Ազգային և ազգանության պաշտպանման պայքարների համար — Ազգբերծ Գրում — Ե. Արազունի
This issue of ‘Haytoug’ has been sponsored by ung. Nshan and Roubina Peroumian.

HAYTOUG

would like to express its gratitude to the Peroumian family who, through their generous donation, made the publication of this issue possible. We sincerely hope that their gesture will be followed by others.

Haytoug is published through the volunteer efforts of AYF members. Any donations will therefore be greatly appreciated in covering printing costs.

Donations may be made payable to AYF C.E., and they may be sent to the following address:

HAYTOUG
Armenian Youth Federation
419-A W. Colorado St., Glendale, CA 91204

ORGAN
Monthly
ORGAN
of the
Armenian Revolutionary Federation
ARMENIAN YOUTH FEDERATION
of Western America

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Each nation has the natural and inalienable right to its own fatherland - its historical and geographic(al) environment - as the essential factor for the nation's survival, progress and creativity.'

ARF Program

Based upon this statement the Armenian people pursues a national-liberation struggle which will ensure the natural environment, and consequently those objective factors, which will in turn create the opportunity for the existence and the progress of the Armenian nation. Only with the final victory of the Armenian National-Liberation Struggle will the Armenian people be able to preserve its national identity indefinitely. Due to the fact that the Armenians of diaspora are deprived of their homeland, they are automatically deprived of those objective factors which would have resulted in the preservation and progress of the nation. Consequently, it must be expected that the efforts of preserving the Armenians in the diaspora, and especially in the West, are faced with major problems.

By accepting the fact that for a homeless people it is impossible to endure indefinitely, some questions are bound to arise: How is a homeless people to pursue a liberation struggle when it is continuously subject to assimilation in its environment? How is it possible to wage a liberation struggle with some chances of victory, when the people who are waging the struggle are already subject to an objective force which naturally dictates assimilation?

To answer the latter questions a long-term and detailed study is necessary. However, to be able to conclude a few worthy points, and to respond, it is necessary to make the following statements:

1) By introducing the time factor we can state that the process of assimilation is
dependent not only on the environment of the homeless people, but also on its national character and background. It is possible to state that such a homeless people is not immediately subject to complete assimilation. Assimilation usually takes place as a gradual process.

2) Because of the established international status quo, the resolution of the Armenian Case is apparently impossible at present. Although the status quo is not to be considered a permanent one, and it should be subject to change by the oppressed forces, it is not probable that the Armenian territorial demands will become a subject on the agenda of the superpowers in the near future. It follows that the strategy of the Armenian National-Liberation Struggle must be planned by taking into consideration its long-term and comprehensive nature.

Based on the present situation of the Armenian people in the diaspora, we can conclude that to reach the final victory, the Armenian national-liberation (being a long-term struggle in nature), requires the prolongation of the existence of the people it tries to liberate. The preservation of the Armenian culture in diaspora as a self-imposed goal is an impossible and undesirable task. However, the continued existence is an essential factor in reaching the final victory.

It is regrettable that on the tenth anniversary of the contemporary Armenian Revolutionary Struggle, assimilation must still be discussed. However, until the so-called politicized Armenian youth does not demonstrate the courage to analyze and resist the factors that endanger the final victory of the liberation struggle (in this case, assimilation), it ignores the signs that characterize assimilation, and finally it refuses to consciously take steps.
Հայ Հոբակիայում Ֆաբրիկային ծրագրի Առաջարկին, թերթ 2-8-4. Առաջարկած Ֆաբրիկայի ծրագրը պատմվում է ի ընթացքում նոր տեղականությունների գրաված արդյունավետ հատուկ խնդիրներով, հայ ծրագրի փուլով պատկերն ընդլայնում է սահմանների վրա հանգեցնում հունի դարձնելու ու կերպով թույլ տվելու ու պատմելու համար կարևոր հարցերը ներկայացնելու վերջինիս ամբողջ գրական անձնականության ֆաբրիկայի գլխավոր գրական շարժումներ համար հայերենում։

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Արամեան Նորիկ, 1945-ի հունվար, հայոց հեղափոխության առաջին տարիներից

Անոթ 25, 1985
«...Երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուրս էին գալ կայսերի և ցրածին անդամների տարածքում, երբ նայեն բռնամարտից դուռ
ARE WE ASKING FOR TOO MUCH?

As one begins to read this article, the fact that it is being written in English, is merely an option the writer has adopted. Perhaps, if that fact is probed further — if at all — it will be acknowledged and immediately accepted that it probably takes less effort to write it in English. Even if one does not reject making that small effort, it might not come as naturally as writing it in English. And this is the “root of all evil” that no one can really be exempt from. The fact is that today being an Armenian in America takes more than a small effort and proceeds less naturally than blending in one of the most attractive cultures.

And so the youth, who is always seeking personal gratification, is expected to be willing to make the often demanding effort of being the “true” Armenian. This is an effort that has to embody itself into the daily lives of young people without giving them any immediate rewards for making the effort and working towards a goal. Any spontaneous reward of self satisfaction is very easily surpassed by a more tangible reward in today’s society. Is something being asked that is not feasible in this country? Can we begin to challenge this nation’s own alluring rewards? Can we even expect anyone to be immune to them?

“You are an Armenian first and foremost”, “your ultimate goal is to struggle for your cause”, “you have to be ready to sacrifice a lot for your cause” and other such gallant declarations may serve their purpose for confirming the intentions of those already dedicated to the fullest; but, perhaps,
Many times, total involvement in our cause has to take on the challenge of becoming a priority over the alluring notions of “other things”. Many wonder why such a small percentage of Armenians are in youth organizations and why of those, even a lesser number are active. Perhaps that will be the case for a long time to come if it is not a permanent condition already. So do we aim for that and lower expectations? Instead of wondering why so many people go to Armenian dances and so few to an organized rally, do we just acknowledge their presence at that dance and say that this is enough (for now)? Perhaps it is not right to raise eyebrows about why two AYF members speak in English, yet is it a thing of the past to encourage or suggest them to talk in Armenian nevertheless? Is sacrifice part of a long-gone lifestyle isolated from present day factors and conditions?

Often, with all the effort to stress and preach determination and devotion, our cause still does not get much more than a small corner of Mr. X’s lifestyle and enthusiasm. If becoming a priority is too heavy a task for an organization to try to be, do we adjust to lesser goals? Knowing that it is tremendously difficult to compete with outside forces is no reason for expecting and being satisfied with the minimum efforts of young Armenians. Perhaps it will take a great deal of lengthy tries to find a way to use those outside forces and influence to our best benefit. That, however, is another study.

Becoming dedicated at some point after hearing the “we shall fight the Turk” speech is not a strong base for continued dedication, but it is a start. And, if it takes an unusually great amount of effort to get merely to that start, the alternative is one less intermittent enthusiasm about being an Armenian. Maybe the only way we can conceive of over-powering the forces of the outside world is to isolate ourselves from it and not have to deal with too many choices. This, however, is not to be and should not be expected by anyone. We should not vehemently crusade the notion of sacrifice for our cause without ever accepting the dilemmas of dealing with the temptations of the outside world. In the real world priorities are hard to hang on to if they are not partially practical and reasonable.

Therefore, it becomes an even harder effort to make those choices being fully aware of the ones we dismiss because we happen to be Armenian. Nevertheless, the ideological has to be embellished parallel with the specifics of daily life and not take away from it. We have heard over and again how important it is to achieve and succeed as a person to be able to contribute the most. And this has been and will be done.

Thus, no matter how ancient the notion of sacrifice may become over time, we have to maintain those “ancient” standards of dedication. The demand is always great and if the supply of the dedicated begins to diminish, the worst thing to do is to lower the demand and be content.

TALIN G.
THE CARDINAL ELEMENT
STILL MISSING

The puzzle is not whether Hai Tad should be resolved through diplomatic means, armed struggle or through the integration of both. It is a puzzle of much greater multitude, and one that we should be concerned with at present — How do we instill revolutionary culture and consciousness within the masses?

For the past ten years now Armenian Freedom Fighters have been attempting to revolutionize the Armenian youth, internationalize and further Hai Tad through acts of terror. Parallel to this are the diplomatic expedients which are employed to achieve approximately the same results. However, not only are these two routes at variance but their efforts and products vastly differ. Sometimes they even jeopardize the maximization of the other’s yield. For instance, while diplomatic attempts at resolving Hai Tad can not revolutionize the Armenian youth, acts of terror congest diplomatic channels by such impediments as grenades, barbed-wire fences and noxious fumes.

Is there a formula which can integrate the two together so that they would complement rather than oppose one another? Obviously there is a formula. The two have been functioning side by side for the past ten years and have conducted immensely in furthering Hai Tad. Still, the crux of the problem is not the mollifying cohesion of the two as many of us believe. It is much more extensive.

Every National Liberation Movement thrives on basic essentials. One of these is the support of the populous. Presently, a dire need exists to galvanize the Armenian masses, to inject every aspect of their lives with revolutionary culture, to offer them something with which they can identify with. Exhausted slogans embroidered with mysticism will not do; resolutions in Congress will not suffice; acts of terror will only instill one with fervor for a day or two. Without the support of the masses the above mentioned formula will yield nil.

The cardinal element is still missing — How do we awaken the masses?

One avenue is through “effective long term rational propaganda which becomes possible only when there is a clear understanding on the part of all concerned.” That is, the slogans (there is no escape from them) should transmit genuine virtues that emanate from the people. We should be wary of using false mysticism. Thoughts, feelings, and actions can easily be exploited through fiery speeches, demonstrations, etc. When the stimulus is artificial the attractive words escape through the air like helium.

The cardinal element which makes us prone to assimilation, and which we lack is a modern, dynamic and unique subculture. Culture, which includes many facets of life is always subject to acculturation. By controlling the institutions of socialization (i.e. educational system, church, media) we can mold a new subculture. A radical restructuring of a propulsive subculture would prevent further assimilation, and awaken the Armenian youth. A subculture not merely based on the past but on now, and the future.

VIKEN BERBERIAN
A VISIT TO AN ARMENIAN SCHOOL

Recently I visited the campus of Holy Martyrs Armenian High School and talked to some of the High School students about their everyday life in school and outside of school.

Most of the classes held in this Armenian school are in English; there are only two or three classes in Armenian and those are classes such as Armenian history, Armenian language, and Armenian religion. More than half of the students do not take these classes that are held in Armenian as seriously as their English classes. Why is this? Is it because they don't understand the language or is it because they are not interested in their own culture and heritage?

Out of eight hours of school there is one hour of Armenian class. It is a pity to know that during that hour there is a lack of interest on behalf of the students.

There are students who are involved in such organizations as the A.Y.F. or the Homenetmen. Some of the students attend educational gatherings and political rallies and there are those who make such events social gatherings or meeting places to see their friends and not pay attention as to what the gathering is about. For the students it is more essential to attend dances than being present at more "non-social" gatherings.

The majority of the students are not politically aware of what's going on around them; they have lack of interest in news. There are a few who get interested to find out as to why an event has happened and what its causes are.

The students keep close contact with their Armenian friends outside of school. This purpose of one Armenian school is being accomplished. But the Armenian school has other purposes such as teaching the Armenian youth their language, history and heritage. That purpose is not being accomplished with a big percentage of the students.

Despite all the setbacks there are a number of students who are interested in their culture and are involved in the A.Y.F., maybe those students can encourage their friends into getting more involved in their Armenian studies and in an Armenian atmosphere not only in school but also outside of school.

ALINE EDJELIAN
THE RETURN OF THE "AYF DAY"

HOLLYWOOD.- On Sunday, October 13, the Pasadena Nigol Touman and the Valley Sardarabad chapters together hosted the first AYF Day of the 1985-86 fiscal year, which was sponsored by the Central Executive of the Western USA.

Because of technical difficulties both chapters were not able to host the AYF Day on their own grounds; therefore, the event was held in Alex Plibios High School.

Although the presence of the AYF membership was not 100%, the number of ungers participating in the day's program was higher than the previous year.

The day opened with a breakfast and was quickly followed by an educational presentation on the 10th Anniversary of the Armenian Revolutionary Struggle by unger Vicken Hovsepian. The presentation concluded with a question and answer session with all the ungers participating. After having lunch the ungers of each chapter were separated for a Quiz Bowl, where questions were prepared by the Central Executive. The questions were based on the educational of that day. At the end of the Quiz Bowl the first place winner was announced to be the Pasadena Nigol Touman Chapter.

After the intellectually stimulating Quiz Bowl it was time for sports, for which all the ungers were waiting for. The main athletic event of the day was basketball. All the chapters played against each other and at the end, the Montebello Vahan Cardashian Chapter captured the first place.

Before the dinner was served all ungers took a lesson on some of the Armenian dance steps, which was presented by Mrs. Angella. All the ungers participated and had a very good time as they all learned some of our folklore dances.

At the end of the day, all the points were accumulated and a trophy was presented to the Pasadena Nigol Touman Chapter.

As the night was getting on the way, some ungers started to leave; and some stayed to sing revolutionary songs for sometime with the help of an ungerouhi on the piano.

Other than some last minute adjustments, the day was successful and all the ungers had a very good time.

I personally feel very sorry for those ungers who were not present, since they all missed a very valuable day. The ungers present will never forget this event.

TOROS HARBOYAN
AYF Nigol Touman Chapter
SARDARABAD
ARMENIAN BOOK STORE

Last November 1984, the AYF
SARDARABAD ARMENIAN BOOK
SERVICE finally found itself a home
in the Glendale Armenian Center.
The first 8 years of its existence
was in various parts of the Valley,
and invariably, books were housed
in someone's garage or storage room.
The November will mark the inaugu-
ration of the first year of the
bookstore in Glendale since its
Grand Opening, and despite this,
many Armenians in the sur-
rrounding area do not realize that such a
bookstore exists.

Last year, a campaign began
whereby AYF chapters could sell
books and gain a 10% profit on all
sales. And with the help of a few
dedicated ungers, the AYF SAR-
DARABAD Bookstore became more
of a familiar name in local com-
munities, through book sales at
churches, schools, and cultural/polit-
ical events and activities.

This column, which will become
a regular one in the HAYTOUG,
will announce recent arrivals of
books available for sale as the
bookstore, but more importantly, it
will serve as a constant reminder
that we ARE a presence in the com-
munity, and that it IS possible for
AYF ungers to provide the Armenian
and non-Armenian communities
with English and Armenian titles on
a wide variety of Armenian sub-
jects.

A few attractive titles that are
particularly relevant to the work of
AYFers are the following:

—HAYDUK (Casa Editrica Armena)
  Black and white pictorial. A
  rare collection of some never-
  before printed photographs of
  fedayees and volunteer units
  from our revolutionary era.

—ARMENIE 1900 (Jean-Claude Keb-
  badjian & Yves Ternon). A
  black and white and color
  collection of photographs,
  postcards and maps, etc. circa
  1900.

—DISSONANZE - Images for an
  Armenian Culture.
  Find out what Armenian cave
drawings are all about...ICOM
  International's latest release
  paints a fascinating picture
  of the "oldest" Armenian
  art - cave drawings.

—ARMENIAN ART (Sirapie Der
  Nercessian)
The "foremost authority" on
  Armenian Manuscript
  Armenian Manuscript Illumina-
  tion here presents a "sur-
  vey" of Armenian Art accom-
  panied by many many breath-
taking photograpgs in color.

For prices and general infor-
mation, please call the bookstore
M-F 1-7 p.m., and Saturdays from
10-4 p.m. at (818) 500-0790.

Staff writer

Point of View

EAST VS. WEST

East Coast... West Coast,..., which is the more "spirited Ar-
menia" and which has a better
attitude towards the other?

Having lived on both sides of
the fence, I think both are pretty
much equivalent. During my time
in the East I met many American
Armenians who didn't speak one
word of Armenian, but had more
Armenian spirit in them than most
Armenians in Glendale. Many
people might disagree on this sen-
sitive subject, but I have fought
with both sides long enough to
see the difference.

When I first came to Califor-
nia, I was full of the Armenian
spirit, — I still am, but as soon
as I talked to some Armenian kids
about free Armenia, they looked
at me as if I was from another
planet. I was shocked to see my
own people turning their back on
the past, present and especially
the future situation of Armenia.
All they talked about was the up-
coming dance and what they would
wear. I am not saying that there
are no dedicated Armenians on
the West Coast, but it seems to
me that the only true ones are in
the A.Y.F.

On the East Coast, practically
every Armenian kid I knew belonged
to the A.Y.F. and participated in
the seminars, camps, olympics and
political activities. They were loyal
to their cause and the idea of Ar-
menian freedom. All they thought
about was the day of independence
for Armenia. Though they did not
speak Armenian, for which they
have been condemned by many,
these people knew more about Ar-
menian past than most know about
their own family history. Always
loyal, they are willing to give up
their own lives for their nation's
freedom.

I am not saying that the East
Coast is better than the West Coast,
but the Armenian spirit is deeper
in the hearts of the people I have
known and met on the East Coast
more than it is here. Of course,
this is my opinion based on my
own experience.

IVET GABRELIAN
MONTEBELLO CAPTURES A.Y.F. BASKETBALL TOURNY

On Sunday, October 13, the Montebello Vahan Cardashian Chapter captured the A.Y.F. basketball championship. The tournaments featured teams from Hollywood, Glendale, Valley, Pasadena and Montebello, and was held at Alex Pilibos High School. Montebello kept alive its five year streak in A.Y.F. championship tournament play and capped a successful seven days for the Vahan Cardashian Chapter. On Sunday, October 6, the Vahan Cardashian Juniors placed first and third in the Annual Junior Quiz Bowl in Glendale.

Montebello trounced Glendale "Rouben" 22-6 in its first round game, Nareg Keshishian shot an incredible 100% from the field, while Aram Kalustian, the Human Highlight Film, orchestrated the famous Cardashian Blitz. Montebello then faced the highly-touted Valley Sardaraberd Chapter in the championship game.

The crowd expected a close game between the two powerhouses. But their expectations were dashed as Montebello pounded the Valley into submission, winning 26-10. The tight V.C. defense suffocated the Valley inside game, while the Cardashian Blitz shredded the much-ballyhooed Valley zone. Zohrab Khalign, a member of the Boston Siamanto teams that dominated the East Coast for a decade, stressed that Montebello's victory was made possible by its team concept. "All five players advanced as one auto offense and all five hustle back to play defense." Armen 'the Mailman' Hairapetian anchored the stout defense and led the team rebounding that keyed the Blitz.

Coach Anush Magdesian, although pleased with her team's eventual triumph, emphasized that Montebello still has not reached its level of desired play. "We missed too many easy shots and committed a total of fourteen turnovers. We have along way to go before reaching the level of excellence, Montebello is known for! But as losing coach Pat Azadian noted so perspicaciously, "I heard the proverbial fat lady singing even before we stepped onto the court for warm-ups."

ANC lecture in Montebello

On Sept. 17, the Montebello A.Y.F. Vahan Cardashian Senior Chapter held its first major event of this fiscal year. Attended by an audience of approximately 200, Harout Sassouanian discussed the Armenian Question and the United Nations. Mr. Sassouanian is editor of the "California Courier", on the Board of Directors of the Armenian National Committee of Western U.S.A., and most recently one of the ANC representatives present at the Geneva U.N. meetings.

The U.N. Subcommission on Human Rights was to update a report ratified in 1978. This report, the preparatory work of which had begun in 1967, traced the history of genocide and concluded with resolutions to prevent its occurrence in any form. The issue which interested the Armenian people and the Turkish government was merely the mention of the Armenian genocide of 1915 perpetrated by the Turkish Government. The 1978 report was approved with the deletion of paragraph 30, the paragraph concerning the Armenian Question. Thanks to the constant and determined efforts of the Armenian National Committee, the final subcommission of the updated version of the report includes the Armenian Cause in its 24th paragraph.

The A.Y.F. Vahan Cardashian Chapter plans to continue to support A.N.C. activities. Alongside the lecture by Harout Sassouanian, the Chapter has also distributed hundreds of postcards urging the passage of HJR 192 in the U.S. Congress.

The next event scheduled by the Cardashian Chapter is a Halloween dance on October 26th at the Montebello Armenian Center. Future activities include lectures, Asbarfaz Nights, and Christmas caroling with the Juniors on the 5th of January.

Castaic: A new beginning

Lake Castaic was the scene where the juniors and the seniors of the Hollywood Musa Dagh and Soghomon Tehlirian Chapters came together to get re-acquainted and to establish new friendships.

For a while, the enthusiasm was beginning to calm down. But when our chef Karayan prepared his burger delicacy, then the atmosphere was recharged as a game of "steal the bacon" revived the picnic. Being so enthused, theagers were hardly able to concentrate on the short educational planned.

Nevertheless, the purpose of this event was fulfilled because it was organized as the Chapters' first major activity to unite the ungers for the year ahead.
PASADENA SR. CHAPTER

Nigol Touman, an active chapter? You bet!
We have come up with a budget of $22,000 for this year with the full pledged executive body, adviser, and all! Our members plan on doing the following:
- Sweatshirts for sale.
- Calendar sale.
- Armenian Youth Day.
- Hephapokhagan Evening.
- Camp weekends.
- Joint meetings.
- Khrahkchank with other chapters as well as distributing the Haytoug and the Asbarez weekly.

And we will do all of these and more in addition to our chapter meetings and committee meetings.

All of our ugers are very exuberant about our coming activities.

With the A.Y.F. spirit, we hope to see you at up-coming events.

Yes, yes ugers!

S.F.V.-SIMON VRATZIAN JR. CHAPTER

The first Chapter Meeting of the S.F.V. Simon Vratzian Jr. Chapter was held on Friday, September 20, 1985. The new executive consists of the following members:
- Lilit Azadian, President.
- Viken Tchorbajian, Vice-President.
- Hovig Khouskas, Treasurer.
- Armand Dorian, Corresponding Secretary.
- Tina Abkarian, Recording Secretary.

After the last Chapter Meeting which was held on Friday, October 4, 1985, the members had a basket-ball game against the chapter executive, which the executive members won. The Juniors created a warm and

SARDARABAD

The San Fernando Valley Sardarabad Senior Chapter is off to a fast start this fiscal year, challenging other chapters in the region to meet its diverse agenda of activities.

In an effort to better relations between chapters in the region, on October 4, the Sardarabad and Glendale Roupen chapters held a joint meeting. The turnout from both chapters was good and the meeting proved to be fruitful as members from both chapters participated in a lively and enlightening discussion concerning assimilation in America.

More recently, on October 12, the Sardarabad and Nigol Touman chapters jointly organized an A.Y.F. Day at Alex Plibous in Hollywood. The spirits were high during the day. Present ugers participated fully in the day’s activities.

In its continuing effort to in form and keep the Valley Armenian community aware of political issues and Hai Tad, the chapter distributes the Asbarez and the Haytoug at Holy Martyr’s Church on Sundays. In the near future, the chapter also plans to make available books in both Armenian and English from the Sardarabad Bookstore at church.

Also, the chapter will continue its relationship with Ferrahian High School. It will soon meet with the students on a class by class basis to discuss their role in the Hai Tad. In addition, the chapter will participate in the high school’s February 18 celebration.

friendly atmosphere during the game. This showed that they not only enjoy educational activities but also athletic and social events. The evening concluded with a trip to a nearby pizza parlor.

The chapter has shown great enthusiasm thus far, and is looking forward to an educational and prosperous year.

ORANGE COUNTY JUNIORS

The Orange County Jr. Chapter started the year with great enthusiasm. Some of the chapter’s future plans consist of having Asbarez nights, Joint meetings, Quiz bowls and Christmas caroling. We also plan to have fund-raising activities, such as car washes and cake sales.

With the assistance of the Senior chapter we plan on dramatizing the 1915 massacre.

We started the year with a car wash, meetings, and already have had a Christmas caroling practice with the senior chapter.

In addition to our members being prompt, our membership has increased by five new novitiatews.

We feel in order to be a strong chapter, we must work together and accomplish all the years activities as planned.

The chapter hopes for a strong and successful year.

NAIRY MALIKIAN

CAR WASH IN THE TOWN OF ORANGE

On September 21st, the Orange County Jr. and Sr. Chapters gathered at an unger’s gas station, where they hoped to raise money in order to buy a new center.

More than twenty ugers participated in this soaking affair. P Ginning up signs was the first step in getting our active day started. Soon people were taking numbers just to get their car washed, some were even generous enough to donate money. This encouraged us to work harder.

Like most people say, a carwash wouldn’t be fun without getting washed yourself. By the end of the day everyone was soaking wet.

This activity was so successful that we forsee more car-washes.
Հայոց Ալմաս էջ 2-6

Հայոց Ալմաս էջ 2-6

Ընդհանուր գրքի համար այս հոդվածը նկարագրված է Հայոց Ալմաս էջ 2-6-ի համար։ Հայոց Ալմաս էջ 2-6-ի համար այս հոդվածը նկարագրված է Հայոց Ալմաս էջ 2-6-ի համար։
Ա.Բ.Ֆ. Գրաքանոնչության մասին է Հայաստանի Հանրապետության 4-րդ դաշի Օսկար մրցանակ հաղորդում։ Օսկարի մրցանակը գրաքանոնչության մասին նորմատիվ համար։
Ա.Բ.Ֆ. Գրաքանոնչության (818) 248-4491
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EDITORIAL

Continued from Page 4

to delay the final national annihilation, the subject must be addressed. Furthermore, when the major cultural events in the Armenian cultural month (October), remain the celebration of non-Armenian traditional holidays, it follows that the necessity to delay the process of assimilation has not been properly understood.

It is the Armenian politicized youth that should consciously resist those forces which endanger the final victory of our liberation struggle.
1. [noun phrase]

2. [noun phrase]

3. [noun phrase]

4. [noun phrase]
Defeat Apartheid

Police violence has greatly escalated in recent months. In Zwide, April 14 police shot five mourners at the funeral of four victims of an earlier clash. (Inset) ANC leader Nelson Mandela, imprisoned at notorious Robben Island for over 20 years.