IMPORTANT

THE HAYTOUG

Would like to express its gratitude to the SIPAN Chapter of the Armenian Relief Society which, through its generous donation, made the publication of this issue possible. We sincerely hope that their gesture will be followed by others.

HAYTOUG

Monthly

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

108 N. Brand Blvd., Glendale, CA 91204
(818) 243-4415
ՀԱՅՏՈՒՑ

ՈՐԴԱՆ ԼԵՐ ՀԲԱՏԱՐԱՅԻՆ ՄԱՐՏԱԿԱՆ

ՀԱՅՔԱՆԱԿԱՆ

Մշակային այլ հարգանքները գումարվում են, որուցից կարողանան մարտական գումարների մեծ մասը պահպանել լուրջ գոտին, իսկ տերության տարածքները կիրճելի պահել են այն հայկական առաջարկների մասին, որոնք հետագա աշխարհում կարողանան մեծ մասնաշենքներին բերել կարևոր նախարարություն։ Հայկական առաջարկների պահպանման և զարգանման հարցը մեծ ճանաչական և հանրապետական մարմինների կողմից շատ ներկայացված է։ 

Այս այլ հարգընքները գումարվում են, որոշակի կարգավորման տեսանկյունից որպես գումար կարևոր գործերի համար։ Մշակային այս հարգընքները կարողանան հասնել մեծ գործերի համար ու նրանց ակնարկ ներկայացնել։ 

Հայկական առաջարկների պահպանման և զարգանման հարցը մեծ ճանաչական և հանրապետական մարմինների կողմից շատ ներկայացված է։ 

Այս այլ հարգընքները գումարվում են, որոշակի կարգավորման տեսանկյունից որպես գումար կարևոր գործերի համար։ Մշակային այս հարգընքները կարողանան հասնել մեծ գործերի համար ու նրանց ակնարկ ներկայացնել։ 

Հայկական առաջարկների պահպանման և զարգանման հարցը մեծ ճանաչական և հանրապետական մարմինների կողմից շատ ներկայացված է։ 

Այս այլ հարգընքները գումարվում են, որոշակի կարգավորման տեսանկյունից որպես գումար կարևոր գործերի համար։ Մշակային այս հարգընքները կարողանան հասնել մեծ գործերի համար ու նրանց ակնարկ ներկայացնել։ 

Հայկական առաջարկների պահպանման և զարգանման հարցը մեծ ճանաչական և հանրապետական մարմինների կողմից շատ ներկայացված է։
EDITORIAL

There have always been those who have asked us about our immediate organizational goals and as to how does our front anticipate to achieve tangible results in striving towards their goals. Often we have been asked about these points, and in time, we have replied. At times our replies have been characterized as being "senseless", at other times our declarations have been branded as "childish". However, it is only recently that we witness the development of a new, still underdeveloped, and yet growing current which does not directly and honestly oppose our propositions anymore; instead, this current seems to be taking an indirect, more tacit, and yet more poisonous course. Those belonging to this new wave—in our opinion, the answer to the prayers and efforts of our people's enemies—come forward with new slogans. In the name of a "realism", these people declare that it is necessary to fully adapt to and adopt the existing conditions and lifestyle of our immediate environment (albeit if that means becoming better Americans than Americans themselves) and it is from within that context that we should plan and operate. They go further and assert that the americanization does not necessarily mean assimilation. Yes, you've probably guessed by now, these are the ones who favor—and perhaps only—example is the "Jewish Experience" and how the Jews after 2000 years attained statehood; these are the ones who advocate the placing of Armenians in "high places", as if the Armenian people has so far refused to have its sons and daughters in these "high places" or as if our people has made no efforts during these past 70 years to advance politically or economically. These are the same Armenians of course who vehemently insist on immediately stopping the present wave of armed struggle, because the latter is giving Armenians a "bad name", as if in politics—as in the kindergarden—the "brownie points" are given to the one with the "good name"; or, as if the examples of the superpowers, Turkey, Israel, South Africa and of many other morally bankrupt powers is not enough to learn that "goodness" does not buy us power.

Conservatism and reactionaries are by no means new phenomena in the Armenian reality. We have always had cowardice in our history, and yet, to counter that, we have had all the Khlimian Haytugs with their "Iron ladders". However, what worries us most about this new current of conservatism is its choice of target. In fact, this new wave does not aim at influencing the crowds outside churches after Sunday masses any longer; instead, it moves towards the most energetic sector of our people—the youth. It tries to affect the militancy and determination of our youth by disseminating the idea of complete selfishness, as if the individualism inherent in the American way of life is not enough to alienate our youth. This new current attempts to attack the sense of collectivity, propagating cowardly and stupid thoughts as "be a successful person in life and your people will come to your feet", as if that were the object of Armenian activism. Needless to say, it seems that these people have not grasped the most basic idea of the present-day Armenian revolutionary movement which regards the time factor and the passing of time as major paralyzing forces.

In the past, we have written and preached "politicization" and "revolutionarization" as two distinct and consecutive phases in the educational process for our people and our youth. By "politicization", we meant of course the effort to make the Armenian political reality a daily concern for our people; by "revolutionarization", we meant the effort to have our people adopt the concerns and strategies of our revolutionary movement, making the revolutionary struggle into a full scale popular struggle. It now seems that of these two stages, only the first one has been partly accomplished. Partly, because it seems that the Armenian political reality is at such a stage where Armenians do discuss it and comment on it extensively; however, their efforts hardly goes any further than that, and only a minority is involved in actual political activism. As for "revolutionarization", it seems that we are still living the first hours of its birth.

Based on all the above, our organization is faced with two imperatives. First, it must at all costs further the efforts of "politicization" and "revolutionarization", so that the completion of the first stage and the transition into the second one is achieved smoothly and naturally. Secondly, our organization must monitor and counter the efforts of the new Armenian conservatism.

Meanwhile, our organization will remain in the forefront of the Armenian Liberation Struggle, in order to become its sword and its shield, both at the same time.
This is unger Sako’s face, a face which embodied determination, a face which represented the perfect combination of a pure conscience and a strong will power. Unger Sako passed away and took with him his fulfilling presence, his exhortations. The unger’s memory will remain alive in our heartsand minds, as the memory of a model Armenian revolutionary.

"...y justicia para los armenios..."
REAGAN THE MILITARIST

“Nationalism”, “patriotic sentiment”, the crusade for anticommunism and a new-four I “national assertiveness” seems to be a key, if not a front of Reagan’s presidency thus far. For a president who started out declaring that he was going to “get the country moving again”, it did not hurt to succeed an administration who was not overly preoccupied with Soviet expansionism. While Carter had declared that containment was becoming obsolete, America’s new president said that communism was a “bizarre chapter in human history whose last pages are even now being written.” Which patriotic American who loved his country would not favor that?

Reagan and his ardent supporters claimed that the Soviets had been allowed to achieve military superiority due to the lack of conviction of past United States administrations. At this point, arms control negotiations would only keep the “evil empire” ahead of the race and would also jeopardize Reagan’s new military programs. Reagan set out to repair this balance of power. Military hardware alone was not enough. It was equally necessary to set up a mood in the American public to once again use this force they were paying for when need be. As an “answer” to those who believed that no rational purpose would ever be served by the use of nuclear weapons, Reagan worked hard to use patriotic slogans which got him initially elected. Every true-blooded American was bombarded with a feeling of national pride and “the new patriotism” as it came to be called. The United States was “standing tall again”. Now it could be counted upon to honor its military commitments to its allies.

The new debate was on the relationship between military power and political goals. Reagan may be accused of militarizing the American conflict with the Soviet Union instead of seeking other solutions; yet, as far as Reagan was concerned, Soviet expansionism remained the greatest threat to peace. It was a priority to the immediate problems of poverty, famine and other “humanitarian” concerns this administration was not particularly concerned with-politically, economically or otherwise.

“In Reagan’s second term we can expect to see the continuation of the age-old battle against the socialist nations and emergent national liberation movements...”

Talin G.

With all the rhetoric, Regan has gone only so far and no further against the pressures of public opinion. “America is back” was Reagan’s slogan for his second term and we now have presumably resumed arms control talks with the Soviet Union. Now, historians in the future might say this president was a peacemaker after all. Moving in this direction, perhaps Reagan will disappoint those “who once hoped that he might lead the Republican Party into assuming the responsibility for resisting Soviet imperialism. “But, it is likely that in spite of the media manipulation there is yet no real substance to Reagan’s new image of moderation. Reagan remains “Reagan the Militarist”.

At the emergency overnight invitation of the Central Executive, thirty-five to forty AYF members gathered at the Century Plaza Hotel on August 23, 1985, to protest the exceptionally pro-turkish stance of the Reagan Administration, at the occasion of a Republican Party fund-raiser which was attended by President Reagan and his entourage. The AYF members were joined by members of the ARF Shant Student Association. Of course, Armenians were not the only group protesting: anti-nuclear, anti-apartheid, and many other groups voiced their anger about the moral bankruptcy of the Reagan Administration.
WHY ARE WE AGAINST REAGAN?

(1) The Reagan Administration has opposed any and all issues dealing with the rights of the Armenian People, including such a harmful issue as the congressional resolution commemorating the Armenian genocide.

(2) The Reagan Administration has vehemently supported Turkish Fascism through the transfer of billions of U.S. dollars in economic and military aid to Turkey since 1980.

(3) The Reagan Administration’s socio-economic agenda during the past five years has altogether neglected such important issues as world and domestic hunger, and growing poverty.

(4) The Reagan Administration has staunchly favored repressive regimes and military junta throughout the world, including that of Turkey, South Africa, Philippines and many others, at the same time disregarding the rights of disenfranchised peoples to freedom and self-determination.
For all his influence, Nelson Mandela is all but invisible.

Since August 1962, the man that most black South Africans look up to as their leader has been out of view — imprisoned for leading the banned African National Congress in its armed resistance to the apartheid system. During his confinement, Mandela’s fame has grown into legend, assuming an almost mythical importance in the litanies of the nation’s defiance. Yet he is visited regularly only by his family, and he remains unseen by his millions of supporters.

Last January, State President P.W. Botha offered to release Mandela if he renounced violence—an offer Mandela could not accept without dividing his own organization and seeming to abandon his followers. The authorities’ motives were never spelled out, but they may have included a desire to seem reasonable in the eyes of the Reagan Administration and thus to justify Washington’s policy of “constructive engagement.” They may, too, have reflected a desire to neutralize Mandela’s support. Although there has been no suggestion that Mandela is infirm, a further consideration may have been to arrange events so that he does not die in prison—an event that would cause massive black anger, whatever the circumstances of death.

Mandela declined his own freedom, presenting the authorities with counterdemands for the legalization of his organization and the freeing of his fellow prisoners. His 23-year-old daughter, Zinzi, made his rejection known at a rally in Soweto on Feb. 10.

“My father says: ‘I cannot and will not give any undertaking at a time when I, and you the people, are not free,’” she declared. “‘Your freedom and mine cannot be separated’”
The Minority Must Bow Down

"Their leader was in jail, their march was outlawed... Still, a crowd of protestors gathered near a stadium in Capetown for the 20-mile march to Polkmoor Prison, where black nationalist Nelson Mandela was serving a life term."

At the command of the police—who incidentally are employees of the apartheid system—the crowd refused to disperse. The result was tragic: 31 people killed in the Cape Town area, and scores of pacifists savagely beaten in view of the television media.

Amidst the chaos and havoc, foreign bankers and businessmen were pulling away their assets; not for moral reasons, mind you. But for purely economic ones. Their proper functioning was jeopardized by this air of panic. Parallel to these developments, the government "suspended trading in the currency," and shut down the stock markets as well.

While violence is leading to heated debate, the prospect of more upheaval seems almost certain. Nevertheless, the president (perhaps unknown to him) continues to pour fuel onto the force of anger by publicly proclaiming that the government of president Peter W. Botha is a "reformist administration."

The Haytoug denounces the South African government for its continued policy of apartheid. The South Africans who are deprived of a fair voice in the tri-chamal congress have no other alternative but to seek justice through "violent disobedience" or upheaval. Until a more equitable system of government is established, the S. African minority white oligarchs remain the oppressive and illegitimate rulers of a torn country.

WHO IS CABRAL?

Amilcar Lopes Cabral was born on September 12, 1945 in Bafata, Portuguese Guinea. Cabral's father was very well educated and he influenced Amilcar a great deal. At an early age, he acquired from his father a sense of political consciousness and a sense of intellectual curiosity. He was a talented poet, and from his mother he derived a strong sense of purpose.

Cabral was not only in the hearts of his people, but the hearts of friends of struggling humanity, everywhere. He received inspiration from great revolutionaries and from the history of revolutionary struggles. He studied the likes of Marx, Engels, Lenin, Fanon, and Nkrumah, and examined carefully revolutionary experiences from Russia, China, Cuba, Algeria, and Vietnam.

With Cabral's leadership, the people of Cape Verde and Guinea-Bissau lost fear of the Portuguese and endured the vicious brutalities of the genocidal dictatorship for almost fifteen years.

Cabral was one of the foremost and most creative representatives of African revolutionaries of the "new breed."

He led the anticolonial struggle in the 1960's and early 70's. This is how Cabral defines the project of national liberation:

"A people's national liberation, is the regeneration of that people's historical individuality, the restoration of its history, through the destruction of domination."

Cabral was killed in January 1973. He deservedly entered the African pantheon of Great Men and became the object of the adulation which all outstanding revolutionary leaders deserve to receive after death.

Aline
Genocide in Kurdistan
Testimony of a Kurdish lawyer

"I am 46 years old and come from the region of Dersim in the part of Kurdistan under Turkish rule. I am a lawyer and have worked as such for 13 years in Turkey. The last five years of these I spent defending political prisoners in martial law courts in Kurdistan. It is about my experiences in Kurdistan, as a Kurd, a lawyer and finally as a prisoner, that I wish to speak. The Turkish junta is determined to exterminate all those who resist in Kurdistan. A genocide is underway, and European public opinion is doing nothing to stop it. Diyarbakir, the capital of Turkish Kurdistan (with a population of around 400,000) is the current headquarters of this repression.

Military Operations in Villages
There is no Kurdish village which has not experienced a military operation several times over; no house which has not been searched and plundered; no door which has not been broken in. No Kurd has escaped being subjected to such an operation. In every village the school has been turned into a torture centre.

I had been acting as a lawyer for political prisoners in trials at Diyarbakir. Often there are up to 50 lawyers present in the mass-trials, but I and two colleagues from my chambers were the only lawyers who dared to speak out against the conditions in the courts, and the manner in which confessions had been forced out of the accused under torture. I was beaten in the court itself by officers with sticks, and the court officials just looked on in silence. It was in such conditions that I was obliged to fulfil my duties as a lawyer for several months.

On 11 October 1981 I was myself arrested and taken to police detention centres where I was repeatedly tortured for a month and forced to sign a false confession. On 10 November 1981 I was finally brought to Diyarbakir prison where I was imprisoned for a period of ten months. There I suffered every kind of vicious torture and, what was often far worse, witnessed the terrible cries and clamour of my fellow prisoners as they too were tortured.

I myself was thrust repeatedly, naked, into flames with just an inflammable hood on my head; I was suspended by one or two legs from the ceiling; they even attached a cord to my penis and pulled the cord by means of a pulley attached to the ceiling. I frequently lost consciousness during such tortures. My fingers, my teeth and jaw were broken by blows with a metal bar and my broken teeth afterwards brutally extracted. I was often dragged across a large room knee-deep in sewage and beaten at the same time with sticks.
OPINION

THE MYSTICS IN THE RANKS

The mystics in the ranks are running counter to the genuine mystics of the olden days.

The legitimate mystics were a class of religious people who professed to have direct intercourse with the spirit of God. They were the practitioners of occult rites. They commonly embroidered religion with deities and demi-gods similar to the Egyptian divinities, Ra and Osiris.

Unbeknownst to them, the Mystics remained dedicated members of their cults not only through faith, but through the perplexing, esoteric, and fascinating. All of these serve as buttresses to their faith. In reality, however, they don't act as supporting buttresses but actually set a smoke screen in order to draw someone in their snare. By moulding already confused minds they intoxicate their victims with fervor, with a desire to attain a higher spiritual level, and perhaps through promises of a more salacing after-life.

Nevertheless, the genuine Mystics were legitimate in the sense that their appeal was very strong and the conditions were ripe for their acceptance. The most important factor was that the desire emanated from the people. The ancient Persian cult of Mithras is a case in point. "At first only a minor deity in the religion of Zoroastrianism, Mithras finally won recognition by many of the Persians as the God more deserving of worship. He performed miracles by ending a drought and also a disastrous flood."

Today a deity like Mithra would most probably be equated to a psychopath confined to a cell. That is to say, the conditions and norms of today are vastly different from those of the days of yore.

The Mystics in the ranks fail to realize this. They continue to wave placards, slogans and instill the Armenian youth with capsule phrases. They insist on creating an atmosphere of deceptive mysticism, one of secretiveness. The evidence is in the open. Why don't you open a random page from a past issue of Haytoug and see if there is not a title or a capsule phrase connoting an emotional sentiment? I admit, they scour your skin and raise your temperature a couple of degrees. But that's if friend; the temperature dwindles to a zero after a short duration.

As Aldous Huxley states in his book, Brave New World Revisited, "effective rational propaganda becomes possible only when there is a clear understanding, on the part of all concerned, of the nature of symbols and of their relations to the things and events symbolized." It is clear that the conditions of effective rational propaganda are not there.

The trend in forging a collective struggle might not be receding, but it is certain that we have not been successful in galvanizing the Armenian youth. Why? One reason is that all that we cater to them are exhausted slogans. It is not an ineffable force that is going to get us nearer to our goals in which we vehemently believe, but toil, drudgery, and revolutionary struggle. We should heed attention to substance, and attempt to establish strong pillars in order to strengthen our organization. We should emphasize organization instead of spontaneity, and draw out undisclosed, long-termed platforms. In line with these general reforms, we should rid ourselves of these virulent Mystics who are contaminating the ranks.

VIKEN BERBERIAN
Turkey’s Nuclear Strategy

The Turkish government has decided to build three nuclear power-generating stations, to be installed by Canadian, American and West German companies. The total cost is estimated to be $2.6 billion.

The decision to build three nuclear power stations instead of the originally planned one was facilitated by the willingness of the Canadian, American and West German companies to secure most of the funds necessary will pay $530 million towards the $870 million station; the funds will be loaned by the West German government. This station will be able to generate 990 megawatts of electricity.

The American company has presented a $1 billion project for the second station. Six hundred million dollars of this amount will be provided by an American bank. This station will have the capability to generate 1,200 megawatts of electricity. The power station to be built by the Canadian company will cost $900 million, of which $800 million will be paid by the Canadian government.

According to an announcement made by Turkish president General Kenan Evren, the negotiations between the Turkish government and the foreign companies have started and the building of the three stations will begin this year.

The only obstacle in the way of the project is the current economic situation in Turkey. The three companies are studying the economy of Turkey to find out if that country will be able to finance the project. It should be noted that two years ago, the building of a water reservoir on the Euphrates River was postponed due to economic difficulties.

(Reuters).
CIA to Help Turks Combat Attacks by Armenians

ALBANY, New York - According to Jack Anderson, the syndicated columnist based in Washington, D.C., the Central Intelligence Agency is helping the Turkish government combat Armenian "terrorism."

Published in the Saturday, Aug. 3rd edition of the New Times Record, an Albany-area newspaper, the one-paragraph item states, "With the C.I.A.'s help, the Turkish government is considering ways to combat Armenian terrorists, who have killed 40 Turkish diplomats in recent years. One option is a mobile commando squad for each embassy; another is 'hit squads' that would seek out terrorists in their hideouts and kill them."
OPINION

I’M ONLY DOING MY DUTY

I direct these words of mine to those of you Armenian youths who are living the dilemma of deciding whether to join your people’s struggle for liberation by listening to something deep inside of you, or to go on living your lives for yourselves by yourselves with yourselves just like the T.V., American civilization, and—sometimes—mom and dad have taught you to.

If you are in such a dilemma and if you think these two choices are the two choices, let me tell you that you only have one choice; at least, only one logical choice. Would you like to hear it? O.K., here it goes:

These days, when your moms talk to you in English—sometimes with a terrible accent, by the way—both in supermarkets (because they want to be more American than Americans themselves) and at home (because they want to “contribute” to your education in the English language as if friends, school, T.V., and the rest are not enough); these days, when you know for a fact that you’re not living in a hut or in a ghetto (because you have eyes to see a nice swimming pool in the back yard of your two story house); these days, when you’ll soon have daddy buy you a brand new VW Rabbit or Celica Supra CR whatever he can afford this year—after a Mercedes for himself and a Volvo for mommy—; these days, when you can count on Armenian organizations for an extensive social life either at the Osko’s or the church hall; these days, when you feel you have to do the “in” thing and want to be “hip”; these days, when at family gatherings, a “wise-guy” uncle (usually who has a successful business and an americanized nick-name) after having asked which college you’ll be going to, advises you to forget all about this armenianism business because he knows through experience that it doesn’t pay; these days, when you don’t know whether the F.B.I. has a file on you because you’ve been to most Armenian dances and discos; these days, when despite all of the above luxuries, you know something’s missing; these days, when you know—let’s hope so—that material comfort is not all; these days, when you miss a rally of support for Armenian political prisoners and go to Westwood instead, but later feel uneasy about what you did; these days, when your conscience tells you to become more active in the Armenian reality because you believe an injustice has been done to your people and you feel something has to be done about it; these days, when your conscience and what it tells you are not at terms with the advice of “logical” minds who tell how impossible it is for Armenians to defeat the Turkish armies; and that the Armenian Cause is a joke anyways; these days, when you just don’t know which way to go; here’s what I have to tell you:

In life, you have to be at terms with your consciences if you want to live a comfortable life. Besides the car, the house, the social life, you need peace of mind and peace of the heart; just like you won’t forgive yourselves if you witness a crime and don’t do anything about it, you won’t forgive yourselves if you don’t do anything about the injustice being committed against your people. Don’t worry, neither I nor you are so stupid as to think that by our individual efforts we’re
trying to defeat the Turkish and N.A.T.O. armed forces. Nevertheless, we act and we do, because if we don't then we won't feel right. We don't give a dollar or go to a meeting because we're so naive as to think we'll free Armenia immediately; No. We do what we do, because we believe in it; we work for the Cause, just like people pray to God and don't expect to get a bonus; we struggle, because we're realists and therefore we shoot for an ideal; we actively struggle for ourselves, for our individual consciences, our comfort. We don't struggle for the 1.5 million butchered, but because of the 1.5 million and for ourselves. We struggle, and we don't owe an explanation to anyone. Except for ourselves, that is.

So, go on living your comfortable lives in your own ways; but also, plan ahead, don't forget that your conscience needs comforting too. So, struggle.
Դրագի հայրենիք,

Պրոֆեսոր Սևակ Ավետիսյան անհորերերկրական գրականության վարպետ, հայ գրականության առաջնորդ և կրթական գործիչ, հայկական գրականության հայկական գրականության մասնագետ, նրա կողմից ընդունված գրական դատարաններում դատական աշխատանքների համար մասնագիտական նախաձեռնություններն էին: Պրոֆեսոր Սևակ Ավետիսյան նախագծել է և կազմել հայկական գրականության համակարգը, որը հայ գրականության պատմության մեջ հաջողվել է զարգացնել: Ռազմական երկրներում այդ գրական համակարգը համարվում էր գրականության մեջ կենտրոնական դիրքով: Պրոֆեսորն Ավետիսյան

***

Հայկական գրականության համակարգը ստեղծվել է ու ուշագրականություններով ավելի առավել արդեն այս դասական համակարգը Պրոֆեսոր Սևակ Ավետիսյան ունեցավ իշխանությունների մեջ: Պրոֆեսոր Սևակ Ավետիսյան նախագծել է և կազմել հայկական գրականության համակարգը, որը հայ գրականության պատմության մեջ հաջողվել է զարգացնել: Ռազմական երկրներում այդ գրական համակարգը համարվում էր գրականության մեջ կենտրոնական դիրքով: Պրոֆեսոր Սևակ Ավետիսյան

***

Հայկական գրականության համակարգը ստեղծվել է ու ուշագրականություններով ավելի առավել այս դասական համակարգը Պրոֆեսոր Սևակ Ավետիսյան ունեցավ իշխանությունների մեջ: Պրոֆեսոր Սևակ Ավետիսյան նախագծել է և կազմել հայկական գրականության համակարգը, որը հայ գրականության պատմության մեջ հաջողվել է զարգացնել: Ռազմական երկրներում այդ գրական համակարգը համարվում էր գրականության մեջ կենտրոնական դիրքով: Պրոֆեսոր Սևակ Ավետիսյան

***
IN THIS LAND...

In the country of the free,
There’s no justice, as I see
Our trials returned with unjust
verdicts of guilty.

In the country of the free,
We let our “Holy Cause” be
Ridiculed. Let it be the subject
of mockery.

In the country of the free,
No one pays any attention as we,
Ask for, demand the rights that are
earned by you and me.

In the country of the free,
Armenians are treated unfairly.
We should not allow this to be.
Can’t anyone see?

“A LIGHT A CANDLE”

We’re being led by the blind
We’re being heard by the deaf
We’re being spoken to by the mute.

I light a candle and pray
We will unite and conquer someday
This vicious thing we call Diaspora
Our mother tongue
Our father land
All we need now is a helping hand.

Don’t waste your precious time
on good looks
‘Cuz we’re all ugly deep inside
Help spread the word
About the crime of silence
Called the Armenian Massacre.

So light a candle and wait
But somehow I think we’re too late
You pricked your finger
But don’t pull the trigger
Forget it... Too late.

The sun is
too bright
too hot
It makes me sweat
too much.
The lemonade is
too cold
too sweet
It makes me
too thirsty
I have a dream.
My dream is
too long
too good
too unrealistic
Yet I fight
too hard
too long
too much - for my dream.
The sun is
too bright
too hot
I feel
too weak
The sun makes me sweat
too much
too long.
I fight
too hard.

Saidin Chahinian
Sophie Chahinian

Aram Kouyoumdjian
Soghomon Tehlirian
Junior Chapter

Maral Kalinian
A WEEKEND AT SHAVER LAKE

On the weekend of August 11 and 12th, the Fresno Kevork Chavoush Chapter was invited to unger Apo Saghejian’s cabin in the beautiful Shaver Lake.

We left the Fresno Agoump at 9:00a.m. Saturday morning. The ride was a bit long, but the scenery took care of time. The mountains were beautiful. We reached the cabin at lunch time. All the ungers were hungry for some good Armenian cooking. So, some ungers made falafel. We all ate heartily.

We took a nice two mile walk down to the lake where some ungers went swimming, while others fished, and yet others just sat around and enjoyed the view. We returned to the cabin and sat outside and sang Revolutionary songs. Then we ate a chicken dinner and sang more songs under the stars. Finally, we went inside for an open discussion on Armenians Today. We discussed how the Armenians lived before, during, and after the Genocide.

After a long discussion, we were all ready for a few Armenian dances. So, the music was turned on as we danced. Finally the time came to sleep. The ladies stayed up and spoke about the day that had just passed, while the boys fell asleep.

In the morning we had food for breakfast. Then we drove to Millertain Lake to ride in a house boat. We traveled all along the lake for three hours. We then returned to the cabin and got ready to leave.

We said our farewells to the cabin and were on our way back to Fresno, only to be welcomed by the “Blessing of the Grapes” picnic.

The Fresno Kevork Chavoush Chapter would like to thank ungers Apo and Rosie Saghejian for donating their time and cabin for A.Y.F. THANK YOU!

Gracie Vanhyan
I have been wandering the barren soils of this empty world for decades now, searching for peace, for restoration, and for justice. My soul has not yet ascended into the heavens because my job on earth is not yet done. I did not complete my job as a mortal; therefore my spirit must continue the struggle now. Having left all mortal obstacles behind, existing upon a plane of absolute emptiness, I am unhappy and without a home. I must hurry and complete the task that will bring me perpetual fulfillment and alas put me to rest in peace. I must search for my people. My people! Where have they all gone? They have been forced to find new homes upon shores not their own, living on soils not of their heritage and bringing wealth to other nations.

When I left the planet Earth physically, my people and our lands were endangered. The situation was intense and I could see things were going badly. Now after all these years, a new spirit is born within my people. A new strength and a new rebellion against the strong winds of opposing forces has been ignited within their souls. They are the new generation of a free Armenia. They are the ones who will stand out from among the others and show that with their undying spirit they have not been conquered as before. And I will be there to guide and protect them, to help them along the way.

The year, 1984, the situation of the Armenian communities across the world are at varied points. Each community is facing its own problems-wars, political unrest and assimilation. Each is fighting with dignity and strength, each is looking toward a hopeful future, waiting, working dying. I must somehow, somehow help them. I must show them the correct path which they must take and protect them from the evils of the world. Struggle; struggle is the word now. The future is uncertain for my people, but they are hopeful. They must not lose faith, they must continue their eternal struggle, one day they will be rewarded, one day...

The year, 1997, the situation of the Armenian Question has reached its highest peak. Never before have the Armenians experienced such energy, such vigour and thirst for freedom. Never in all for Armenian history have they been so unified and so ready. After coming to an agreement, the United Nations has granted the Armenians their traditional homeland. Now "Eastern Turkey" will have its correct name, ARMENIA embedded within her soils once again.

I must leave now, the angels have been waiting for me. They have been singing my name for decades on end, their sweet voices resounding through the universe, telling me to come join them in heaven. My job on earth is done, I've completed what I stayed behind to do. Yet, how can I possibly rest, how can I be content in heaven, when my paradise is down below among my people? Oh, God, give me the chance to be a mortal once gain, let me live in my country where I belong.

Let me live as a free Armenian.

Maria Kerekian