ՀԱՅՏՈՒԳ

FEBRUARY 1984

ԳԱՅՈՒԹՅՈՒՆՆԵՐ ԸՆԴՈՒՆ ԿԱՅԻՆ, ԵՆԿԵՍԻ ՍԵՐԱՆԻՍԱՅԻՆ ԱՏԵՆԹՈՒԹՅՈՒՆ ՈՒ研究所

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Dialogue in Blood

Members of the AYF Sardarabad Chapter got to watch television at their January 15 meeting, but it was not for their viewing entertainment. They watched a tape of a special film entitled “Dialogue in Blood”. The one hour and 15 minute program, produced by Marilyn Solomon, presented the Armenian and Turkish views of the 1915 Armenian Genocide with commentary by Ms. Solomon interspersed between segments. The Armenians interviewed were Justice Armand Arabian, UCLA professors Richard Hovannisian and Avedis Sanjian, Asbarez English edition editor Sarkis Ghazarian, Armenian Observer editor Osheen Keshishian, and the Armenian Patriarch of Istanbul; the Turks interviewed were government officials, the head of some Turkish corporations in Turkey, and an elderly Turkish citizen. The program attempted to discuss fairly both sides of the genocide issue, although frequent gasps were heard from the AYF audience following comments made by the Turks.

After the program ended, unger Salpy Manjikian led a 20-minute discussion session. The consensus was that, overall, the program was impartial, though it had some negative points.

The following are some of the members' comments:
1) The initial interviewees were all Turks, possibly resulting in a strong viewer bias towards the Turks.
2) The Armenian Patriarch of Istanbul presented a rosy picture of Armenian life in Turkey, quite different from what we know to be true.
3) A Turk claiming to be a survivor of an alleged massacre was interviewed, yet not a single Armenian survivor was interviewed.
4) The Turks were interviewed in splendid, rich settings while the Armenians were frequently shown in just the opposite.

On the other hand,
1) the Armenians interviewed had the opportunity to get their point across to the American public, and
2) the Armenians expressed the desire to have a debate with the Turks, mediated by neutral parties in a secure location. Yet, the Turks displayed a lack of cooperation on the subject.

Overall, the chapter members responded enthusiastically to the educational and hope to continue having such educational.

Salpy Manjikian

Sardarabad’s Assembly At Ferrahian

On Friday, November 29, 1983 the S.F.V. “Sardarabad” Senior Chapter Cultural and Hai Tad committees held a joint assembly at Ferrahian dedicated to several Armenian national and revolutionary figures. The two committees had begun to plan the assembly two months prior to the presentation date. Through their joint efforts, responsibilities were assigned and finally speakers were appointed, lecture material was written, slides were taken and fliers were prepared.

Friday at noon the program began as the master of ceremonies, unger Vache Shirvanian, made the opening remarks on behalf of the AYF “Sardarabad” chapter. He then introduced unger Sonig Khodanian, the first of the three speakers. Unger Sonig briefly introduced the students to the life and accomplishments of a 19th century Armenian national leader, Khrimian Hairig. She also mentioned Khrimian Hairig’s famous quote on the Iron Ladle.

Following unger Sonig, unger Seda Melkonian spoke on Levon Shant. In her speech, unger Seda included his biography, and achievements. This in turn, was followed by unger Anahid Boghosian’s lecture on Roupen Der Minassian. In her lecture, unger Anahid highlighted Roupen’s revolutionary activities.

All in all, the assembly was a success and the Hai Tad committee plans to once again address the Ferrahian Students in several other assemblies.

“TSAYN”

RESPONSE

Once again the Montebello Vahan Cardashian Chapter has plunged into the bowels of injustice by attributing a fictitious quote to a fellow unger.

Actions such as these strike a powerful blow to the worthy reputation this chapter has earned through a decade of hard work. After striving to gain equal status with the Valley Sardarabad Chapter, Vahan Cardashian plummeted to new depths of hooliganism.

Such senseless perversions are not only demeaning to the Montebello Chapter, but to our honorable organization as well.

Greg Keosian
THE BASQUES: A STRUGGLE FOR SELF—PRESERVATION

The land of the Basques is located between the borders of France and Spain. It is as big in size as the state of New Jersey—20,600 square kilometers. Euskadi, as the Basques say in their native tongue, is split into northern and southern regions. “Euskadi Norte” is composed of 3 provinces: Labourd, Basse Navarre, and Soule. “Euskadi Sur” is composed of 4 provinces: Alava, Guipuzcoa, Navarra, and Vizcaya, which comprise 90% of the 2.5 million Basque population.

Little is known about the origins of the Basques. It is known however, that the word “Basque” has a pre-celtic origin and is derived from the word “Bascunes,” meaning “those from the heights.”

The Basques have been an oppressed people. Their first struggle for self-preservation began between 1000 and 500 B.C. when the Celts arrived and conquered the Western Pyrenees. This domination was followed by the Romans in 200 B.C., the Visigoths, the Franks, and the Moslems. Despite the many efforts to wipe out the Basque nation, they were able to establish their independence in 905 A.D. under King Sancho Garces.

Once again, the Basques defended themselves from invading French troops in 1808. Throughout this 6 year battle and the many battles that were to follow, the Basque people managed to maintain their language and culture. Euskera has been presumed to be “the first human tongue” and the language spoken in the garden of eden, although neither are proven facts. The language is made up of the languages of the Finns, Hungarians, Egyptians, Berber Tribes, North and South American Indians, Celts, Caucasians, Iberians, and many more. Presently though, Euskera is diminishing. Only 20% of the Basque population has the ability to speak it. This 20% also composes of the majority of those who continue the Basque struggle for autonomy.

POLITICAL PARTIES:

The first of the Basque political parties to form was the Basque National Party, or PNV. This party was established in the late 1800’s to preserve Basque culture and to achieve autonomy and eventually independence.

The PNV became a stable organization in 1895 when it began its clandestine operations. Some sections of it were forced into exile because of the need for secrecy.

A separate section of the PNV belonging to the Basque women was later formed. This was the Eumakume Abertzale Batzar, or Women’s Patriotic Council. Its duties were to encourage charitable and cultural work for the PNV and to help PNV exiles to work and find homes. Basically, this could be compared to the Red Cross.

In addition to a women’s section of the PNV, there was a special constituent organization for the Basque Youth. This was established in 1952 under the name Euzko Gatzeti (EGI) or Basque Youth. The major goal of this organization was to train and select young Basques to join the ranks of the PNV. Eventually though, many members of the EGI left the organization to join a more radical one, the ETA.

The PNV achieved many short-term goals, one of which was the formation of the Confederation of Basque Entities in America (CERA). This was centralized in Caracas, Venezuela, to link all Basque communities together. CEVA also formed undercover schools in Spain to promote the use of Euskera.

The second major Basque organization to form (as briefly mentioned before) was Euzkadi Ta Askatsuna (ETA), meaning Basque Nation and Freedom. It was Founded in 1952 by seven college students who were disillusioned with the PNV. By 1953, the organization had already multiplied and in 1957, the ETA and EGI were combined. Due to ideological differences, the two once again split into the two original organizations.

The leftist ETA began its operations quite slowly. It began with distributing radical pamphlets to eventually robbing banks and committing political assassinations. By 1977, the organization succeeded in robbing over $1 million from Spanish banks in order to have essential funds to finance terrorist operations.

From 1960 to 1970, the ETA experienced much hardship. The organization divided and further subdivided 4 times. The worst such split occurred in 1970 at the sixth assembly of the ETA. The party further subdivided into the Revolutionary Communist League (LCR) and another such group. This split almost put an end to the ETA.

Today, however, the organizations continue their struggle for self-determination and a free Basque land.

Arax
Երբ եղել էր ձեզ կարող եմ համարկացած տեղում գտնել երկու, որը հարուց էր և պահեստավոր էր այստեղից հետո։ Հեռախոսով կարող եմ պարզել, որ գրչության համար այստեղ էր պահեստ։ Երբ եղել էր ձեզ, ուշադրության գրության տեղում գտնել է։ Հեռախոսով կարող եմ Հայաստանում տեղափոխվել այստեղ։
VOLGA'S OPINION

Recently I was engaged in a brief conversation with an Armenian teenager. "I am rather pleased with his conviction," he said. "Hampig killed someone and he should go to jail."

This was the ultimate. An Armenian youth, born and raised in this great country, raised as an Armenian (after all, he does go to an Armenian church), yet does not support one of his own.

I asked him how he came to his conclusion. (Maybe he had attended the trial and thus drew his conclusion?) He said that he read the newspapers-American newspapers. Of course! What else should we expect!

Is it our fault? Are we so irresponsible as to allow an Armenian youth, a supposed leader of tomorrow, to practically turn his back on his people? Is anyone to blame or is it just fate. No, it is not fate. It was planned in 1915. Yes, once again we may put the blame on its rightful owner, the Turkish Government.

But 1915 was a long time ago. Enough that we blame anyone! Yes, the present Turkish Government should admit to the atrocities but we should also continue our lives as Armenians. Instead of wasting much needed energy, let us be productive. Let us remedy this disgraceful situation. We must not allow our youth to slip away. We, as AYF-ers, as the future of our nation, must educate the ignorant people of our generation. We must teach them what we know so that the oppressive Turkish Government and its allies will not have the satisfaction of seeing our nation die. Our youth is giving in to the outsiders and we should not give in. We must act quickly, however, for time is running out.

As for the Armenian teenager, I feel saddened not only for him but for the Armenian Nation as well.

VOLGA
"To an Armenian youth, one of the most difficult tasks in the world is being an Armenian". As quoted by Mr. Gabriel Injejian, principal of the first Armenian High school in America. In order to keep language, culture, tradition, and history a nation must have its own land under its own people's feet. For us Armenians who were forcefully uprooted from their original homeland, and scattered throughout the world, it is a constant struggle to hold onto our Armenianism. The "White Massacre" in other words, assimilation, has been taking its toll upon the younger Armenian generations. The fight against assimilation is slowly being lost. It is becoming exceedingly difficult for us to hang onto our national heritage, which has three major fields to be retained:

The first field to be retained within the Armenian culture includes the Armenian myths and folklore, music and dance, and food. A famous epic is David of Sassoun which originated during the 10th century and transmitted by word of mouth from one generation to the next, until it was written down in the later nineteenth century. It is said that David of Sassoun raised his lightening sword against the tyrants who wanted to subjugate the Armenian people. He saved the Armenian people from perils and persecution.

The second field to be retained in the Armenian heritage is the language which includes reading, writing, and speaking Armenian. Fifth century A.D. is considered the Golden Age of Armenian letters and Culture. After the Armenian Alphabet was created in early fourth Century by Mesrob Mashtots, the first important achievement was the translation of the Bible into Armenian, which until then was read in the churches either in Greek or Assyrian. A nation in order to be called "civilized" must have its own written language in order to endure and survive. Ancient Armenian literature written in classical Armenian is varied and diverse. It is composed of translations of Greek philosophical works, original philosophical and theosophical treatises. Chronicles and History, Mathematics and geographical works, poetry, fables, Epics, etc... The Armenian language is taught in the home but many of todays Armenian youth especially in America have failed to learn the Armenian language and through this failure they have lost a major part of their identity. Armenian schools have been opened quite recently, close to thirty Armenian day schools now operate in the U.S., trying neverendlessly to ignite the Armenianism back into the youth. For the most part they have succeeded. The Armenian language is known as the "Golden language"; it is so versatile yet very pious. The Armenian language has two branches; the Eastern Armenian and Western Armenian. In addition, there is the Ancient classical Armenian which is still used in the church, the Bible and liturgy is read in Classical Armenian.

The final field to be retained is the History of the Armenian people, which over a period of forty centuries dating back to pre-history. Landmarks are: The formation and fall of the Armenian Empire under Tigran the Great, First Century A.D.. The conversion of the Armenian nation into Christianity, third century A.D. The creation of the Alphabet, the Battle of Avarair, 451 A.D. against the Persian Empire. Armenians accepted Christianity in 351 A.D., it was the first nation to accept Christianity. From the acceptance of Christianity spurred many conflicts with other nations such as; Persians in the fifth century, Arabs in the seventh century, Tartars, Mongols, Seljuks, and subsequently the Ottoman Turks who tried arduously to turn the Armenians away from Christianity resulting in many battles. The Vartanantz battle in which the Armenians fought against the invading Armies of the mighty Persian Empire was a battle for freedom of conscience and liberation of the fatherland. In 1915 one and a half million Armenians were ruthlessly massacred when Turkey planned a mass extermination of the Armenian civilization. The Ottoman Turks wanted Pan-Turanism which like Vartanantz failed to deviate Armenians from Christianity. The plan of Pan-Turanism was to "wipe-off" the map the country of Armenia and transform it into a part of the Ottoman Empire.

In conclusion, with such a vast, rich, yet beautifully fantastic heritage slowly deteriorating in the hands of the future generations, the Armenian lands are sought back, by many of todays generations. I being of the younger generation and having never seen the lands on which my forefathers lived upon, feel strongly in love with my nationality and seek to see the day when Armenia is a strong nation again... A free, independent, and united ARMENIA.

HAROUT K.

ANNOUNCEMENT

The "Sardarabad" senior chapter executive congratulates ungers Vazken Guiragossian, Jirair Habeshian, and Sonig Khodian on joining the Armenian Youth Federation on the road to the liberation of Armenia.
SAN FERNANDO VALLEY
ARMENIAN STUDENTS' CULTURAL CONTEST
ORGANIZED BY
A.Y.F. SARDARABAD CHAPTER CULTURAL COMMITTEE

<table>
<thead>
<tr>
<th>AGE GROUP</th>
<th>CATEGORY</th>
<th>PRIZES</th>
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<td></td>
<td>2) Recitation of an Armenian poem.</td>
<td>2) A book of Armenian poems and $40.</td>
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<tr>
<td>15 to 18</td>
<td>1) Pencil drawing of a portrait of an Armenian hero.</td>
<td>1) A book on an Armenian hero and $40.</td>
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<tr>
<td></td>
<td>2) Recitation of an Armenian poem.</td>
<td>2) A book of Armenian poems and $40.</td>
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<td></td>
<td>3) Composition on your feelings on an Armenian hero.</td>
<td>3) A book on an Armenian hero and $40.</td>
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NOTE:
- First, second, and third place winners will be awarded ribbons.
- All drawings must be standard size - 8½ x 11".
- All compositions must be no less than 300 words and must be in Armenian.
- The deadline for all entries is March 2, 1984.

For more information call:
NIVA 769-7734
SEDA 363-0236
LISA 276-8324
«ՆՇԱՆ ՑԱՐՈՒՆ» ԳՐԱՀ

ԱՆՎԱՐ ԱԿԲԱՐՅԱՆ

... Նորային սպարտ, ուր պատասխանն ու ուղին առանց նախագծի մեծությունը հասել է այս ժամանակում:

Անհիմ, շուտով կազմված ու դասավանդված զորքերի և զինված զինվորների կազմակերպման սակառավարություն գրավում են այսպես զգացվում է, որ այսպիսի զարգացման կարգեր չեն հասնել մեքենական սարքագրավության գործողությունների հետ է։ Այսօր՝ որպես միջազգայուն զինված համագործակցության մեջ զգացված է գրավում այսպիսի զարգացման մասին հնարավորությունների կազմակերպման առաջին հատուկ փաստերը: Այսպիսի զարգացման մասին հնարավորությունների կազմակերպման առաջին հատուկ փաստերը նշվում են ներկայացնելու նպատակով միջազգայուն զինված համագործակցության մեջ զգացված է գրավում այսպիսի զարգացման մասին հնարավորությունների կազմակերպման առաջին հատուկ փաստերը:
Terrorism

Before discussing terrorism, let us first define the word. What is terrorism?

Terrorism can be defined as "the systematic use of terror (such as bombings, killings, and kidnappings) as a means of forcing some political objective."-Encyclopedia Britannica, 1978.

Terrorism is found in our world today and there is not much people can do about it. We find it in many countries. It is used by guerrillas, insurrectionists and terrorist groups. Its major objective is to bring about some political change that the country is not happy with. Terrorism may not be able to ease the pain of past agonies, but it is an effective tactic in evoking international acknowledge for a certain cause.

Let us now look at the Armenian situation and see how it affected our world today.

Armenians seek justice for the genocide of more than 1.5 million of their people in 1915. There are two basic groups — The Justice Commandos of the Armenian Genocide (JCAG) and the Armenian Secret Army for the Liberation of Armenia (ASALA). The JCAG have waged a successful campaign against Turkish interests and have helped revitalize the Armenian Cause. The majority of its operations have been assassinations of Turkish political officials, while ASALA's major operations have been bombings and airport attacks on Turkish and non-Turkish targets.

Lately, a new group has come to the scene by the name of Armenian Revolutionary Army (ARA). It has carried out two operations, one in Brussels, which was the assassination of a Turkish diplomat and the other an attack on the Turkish embassy in Lisbon.

But what are the goals of these terrorist groups?

The goals of the Justice Commandos of the Armenian Genocide are to reclaim their homeland and to seek reparations and recognition of the crimes committed against their people by Turkey. They demand that the Turkish Government admit its responsibility for the Genocide of 1915 and recognize the right of the Armenian people to constitute a free independent state on Armenian land which Turkey illegally occupies.

The Secret Army for the Liberation of Armenia (ASALA) is Marxist oriented and seeks closer ties with the Soviet Union. Half of their bombings are directed against Western targets. ASALA would carry out military operations against any country which attempts to jail one of its commandos.

Both of these terrorist groups have certain goals, yet they are quiet different when it comes to achieving those goals.

How do the people feel about the terrorist activities in our world today?

Some people believe that terrorism is an effective tactic in helping their country. It can help them bring about an awareness of their situation throughout the world. They believe that through terrorism their chances of attaining their major objectives are very good. Other people believe that a viable solution to their problems will only come about through political means or through a compromise on both sides. Whatever the case, a country will use whatever means possible for attaining their goals.

Hrant Shakherdemian
ՀԱՅՏՈՒԳ

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Armenian Youth Federation
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Այս պարբերական ժողովուրդները թողարկվում են պարբերական և ժողի վարկարիչների նկատմամբ զարգացած երկրագործական համագործակցության հիման վրա՝ զարգացած զարգացման ուղղությամբ։ Այս ժողովուրդները թողարկվում են՝ զարգացած երկրագործական համագործակցության խնդիրների, այնպիսի ժամանակ և համար, որպիստ նախատեսված գործում։

Հարսանիքային:
"Exclusive": C.E. visits S.F.

Throughout the last year, we as AYF members, have heard a lot about the Central Executive. We receive correspondence from them, we write letters asking permission for special activities, they inform us of important facts relating to other chapters...etc. But some of us have never, actually seen nor met C.E.; therefore it is not surprising if we have wrong notions about the Central Executive.

Well the Bay Area Rosdom chapter was no different than any other chapter. So when we heard that C.E. was going to visit the San Francisco chapter on the December 17th weekend, we imagined a group of people who were going to come just to "inspect" our chapter and criticize our "faults".

But we were in for a surprise! First of all, Ungers Vahe Yacoubian and Bedig Tashchian held a discussion about the AYF goals during an Asbarez night, on Friday. The AYF members enjoyed the discussion very much, and by participating in the discussion, they felt more comfortable with the C.E. members.

Saturday morning, at 8:00 a.m., four more C.E. members were supposed to arrive at the San Francisco Airport. Even though it was a last minute decision, we decided to "kidnap" the C.E. members and treat them to a welcome breakfast! During the breakfast, we had the opportunity to get acquainted with the C.E. members on an informal level. And after getting to know some of them, we realized that they were far from what we had expected. After breakfast, the Rosdom senior and junior executives met with C.E. and discussed important matters.

Since our day with C.E. had turned out to be such a delight, we decided to invite them for a night of sightseeing around San Francisco. Since the members of Central Executive were not accustomed to our cold weather, we were forced to spend most of our time indoors, which again gave us more time to become better acquainted. Sunday, the Central Executive met with the entire chapter, during a joint meeting, and discussed some upcoming events. Our AYF members had a chance to ask some questions to C.E. and to clarify any doubts about any subjects concerning the AYF.

Well, Sunday afternoon, the night after the meeting, the Central Executive had to return to Los Angeles. Most of our members wished they could stay a little longer, but unfortunately it was not possible. Thank you C.E. for coming and we hope to receive more visits during the near future!

Edith Khachatourian
Bay Area Rosdom Chapter

San Francisco’s Armenian Christmas Party

The night of January 7, 1984 was one of celebration for approximately sixty members of the Bay Area Rosdom senior and junior chapters who gathered at an Armenian Christmas party to dance to the music presented by a few dedicated ungers and to meet with friends, old and new.

Highlights of the evening included a surprise appearance by a short, but very jolly Gaghard Baba who traded his gifts for a song or a recitation by those who sat on his knee. Several potential members who were recruited at the St. Gregory Church Bazaar were also present to become familiar with the fraternal atmosphere that is common at an AYF get-together.

Central Executive member Zareh Samurkashian addressed those in attendance regarding recent developments in the trial of Hampig Sassounian, reminding all that this was a trial of the entire Armenian race and not of Hampig alone.

L.A. Sedrakian

Agoump Night

Every Thursday evening we have agoump nights. This is an evening where Armenian youth get together just to have a good time. I have been to a couple of them and I love it. We play games, sing, learn about computers, eat, watch T.V., gossip, and more. I think that if other chapters did something like agoump night that they would find it quite enjoyable and successful. The turn out of agoump night has been great, and it's one worth-while activity.

Vasken Israeliian
Mesrobian Committees

The AYF Montebello Vahan Cardashian Chapter has always had a link with the Armenian Mesrobian School because many of its members attended the school. The chapter has decided to strengthen its ties with the Armenian school by creating a separate committee to deal with affairs concerning Mesrobian.

The committee's main function is to support Mesrobian and establish a bond between the school and the AYF chapter. The Montebello AYF believes that education is an essential factor to the growing Armenian community and for this reason they offer their help.

The newly formed committee had their first meeting on Sunday, December 11, 1983. Many ideas were expressed and discussed. The committee members wanted to plan social activities involving both the AYF and Mesrobian. The committee also had a few suggestions that would financially help the school.

The committee is presently involved with a newly formed tutoring service for Mesrobian students. The tutoring service is made up of chapter members. The idea of the service is to help those students that need extra attention with their school-work.

The committee is still quite new and requires more time to develop in order to fulfill its function. The future for the committee looks very promising. The Montebello AYF is not the first to form such a committee, but their gesture is still commendable.

Nairy Shrikian

GERMANY'S ANATOLIA

They inhabit the ghettos; they exist in the poorest of sanitary conditions; they perform jobs of the most menial labor: they are the street cleaners, the railroad workers, the cleaning ladies, the janitors, the factory and blue collar workers, the low-skilled, low-paid, peon laborers. They have built mosques and Koran schools in the major cities of Germany, they have fled their homeland due to political and socio-economical unrest and have brought with them to Germany these very same conflicts. Now West Germany faces its own conflict, "What are we going to do with these people?" Who are these people who the Germans call "The Backyard Minority'? They are "tuerkische Gastarbeiter" or Turkish guestworkers who are employed and living in Germany.

Most of today's Turkish workers have been in Germany from ten to twenty years. At the height of severe clashes between left and right extremist groups in Turkey, segregated parties, a war between church and state, and an extremely poor interpolitical situation, and socio-economical problems, the news of work in Germany and hopes for a better existence spread rapidly in Turkey. A great worry in Germany now is the fear that the battles of Turkey's left and right extremist groups have been exported.

Initially, only Turkish men were working in Germany. They would attain a worker's permit in Turkey, and with the freedom to cross over borders, they would travel back and forth between work and home. This presented a difficult economic situation for Germany because the money earned by the Turkish laborers was being taken back in its entirety to Turkey. However, this practice has subsided somewhat in recent years. Separation from their families proved to be a strain for many Turkish men. Such circumstances prompted the guestworkers to finally send for their families. Now, each year more and more Turkish women are seen working in the German cities. Some of the Turks live as legal citizens in Germany, but many do not. Some illegal immigrants arrive by plane, and without staying permits they are im-
mediately expelled. As unemployment today in West Germany escalates, the Germans who are out of work have developed a raging and growing hatred for these foreigners who occupy positions in the work force that they otherwise would hold.

Although Turks represent the largest group of people to immigrate to Germany in search of employment, they are not the only foreigners. Culturally, however, the Turks face the greatest problems in their respective communities. There seems to be little room or tolerance for the Muslim Turks in a very Christian society. Consequently the Turks stick together in overcrowded ghettos, isolated from the German mainstream. Turks have established their own restaurants, banks, venues, cultural centers, schools, religious centers, and mosques. Amongst themselves, they speak Turkish, making little effort to learn the German language and to assimilate.

Religion represents the largest cultural difference between the Turks and their Christian neighbors. This difference has exploded into what is commonly referred to as a “Holy War”, where the Turks are building new mosques and Koran schools and where the Germans fear an outbreak of Islam. Turkish women can be seen going about daily tasks clad in their robed Muslim garb, displaying their uncompromising refusal to be Westernized. In 1980 there were over 1.3 million Muslims in West Germany with eighteen mosques in West Berlin alone. Other cities with a heavy concentration of Turks are Frankfurt, Stuttgart, Hamburg, and recently Munich. Aside from the mosques, the Turkish communities in various cities have also established Koran schools for their children to maintain and continue the education of Islam. Because of great political conflict and unrest in Turkish districts, police are concerned that the children are not being taught only religion in these schools.

Turkish children participating in Germany’s public school system introduce yet another tender subject. Special classes and programs have been implemented in order to meet the needs of the Turkish children who are having difficulty with the German language. Due to slow integration of these children into the classroom, a feeling of inferiority and a low sense of self-esteem pervades for these students, and it is not surprising that they cause much trouble at school. Turkish children are considered one of the worst influences in German schools in terms of drug and alcohol intake during school hours, and also in terms of being responsible for getting young German students hooked on drugs.

Turks are known and despised for the fact that they have large families which extend beyond the nuclear family. Each child and each family receive all the benefits of welfare offered to and as residents of Germany. The government has no real method of determining whether or not the children declared by one Turkish family all belong to the same father and mother. It is therefore extremely easy for a Turkish family to receive welfare money for nieces and nephews by simply stating that all of the children living under its roof belong to the same parents. Germans are incensed by the concept that their tax money is going into the hands of Turkish families who are receiving welfare by deceiving the German government.

West Berlin represents the largest Turkish city this side of the Bosphorus. Over 250,000 Turks live in the city, accounting for more than ten percent of West Berlin’s total population. “Kleins-Smyrna” is the name of Berlin’s Turkish region with the districts of Wedding, Neukoelln, and Kreuzberg (better known as the “Turkish Ghetto”) lying within its boundaries. Many German citizens refer to this heavy concentration of Turks as “Harlem in Berlin”.

The Turks pose a great threat to law and order in this city. There are from forty to fifty Turkish unions which are more or less extremist groups, representing both leftist and rightist factions. In Berlin the largest conflict is internal where the extreme left and right groups are at each other’s throats. The police have made efforts to suppress these radical Turkish organizations, but brutal ghetto slaughters at the hands of disputing young Turks continue.

The Innen senator Peter Ulrich has strived to promote integration of all Turks into Berlin’s German community despite the many problems. The government continues to remind itself that the Turks are underprivileged, particularly the children. Welfare workers have tried to convince Turkish children involved in prostitution (homosexual as well as heterosexual) and drug trafficking (especially heroin) to abandon such practices. Unfortunately some Turks consider these acts to represent culture and progress. When struggling against such attitudes and obstacles, the government can only hope for integration and assimilation in the second or third generation. German lawmakers bear a great fear for what will happen if the problems with these Turkish guest workers reaches uncontrollable proportions. They also fear an open display of hatred for all foreigners who have relocated their homeland in Germany. This volatile situation has been steadily escalating in recent years and not since World War II has an issue so concerned the German people.

Beth Rustigian
“Mshag panvor, renchber akhber
Arik, mianank, harach knank
Ashkhadanki, tadi bashdban
Tashnagtsoutian tev tigounk dank”

So often have we murmured the words of this revolutionary song at the end or the beginning of meetings without paying any serious attention to their deep meaning.

During the years, the song has become a sort of pledge that every ARF unger should recite before committing himself to the battlefield. Every word in the above paragraph has been written for a specific purpose and in its entirety it is an appeal to the Armenian people to join the Armenian Revolutionary Federation and its equitable social and political ideals.

A political organization can not survive without a definite social directive. It is this directive that shapes the organization’s outlook and stand with regard to various external happenings. The same is true for the ARF, whose ideals are set forth in the ARF Constitution. The ARF constitution consists of two basic parts which comprise the organization’s political demands as well as its ideology.

As AYF unger’s it is our duty to understand these concepts so that we may better serve our people.

The Armenian revolutionary movement intensified during the 1880’s, transforming itself to a national liberation struggle with a unique character of its own. It became the symbol of a cause around which gathered Armenians from all classes.

The movement did not stop there however, it transcended the state boundaries to give to the liberation struggle a deeper sense of awareness to the miseries of mankind all over the world. As a result of this process the ARF adopted a socialist outlook of the world and the events occurring around it as its ideology.

Presently our political demands aim at restoring a free, independent, and united Armenia whose borders are set by the Treaty of Sevres; to this will be added also the territories of Nakhichevan, Akhalkalak and Karapagh.

Whereas until today, the Turkish government refuses to take responsibility for the massacres of 1915, we demand also that this vile act perpetrated by Turkey be condemned by the world and that the Armenian people be compensated for its loss by the return of the occupied territories as well as any necessary reparations.

Continued on Page 2
One of the main goals of the ARF remains the creation of a future democratic and socialist republic. This political choice is founded on the principle’s of the constitution as well as some historical facts. For example, if we glance at the history of mankind, we will realize that there always have existed two kinds of people—those who would exploit others for their benefit and the ones
who were being exploited. In the past, this interrelationship was best described in the feudal system or with the serfs. Later, it became obvious with the creation of colonies and the expansion of colonialism with the world; today it manifests itself under the guise of capitalism or imperialism. All these concepts have something in common and that is the process of "exploitation" of human resources or labor.

And because socialism is basically a popular movement, it will always be governed by democratic principles.

Fortunately, human beings have always strived for a free and equal society. As the individual becomes the victim of class exploitation do nations that succumb to the appetite of imperialist powers. The same process duplicates itself on the international level as is the case of the Armenian nation and people.

In conclusion, it is the duty of each AYF angered, to fully comprehend the nature of these social and political ideals, before he or she makes any commitment to join the ranks of the Armenian revolutionary movement. These principles constitute the basis of our present liberation struggle. The least we can do is to study them seriously.

ՀԱՅԱՍՏԱՆԻ ԱՆԱՐՏԱՏՈՒՄ

Այսպիսին էնդ, որոշ զույգ և թագավոր, որոշ սիրած հող և սպաս, սակայն նույն ժամանակ, ինչպես ընդունում են այն, որ սպաս էլ ու հող նախնական զարգացում։ Այսպիսով, սակայն ինչպես կատարվի այս կանոնները, ենթադրվում է չնայած, որ դրանք կլինեն մարդու բուռական և պատանի այսպես։ Այսպիսով, նման էնդում, որից հետո, կարելի է կատարել այտերի ձևակերպման։

Այսպիսով, մեկ այսպիսի ձևակերպման կանոնները կարելի է կատարել այսպիսի ձևակերպման։

Այսպիսոս էնդում, որից հետո, կարելի է կատարել այտերի ձևակերպման։

Այսպիսոս էնդում, որից հետո, կարելի է կատարել այտերի ձևակերպման։

Այսպիսոս էնդում, որից հետո, կարելի է կատարել այտերի ձևակերպման։
Համագրել կազմակերպություն

Հեյ Հայաստան!

Այսպիսի գիտակցություն էլ էլ, Հայաստանը տրամադրում է հազարավոր հանդերձանքներ։ Այս գիտակցությունը բերում է մենք նոր զորագործակցություն տեսանել, որոնք այսօր հանդես են առնել կազմակերպման համար։

Հետին էլ Մեկնարար համագրելուց հետո մենք տեսնում ենք մեծ զորագործակցություն։ Այս զորագործակցությունը Հայաստանը հանդես է առնել նոր զորագործակցություն։

Այսպես, եթե Մեկնարար համագրելուց հետո տեսնում ենք մեծ զորագործակցություն, ապա այս զորագործակցությունը Հայաստանը հանդես է առնել համար։

Այսպես, եթե Մեկնարար համագրելուց հետո տեսնում ենք մեծ զորագործակցություն, ապա այս զորագործակցությունը Հայաստանը հանդես է առնել համար։
ԱՆԱՐ ՏՎԻՐ ՎԱՐԴԵՐԱՐԸ

Արմատականքից դե բանի ումքի: Անարով իր հայտացողությունն է, բայց, Օգոստոսի մամ այն թաթավոր։ Օգի դիմ, որով կորի, աննախընկեր մի հայ։ Առեւտ է, ինձ գնալու, գրառեր, որ անդառնիք է։ Այդպես այս աղջկայուն է, այն։ ինձ հույսի հետո ձի իր հսկոլական իտ։ Կայալ անձի, իր ար իբրա։

ԱԲԱՏԱՅԻՆ ԵԲԻԼԵՐՆԵՐ

Վերջին սուրբ ցար, բոլոր գերազանց շատ արագ են, Ողջուն որոպ անականջներ։ Օգից, մայրական, գործական երբեկ։ Արգակ ուղղուր ուղիվ, ուղին գիշեց է, երբեկ ուղից գործական երբեկ։ Օգից, մայրական, գործական երբեկ։
A Poem Dedicated To Hampig:

Hampig, I think you are brave,
to not cry and complain through it all.
It was like you were in a cave
trapped, trying to forget it all
But meanwhile we were strong
Complaining and fighting for you and your rights,
this struggle took long
and so did our fights.
We will continue 'til we get what we want
We will be strong for Hampig
And all who come after him.
We will one day go back to Armenia.
Our home.

Liza Donoyan
Արդարադանշական ագրոստատիկ մարզերի բիզնես կենտրոն
Հայաստան և Հայաստանի տարածքների
Հայաստանի հանրապետության տարածք
Հայաստանի Հանրապետության տարածք
Հայաստանի Հանրապետության տարածք
Հայաստանի Հանրապետության տարածք
Հայաստանի Հանրապետության տարածք
Հայաստանի Հանրապետության էկոնոմիկ կենտրոն