

# հայտույց

## Haytoug

ՊԱՇՏՆԱԹԵՐԹ՝  
ՀԱՅ ԵՐԻՏԱՍԱՐԴԱՑ ԴԱՐՆԱԿՑՈՒԹԵԱՆ  
ՀՅԴ ԱՐԵՆՄԵՆԱՆ ԱՄԵՐԻԿԱՅԻ ԵՐԻՏԱՍԱՐԴԱԿԱՆ ՄԻՈՒԹԻՆ

Ը. ՏԱՐԻ, ԹԻՒ 4, 1988

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### ԽՄԲԱԳՐԱԿԱՆ | EDITORIAL

□ As we had stated at the outset of the 1988-89 fiscal year, Haytoug had made it its mission to provide to its readers some information on the state of the Hai Tad programs in the Armenian schools of this region. To begin this effort, interviews were conducted with the principals, instructors, and the students at Alex Pilibos High School in Hollywood and Ferrabian High School in Encino, and were consecutively published in the last two issues of Haytoug. The interview conducted at Mesrobian High School of Montebello appears in this issue as the last of this series for this fiscal year. At this point, we find it worthwhile to reflect back on these interviews, and based upon the information they contain, to present a summary of suggestions to improve the Hai Tad classes at these schools. Furthermore, we would like to emphasize the importance of the active participation of the politically conscious segment of our community, and especially the youth, in the pursuit of these improvements.

It is our understanding that the Hai Tad programs at Armenian schools must (1) present to the students the facts and the historical background on the Armenian Case, (2) provide the students with the ability to analyze these specific facts, and most importantly, (3) to instill a sense of responsibility towards the just resolution of the Hai Tad among the students. Based upon these immediate objectives and the existing picture at the three Armenian high schools we interviewed, the following suggestions may be made for the improvement of the Hai Tad programs at these schools:

1. Publication of a textbook on Hai Tad (The ANC, Western Region together with the Western Prelacy are in the process of preparing a textbook on Hai Tad). (Cont. on pg. 20)

## ԴՊՐՈՑՆԵՐԸ՝ ՄԵՐ ՊԱՅՔԱՐԻ ՅԵՆԱԿՆԵՐԸ

### OUR SCHOOLS: THE BASES OF OUR STRUGGLE?

□ Ինչպէս արդէն տեղեկացուցած էինք այս տարեշրջանի սկիզբը, «Հայտույց» իր պարտականութիւնը պիտի դարձնէր իր ընթերցողներուն ներկայացնելու հարցազրոյցներ շրջանիս ազգային վարժարաններու Հայ Դատի դասընթացքներու մասին: Իբր առաջին քայլ, տեսակցութիւններ կատարուեցան Հոլիվուտի Ալէք Փիլիպոս եւ Հոլիսի Ֆերահեան երկրորդական վարժարաններու տնօրէնութեան, ուսուցիչներու եւ աշակերտութեան հետ, եւ հետեւողականօրէն հրատարակուեցան «Հայտույց»ի վերջին երկու թիւերուն մէջ: Մոնթէպէլլոյի մէջ գտնուող «Մեսրոպեան» ազգային երկրորդական վարժարանին մէջ կատարուած հարցազրոյցը կը ներկայացնէր այս թիւով, իբրեւ այս շարքի աշխատանքներու վերջինը՝ այս տարեշրջանի համար: Իսկ այս հանգրուանին օգտակար կը նկատենք մասամբ քննել այս հարցազրոյցները, եւ հիմնուած անոնց մէջ գոյութիւն ունեցող տեղեկութիւններուն վրայ, կատարել թելադրանքներու շարք մը՝ բարելաւելու համար սոյն Հայ Դատի դասընթացքները: Աւելին՝ կ'ուզենք շեշտել մեր գաղութին քաղաքականացած տարրին եւ ի մասնաւորի երիտասարդութեան, մասնակցութեան կարեւորութիւնը այս բարեփոխումներու գործադրման աշխատանքներուն մէջ:

Մեր հասկացողութեամբ, ազգային վարժարաններու Հայ Դատի ծրագիրները պարտականութիւն ունին (ա) աշակերտութեան ներկայացնելու Հայ Դատի պատմականը (բ) տրամադրել իրենց կարողութիւնը վերլուծելու անցեալի եւ ներկայի իրավիճակը եւ (գ) ստեղծելու իրենց մէջ պատասխանատու կեցուածք՝ հանդէպ Հայ Դատի առնչութեամբ տարուած աշխատանքներուն: Հիմնուած այս անմիջական առաջադրանքներու եւ ազգային (Շար. էջ 19)



# Civil Disobedience: A Political Tool

**P**olitics is the art of possibilities. Whatever is not feasible, possible or attainable has no place in politics. This is one fundamental political reality that we, as a people and as AYF ungers, have not realized. The lack of this realization is apparent in most of our political actions, including "civil disobedience."

Organized civil disobedience is a relatively new phenomenon in our struggle. It was first introduced on April 24, 1987, when four AYF ungers were arrested in front of the Turkish Consulate. It was done again on April 24, 1988, when this time thirteen ungers were arrested. The ungers (and the AYF), in both instances, demanded to meet the Turkish consul to discuss the territorial claims of the Armenian people. The dedication and courage shown by these ungers is not at question here. What must be questioned however is the effectiveness of this kind of civil disobedience in our struggle today and in the future. This questioning is even more pressing now in these crucial early stages of civil disobedience because today's acts will decide tomorrow's. Two fundamental questions must be asked: What have the past acts of civil disobedience lacked? What must we do to make civil disobedience an effective political tool?

These questions will not be answered overnight. But, the process of asking and answering must begin now.

One of the most influential documents in the history of civil disobedience has been Henry David Thoreau's essay, *On the Duty of Civil Disobedience*, written in 1848. This essay has been the inspiration for many movements, including the underground in Nazi-occupied Europe, the US anti-Vietnam War movement in the 1960's and the Black civil rights movement led by Martin Luther King. At the heart of this essay is the individual's obligation. As Thoreau phrased it: "the only obligation I have a right to assume, is to do at any time what I think right." At the core of this statement is the individual, the "I." Thoreau has a strong and unrelenting faith in the individual's power to perceive and know what is right. And from that perception follows the individual's obligation to stand up for what he/she thinks is right. All action springs from that: "action from principle—the perception and the performance of right—changes things and relations; it is essentially revolutionary, and does not consist wholly with anything which was." Action taken by individuals and especially by governments in the world are based almost completely based upon the market place values of interests



and gains. When acting upon what is right, "from principle," and not upon personal interests and gains, the individual is essentially doing a revolutionary act. Civil disobedience is a revolutionary act and any "just" person must do it when he/she sees an injustice being done.

Thoreau's struggle was against the American government. The injustices he protested and went to jail for were slavery and the Mexican War. But, almost every political movement that has used civil disobedience has, in one way or another, redefined and molded Thoreau's basic ideas to fit their own political situation and struggle.

We, as a political organization, have not assessed civil disobedience's potential in our political struggle. We have not thought about where, when or how it should occur to be most effective. We have not examined its limitations. We have not envisioned its possible successes nor its possible failures. Acts of civil disobedience for us have not been geared toward the attainment of a specified political goal, but have been symbolic acts. Symbolic acts of protest whose point has not been to pressure the Turkish consul, but to strongly reaffirm the ungers' and the AYF's determination to fight for the

## հայտոյս Haytoug

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rights of the Armenian people and to spark further activism within the ranks. The act of being arrested seems to have become more important than the possible political leverage created by the arrests.

Such acts clearly have a certain importance. But, how far will this kind of symbolic civil disobedience take us? How many times will we reaffirm our determination and spark activism, but go home empty handed?

If acts of civil disobedience do not have a clear political aspect alongside the symbolic one, their power and effectiveness and our energies will be greatly wasted.

If civil disobedience is to become the powerful tool it has the potential of becoming, we must examine and study it in all its aspects. We must know its limitations. We must assess its potential effectiveness in our struggle. We must create a process whereby we can ask questions and answer them. Through this process we can decide civil disobedience's importance in our struggle and develop a plan of action for it.

This process is essential and it must begin now.

Civil disobedience is a political act. Therefore, it must deal with possibilities. The demands of an act of civil disobedience must be possible to fulfill.

A successful political campaign, which used civil disobedience extensively, was the UCLA divestment movement of 1985. In order to help the blacks in South Africa, some UCLA students, began putting pressure on the UC system to pull all its economic investments out of South Africa. When initially the UC Regents (the highest governing body of the UC system) refused, the students took over a grassy area in front of UCLA administration building, pitched about fifty tents there and called it Mandela City, after the great

black South African activist. They were there day and night. Their demands were clear: that the UC Regents meet, discuss the divestment issue and vote to divest all its investments. They knew that the UC Regents had the power to do that. They asked for one meeting. After a few months of their continuous presence; their rallies, demonstrations and acts of civil disobedience, they were able to force the Regents to meet and agree to divest. The divestment movement had clear and attainable demands; demands that were possible to meet.

Our first step must be to enter the world of possibilities. We must demand that which is possible to attain. If we want to pressure the Turkish consul, we must demand something that he can give us. If we want to pressure Professor Stanford Shaw at UCLA or his wife at CSUN, we must know what to demand from their respective History departments or universities.

From now on civil disobedience must be done for clear and viable political ends. The concentration must not be upon the act itself, but upon the possible consequences of that act.

And civil disobedience must have a plan of action. An act on April 24th of every year will not do much to meet our political demands. Civil disobedience must follow a clearly delineated, step by step, plan of action that has assessed the effectiveness and possible political results of civil disobedience. We must follow this plan of action faithfully and consistently.

Civil disobedience is a powerful political tool. We have begun using it, but we do not yet know how to use it effectively. We must begin the assessment and closer examination of civil disobedience now. The upcoming AYF Annual Convention (July 15-17) is the forum where such issues must be further examined and discussed.

*Haytoug*

ՀԵՂ ԱՇԽԱՏԱՆՔՆԵՐ | AYF ACTIVITIES

## Boycotting Products from Turkey

**D**uring the 1987-1988 fiscal year, the Armenian Youth Federation of Western America has undertaken a program of investigating and taking action against the importation and sale of goods originating from within the borders of oppressive and unjust governments in general, and more specifically, from Turkey.

The AYF intends to battle the Turkish government on an economic front, to alert the retail community that it finds the sale of products from Turkey offensive, and to propagate Hai Tad through this activity.

A number of chapters have begun the project in their local regions, by compiling lists of stores that carry such merchandise and launching a letter-writing campaign urging the management of these stores to boycott these products.

Chapters have received answers and explanations from a few stores.

Following is a sample letter addressed to the Pasadena Nigol Touman Chapter:

March 31, 1988

Gentlemen:

You recently wrote the Management of the Bullock's Department Store in Pasadena a concerned letter regarding the amount of Tur-

kish merchandise on our pages. I have several comments on this letter and take this opportunity to discuss them with you.

Your letter was disturbing to me because it expressed a sense of frustration with us concerning our merchandise selection process. We are sensitive to the feelings of the community. This is especially so with South African merchandise, Red China merchandise and currently with Iranian and Turkish merchandise.

After checking our resource list we find that we do not in fact buy from a Turkish manufacturer. The only items on our shelves that bear "Made in Turkey" are in our Rug Department. These items are purchased through consignments and are included in "Assortments" which we purchase as an entity not as individual pieces.

So the answer to your letter is that on a general basis we do not carry, the merchandise you find so offensive; the exception at this time being the one that I have mentioned in our Rug Department.

Our buyers are extremely alert to the feelings of the community, whether this be endangered species products, whether it be hazardous material products or whether it be on the subject of countries of origin. We very much appreciate your concern about Bullock's and I think this reply should restore your feelings of good will towards an 81 year old Company that has a history of community service.

Sincerely,

Jack W. McCarley  
Vice President Public Affair

# Ու՞ր է Գիտակից Աշխատատրուծիւնը

Արտգ Ա.

**Ա**յն օրուանից, որ մարդ անհատը գիտակցեց իր անանձնութիւնն ու ինքնուրոյնութիւնը, այդ նուիրական օրը ծնունդ աշխատանքը՝ ինքնազարգացման եւ ինքնապահպանման սրբազան բնազդը: Հենց այդ օրուանից իսկ սկսեց մարդկային պատմութիւնը ու մարդկային քաղաքակրթութիւնը: Աշխատանքը հիմնական ուժն է մարդկային ընկերութեան ու մանաւանդ յառաջադիմութեան: Գիտակից աշխատանքը հիմնասիւնն է մարդկային քաղաքակրթութեան զարգացման: Գիտակից աշխատանք նշանակում է որ մարդ արարածը ֆիզիքական եւ հոգեկան կապ զգայ իր եւ աշխատանքի միջեւ:

Երկար տարիներ է որ աշխատատր քազմութիւնները մարդաշխարհի ամենէն խեղճ եւ շահագործուած մասնիկն են եղել: Եւ նոյնն է այսօր դրամատիրական եւ ոչ-ժողովրդավարական երկրներում: Ներկայումս մանաւանդ արեւմտեան դրամատիրական երկրներում այլ մէկ ուրիշ երեւոյթ էլ գոյութիւն ունի: Ուրեմն շահագործման պատճառով այնպիսի մէկ վիճակ է ստեղծուում որ աշխատատր դասակարգը պէտք է զբաղուի, որպէսզի շուկայի պահանջները բաւարարեցնելու, ուրեմն, ինքնըստիներեան այդ հարկ եղած հոգեկան կապը աշխատանքի նկատմամբ կտրուում է, ու աշխատանքը դառնում է միայն ապրուստ հոգայու մէկ միջոց: Պարզ է որ անգիտակից աշխատանքով մարդ անհատը վերածուում է մարդ-մեքենայի եւ իր կատարած աշխատանքի մէջ որեւէ գիտակից-հոգեկան կապ չի զգում: Միւս կողմից, նաեւ տնտեսական հսկայական տարբերութիւն գոյութիւն ունի շահագործողի եւ շահագործուողի միջեւ: Առաջինը վայելում է առատութիւնն ու ուժը, իսկ երկրորդը քաշ է զալիս իր տարրական ապրուստը հոգայու:

Ապա ուրիշ կարեւոր մի հարց որը այսօր նկատելի է, ներկայումս արեւելեան ամբողջատիրական երկրներում այլ մէկ ուրիշ երեւոյթ գոյութիւն ունի որը խանգարում է մարդկային հասարակական բնական զարգացմանը եւ առաջնորդում է այդ ամբողջատիրական երկրներին դէպի ծայրահեղութիւնների, որը հենց առաջացել է այդ կարգերից:

Ուրեմն այն իրականութիւնը գոյութիւն ունի որ շահագործող փոքրամասնութիւն տարրը ամբոյնները զօրաշարժի ենթարկելով նրանց շահագործում է ի շահ իր նպակատներին: Իսկ միւս կողմից շահագործուող մեծամասնութիւն տարրը, փոխարէն բողոքելու իր վիճակից, հակառակն այն փափաքն է առաջանում իր մէջ որ ինքն էլ ձեռք բերի նման ուժ եւ շահագործողի տեղը զրաւի: Այսնիքն պոռթկալու տեղ ի նպաստ իր վիճակին, փափաքում է որ շահագործողի դերին հասնի: Ի հարկէ նման մէկ երեւոյթ արդէն իսկ շահագործող դասակարգի կողմից է առաջանում, որը օգտուելով տեղեկատուական միջոցների վրայ իր ունեցած ազդեցութիւնից, կոյր հասկացողութիւն է առաջացնում աշխատող դասակարգի մօտ: Օրինակ, «Տայնըստի» պատկերաշարժը ծառայում է իր նպատակին եւ արդէն իսկ այդ փափաքն առաջացնում բոլորի մէջ:

Բայց այսպէս չի մնալու եւ մէկ օր ամբոյնները գիտակցելով պայքարելու են այս բոլոր երեւոյթների դէմ: Պատմութեան բնական ընթացքից գիտենք որ ժողովուրդները քայլելու են դէպի մի այդպիսի վերաշինուածի, եւ ժողովուրդները գնում են դէպի ընկերվարութիւնը՝ շահագործական ու դրամատիրական պետութիւնից դէպի ազատ պետութիւնը: Ընկերվարութեամբ է որ ստեղծուում է Ազատ մարդու եւ Ազատ աշխատանքի վեհապետութեան իրականացումը:

«Ու բոլոր տանջումների եւ հալածումների այդ իտէպը չի ներկայանում մեզ իբրեւ մի անհող, անխարխիս ցնորք, այլ մի իրագործելի հնարատրութիւն, որովհետեւ նա բխում է ոչ միայն իրերի ատարկայական տարերային ընթացքից այլ հրամայաբար թելադրում է պատմութիւնը առաջ շարժող զանգուածների եւ անհատների կամքից, խղճից եւ բանականութիւնից»:

Եւ Հայ Յեղափոխական Դաշնակցութեան Ծրագիրը իր «Ընդհանուր Տեսութեան» երրորդ բաժինը կը սկսի առանցքային նշանակութիւն ունեցող հետեւեալ հաստատումով.՝

«Ընկերվարութիւնը աշխատատր ընդհանրութեան եւ մարդ անհատի ազատագրութեան ամենէն զաղափարական եւ ամենէն յեղափոխական շարժումն է»:

**“The aspirations of the suffering and persecuted do not appear to us as an unfounded and baseless illusion, but rather a feasible possibility because it rises not only from the objective, element flow, but is also dictated by the will, consciousness and reason of the masses and individuals that constitute the force that moves history forward.**

**This coalescence of history’s objective and subjective creative forces guarantees the certain victory of the workers over the forces of nature and against the centuries-long exploitation and injustice in human society...”**

**—ARF Program, 1982**



# The 1988-89 AYF Annual Convention: A Democratic Forum

**A**s the end of the 1987-88 fiscal year of the Armenian Youth Federation approaches, members of the organization begin to review accomplishments and failures of the past year, and to formulate evaluations and suggestions for the upcoming year. At times, it is difficult to overcome personal problems and frustrations and members of all democratic organizations tend naturally to focus on inadequacies and problems during the past. It is crucial to analyze these shortcomings, and accordingly, create solutions for the betterment of our organization. The Annual Convention is not only where the programs of the past fiscal year are evaluated, but more importantly, a forum in which the members of the organization, based on democratic principles, may set new plans of action and policies for the future advancement of the organization.

To help focus members' thoughts on some of the more pressing issues that face the organization, and in order to encourage us all to begin formulating proposals for the next fiscal year, the Central Executive offers the following topics among the issues which need to be considered:

1. One of the most important concerns of the organization for the next few years to come should probably be the education of its membership. More specifically, the definition of a clear and attainable goal for the next fiscal year should be one of the most important concerns of the Annual Convention. Furthermore, the optimum structure of this educational structure must also be determined. The concentration of the topics of the educational program (contemporary or historical) is another area which needs a careful analysis.

2. One of the Central Executive's goals this year was to raise members' social and political consciousness by encouraging ungers to assist the ARS Social Services and local chapters of the Armenian National Committee. The importance of the "current event" reports at chapter regular meetings was also stressed this year. The interaction with the media was also encouraged, through organization of public demonstrations. Another such activity this year was the local "Turkish Goods Boycott" which provided the membership with some experience in this field. How successful were (or can they be) these activities in raising the members' consciousness, should activities such as these be emphasized in the next fiscal year, and how can they be incorporated into the other parts of our educational program? These are all questions which must be answered at the Annual Convention.

3. Another important issue is the question of participation of the membership at all levels and all types of activi-



ties. How can the participation of the members in these activities be further increased during the next fiscal year?

4. During the past fiscal year, the AYF had the unique opportunity to participate in and organize political action regarding the Karabagh issue. What lessons can be learned from this experience, how well prepared is the AYF to take action in such cases, how can the individual members be better prepared?

These are some of the more important issues that must be addressed during the democratic forum created at the AYF 1988-89 Annual Convention. The betterment of the organization will depend on the quality of the proposals presented at the upcoming Annual Convention.

CENTRAL EXECUTIVE  
ARMENIAN YOUTH FEDERATION  
ARF Youth Organization of Western America

## The Hai Tad Program at Mesrobian

“The purpose... is to give the students the awareness of what they belong to.”

Says Mr. Viken Balian during an interview with *Haytoug*.

Interview by Anna Adamian

**Note:** In an effort to offer a more complete picture of the Hai Tad programs at Armenian schools, *Haytoug* presented interviews with the principals, Hai Tad instructors, and several of the students at Alex Pilibos and Ferrahian Armenian schools in its last two issues. In this issue *Haytoug* presents the continuation of this effort, through an interview with Mr. Viken Balian, principal of Mesrobian Armenian High School in Montebello, Mrs. Khatoun Pakradouni and Mrs. Mary Ohanessian, the instructors of Hai Tad, and six of the students enrolled in the Hai Tad class.

The first part of this interview was conducted with Mr. Viken Balian. Mr. Balian received his Bachelor of Arts degree from UCLA in Civil Engineering. He has been the principal of Mesrobian since September 1987.

**HAYTOUG—How long has the Hai Tad class been offered at Mesrobian?**

**Balian—**We have been offering Hai Tad for twelve years. Previously, five years ago, it was under another name which we called “Current Affairs”. We changed the name to Hai Tad. The subject matter has been the same for twelve years.

**HAYTOUG—How many periods per week are reserved for the Hai Tad class?**

**Balian—**Our Hai Tad class starts with the tenth grade. Hai Tad is given to the tenth, eleventh and twelfth grade levels. We have it between two and three periods a week.

**HAYTOUG—Are there enough current topics on Hai Tad to increase the periods reserved for the program; what do you consider these current topics?**

**Balian—**I think that there are always plenty of subjects that should be given, and for sure we can increase our three times a week period to maybe five times a week. Now, I think that the lack of textbooks in this field, is the hindering factor. We have notes, which we have prepared like pamphlets, and we call it a textbook. But they are not textbooks. These are lectures, works of teachers that have gathered notes from here and there and have put them under one form. This is given to the students. I really do believe that a classroom, in order to be successful, has to be structured. A structured class cannot take place until there is a final textbook. That is why I presume that one day when there will be a structured textbook, there will be a place, in my opinion, to increase the subjects and why not to increase them to include more detail and up-to-date events. The events related to Hai Tad are going so fast, starting from the new tendencies in Soviet Armenia. I think these new events have to enter into Hai Tad, because in the very near future they are going to have a very important affect on the Armenian Question.



“We would be cheating ourselves if we said every student interested in Hai Tad... I feel that the teacher must be able to motivate and be bilingual at the same time. The teacher has lots of importance in creating the interest. If the students are not interested, you can schedule ten periods of Hai Tad during the week and it's still not going to do anything.”

**HAYTOUG—Relative to the other courses on the curriculum, what is the level of importance attached to Hai Tad?**

**Balian—**Hai Tad is very important to us. Although it is given only three times a week, I think, Hai Tad is as important as any other class. But, I even feel that it has to be more important than other classes, because it is the purpose of the Armenian school. Without Hai Tad, I don't see any purpose for the Armenian school. We might as well take all five hundred students and send them to public schools. The whole purpose of our school is Hai Tad.

**HAYTOUG—What is the purpose of the Hai Tad program at Mesrobian?**

**Balian—**I really feel the purpose of Hai Tad is to give students awareness of what they belong to, the purpose of our community, and the purpose of the millions of dollars sacrificed by the parents and the organizations. To make them aware that there is a purpose behind those millions of dollars that the parents of our students are spending. To make them aware that they do belong to something, and accordingly, to look for the ideal of what they belong to.

**HAYTOUG—What type of Hai Tad activities do the students engage in outside of the school?**

**Balian—**Many of our students belong to the AYF, many of them are boyscouts, and many of them are a part of Hamazkayne. What we do at Mesrobian is normally during the month of April. We call students and organize some groups. For example, we tell them to take the telephone book of the surrounding areas and start calling high schools and try to get appointments from the schools in our district for visiting them during April to present ourselves and the purpose of our school. Most schools agree. We do form some groups, take some slides and the especially prepared video tapes such as the "The Forgotten Genocide," and visit these schools. We send three or four students to each school. They usually stay there the whole day. They also present a lecture on the the Armenian Case. Often there will be questions from the students. We have been doing this for a long time, and we have never heard any complaints from any of these schools.

We have also created other extracurricular activities for our students. For example, we send some of our students as volunteers for the Pete Ohanessian candidacy. They get credit from the school for doing this. We are trying to establish a direct contact between the student and Matthew Martinez, who is running for Congress. Hopefully each semester we are going to send three students to his office. Maybe the students will become interested in the political process.

**HAYTOUG—How can the Hai Tad program at Mesrobian be improved?**

**Balian—**Well, as I said before, textbooks are very important. The right teacher is also very important. I feel that Hai Tad is not like math or history. History has already been written down and is structured, therefore teacher can motivate the students easier. Now, we like it or not, we should accept that in every Armenian school students do need motivation on Hai Tad. We would be cheating ourselves if we said every student is interested in Hai Tad. Nothing would be farther from the truth. I feel that the teacher must be able to motivate and be bilingual at the same time. You see if you are going to start talking about a village someplace in Erzeroum, students born here in the United States, will not get the concept. What I'm trying to say is that Hai Tad must be brought into their level of understanding and limits, so they become interested. The teacher has lots of importance in creating the interest. If the students are not interested, you can schedule ten periods of Hai Tad during the week and it's still not going to do anything for you. The point is to make them interested and like Hai Tad. Also, the class must be structured, and to do this a structured textbook is needed.

**HAYTOUG—There is no textbook on Hai Tad. Is there anything being done to prepare one?**

**Balian—**For the time being we don't have a textbook. I hear that the Western Prelacy is trying to put one out. I hope they do. I hope that it will be an effective textbook. I don't know, I haven't seen that yet. The point is that they are doing it and I'm happy they are. But for the time being we don't have a textbook.

**HAYTOUG—What type of short- and long-term results would satisfy you in relation to the mission of the Hai Tad program?**

**Balian—**First of all, I can see the success of the Hai Tad program in only one area. How many of our students after graduation, stay in

the community, work in the community, and get involved in the community affairs. That's my judgement of the Hai Tad program.

A student could be an "A" Hai Tad student and tomorrow can take off and never comes back. For me that "A" doesn't mean anything. Hai Tad for me, is being able to give to the students that feeling of belongingness, and accordingly after graduation, the implementation of that feeling. Their work could be within the community or even it could be outside the community in the American society, but it should be for the Armenian Cause. That is what I judge as the only success. I don't see it any other way. That is the only time I can say the Hai Tad program was successful.

**"I think the AYF activity and energy at Mesrobian is minimal. I think there has to be more done to attract students. Students are not attracted by making a speech about a fedayee. Students are attracted by more visible things. The AYF has to play a major role; which they don't."**

**HAYTOUG—What role can the AYF play within the school's Hai Tad program?**

**Balian—**I think the AYF can play a great role. I don't think the AYF—I'm not criticizing the AYF—is doing all that is possible for this purpose. I think the AYF is the only youth organization that could really play a major role in our school. And I don't see that yet. I would like to see the AYF get involved with the school much more. If they come to the school, I will even give them days to go to the classrooms. I will let them come give lectures, show slides from the AYF Camp, show movies, and I will also let them bring their T-shirts to the school. I will even, if possible, make one day the AYF-day at Mesrobian. The AYF can come and put their pamphlets, posters and flags all around the school. I think AYF activity and energy at Mesrobian—I can only talk about Mesrobian—is minimal. I think there has to be more done to attract students. Students are not attracted by making a speech about a fedayee. Students are attracted by more visible things. You have to be able to first attract them in and then start doing whatever you want to do. The AYF has to play a major role; which they don't.

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The Hai Tad Program at Mesrobian

# “Hai Tad is a part of our identity.”

Say Mesrobian students during the interview with Haytoug.

*Note: The following is a compilation of responses to questions raised by Haytoug to six of the students currently enrolled in the Mesrobian Armenian High School's Hai Tad class. Haytoug would like to thank Lucy Shekherdeman, Arpie Djinbashian, Taline Dakessian, Zareh Douzmanian, Vahe Manuelian and Sammy Abrahamian who took part in this interview.*

**HAYTOUG—Has the Hai Tad class affected you as an individual?**

**Zareh—**Yes, it has, because it has taught me the history and background of the Armenian people and Armenian politics.

**Lucy—**Definitely. First, we learned about the history and then we dealt with current issues. It made me more aware of what's going on.

**Sammy—**It has affected me as far as history is concerned. It taught me the background of my people and what we went through. As for the events that are going on, Hai Tad class can be stronger. I don't want to evaluate it now, because it has helped, but it can get better.

**Arpie—**It definitely has. First, we learned the history up to now and now we have a chance to be in what will be history in a few years. So, it informed us on what's going on in the Armenian community and because of that, we are more involved in it.

**Taline—**Yes, it really has. Hai Tad is important to any Armenian and we must be able to understand and represent the Armenian case. To do that, you have to know the background and our Hai

Tad class has done that for us. Knowing the past will help us know the future.

**Vahe—**It has affected me because before 10th grade, we only learn about history. With Hai Tad class we get more into the Armenian question and cause.

**HAYTOUG—What is the level of importance of Hai Tad in relation to your other courses?**

**Zareh—**Because it is Hai Tad and it involves the Armenian question its importance is higher than any other course. As an Armenian, I have to understand the history of my people and know specifically what went on in it. That is the importance of the Hai Tad class. If you are part of any nationality you should know the politics of your people and that's what Hai Tad class does.

**Lucy—**Of course, my other classes are important but Hai Tad is one of the classes I am more involved in—not just in school but in everyday life. In school we learn things we have to learn. Hai Tad is something I am interested in and I want to learn. So, it is very important.

**Sammy—**It's important to me, but during school, I key on other subjects because after school life is Hai Tad for us. During school, we try to use that time for our regular school work, for our future. We know that after the AYF or other organizations, we will still work for Hai Tad. I guess I would rank it even with the other subjects.

**Arpie—**As a student my other classes are important to me—to get into college and go on to higher education. But, as an individual, I think the Hai Tad class comes first for me because it is part of my everyday life. What's being an Armenian without being part of the cause? It is highest on my list as an individual, but not as a student.

**Taline—**Of course, all our classes are important, but if you compare our situation to the average American student, they only have to deal with the regular courses, while we have to deal with Hai Tad also. We should feel happy that we have Hai Tad class to deal with because we are Armenians. We have something extra that makes people say: “Oh, you have an extra class”. But, it is important because you are an Armenian living in American society and you shouldn't forget that. Hai Tad class makes the students remember they are Armenians and they have something more important. Hai Tad comes first rather than second or third because it is important for our survival in this American society and for publicizing our cause.

**Vahe—**I think Hai Tad is as important as the other classes. The other classes are important if we are going to help our community, but we also have to know Hai Tad very well because through Hai Tad we can know what happened to our people and what we want to introduce to foreigners about us.



“I'll do anything necessary to help my people.”

Vahe Manuelian



**HAYTOUG—Are you interested in the Armenian Question now more than before you took the course?**

**Zareh—**It was the same, actually. Because, being part of the AYF I was interested before anyway. And now, Hai Tad makes it sort of "higher," more interest comes into it. Because, as it has always been said, it brings a perspective to Armenian history—it really goes into it. Yes, it does bring more interest.

**Lucy—**I was always interested in it. But, since I took the course, I am more aware of all the details and everything as far as history is concerned. And with respect to the current issues, I am definitely more aware and more interested.

**Sammy—**I have been in the AYF since I was nine, so that kind of life began for me way before I took the Hai Tad class. But, Hai Tad class has helped in understanding and knowing what's going on. AYF is the major source that started me into it, but the Hai Tad class has helped with the background information to get me ready for the AYF on the outside.

**Arpie—**Like they all said, I was always interested in it and so was my family. My family is involved in everything in the Armenian community. But in Hai Tad classes, we got to the details—we knew what was going on and exactly what they went through and what we are fighting for now. So, it gave me more of a push and made me want to do the same thing. Not kill anybody, but, you know, to work for the cause and to do different things to help the community.

**Taline—**My interest in Hai Tad has always been a large interest, I can say. And the only difference is that maybe after the class, I am able to understand the struggle better. So in that way, I am sure, it is going to help me understand myself and my position in the struggle. And, also, by knowing the past, which I knew to some extent, but not as much as I do now, I can what understand my role is as an Armenian in the future.

**Vahe—**Before I took the Hai Tad class I knew and I was interested in Hai Tad from listening to Armenian revolutionary songs and participating in the AYF, Homenetmen and Armenian events. They taught me about Hai Tad and Armenians. But, when I took the Hai Tad class, I learned more; I became more aware of our cause.

**HAYTOUG—After you graduate, how will you remain active in the Armenian community and prevent your own assimilation?**

**Zareh—**As some of us have said, we are in the AYF and the procedure goes on and we become party members of the ARF—that's a big step in helping the Armenian cause. So, after we graduate, if we get into political parties or committees or anything like that, we are doing something for the Armenian question and Hai Tad. For instance, if we go to the Congress and we help out, talk with senators or anything like that, that's what the continuation of it is. And, when we are at school, we tell other students about Armenian history and the Armenian question and make them understand.

**Lucy—**Since I have been coming to Mesrobian all my life, I have always been around Armenians—I have not had the chance to associate with odars. So after graduation, when I attend a university with many odars, I am sure it's going to be different. First of all, I am going to remain a member of the AYF and become more involved and besides that, in the university, I am sure they have Armenian clubs—I am going to try to be a part of that.

**Sammy—**Staying in the AYF and hopefully becoming an ARF

member—that's probably the first on the list as for my future goals. I'll have to wait of course to see what becomes of me, you know, ten years from now. But, I am sure, whatever it is, it will in some way be tied in with Hai Tad and the cause. I will help out in any way; maybe even come back to Mesrobian or help the youth through AYF or Homenetmen—maybe I won't work directly with the cause but I will try to do something with the youth to prepare them. Because the way things are going now, it's going to be harder and harder to keep the Armenian youth Armenian. Especially when we go to college, we will be in the middle of odars. So my main goal would probably be to keep the youth from becoming odartsatz.

**Arpie—**I am going to Armenia. My family has played a big role in keeping me strongly Armenian. And after graduation, I don't have the fear, I don't even think about assimilation. In my house you can't even say 'yes' or 'no'—everything is in Armenian. I am in Homenetmen, my mother is in ARS, everybody is involved in the Armenian community. Especially where I live—Pasadena—we have over fifteen thousand Armenians. So, whatever field I choose to go into, I am going to use that for the Armenian community—working in it or with different political parties. Using my talent (whatever I have) for what the community needs.

**Taline—**After graduation, it would be very easy for someone to say: "Well, the past thirteen years at Mesrobian have passed and now I have to look out for myself and my career." That's very wrong. You don't realize how much Mesrobian has affected us, maybe subconsciously. There is this part in you that will never die. You can go on and be a doctor or a lawyer—that can also help the Armenian community. No matter what career you choose, you can to some extent turn it towards the Armenian cause and help the Armenian community. Also, I think that if the community needs help, I would try to do my best and help in any way possible. And, especially in whatever I choose to do for the rest of my life. I'd like to always keep in mind that I am Armenian first and I have a community that needs me and I also need it. So, its sort of a symbiotic relationship.

**Vahe—**Like Arpie said, I don't have the fear of being lost. I have that fear for the next generation, especially in places like Los Angeles. After I leave Mesrobian, I will stay in AYF, I will stay in Homenetmen, I will go into the ARF; I'll do anything necessary to help my people.

**"What's being Armenian without being part of the cause."**

**Arpie  
Djinbashian**



**HAYTOUG**—If Hai Tad was offered as an elective, would you still take it and why?

**Zareh**—Yeah, I would take it if it was offered as an elective because, like I said before, Hai Tad is a perspective. Every student should take it because Hai Tad is just Hai Tad—every Armenian must know it.

**Sammy**—It's a part of your life.

**Zareh**—Yeah, exactly, it's a part of your life.

**Lucy**—I would take the course. Because our Hai Tad class is about current issues and I'd be aware of what's going on; it would be a chance for me to keep up with everything.

**Sammy**—It's not even a question to be asked. Of course everyone who goes to an Armenian school is going to want to take a Hai Tad class—except for those who are *odartsatz*. Anyone who wants to do anything for the Armenian cause is going to have to learn this eventually and if its offered, why not take it? Your parents can do so much, AYP can do so much and if you have the chance to be educated by an educated person, why not? Definitely, I would take it.

**Arpie**—Hai Tad is a part of our identity. What's an Armenian without the cause, without knowing the cause? It's like not knowing yourself. And if you don't know what you are fighting for or why you are serving your community, what you are looking for, or what your goal is, why exist as an Armenian? Of course I'd take it.

**Lucy**—Take the course to find yourself.

**Taline**—Of course, I'd take the class and, I think, it would be my first priority. Because to be an Armenian does not mean to have an "ian" at the end of your last name. It means a lot more than that. By taking the Hai Tad class you'll get to understand what the meaning is. You can't be an Armenian without Hai Tad.

**Vahe**—Yes, I would take the course because I think Hai Tad is one of the most important aspects of an Armenian and his life. I think every Armenian has to take Hai Tad even if it was an elective. That Armenian who is not involved in the Armenian community and does not like Armenians, prefers foreign countries or peoples, is not an Armenian, in my opinion.

**HAYTOUG**—How can the Hai Tad program at Mesrobian be improved?

**Zareh**—There are lots of ideas. It can be improved if we teach more of the new things, like what's going on in the European

Parliament or the Congress here. I think, that would interest students more.

**Lucy**—The most important thing that Hai Tad needs is to have the interest of the students. So, first of all, what we did this semester I think was really good. People would bring articles from the current *Asbarez* and go in front of the class and explain it and give their ideas on it. A lot of people participated in these discussions. I think, more of that is needed. Speakers are also needed to come in and talk to the students about what's going on.

**Sammy**—I guess, we can't complain for what it's been doing these past years and the way it has prepared us. How should we make it better, to make it more interesting for the kids? I don't want to sound like I want to rearrange the whole thing or start something new because it's been going great the way it is. But, kids nowadays, especially the ones born here and grown up in this environment, need something, an eyecatcher or something to pull them towards it. Going to a class, year after year, semester after semester, the same teacher doing the same thing over and over again—this gets to a kid sometimes. So, maybe as Zareh said, something new is needed or more current issues or guest speakers. A change. Instead of having the same teacher the day in and day out. The kids need that change; they need those new speakers, especially if the speaker is a youth. It's hard for kids to relate to someone very much older than them. *Haytoug*, I think, helps a lot with this—it is something for the youth and if that can go on or we can push that—that would help a lot.

**Arpie**—I think the history part of Hai Tad should be taught before tenth grade. After tenth grade, half the students should be involved and working in the community for seven hours a week, like the twelfth grade. But, by the time you get to the twelfth grade class, the interest that tenth and eleventh graders would have had in community involvement (had they done that earlier) is gone. The students lack interest. In order to create interest, we have to get them involved. They should consider themselves part of the community and they should understand that they can make a difference. The main thing is to be active, in the physical sense too—like going to other places, seeing other people and talking to them. The books are important, but before tenth grade. After tenth, it should be the physical part of Hai Tad—going out there and actually doing something, rather than sitting in class and learning about it.

**Taline**—The program here for Hai Tad is very good. We did go in depth into history and we became well acquainted with it. And afterward, I think, it would be better if we were to stress the students' individual opinion—what the students think. We should have more discussions where a student can point out a view and we can poke each other and try to understand each other's thoughts about Hai Tad. Other than that, I think, Mesrobian gives you a very good view of Hai Tad for the future.

**Vahe**—Hai Tad in Mesrobian is good. But, it has to have more current affairs and it has to take a greater part in the community and it has to have more connections with the AYP and any other committees that take part in politics.

**HAYTOUG**—After taking the Hai Tad class, would you be interested enough to join any of the Armenian organizations which pursue the resolution of the Armenian Question?

**Zareh**—I already am interested. But, for a student who is newly introduced to Hai Tad, it would be too much, of course. As long as it includes more of the new things, more of what is going on with



"It is going to help me understand the struggle better."

Taline Dakessian

# «Հայդուկ եւ Կայծեր թերթերը պէտք է բերուին եւ տրուին աշակերտութեան»:

Կ'ըսէ տիկ. Մարի Օհաննէսեան.

Ա. Աղաբկեան

**Մանօթ.**— Հետեւեալ հարցազրոյցը կատարուած է «Մեարտեան» ազգային երկրորդական վարժարանի Հայ Դատի դասընթացքի ուսուցչուհի՝ տիկ. Մարի Օհաննէսեանի հետ: Տիկ. Օհաննէսեան ուսանած է Հայէլի «Հայկազեան» եւ Պէլրուի «Ժամ Տ'արք» դպրոցներուն մէջ: Հետեւած է ուսուցչական դասընթացքներու եւ ուսանած է Պէլրուի ֆրանսական «Սէն Ժոզէֆ» համալսարանին մէջ, մասնագիտանալով հայագիտութեան ճիւղին մէջ: Դասաւանդած է Պէլրուի «Թորոնթեան» ազգային վարժարանին մէջ: Երկու տարի վարած է Քուէյթի ազգային դպրոցի տնօրէնութիւնը, միաժամանակ դասաւանդելով հայերէն լեզու, պատմութիւն եւ գրականութիւն: Տասը տարի է ի վեր կը դասաւանդէ «Մեարտեան» վարժարանին մէջ՝ ուսուցանելով Հայոց Պատմութիւն, Հայոց Լեզու եւ Հայ Դատ:

**ՀԱՅԴՈՒԿ-Ի՞նչ է Հայ Դատի ծրագրի նպատակը:**  
Օհաննէսեան.—Նպատակը այն է որ մոր սերունդը ինքնագիտակցութիւնը ունենայ իր դերին՝ իրրեւ այս օտար երկրին մէջ ապրող հայ անհատ: Գիտնալ քաղաքականաճալ եւ քաղաքականապէս մտածել:

**ՀԱՅԴՈՒԿ-Աշակերտները ի՞նչ լեզուով սահուն կ'արտայայտուին եւ դասերը ի՞նչ լեզուով կ'աւանդուին:**  
Օհաննէսեան.—Երկու լեզուով կը տրուի եւ ես անձնապէս հայերէնի քաժինն է որ կու տամ. բայց եթէ պէտք ըլլայ, աշակերտները կրնան արտայայտուիլ անգլերէնով իրենց քննութիւններուն մէջ կամ իրենց աշխատանքներուն ընթացքին: Ազատութիւնը ունին արտայայտուելու եւ լեզուն պատճառ մը չէ որ դասաւանդութիւնը կանգ առնէ:



**ՀԱՅԴՈՒԿ.— Հայ Դատի հետապնդումը ի՞նչպէս կը քաջալերուի աշակերտութեան մօտ:**  
Օհաննէսեան.—Քաջալերանքը անշուշտ միայն միշով չէ: Ամէն աշակերտ անձնապէս աշխատանք մը ընելու ազատութիւնը ունի եւ անոր համար յանդիման միշ կը ստանայ: Անոնք օտար դպրոցներ կը դրկուին, որպէսզի Հայ Դատի կամ Հայկական Յեղասպանութեան

the Armenian question right now, any student should be interested.  
**Lucy**—I am in the AYF already—*mougi bes*. But, we have a lot of students in our class that aren't and I think that after taking the course, a lot of people showed interest in it. So, it definitely affected those students.  
**Sammy**—I don't think the Hai Tad class by itself is going to be enough to push students into the AYF, especially for students nowadays. I think that some might think they get enough understanding from the Hai Tad class to fulfill them. I think it's up to the students like ourselves who are in the AYF, *Haytoug*, or anyone else, to come to the school to help the students and push them to get into the AYF. I don't think the Hai Tad class is enough. You can't simply get someone who is good in physics, for example, to become an engineer. Someone has to push him—either the teachers or fellow engineers or whoever. So, you need the AYF, the youth who are in the school at that time or the ones already graduated or *Haytoug* and other organizations to push them and tell them that there is more to life than what you learn in school.

**Arpie**—I was already in Homentmen. But, we had one Hai Tad class, I remember, when we talked about the different political parties and Homentmen and AYF. I represented Homentmen, my friends represented AYF and we talked about what we do when we go to the meetings—as an AYF or Homentmen member. From that I recruited two more Homentmen members. And, I think, just like the Hai Tad class, they learned exactly what they can do, and they saw there is a possibility because I was one of their friends in that organization. I think they should be more aware of the organizations, specifically. But, the Hai Tad class, of course, helped, because that's where we had the chance to introduce it to them.

**“The most important thing that Hai Tad needs to do is to have the interest of the students. What we did this semester I think was really good. People would bring articles... and a lot of people participated in the discussions. I think more of that is needed.”**  
—Lucie Shekherdeman



մասին իրենց սորվածները օտար աշակերտության ներկայացնեն: Ինչպես ամեն տարի, Ապրիլ ամսուան մէջ կը կազմակերպենք մնայուն աշխատանք մը մեր դպրոցներում համար: Ընդհանրապէս թէ՛ աշակերտության եւ թէ՛ ուսուցիչներում կողմէ ուղղուած քոյր հարցումներում մեր աշակերտները կրցած են լաւ պատասխանել:

Չմոռնանք նաեւ որ մեր աշակերտները զարգացման մրցումներու կը մասնակցին եւ մենք ալ միշտ կը քաջալերենք եւ միշտ ալ յաղթական կը վերադառնան անոնք: Անոնք թէ՛ քարոյական եւ թէ՛ նիւթական յաջողութիւններ քերած են դպրոցին:

Նաեւ իրատուքը կու տանք իրենց, որ ձեռնարկ կազմակերպեն եւ հրաւիրեն քոյր աշակերտներու ծնողները եւ իրենց պատրաստած ձեռնային աշխատանքները՝ ինչպէս զձած քարտէզները, յօրուածները ներկայացնեն: Այս գործերը արխիւի կը վերածենք եւ կը պահենք զայիք աշակերտներում համար: Կը քաջալերենք նաեւ որ Հայ Երիտասարդաց Դաշնակցութեան ներկայացուցիչները դպրոց զան եւ իրենց կազմակերպութեան մասին տեղեկութիւններ տան:

**ՀԱՅԴՈՒԿ**—Ուղղակի կամ անուղղակի ի՞նչ ազդեցութիւն ձգած է Հայ Դատի դասաւանդութիւնը:

**Օհաննէսեան**—Կը խորհիմք որ ազդեցութիւն ձգած է: Քանի հարցազրոյցներու զացած են առանց որ հարցերում տեղեակ ըլլան եւ այն գոհունակութեամբ վերադարձած են որ պատասխանած են առանց որեւէ դժուարութեան: Այս ցոյց կու տայ որ սորված են եւ կրնան պատասխանել այդ հարցերում:

**ՀԱՅԴՈՒԿ**—Ի՞նչ են ընդհանրական եւ մասնաւորապէս դժուարութիւնները, որոնք իբրեւ դրական արդիւնք ձեռք բերելու համար աշխատող ուսուցիչ կը դիմագրաւէք:

**Օհաննէսեան**—Անշուշտ դժուարութիւններ գոյութիւն ունին: Նախ եւ առաջ դատագիրքի հարցը: Այժմէական հարցերու մասին դատագիրք չկայ եւ մենք կ'օգտագործենք այստեղի թերթերը: Ուսուցչարանին

մէջ «հետազոտութեան կեդրոն» մը գոյութիւն ունի, որ այժմէական հարցերու վերաբերեալ յօրուածները ուսուցիչներու տրամադրութեան տակ կը դնէ: Մենք ալ մեր կարգին աշակերտութեան կը փոխանցենք այդ նիւթերը:

**ՀԱՅԴՈՒԿ**—Արդեօ՞ք աշակերտութիւնը հետաքրքրուած է հայութեան առօրեայ խնդիրներով, թէ ընդհանրապէս որեւէ հետաքրքրութիւն չունի որեւէ հարցի նկատմամբ:

**Օհաննէսեան**—Անշուշտ որ հետաքրքրուած են քանի որ յաճախ իրենք կը բերեն նիւթերը: Իսկ եթէ որեւէ հարց ունենան առաւօտ կանոնի կու գան եւ մեզմէ կ'առնեն պատասխանը: Մենք միշտ Հայ Դատի գրասենեակին ալ ըսած ենք, որ այժմէական հրատարակութիւններ ուղարկեն մեզի: Աստոր պակասը զգալի է. «Հայրուկ» կամ «Կայծեր» թերթերը պէտք է տրուին աշակերտութեան: Մենք մեր միջոցներով կը բերենք «Կայծեր»ը կամ «Արմինիլը Ուիքի»-ն ու «Արմինիլը Ռիվիու»-ն: Բայց սա քատարար չէ: շատ կը փնտռենք օրինակ՝ որմազներ եւ նկարներ:

Կրնամ ըսել որ Հայ Դատը հաճելի դաս մըն է աշակերտութեան համար: Այս մէկը կը զգանք իրենց հետաքրքրութենէն: Այնպէս է որ իրենք կը հետեւին դասին եւ մենք անընդհատ պէտքը չենք զգար իրենց յիշեցնելու Հայ Դատը անելի կը սիրեն քան հայոց պատմութիւն կամ հայ զրակամտութիւն:

**Բագրատունի**—Կը տեսնենք նաեւ որ տարիքը ինչքան կը քարծրանայ, հասունութեան պատճառով անելի կայ կ'ունենան հայութեան հետ եւ անելի հետաքրքրութիւն: Թերեւս իրենց քաղաքական հասկացողութիւնը անելի կը զարգանայ եւ իբրեւ Ամերիկայի մէջ ապրող անհատներ՝ իբրեւ հայ անելի կ'իմաստատորուի իրենց կեանքը: Նաեւ Հայ Դատի դասաւանդումով, իրենց պատմութիւնը իրենց առօրեային հետ կը կապեն ու անելի կը հասկնան թէ հայութիւնը ո՞ր կ'երթայ:



**Taline**—I think what the class offers the students is good as a strong backbone in Hai Tad, but then after that, hopefully the student will make the wise decision and join an organization. Join not to say I am an Armenian and I belong to an organization—that has no use for anybody—but join to say I have a reason for joining, and I am fighting for this reason. I think that the classes do give you a good perspective and a chance to decide what your views are and to form a good opinion.

**“It can be improved if we teach more of new things, like what’s going on in the European Parliament or the Congress here.”**  
—Zareh Douzmanian

**“The ones born here and grown up in this environment, need something, an eye catcher to pull them towards it.”**  
—Sammy Abrahamian

**Vahe**—I think that even before taking the Hai Tad class, every Armenian should be in an Armenian organization. And if someone has a feeling inside to join an organization, he'll join anyway. But, if someone does not have that feeling, I don't think that by learning about Hai Tad it will make much difference. Maybe for some people, it will, but not for too many. They have to have that good feeling of an Armenian inside.

**Lucy**—*Srdet pkhi*  
**Vahe**—*Yeah*  
**Lucy**—*Oozelov bidi enes.*

**Sammy or Zareh**—If I can add, Hai Tad class is not like the junior chapters of the AYP. It is not there to prepare you to go on to a higher rank. Hai Tad class is during school and you are going to learn it—you have that opportunity, you have that chance that other people don't. But, if you aren't in AYP by the time you are 18 years old and you just graduated from school and you finished the Hai Tad class and you say, OK, now I want to become an AYP member, in my opinion, it's a little too late.

**Anna (Interviewer)**—I disagree

# «Իրենց համար Հայ Դատը անելի այժմէական է քան հայերէն միւս դասերը»:

Կ'ըսէ տիկ. Խաթուն Բագրատունի.

**Ծանօթ**—Հետեւեալ հարցազրոյցը կատարուած է «Մենքուպեան» ազգային երկրորդական վարժարանի Հայ Դատի ուսուցչուհի տիկ. Խաթուն Բագրատունիի հետ: Տիկ. Բագրատունի է 1964ին ասարտած է Պէշրուֆի «Համազգային»ի «Նշան Փայանճեան Ծեմարան»ը: 1988ին հաստատուած է Միացեալ Նահանգներ եւ վերջին 20 տարիներուն դասաւանդած է «Մենքուպեան» վարժարանին մէջ: Ստացած է Պսակատր Արուեստից վկայականը՝ Բալիֆորնիոյ Նահանգային Համալսարանէն՝ Անգլերի գիտի մէջ: Մասնակցած է Հայաստանի մէջ տեղի ունեցած ուսուցչական պատրաստական դասընթացքներուն:

**ՀԱՅԴՈՒԿ.**— Ի՞նչ է Հայ Դատի դասընթացքին նպատակը «Մենքուպեան» ազգային վարժարանի մէջ:

Բագրատունի—Հայ Դատի դասընթացքի նպատակը նոյնն է բոլոր դպրոցներուն պարագային: Կը հետեւինք այն Ծրագրին, որ պատրաստուած է յանձնախումբի մը կողմէ եւ որու պատրաստութեան մէջ մենք՝ տիկ. Օհաննէսեանն ու ես այ մեր ներդրումը ունեցած ենք: Սոյն ծրագիրը հիմնուած էր մեր տարիներու փորձառութեան վրայ:

Որոշ դասարաններու համար, աշակերտներէն կը պահանջենք որ երթան եւ կամատր աշխատանք տանին հայ համայնքին մէջ գործող կազմակերպութիւններուն մօտ: Արտադասարանային այս աշխատանքը անմիջականօրէն դասաւանդութեան մաս կը կազմէ: Ծարաքը անգամ մը թերթի միջոցաւ կը տեղեկանանք թէ ի՞նչ են մեր գաղտըք եւ ընդհանրապէս հայութիւնը յուզող հարցերը:

**ՀԱՅԴՈՒԿ.**— Աշակերտները ի՞նչ լեզուով սահուն կ'արտայայտուին եւ դասերը ի՞նչ լեզուով կ'աւանդուին:

Բագրատունի—Դասերու աւանդութիւնը մեր դպրոցին մէջ երկու լեզուով կը կատարուի: Անոնք որ հայերէն գիտեն եւ հայերէնով կ'արտայայտուին, առանձին խմբակ մըն են. իսկ անոնք որոնք հայերէն չաւ չեն գիտեր, որովհետեւ անելի ուշ եկած են հայկական դպրոց, անոնք անգլերէն լեզուով կը դասաւանդուին: Երկու պարագաներուն ալ, ծրագիրները նոյնն են եւ դասի տարրողութիւնն ալ նոյնն է: Անգլերէնի պարագային ուրեմն, պարոն Հերկէլեանը եւ ես կը դասաւանդենք. իսկ հայերէնի ուսուցումը տիկին Օհաննէսեանը, պարոն Հերկէլեանը, Ծահրեթրեանը եւ ես:

**ՀԱՅԴՈՒԿ.**—Հայ Դատի առնչութեամբ դրական արդիւնքներ ձեռք բերելու համար ի՞նչ տարրական միջոցներ կ'օգտագործուին:

Բագրատունի—Դասագիրք չունենալու պատճառով մեր պատրաստած նոթերով է որ կը դասաւանդենք: Կ'օգտագործենք նաեւ ամսագրեր եւ պարբերաթերթեր. ինչ որ կրնանք հաւաքել: Անգլերէնի պարագային, քիչ մը անելի դժուար է, որովհետեւ անգլերէնով գիրքերը անելի սահմանափակ են եւ փնտրտութի մէջ կ'ըլլանք: Նաեւ կը քաջալերենք աշակերտները երթալու եւ դասախօսութիւններու ներկայ ըլլալու. այսօրիանակ մասնակցութիւնները նպաստատր արդիւնք կը բերեն իրենց միշտն վրայ: Երբեմն ալ աշակերտութիւնը կը տանինք եւ ցոյցերու մասնակցիլ կու տանք:



**ՀԱՅԴՈՒԿ.**—Ի՞նչ տարրողութեամբ Հայ Դատի հետապնդումը աշակերտներուն իրրեւ այժմէական խնդիր կը ներկայացուի: Բագրատունի—Այս հարցին երկու ձեւով կարելի է պատասխանել: Այն աշակերտները, որոնք մեր համայնքին մէջ գործօն են, միտքեան մը կամ կազմակերպութեան մը անդամ են, անոնց համար Հայ Դատի դասը շատ անելի անմիջական, անհրաժեշտ եւ առօրեային հետ կապուած դաս մըն է: Իսկ միւս աշակերտներուն համար, Հայ Դատը պարզ դասանիւթ մըն է եւ անմիջական հետաքրքրութիւն չի ներկայացներ: Այս վերջինները, պէտք է ըսենք, շատ անելի կը հետաքրքրուին Հայ Դատի դասաւանդութեամբ քան հայոց պատմութեան ու հայ գրականութեան:

“We believe that justice should be the primary virtue of all social institutions. Justice should not be compromised, for the ideas of equality and liberty are grounded in law. As inviolable rights, they also must not be subject to political bargaining. Thus, unjust governments, no matter how developed and efficient, should be reformed or abolished.”  
-AYF Manifesto

# “When the rest is quiet, there is revolution in Dhaisheh.”



Note: The following article appeared in the May-June 1988 issue of MERIP/Middle East Report. Melissa Baumann is the author.

**W**e enter al-Dhaisheh through one of several gates, past rusted oil drums piled high in a stockade and a chain-link barbed-wire fence that residents keep tearing down.

The alleyways are quiet; people must be inside. M. takes us to the home of his friend A., 27, a business student at Bethlehem University. Eight prison stints have postponed his graduation indefinitely; he has been under camp arrest for two years.

“I leave prison, my brother enters,” A. smiles cynically. Two of his three brothers are now in jail. One sister was imprisoned for five days once for allegedly throwing Molotov cocktails; his father, who works in a chicken factory in Beit Shams, has gone to prison three times.

We sit in a back room of the house; bare concrete walls, woven orange and white plastic floor mats, two benches, a formica table covered with books, and a padded door. A. sits on the floor in paint-spattered clothes.

“When the rest of the West Bank is quiet,” he said, “there is revolution in al-Dhaisheh. We had 1,000 soldiers here in November. Since the uprising, it has been relatively calm. Many are already in detention.” Out of al-Dhaisheh’s 9,000 residents, two percent of the population, roughly 180 people, are now in prison.

“Al-Dhaisheh is a lab for techniques of military control,” A. says. “One of two camps totally fenced in. But we cut down 200 meters the other night.”

He disappears momentarily and returns with coffee, his mother and six other young men, all wearing jeans, windbreakers and running shoes. All have played the prison circuit. The oldest is 20.

They shake our hands vigorously and then sit on the floor along the perimeter of the room. More than seven people, we now constitute an illegal assembly on the West Bank.

M. explains that we are Americans. “But they are not their government,” he tells them, “and they are here to listen.”

The question arises: What does being Palestinian mean? “Partly, it is being of the Arab nation,” says S., 19 fresh from prison two days ago. “And it is in part a special identity built by resistance, from the time of the British until now.”

“Being Palestinian means everything in my life,” says H., a sharp-featured 19-year-old whose family was exiled from Zakariyya village in ’48. “It means being part of Palestinians all over the world. It is my obligation to preserve this identity with bombs, rocks, anything.”

“If you live on your own land, you have no problem,” offers Umm A., until now sitting deferentially in the corner. She explains how life was when her family lived in Zakariyya; they were expelled when she was nine.

“My husband and I told our children about the British—how they gave our land away. We told them they must oppose colonists.”

“Colonists” are now the only enemy. Nearly everyone is disaffected with Arab “support” for Palestine; the mention of Jordan and King Hussein unleashes tirades on betrayal and entrapment.

“People generally think we’re in great despair after the (Arab) summit (last November),” S. adds. “But, we’re not surprised. Nothing will come of such summits for us, when the Arab regimes are friends of America.”

Palestinians have a long view of history, and the vision of statehood blurs in the distance. “I can’t say exactly whether we’ll have a secular or religious state or what,” S. says. “The cycle will take a long time. There will be a change in the balance among various factions of the PLO—a debate between religion and socialism. I see Palestine as a socialist state. . . .”

Which means?

“Equal rights—a doctor and a worker are equal. Duties and rights are equally shared.”

“We will accept other people living here,” says S., 16 slightly inhibited but also eager to talk. “Not just Palestinians, but also the Druze, Kurds, Armenians, even Jews—but not those who came after 1917.”

“We can’t accept new Jewish immigrants from the US or wherever,” A. adds vehemently. “What is the Jewish nation? Do you see Jews from all over the world rushing to Israel? They want to manufacture a nation like this package of cigarettes.” He waves his cigarettes and the room buzzes with assent.

“Everyone speaks of ‘the poor Jews’ but we are poor also,” he adds. “Reality speaks for itself. We can’t throw them into the

(Cont. on pg. 18)

– Ասպետ, վերջին անգամն է որ կը կանչեմ.

Ու շոշափեց հորը դարակէն զողջած գրպանի դանակը. սկիհ մը բռնելու երկխոսութեամբ դանակը զետեղեց իր գրպանը, հպարտ իր այս զէնքով. բայց եղեկեցական շարականներ չէին երգուեր մտքին մէջ այս արարողութեան ընթացքին. գարնան մեղեդին էր փանփուշտներու, յաղթանակի, որ կը թնդար հոն:

Կիրակիի հերոսը, ճերմակ շապիկով ու կոկիկ փողկապով իր ծանր քայլերը ուղղեց դրան սեմին ու ամենայն լրջութեամբ նայուածքը նետեց դուռնէն դուրս:

Երեքշաբթի էր:

Երեքշաբթի էր ամէն կողմ. նոյն Երեքշաբթին էր երբ տիկին Մարիին միակ հաւը սատկեր էր, պարոն Վաղարշակենց նոր հարսին թխած հացը այրեր էր եւ Թաղէսենց Մուրատին կիներ աղջիկ մը ունեցեր էր:

Չկար տողանցք, թափօր. կար ամնօրեայ խղճայի չքաւորութիւնը, անխնամ, փողոցի պզտիկները, անօթի մուրացողները, կեղտը: Կիներ կ'ուղղուէին դէպի պազար՝ ոտքերնուն տակ անդին հրելով պզտիկները:

Չհաւատաց. փորձեց հաւատալ որ երկուսն փոշիի ու նեղութեան տակ թաղուած քաղաքը այսօր կերպարանափոխուած էր անբողոքի նոր, փայլուն քաղաքի մը, շնորհիւ այս մեծաշուք օրուն. կ'ուզէր հաւատալ որ նեղ օրերը վերջացած էին, դժուարութիւնները չքացած. կ'երազէր որ աշխատանքը դադարած էր, վաճառողը լքած իր փտտած միրգերը, տանտիկինը իր լուացքի տաշտը կամ ճաշի կաթսան եւ վերջապէս՝ կեանքը կեցած էր խոնարհելու համար այս օրուն սրբութեան առջեւ:

Բայց Երեքշաբթի էր. Կիրակիի երազը փոխարինուած էր իրականութեամբ. յաղթանակը զաղափար մըն էր միայն, վերացական զաղափար մը՝ մարմնաւորուած այդ գարնան մեղեդիին մէջ: Երեքշաբթի էր փողոցներուն մէջ, տնակներուն մէջ, մարդոց կերպարանքին ու սրտերուն մէջ. նոյնիսկ ցնցոտիներու տակ թաղուած կիներ կրկին նստած իր տան սեմին, ըստ իր առօրեայ սովորութեան, օրուն ճաշը կը մուրար:

Աչքերուն երակները կ'այրէին եւ դող մը սկսաւ սրունքներուն մէջ. փորձեց զսպել լացը. բայց աչքերը ջրոտեցան ու կաթիլ մը, տողալով երեսէն վար, խառնուեցաւ շուրջի փոշիին հետ ու ցելտով օձեց պատանիին թարմ երեսը եւ ճերմակ շապիկը: Մինչ Երեքշաբթիի արեւը, տեսնելով Կիրակիի հերոսին պարտուած ըլլալը, կը ծաղրէր զինքը:

– Տղա՛յ, պիտի շարժի՛ս:

Մայիս 28, 1918 Երեքշաբթի մըն էր. եւ արդէն եռուզեդի ու մօր ձայները գրաւած էին Կիրակիի հերոսին միտքը. իսկ գարնան մեղեդին հեռաւոր, աղօստ ձայն մըն էր...

«Ու յանկարծ ձայն մը հնչեց վիեճակաւ, ապա Փարիզէն եւ հետագային այլ տեղերէ, յիշեցնելու համար որ հայութիւնը չէ դադարած իր իրաւունքները հետապնդելէ: 11-12 տարուան ընթացքին, ուժական այդ արարքները սքափեցուցին ե՛ւ թրքական պետութիւնը, ե՛ւ քաղաքակիրթ աշխարհը, որ մօտէն սկսաւ զբաղիլ Հայ Դատով: Այլապէս ինչպէ՞ս բացատրել Միացեալ Ազգերու Կազմակերպութեան ենթայանձնախումբի ու Եւրոպական խորհրդարանի դեռ վերջերս տուած որոշումները՝ ի նպաստ Հայ Դատի:»

–Դրօշակ, Օգոստոս 1987

# Untitled

by Sharistan Melkonian

*My grandmother still cries  
and for what?*

*They are gone now I tell her.*

*Seventy years dead.*

*She still cries. . .*

*the horror stories fill her head  
they fill mine.*

*I want to return to a place  
that I have never seen  
and for what?*

*The tears of an eighty year old woman  
with stories of nothing more  
than blood, destruction  
and murder.*

*Whom does she cry for?  
and for what?*

*That awful Turk who did nothing less than  
rip apart her home and rape her of all  
including her pride.*

*She still tells me of a reality that I must face  
a battle that has made me sick and tired.*

*What reality? I ask.*

*We shall defeat this reality  
and create a new one.*

ՅԻՇԵՑԷ՛Ք ՀԱՅ ԶԱՂԱՔԱԿԱՆ ԲԱՆՏԱՐԿԵԱԼՆԵՐԸ

Write to  
RAFFI ELBEKIAN  
3156/2  
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Sr. Mitrovica  
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YUGOSLAVIA

# Arshille Gorky... An Artist's Inspiration

by Lisa Arakelian

*Note: The author, Lisa Arakelian, is an undergraduate student at the University of California, Los Angeles (UCLA), majoring in Art History.*

**I**t has often been said that historical childhood developments affect a child and his future in enormous ways. A strong believer of this philosophy is literary critic Eric Erikson, a man whose own personal identity shaped his beliefs throughout his entire life. Erikson explained that accepting ones historical past was a necessity to be able to move on. For Arshille Gorky, a famous and admired artist, his past was an inspiration, by playing a major role in the art that he produced.

Arshille Gorky was born Vosdanik Adoian, on April 15, 1904, in Khorkum, a small village on the southeast shore of Lake Van in the Van province of Armenia. Vosdanik was named after his mothers birthplace, Vosdan, the ancient Armenian city situated on the southernmost shore of Lake Van. In 1908, his father Setrag Adoian emigrated to the United States to avoid conscription into the Turkish Army. Many Armenians fled at this time to avoid the unjust harassment by the Turks. Setrag, left behind a wife and four children. On leaving, he left Vosdanik a pair of red Armenian slippers; these slippers were later found in a number of his paintings, perhaps used as an attempt to retrace his history.

In the years following, Arshille attended many schools where he studied writing and drawing. His interest in drawing stemmed from his childhood, when his mother, who felt a deep attachment to art, would encourage him by giving him money to purchase pencils and paper. Gorky was raised by his mother, and was therefore involved with art from a very young age.

Between 1914, to 1915, the genocide of the Armenian people perpetrated by the Turkish government began. For four years Gorky and his family struggled for survival. They were quickly forced to leave their home. With the naive hope of returning, they buried their belongings underground, and took with them a small amount of money, and only a few days supply of bread. They never returned. In the fall of 1916, his two sisters fled to America, while he stayed behind with his mother and other sister. Soon conditions worsened. In 1919, his mother, to whom he was extremely attached, died from starvation, at the young age of 39. This traumatic loss was one Gorky would never overcome.

In February of 1920, Arshille and his sister boarded a ship to Athens and soon arrived at Ellis Island. His quest for identity soon led him to assume a new name: Arshille Gorky, and to seek a career in art in New York. His new surname was adopted by Maxime Gorky, a well-known Russian writer. In Russian 'Gorky' means 'bitterness,' or 'the bitter one.' He often spoke of himself as Maximes cousin. This, of course, was not true. Perhaps he was



A self-portrait

searching for some sense of 'belonging'—family, for him, was now only an abstraction.

Though the post-war era was not very promising for artists, he chose to remain in that field and struggle through the hardships. He belonged to a movement known as "Abstract Expressionists," where he presented his subjects in a rich variety of disguises, transforming shapes and human figures to abstract and organic images. His Armenian heritage always remained crucial to him, and this was evident through his art. He continuously desired to return to the 'old country,' a wish that was never fulfilled.

Gorky's painting career flourished as he grew more and more popular for his innovative style. In 1927, he painted "An Artist and His Mother," a memorable work that became one of his most famous. Here, he depicts himself and his mother. An emotionally intense image. The painting, was taken from a photograph taken in 1912, that was going to be sent to his father in America. Here, Gorky is seen wearing the famous red slippers his father had left for him. Twenty-five years after the photo was



taken, Gorky relived the hope and anger on a canvas. This painting strongly reveals a quest for contact with his own past. There exists a sense of alienation and sadness in both the photograph and the painting.

Throughout his painting career, he returned to his roots. Gorky's ethnic and national past formulated his identity. His memories of his childhood came to people through a canvas. His expression for the love of his country turned profound when he returned to "nature paintings."

In 1941, he painted "The Garden at Sochi," referring to his birthplace in Armenia. This specific garden was located near his home, at a place where he often played. Gorky disguised and abstracted all natural forms, (trees, birds, flowers...) to capture the essence of a garden, without actually depicting it.

This new interest in "nature painting" focused on returning to biological roots—perhaps referring to his own roots, and depicting some sort of growth and development. (Similar to his own growth and development outside of Armenia.)

For "The Plow and the Song," a title of another painting from his "native period," Gorky writes:

*"...I have been occupied in drawing the Armenian plows with which we used in our Aboian fields near our house... You can't imagine the fertility of forms that leap from our Armenian plows, the plows our ancestors used for thousands of years in toll and gaiety, hardships and poverty... I smell the apricots bot on our orchard trees and they move for me in dances of the old... and the songs, our ancient songs of the Armenian people, our suffering people... this I*

*am painting, and I'm sure you will appreciate it ..."*

The early 1940's for Arshille Gorky, was a time when he emerged as a major innovative figure in American painting. He was passionate about Armenian heritage and was also engaged in a monumental struggle to create a new direction in painting. He often recalled the times when his mother would take him to her family's fifth-century ancestral *vank* (an apostolic church and monastery complex), to shrines and tombs in the area and to the church of the Holy Cross on the Island of Akhtamar. Although Gorky may have been too young to have formed more than a vague impression of these treasures, the memory of them stayed with him throughout his lifetime.

Arshille Gorky never escaped his past. His concept of identity was tracing back to his birthplace, and reliving the love and the freedom of his homeland. He was forever haunted and obsessed with the past. Did he feel guilty for having survived? He was too young, and unable to defend himself against the brutal attack on his family and his people. He was unable to shield his loving mother from the harsh realities that existed.

On July 21, 1948, at the peak of his career, Gorky took his own life. A growing poet, as well as an influential artist, he was a man who had experienced extreme suffering and poverty that he could not separate himself from. He could not find a long-lasting harmony within himself, and therefore, chose to end his life.

Gorky recorded his life through his art and left a legacy behind for people to learn and understand. It is true to say that he lived a fragmented identity. He was an Armenian living in exile, driven away from his homeland and forced apart from his family. Gorky was given a new identity, an identity he could not live to the fullest. ■

ԱԶԱՏԱԳՐԱԿԱՆ ՇԱՐԺՈՒՄՆԵՐ | LIBERATION MOVEMENTS

(Cont. from pg. 14)

"Our situation here is very different than the revolution in Algeria," M. adds more temperately. "The French had their own state to go back to. We are two people claiming one land, and there must be a solution taking both interests into consideration. If anyone wants to live here, as long as they are tolerant, it is all right. Besides, for a Jew born in Jaffa in 1950—to where do you send him back?"

Talk turns to immediate experience: prison K., a delicate young man with a pencil-thin moustach and playful blue eyes, narrates his recent two-and-a-half months in al-Farah and 'Atlit. His friends listen, rapt, though they must have heard the story many times, and have similar ones to tell.

"On October 27 Israeli troops raided the camp and gathered all of us age 15 to 40 out front," he begins. "I stayed in my house, but the soldiers came to get me. I was beaten and clubbed. Then they took me to al-Farah, near Nablus. There were 25 of us in the prison, 14 from Dhaisheh. They set those of us from al-Dhaisheh aside, and said 'you are a special case.'

"There were 16 days of interrogation," he continues, evenly. "Twelve days of hooded treatment, when we were also handcuffed and hung from the ceiling by our hands, with our feet beaten, and four days of solitary confinement. Then we went to court in Nablus and were accused of throwing stones. I didn't confess, so they held me another 16 days. Then they took me back to court. No confession, so another 10 days.

"I left al-Farah, with 46 others, on a bus to 'Atlit detention center. We didn't know where we were going. We were slapped around, and put in a room 4 by 6 meters, widowless, with a tin roof that rain fell through,

dripping on us.

"They took us outside and made us stand in the rain. And we had rollcall over and over, at all hours," he says, standing up to demonstrate to the delight and encouragement of his friends. "They made us run around the yard, and then lined us up three by three and made us run in place and stamp down at the same time, like this..." He jogs and slams his foot on the floor.

"We weren't tortured as before—just a beating here and there."

In addition to the standard diet of *fuul*, rice and hummus, Khalid laughs, "they brought seven oranges once for 47 people. And always they gave us cold tea—which they said came from three kilometers away.

We leave to seek out one who has just joined the fight. As we pass through the narrow dirt streets, children play near the thin strip of sewer, kicking cans or peering down from rooftops and balconies made of scavengers' scraps. All have heard of Y., a 13-year-old who has just paid his first prison dues.

The boy sits outside in the sunlight, sharing a bench with his mother, a voluminous woman in an embroidered turquoise dress and a black crocheted scarf. Shielding their eyes, they both asses us, then lead us indoors for the recitation.

Y. sits off by himself on a small stool, on stage in this barren concrete room. In the audience are his mother, brother K., 25, the eldest son in a family of eight, and another brother, A., 21 in prison with Y. One is indefinitely in absentia: Y's father, a vegetable seller, was deported to Jordan in 1971—four years before Y.'s birth, Umm K. says laughing ambiguously.

(Շար. էջ 1էն) վարժարաններու ծրագիրներու ներկայ իրավիճակին վրայ, կարելի է ներկայացնել հետեւեալ կէտերը իբրև Հայ Դատի դասընթացներու բարեփոխման թելադրանքներ.–

ա. Հայ Դատի դասագիրքի հրատարակութիւն (Արեւմտեան Ամերիկայի Հայ Դատի Յանձնախումբը եւ Արեւմտեան Թեմի Ազգային Առաջնորդարանը միասնաբար, նախաձեռնած են նման աշխատանքի սը).

բ. Վերոյիշեալ թելադրանքը տեղ կը բանայ շատ կարեւոր այլ հարցի սը. ո՞ր լեզուով պէտք է հրատարակուի դասագիրքը: Շատեր հիմնուելով այն կէտին վրայ, որ հայ լեզուի պահպանումը անբաժան մասնիկն է Հայ Դատի աշխատանքներուն, կը պաշտպանեն այն տեսակէտը թէ դասագիրքը պէտք է հրատարակուի հայերէնով: Իսկ միւսներ կ'առարկեն այս տեսակէտին՝ յիշեցնելով այն իրողութիւնը, թէ Հայ Դատի դասընթացքի առաջնահերթ պարտականութիւնը պէտք է ըլլայ ամէնէն ազդու ձեւով աշակերտութեան փոխանցել Հայ Դատի գծով կարեւոր ստաժումներ եւ պատմական իրողութիւններ: Եւ որովհետեւ մեր աշակերտութեան մեծամասնութիւնը աւելի լաւ գիտէ անգլերէն լեզուն, հետեւաբար դասագիրքը պէտք է հրատարակուի անգլերէնով: Բաժնելով այս երկու տեսակէտներու մտահոգութիւնները կը հաւատանք, սակայն, որ Հայ Դատի մասին տեղեկութիւնները պէտք է առնուազն աշակերտութեան տրամադրուին այն լեզուով որ անոնք աւելի լաւ կ'ըմբռնեն: Մինչ այդ, իրողութիւնն այն է որ մեր դպրոցներու անբաւարար ծրագիրներու պատճառաւ շատ սը աշակերտներ հեռու են հայերէն լեզուին տիրապետելէ: Նման թերութիւններու դարմանումը պէտք է անպայմանօրէն դառնան մեր դպրոցներու առաջնահերթ մտահոգութիւններէն (Նաեւ կը լսենք թէ վերոյիշեալ դասագիրքը առայժմ պիտի հրատարակուի հայերէնով միայն):

գ. Հայ Դատի դասաւանդութիւնը սկսիլ աւելի երիտասարդ տարիքէն, կանխելու համար երկրորդական վարժարանի աշակերտութեան մէկ մասին մօտ ներկայ անհոգ կեցուածքը Հայ Դատի հանդէպ:

դ. Շեշտել եւ կեդրոնանալ այն իրողութեան վրայ, որ «Հայ Դատը ամէն որ ձեւակերպման մէջ է, եւ իրենք կարողութիւնը ունին կերտելու պատմութիւնը»: Պէտք է աշակերտութեան մօտ քաջայերուի Հայ Դատի նիւթին շուրջ խօսակցութիւնները եւ վիճաբանութիւնները:

ե. Հայ Դատի այժմեական նիւթին շուրջ գրքոյկներու պատրաստութիւն (Այս կէտին մէջ Հայ Երիտասարդաց Դաշնակցութիւնը կրնայ իր օգտակարութիւնը ունենալ մասն գրքոյկներու պատրաստութեամբ եւ նիւթերու ներկայացումով):

զ. Հայ Դատի աշխատանցներու եւ հասագումարներու կազմակերպում միւս դպրոցներու եւ կամ կազմակերպու–

թիւններու հետ: (Այս պարագային Հայ Երիտասարդաց Դաշնակցութիւնը կրնայ մասնակից դառնալ այս աշխատանքներուն):

է. Հայ Դատի ուսուցիչներու համար կազմակերպել աշխատանցներ եւ սեմինարներ, ուր պիտի քննուին աշակերտութեան հետ փոխ–յարաբերութեան եւ դասարանը օգտակար միջավայրի սը վերածելու նիւթերը:

ը. Ստեղծել այն ստաժեակերպը, որ Հայ Դատի դասընթացքը ընդհանուր կրթական ծրագրի մէկ շատ կարեւոր մասն է: Աշակերտները պէտք չէ այն տպաւորութեան տակ գտնուին թէ Հայ Դատի դասընթացքը յատուկ կերպով դիրքին դաս սըն է:

թ. Հայ Դատի ծրագիրներուն տրամադրել պիտե՞՛հ աւելի մեծ բաժին սը՝ իրականացնելու վերոյիշեալ թելադրանքները (այս պարագային եւս ՀԵԴ–ի մասնաճիւղերը կրնան օգտակար դառնալ իրենց շրջանի վարժարաններուն):

Պէտք է յստակ ըլլայ որ վերոյիշեալ թելադրանքները ամփոփումն են այն անհատներու կարծիքներուն որոնց հետ կատարած ենք հարցազրոյցներ, եւ կամ սոյն կարծիքներու մեկնաբանութիւնը մեր խմբագրական կազմին կողմէ: Ապագային, աւելի օգտակար պիտի ըլլար եթէ լսէինք (ա) աշակերտներու ծնողներու կարծիքները (բ) հայերէնի դասընթացքներու ուսուցիչներու եւ դպրոցի խորհրդատուներու թելադրանքները (գ) հանդիպէինք աւելի մեծ թիւով աշակերտներու հետ (այս անգամ ոչ տնօրէնութեան կողմէ նշանակուած աշակերտներու հետ միայն) եւ վերջապէս (դ) այցելէինք նաեւ միւս դպրոցները: Աւելին՝ հարցազրոյցներու կողքին պէտք է նաեւ օգտագործուին հարցարաններ եւ պատրաստուին քննաչափութիւններ մեր վարժարաններու Հայ Դատի դասընթացքներու իրավիճակին շուրջ:

Գիտակցելով մեր այս տարեշրջանի աշխատանքներու թերութիւնները եւ սահմանափակումները, կը հաւատանք որ սոյն հարցազրոյցները պիտի օգնեն այս շրջանի հայկական վարժարաններու Հայ Դատի դասընթացքներու բարեփոխման: Նաեւ հաւատացած ենք որ շրջանիս քաղաքականացած երիտասարդութիւնը, ի մասնաւորի Հայ Երիտասարդաց Դաշնակցութեան անդամները, պէտք է հետաքրքրուին ազգային վարժարաններու Հայ Դատի դասընթացքներու որակով, եւ աւելին, իրենց գործօն մասնակցութիւնը բերեն այս ծրագիրներու բարեփոխման աշխատանքներու առնչաբար: Անշուշտ կը խօսինք այն վարժարաններու մասին, ուր նման ծրագիրներ արդէն իսկ գոյութիւն ունին: Իսկ այն դպրոցներու մէջ ուր Հայ Դատի դասընթացքներ չկան, պէտք է նախաձեռնել նման ծրագիրներու՝ ամէն զնով: Յառաջիկայ ՀԵԴ Տարեկան Պատգամատրական Ժողովը որ տեղի պիտի ունենայ Յուլիս 15–17 շաբաթավերջին, լաւագոյն առիթն է քննելու նման աշխատանքներու կարելիութիւնները: ■

Y. begins his story, in his jeans, light jacket, sneakers, snapping his gum. "The soldiers came to our house at 2 am December 22, especially to arrest me and my brother. They took us to the headquarters of the military government in Bethlehem.

"At noon they took us to Hebron, where we stayed for two hours, and then to al-Dhahariyyah detention center. When they say me there they said I was too young and sent me back to Hebron," he adds, smiling.

"I stayed in Hebron two days. We were kept in a wooden hut—four of us at first, but then 70 others arrived. The soldiers said they saw me throwing stones, but I did not confess about this," he grins.

"The soldiers said, 'Swear on the Quran,' and I said, OK. But they brought me a book in English and I said, 'It is not sacred, I will not swear.' Then one brought a box with lights on it and said, 'If the lights go on you threw the stones,' He pushed a button and the light went on. I told him it wasn't true, and then they kicked me. They kept me in the military office and beat me.

"I'm not afraid," Y. says as his mother passes tea around. Restless, he gets up and leans against the door frame.

"My brothers and friends told me a few things. They said, 'Don't talk whatever they do and don't say you threw stones. Say you were in the house.' They told me not to be afraid. . . " ■

(Cont. from pg. 1) 2. The latter suggestion gives rise to a very important side issue: In what language should the textbook be published in? Many argue that the publication of the textbook in Armenian will aid the preservation of the Armenian language, which is an inseparable part of Hai Tad. Others argue on the basis of the fact that the purpose of the Hai Tad class is to transmit certain facts and thoughts to the students in the most effective manner, and since most students are fluent in English, it must be used. Although both arguments possess their respective merits, we feel that the information on Hai Tad must at least be provided to the students in the language they can easily understand. At the same time, the fact remains that due to inadequacies present in our schools' programs most students acquire insufficient knowledge of the Armenian language by the time they graduate. Eradication of such inadequacies must become one of the main priorities of our schools. (We hear that for the time being the above mentioned textbook will be published in Armenian only).

3. Teaching of Hai Tad from earlier grades; thus, instilling the committment among the students toward Hai Tad from an earlier age. This will aid the reduction of the number of apethetic cases among the high school students.

4. Emphasizing to the students the fact that "Hai Tad is still in the making, and that they are the very actors in the creation of that history," by allowing additional time for current issues relating to Hai Tad and encouraging discussions on these issues.

5. Availability of handouts and/or booklets on current issues relating to Hai Tad (the Armenian Youth Federation can certainly have its input by preparation and presentation of such materials on a continuous basis).

6. Introduction of workshops and seminars on Hai Tad jointly with other Armenian schools and/or organizations (The Armenian Youth Federation can play an active role in this aspect).

7. Organization of workshops and seminars for all instruc-

tors of Hai Tad, where methods of communication with the students and control of the environment of the class are discussed.

8. Creating the belief that the Hai Tad class is a very important part of the overall academic program. Students must not be lead to believe that the Hai Tad class is just an "easy 'A'."

9. Appropriation of a larger budget to the Hai Tad programs (Here, chapters of the Armenian Youth Federation can aid the schools in their respective regions).

It must be understood that the above-mentioned suggestions are either a direct summary of the recommendations made by individuals who were interviewed by Haytoug, and/or the interpretation of these same recommendations by our editorial staff. In the future it would be benficial to hear the concerns of (1) the parents of the students (2) Armenian subjects' instructors and the advisers (3) larger number of student (this time not hand-picked by the administration) (4) and a larger number of the schools. Furthermore, interviews must not be seen as the only means by which concerned parties can learn about the state of the Hai Tad programs in our schools. Other methods such as surveys and questionnaires can also be utilized in this process.

Being fully aware of the shortcomings and the limitations of our efforts this year, we believe that these interviews were the first steps toward the improvement of the Hai Tad programs at the Armenian schools in this region. It is also our belief that the politically conscious segment of the Armenian youth, and especially the members of the Armenian Youth Federation, must concern themselves with the quality of the Hai Tad programs in the Armenian schools and furthermore, take an active role in the improvement of such programs wherever they exist (and wherever they don't exist, Hai Tad programs must be initiated). The upcoming AYF Annual Convention (July 15-17) is a forum where such issues can be discussed and the areas in which the AYF can aid such programs can be determined. ■



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