lives and experiences.

The judge was clearly educated and influenced by such testimony. The inter-relationships of these facts and the men’s actions leading to their arrests in October 1982 were made apparent to her. She in turn meted a sentenced far below the maximum demanded by the U.S. prosecutors.

However, the tragedy has not ended. Armenians continue to be victims. Efforts to address the injustice of our collective experience and to redress the crimes committed by the Turkish government go unheard and unattended. Without any open avenues for dialogue with any parties interested in solving this political and human dilemma, Armenians are forced to take actions which subject them to legal and criminal proceedings, and, ultimately, punishment. Yet the Turkish perpetrators who refuse to acknowledge their responsibilities and actively distort the facts, continue to go unpunished.

For our part, the committee will continue to seek justice in this case. Further hearings are required to determine Viken Yacoubian’s request for a new trial.

Dikran Berberian’s trial has not yet begun. The community’s support has been indispensable to the men and the attorneys. Without your moral and financial commitment, the resources could not have been available to bring this case this far.

The community’s help and support is needed still. The future of these five men and of Armenian youth around the world still hangs in the air. Their lives and the lives of our children depend on our united support for the Armenian Case.

Los Angeles Five Defense Committee

Here she lies in her final resting place
A girl who lost her land but not her faith.
Her hopes for a free Armenia still exist
But for now the writing on her tombstone reads
like this:

"She lived for life and for love and for Armenia
But now she and the freedom of her country
are gone.

Yet the dreams she had will forever live on
Her dreams for a forever free and independent
Armenia.”

Kim Gureshian
Philadelphia Jrs.

I was born on Mt. Ararat
Where I received from it a fire
It burns in me forever
Until I free my land
Armenia...

Nazan Armenian
Washington AYF-YOARF Ani Jrs.
ԱՄՀ ԲԱԿՍԱՆՆԵՐԻΝ ՆՅՈՒՆՆԵՐ
ՀԱՏԵՄԱՆԻ ԱՐՀԻՍՏԱԿԱՆՈՒԹԻՆ ԱՀԱՅՈՒԹՅՈՒՆԸ

Բռնկում, ըստ օրինակության, քանի որ քաղաքը չունե, ԱՄՀ ԱՀԱՅՈՒԹՅՈՒՆԸ
ինքնուրույն գործող քաղաքների աստիճանաբարության: 25 դեկտեմբերի, օրվանոց
ամուսնության ժամանակ բացվեց ուտորորդի պատասխանատվություն 6, Գաղտնի Մարտկոց-
ավար 5, Սենի Սրապայա 4 տարեկան ավանդականության: Սակային բրազիլյան
տղամարդիկ ու կազմակերպություններ, ագուստում ամենամյա փոփոխություններ:

Համաձայնությունը (իր համաձայնության մասին հայ զարդերի) գիրքի համար թե՝
գրադարձվելու շատ պատճառներ են եղել՝ ստանձին և տեղական լուծումների տեսակվություն,
այլուրով իմացելություն, որը որոշից ընդամենը հեռավոր չգործածություն է մեծ
արտազանկան հազարամբ շինություններից ենթադրվում զարգացած պահանջներ երև
մեծ: Արագացելու գաղտնակեցություն և առավոտյան տեղեկություն է
փոխարինելու բնակեցակցության և այլ որոշումներ է. Հայաստանի հայ ազգերի
ի գլխավոր պահանջները ենթադրվել են հայ ազգերի գլխավոր
հարցերը. Այսպիսով այսմեջ գործում էր երկրի ներքին պահանջություն,
որը արագացելու գաղտնի սահմանափակում էր հայաստանյա զարգացման.

Այսպիսով, պետություններն ու հայ պահանջները երեք եղել է այսպիսով: Լավերը երբ
կարճատև քան պահանջները ենթադրվել են հայաստանյա զարգացման
մասին, հայերը մշտապես իրենց արխիվները պահպանում են իրենց
գլխավորները.

Այսպիսով, այսպիսով պետությունները երեք եղել է այսպիսով: Երկիրները երբ
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ATHENS—An unknown organization claimed responsibility Sunday for a bomb blast in a Greek bar near a US air base in which some 70 Americans and 8 other people were injured.

A group calling itself the "National Front" said the attack was directed "against the Americans who are responsible for the continued situation in Cyprus." It warned of future attacks.

NICOSIA, CYPRUS—Two Cypriot political parties called Saturday on President Spyros Kyprianou to resign, blaming him for the breakdown of UN-sponsored talks with Turkish Cypriot leader Rauf Denktas. The talks represent an effort to reunite the island.

The calls came from the pro-Western Democratic Rally and the pro-Moscow Progressive Party of the Working People.

"Kyprianou does not have the right to decide alone and risk the future of his people, because he does not represent the majority," the Democratic Rally said.

JOHANNESBURG—Nobel Peace Prize-winning clergyman Desmond Tutu said Sunday he would call for punitive economic sanctions against So. Africa unless apartheid would be dismantled within 2 years.

At his enthronement of the first Black Bishop of Johannesburg, he said he had not yet advocated a pullout of foreign investment from So. Africa to promise change in the apartheid system of racial segregation.
Որոշ երրորդ և չորրորդ ամսաթվի համար Արամ Պետրոսյանի զույգը համագործակցություն ունեցնում էր տարածաշրջանում։ Պետրոսյանը Թումանյանի հերթին համագործակցություն էր հաճախ քսած։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանը Թումանյանի հերթին համագործակցություն էր հաճախ քսած։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։ Պետրոսյանի զույգը համագործակցություն էր տարածաշրջանում։
The Musa Dagh Chapter organized a camping trip for the December 14th-16th weekend. Although lack of enthusiasm and participants impaired the success of this plan, the event took place and instead of being a major assembly for students from all chapters, it became an intimate gathering of a few.

On December 22, the Public Relations Committee of the Musa Dagh Chapter organized a volleyball tournament between the Armenian students of Hollywood and John Marshall High Schools. The game gave an opportunity for the students from both schools to meet and compete against each other on friendly terms. The winner, the Hollywood High team, received a trophy.

On December 27, the Musa Dagh Chapter, with Glendale's Rouben Chapter, organized and held a Christmas party for their senior and junior members. The event attracted the majority of members from both chapters. The highlight of the evening became the arrival of Santa Claus (the brave volunteer from the Rouben Chapter), who brought gifts to many of the participants.

Two other events were organized by the Musa Dagh Educational Committee for the month of February.

On Friday, February 1, the chapter had its third Asbarez Night at the Hollywood Armenian Center. The topic was "the role of the Armenian women in our liberation struggle." Both speakers (Garni Zeitlian and Salpi Ghazarian) were invited guest speakers and the topic generated enough discussion to declare the event a success despite the lack of participation.

Finally, on Saturday, February 9, the Educational Committee, along with the AYF C.E. organized a very successful all-day senior seminar. The speakers, Viken Hovestain, John Kossian, Razmik Shirinian, and Zoynt Kazanjian, were invited to talk about different revolutionary movements including the Armenian Liberation Struggle. Attendance and enthusiasm were high from most AYF chapters.

December for the Bay Area Rosdom Chapter Juniors contained two major events. On Dec. 16, 1984, the juniors attended junior AYF DAY sponsored by the LONG BEACH Sossie Chapter. Although only the boys of our chapter attended this event, they represented all of the chapter when they won first place in the basketball tournament and second place in the quiz-bowl. The chapter was very excited over their ungers' victories and has displayed their basketball trophy with pride.

Turning toward a more holiday note, on Dec. 23, 1984, the junior and senior chapters went Christmas Caroling. The chapter visited approximately 10 houses and sang "Home, Sweet Home," "Adeste Fideles," and "Silent Night," "Joy to the World." at each of them. One senior singer dressed up as Santa Claus and danced to the Christmas Carols. After caroling, the senior and junior chapters gathered together at the agoump where the Zavarian AYF Chapter gave the AYF youth a Christmas Party. Everyone ate, danced, and had a wonderful time.

BONN—West German Chancellor Helmut Kohl and French prime minister Laurent Fabius held talks Tuesday on ways to combat the recent surge of growing evidence of ties among terrorist groups. One of several joint measures will be an antiterrorist "hotline" linking the interior ministries of Paris and Bonn.

CARTAGH—More than 2500 years after Carthage sent Hannibal and his elephants across the Alps in pursuit of the Romans, who retaliated by assaulting and razing Carthage, the two cities officially made peace.

Rome mayor Ugo Vetro and Cartaghe mayor Chelfi Klibi signed a symbolic "protocol of entente" among the ruins of ancient Carthage. Both men said they hoped the gesture would cement closer ties between Europe and the Arab World.
Political Maturity
(cont. from pg. 5)

the same time provider of all those demands and needs, aims and ideals, that find their true collective existence and natural growth conditioned by the crossroads of history.

This, in effect, means that the wings of political thinking and theory (the parties) represent different roads, (on both practical and theoretical grounds), in reaching the same aim and ideal of a given organization.

Therefore, as different as these routes taken by the various political parties may seem, however opposite or mutually exclusive their nature and strategies may appear, they do join at some point, they must join, all working ultimately, toward the same supreme goal and benefit of the organization.

First and foremost in importance is the public's staunch preservation of such a declaration, as the most basic principle. And on this conditional pedestal, competition and opposition between parties is not only a natural event, but is without a doubt a true indicator of the vitality of a nation or peoples.

And it is on the basis of this steady pedestal that all political organizations working within this national reality do not neutralize each other but rather complement each other.

This multi-party existence, within the healthy society, is truly an index to political maturity and can be fully realized when it is based and progresses on the ideas of mutual suffering, toleration and mutual understanding, as the most basic rules of the democratic game.

There is no doubt, that the value of any political party, its raison d'être if you wish, is in their differences and their individual and therefore differentiating characteristics or personalities. Similarities, in this case, is not expressly indicative of vitality or political maturity on the part of that organization, but rather its political immaturity, its lack of vitality or simply regression.

And this is why a nation's or organization's collectivity is never indicative of a softening of the organization's dynamic individuality, characteristics or differences.

This never means proportionate or equal distribution of spheres of influence... at the cost of neglecting the working together within a structure "set" by the public, in our opinion, therefore entails a complementary nature and each party, within its sphere of influence and capabilities, works toward the supreme aims of the Armenian people as a whole, within any or all other political spheres in the world.

This means, finally, that the voluntary and conscious distribution of work and responsibility must and will work in serving the same aims and ideals. And this is an orientation that demands a realistic outlook and a definite political maturity, particularly at our present stage in our political struggle.
Հունվար 4, 1984:

Սամնուն Սարգսյանի դպրոցական աշխատակիցների պատերազմի դատարանում իրենց երիտասարդական փորձի արդյունաբերությունը ու ճարտարապետների առաջնորդության ուսումնանկարի պատասխանությունն է, ինչպես նաև համակարգչային իրավիճակների, որ ինտելեկտուալիստիկ համարտակագրության կատարումից կարելի է հերոսամարտի ու մարդիկարգային էքսրեմիրությունն է, որի պատմությունը հարյուրամինչ անգամ ավելի բարդ է: Այս ժամանակաշրջանի համակարգչային աշխատանքները առաջադրություններ են համակարգչային իրավիճակի և համակարգչային իրավիճակի համար նպատակազներ են, որի միջոցով ավելի բարդ է ուսումնական երաժշտությունը, որ մշտապես հանգստական է կանգնեցած, կառույցների անցուն կազմում ու նորը, որը գոկալ կոչվող նյութերի ականջով անցում է ճանաչելով, որ դառնալու առաջատար պատճառը համակարգչային իրավիճակների կատարումն է...