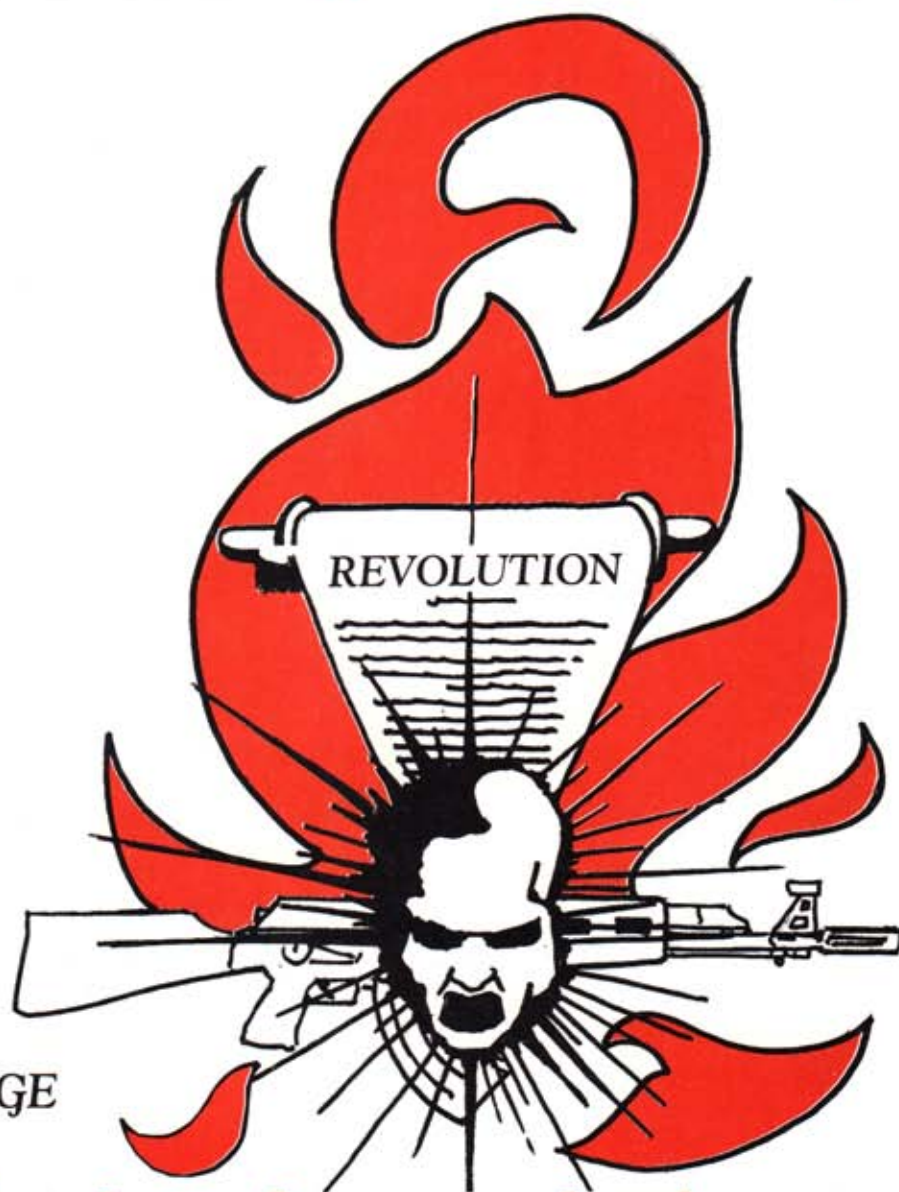


THE OFFICIAL ORGAN OF THE **A**RMENIAN **Y**OUTH **F**EDERATION
YOUTH ORGANIZATION OF THE **A**RMENIAN **R**EVOLUTIONARY **F**EDERATION



THE
CHALLENGE

*“If they have the power, let them come and
get it. And we shall see...”*

Turkish President Kenan Evren

EDITORIAL

I challenge you! I challenge you to internally fray President Kenan Evren's quote, "if they have the power, let them come and get it. And we shall see..." The Turkish president threatened Armenians and insulted our race by demeaning our struggle. A struggle that has caused an awakening among Armenians throughout the years. I hear the words of President Evren haunting my mind and I see his pompous laughter, then I think of the Armenian youth as the savior of our Cause and suddenly President Evren's words diminish. Unfortunately, however, I have been witness to a steep decline in the amount of energy put forth by Armenian youth in preserving our Cause and our Struggle.

Reality has struck me hard within the past few years, and I have come to realize that the Armenian youth is not living up to its potential nor its responsibility of activism. The awaking that took place more than 20 years ago is drastically falling. So, I challenge you to revitalize our struggle, I challenge you to make a difference for the betterment of all Armenians, I challenge you to prove to Turkey and the rest of the world that Armenians do have the power and will eventually get it. I further challenge the Armenian youth to learn, maintain and acknowledge Armenian history and the current political situation in Armenia. I leave it the responsibility of each and every Armenian youth to listen to my challenge and contest President Evren's remarks. In addition, I want you to challenge another Armenian until all Armenians have been challenged!

The logo for 'haytoug' is displayed in a bold, lowercase, sans-serif font. The letters are white and set against a solid black rectangular background.

For the social, economic and political liberation of the Armenian people

104 N. Belmont St. #206
Glendale, CA. 91206

Executive Editor
Christopher Guldjian

Editorial Staff
Shooshig Avakian
Sako Shahinian
Vicken Derderian
Narek Mardirosian

Opinions expressed in *Haytoug* are not necessarily those of the *Haytoug* staff or the Armenian Youth Federation. The staff encourage all Armenians to write to the editor on issues regarding all Armenians.

If you would like to receive a *Haytoug* by mail or contribute money please write to the address above.

TABLE OF CONTENTS



ՀԵՒ Պատգամաւորական Ժողովի Խօսքը Բոլոր Քաղաքական Բանտարկեալ Ընկերներուն	2
LETTER TO CONSUL GENERAL ARMEN BAYBOURTIAN	3
BIRTHDAY IN "ARTSAKH"	4
SOCIAL CORRUPTION IN ARMENIA.....	5
AYF HOLDS EXECUTIVE/NOVICE WORKSHOP.....	6
QUESTIONNAIRES FROM EXECUTIVE/NOVICE WORKSHOP.....	7
Անդրանիկ Յարութիւնեանի Մտածումները	8
Համբիկէն Նամակ	9
LETTER TO THE EDITOR.....	10
A GENERATION AND ITS SLOW DESTRUCTION	11-12
Կեցցէ՛ Լեւոնը... ..	13
CLOSE LOOK INTO THE AYF/Խան	14
A POLITICAL ENDORSEMENT FROM ARMENIANS FOR ANYTHING	15-17
INTERVIEW WITH KHAJAG DIKIJIAN	18
THE POWER OF VISION REDEFINED: A LETTER FROM KARABAKH	19

ՀԵՒ Պատգամաւորական Ժողովի Խօսքը Բոլոր Բաղաքական Բանտարկեալ Ընկերներուն

Հայ Երիտասարդաց Դաշնակցութիւն-ՀՅԴ Արեւմտեան Ամերիկայի
Երիտասարդական Միութեան 22րդ Պատգամաւորական Ժողովը կու գայ
այս տողերով յայտնելու իր անվերապահ աջակցութիւնը Ձեր
դատին, որ կը խորհրդանշէ մեր հաւաքական արդար պայքարը:

«Հայ Երիտասարդաց Դաշնակցութիւնը տէր պիտի կանգնի մեր
քաղաքական բոլոր բանտարկեալներուն, Ընկեր Համբիկ Սասունեանէն
սինչէն Հայաստանի ներկայ մեր բանտարկեալ ընկերներուն»

Արեւմտեան Ամերիկայի
Հայ Երիտասարդաց Դաշնակցութեան
22րդ Պատգամաւորական Ժողով

AYF Annual Convention's Declaration Regarding Armenian Political Prisoners

The Armenian Youth Federation-ARF Youth Organization on its 22nd
Annual Convention comes to conclude that the Armenian people's cause
which symbolizes our historic struggle will continue with the support of
the Armenian youth.

*"The Armenian Youth Federation stands resolved to sustain the integrity and
innocence of all Armenian political prisoners--ranging from unger Hampig
Sassounian to the present political prisoners in Armenia"*

22nd Annual Convention
of the Armenian Youth Federation
Western Region

November 11, 1996

His Excellency Armen Baybourtian,
Consul-General of the Republic of Armenia
50 North La Cienega # 210
Beverly Hills, CA 90211

Your Excellency:



We, a group of concerned Armenian-American youth, are extremely worried with the severe deterioration of democratic norms and principles in the Republic of Armenia.

Yesterday, Levon Ter-Petrosyan was inaugurated for what we deem as being an illegitimate second term as president. The events following the Sept. 22 presidential elections included some of the most massive violations of individual and human rights in Armenia. This, coupled with incidents which have continued since Armenia's independence in 1991, make our homeland one of the violators of international protocols to which representatives of that government have included their signatures as members of the international community.

We regard Sunday's "presidential inauguration" as premature given that Armenia's Constitutional Court has not yet reached a decision on the presidential election results. We also see the new cabinet as a smoke screen and not a true initiator of reforms in our homeland.

The arrest, beating and illegal incarceration of opposition leaders following the elections were uncalled for since Armenian authorities have continuously professed and preached democratic principles, however, their actions indicate otherwise.

The use of force and police brutality for political ends has become a commonplace for Armenia's leadership. The delays in court proceedings in both the so-called "Dro" and the "Vahan Hovanessian and 30" cases clearly indicate that the government is utilizing the judicial branch not for justice but for its political gains.

We stand for justice for all peoples and we believe that:

1. The presidential elections and the subsequent inauguration are fraudulent;
2. The use of force against the citizens of Armenia and the abuse of the justice system are unacceptable practices for a nation which professes democracy;

And we demand;

1. The immediate release of all opposition leaders and members arrested following the presidential elections;
2. The utilization of due process in all legal proceedings and;
3. An immediate resolution to the so-called "Dro" and "Vahan Hovanessian & 30" cases.

Sincerely,

A group of concerned Armenian-Americans

This letter was delivered to the Consul General and was registered as an official complaint to the Armenian government.

The day started off like any other day. In fact it was a beautiful and sunny morning. The Avakyan family got up early to do the last minute preparations and pretty soon the table was set.

And what a table it was. From the various salads to the different meat dishes, from the colorful fruit baskets to the infamous "tooti oghi", nothing was missing.

Around 10:00 AM the guests started arriving bringing with them flowers, pastries, and drinks. It was obvious that the day was special.

The day was October 31, Armen Avakyan's 28th birthday. Family and friends started wailing towards him holding the flowers and pastries to wish him well.

The guests gathered together and Armen's mother started singing. Only it wasn't a song of joy, but rather of woe. We were at the cemetery, around Armen's grave, noting his birthday without him.

Marine, his wife, was sprawled on his grave, crying. Nayra, his mother was singing the traditional song of wail. Little Hermine, his six year old daughter, was clutching my hand, willing the tears away, not daring to look at her father's picture.

This was the third year that family and friends were noting Armen's birthday without him. This was the third year that his portion of the birthday cake was going to be left on his grave, uneaten. This was the third year that he was not going to have the opportunity to eat the tasty dishes prepared by his wife and his mother.

After a hero's death we usually forget about the family he left behind. We remember the hero's life and write articles about his accomplishments. But what happens to his wife and parents. What happens to his child who no longer has a father. Who remembers them?

Happy Birthday unger Armen Avakyan. Your family will never forget you - and I will never forget them.

Dzia Vartabedian taught English in Artsakh in the village of Ashan last year. She's continuing her education at Cal State L.A.



While driving down the San Diego Freeway, I have come to notice the monstrous Getty Museum that is under construction in the hills above Westwood. What this mangle of steel reminds me of is not the masterpieces that will be housed there upon its completion, but rather of an era when one man was able to accumulate the tremendous wealth whose legacy this museum represents.

I am then reminded of a similar era that is developing in Armenia where certain individuals, more commonly referred to as mafiosos, are accumulating relatively large amounts of wealth while others go hungry in the streets.

The comparison is a stretch, but turn of the century industrialists like Getty, Morgan, and Rockefeller and our current day "businessmen" in Armenia have more in common than initially meets the eye.

In both scenarios, the individual has been presented with an extreme breakdown of the existing economic fabric; just as the industrial revolution of the early 1900's provided, the fall of communism has presented a multitude of opportunity for profit that was not initially available.

Granted, we are not building railroads and consolidating the oil Industries as the American Industrialist did, yet his Armenian counterpart is working with whatever is available to him, as puny as it may seem. It is with great leaps of optimism

that I hope that our Armenian counterpart will graduate from selling Camel cigarettes off the street to maybe building a new chain of stores that will provide goods and employ a larger sector of the population.

The prevalent graft and corruption in this new Armenia will eventually be legislated away, just like the political bosses and extortionist of Morgan's and Getty's time. Yet this rather rosy scenario is not a guarantee, and should not illicit the growing apathy that we find ourselves drifting into.

We are a long ways off from the day when Armenian conglomerates will be establishing field offices in New York and

Tokyo. It is far too easy to write Armenia off and leave it to its own devices; neither we as a Diaspora nor they as Armenian citizens can afford to believe that either is self sufficient enough

to do it alone. The criminalization of the country is only a phase, as unfortunate as its results seem right now. We should remember that this phenomenon is a system wide problem that all the former Soviet States are dealing with, and we shouldn't allow ourselves to be lulled into believing that Armenia is immune to it. However, considering how much we can gain by surpassing our neighbors in economic and political maturity, and considering that the only asset Armenia can claim in its favor is this same 'maturity,' ignorance becomes a very expensive liability

The prevalent graft and corruption in this new Armenia will eventually be legislated away, just like the political bosses and extortionist of Morgan's and Getty's time.

Arby Nahapetian is currently a Pre-Med student at Yale University.

On the weekend of November 1, 2, and 3, the annual executive/novice workshop was held at AYF camp. The weekend generally consisted of educationals and lectures.

Friday, our arrival. The lodge slowly filled with ungers from various chapters. There were ungers from the Bay Area "Rosdom" chapter, the newly formed Crescenta Valley "Zartok" chapter, Pasadena "Nigol Touman" chapter, Orange County "Ashod Yergat" chapter, Glendale "Roupen" chapter, Burbank "Varak" chapter, Montebello "Vahan Cardashian" chapter, Hollywood "Musa Dag" chapter, and the Valley "Sardarabad" chapter. Our director for the weekend was unger Kevork Kahwedjian.



Saturday morning, after breakfast the executives had their first meeting. The transfers and novices were given an educational on the AYF manifesto by unger Ara Khatchadourian. This educational was the first exposure to the purpose of the AYF for some of the ungers.

Unger Hovig Saliba gave an excellent educational on the Artsakh/Armenia issue. Many ungers participated in this educational. Unger Hovig gave the ungers the opportunity to share their opinions about Artsakh. Even after the educational members went outside to converse further.

After unger Hovig's educational, Central Executive member, Chris Guldjian gave an educational on organizing a chapter activity through committee work.

Later on that day, unger Garo Madenlian gave an educational on the AYF bylaws to the transfers and novices. During this time the executive ungers were given a special educational on each type of executive position.

Unger Kevork Kahwedjian gave an educational which solely evolved around unger participation. Not only did unger Kevork educate us, but the members did as well. The topics varied from the Armed Struggle to some ungers experiences in Armenia and Artsakh. The educational was very informal. This is what made it so productive.

At this workshop, a mock chapter meeting was held. The meeting was supposed to educate the transfers and novices.

Saturday night the social portion of the weekend took place. Some ungers danced, while the majority of ungers sat and watched. Later on, a group of ungers sang Revolutionary Songs.

On Sunday, after breakfast, unger Vicken Sonentz-Papazian from the Armenian National Committee gave an educational. His discussion focused mainly on ways Armenians of the Diaspora can help the Armenian cause.

That same day the transfers and novices took their test on AYF and ARF history as well as the manifesto and bylaws. During this time, the executives were given an educational on the standard operational procedures, and later had an executive meeting. Both groups had time to evaluate the weekend.

At the end of the weekend, all the ungers surrounded the flag pole and sang "Mer Hayrenik" and "Mshag Panvor".

Q. WHAT DO YOU EXPECT OF AYF?

- I expect AYF to achieve its goals, to unite today's Armenian youth and guide them towards the common goal.
- To learn more about revolutionary history and how this political system of beliefs relates to being Armenian. To meet more people and make friends who believe in the same things and hold same ideals. To have a forum where I can voice my opinion about Armenian politics.
- I expect AYF to be an enlightening experience. An Armenian environment where all members work for the benefit of all Armenians.

Q. WHAT DOES AN ARMENIAN FREEDOM FIGHTER SYMBOLIZE TO YOU?

- An Armenian Freedom Fighter symbolizes to me a person who is fighting for his freedom, justice, and pursuit of happiness, and if he dies doing so, we must ensure his/her memory.
- Basically an activist. A political fighter who lives, breathes and dies for the ongoing Armenian struggle. One who dedicates and sacrifices his life for his people.
- An Armenian Freedom Fighter symbolizes a lot to me, more than I could put on this page, but summing it down; he is a brave person who is risking his life represent a part of me and every Armenian. I have a lot of respect for all Freedom Fighters and furthermore he is something of a role model to me.
- An Armenian Freedom Fighter symbolizes a person who is willing to do anything to reach the goal of the Armenian people. A person who is willing to go all the way and risk her/his life for their country and culture.

Q. WHAT IS YOUR OPINION OF THE ARMENIAN DIASPORA?

- My opinion of the Armenian Diaspora is that it is very helpful to those other Armenians who are also away from our homeland and they can create a new "Armenia" where they live.
- The Armenian Diaspora has always played a major role by helping strengthen "Motherland", for example, creating world recognition.

Q. WHY IS IT IMPORTANT TO MAINTAIN YOUR CULTURE?

- Because without a heritage or culture, a person has no foundation to their life. A person becomes a kite without someone holding it and keeping it from flying away. Without a cultural background a person's life remains empty—they have almost nothing to call their own.
- It is important to maintain your culture, because it is part of your identity and without it a person is not whole. Our culture makes us who we are, it gives us our character.
- Our proof of the Armenian Genocide is becoming extinct. We need to keep our memories of the massacred generation. We need to educate and pass on these memories onto the future generations. This is not possible without maintaining our culture. This is probably the most difficult struggle for the Armenian Diaspora, known as "The White Genocide". The struggle continues...

Q. HOW CAN YOU PROVIDE LEADERSHIP IN YOUR CHAPTER AND COMMUNITY?

- I, as an executive member will push our chapter members to participate in our organization and try to also provide them with good educational programs. Badanees are also a great priority and educate them will enhance our community.
- I could provide leadership by working my hardest with AYF ungers and badanee ungers. I could provide them with what I know and on the other hand learn from other experienced ungers.

Հայաստան աշխարհ, դու լեռների մէջ բազմած մի արքայ,
Եւ Մամիկոնեան գնդերով քաջաց պահապան անմեռ,
Վիրաւոր այնքան, այնքան բզբտուած, մաս-մաս բաժանուած,
Որ ձորերն հայոց հետքերն են վերքի այդ սպիացած:
Դու լուռ ու խոնարհ իմաստունի պէս գլուխդ պահած աստղերին լուսէ,
Աղօթել ես լուռ կանթեղի առաջ, արքայավայել ծերունու դէմքով,
Բռնկուել նաեւ, ժայթքել ես ինչպէս Նարեկի «ողբը»,
Դու քառատուել ես, բաժանուել մաս-մաս, թունոտ հողմերի շաշից, շառաշից,
Բա էլի նորից որ երրորդ անգամ մանկան ճիշով դու գոյատեւել ես:

Հայաստան աշխարհ, աշխարհ դու ողբի, որբացած երգի,
Քանի անգամ դու վերածնուել ես ու յառնել երկինք,
Եւ քանի անգամ վայրագ ցեղեր են քանդել քո տունը, քանդել սիւներդ,
Ինչքան կոունկ ողբով գնացել Նարեկի վանքի գմբէթը թողած,
Եւ ինչքան աւեր, աւար են տարել, ինչքան են ապրել ցեղերը վայրի,
Չես իջել սակայն զահից արքայի, վրէժ չես լուծել արիւնով պղծուած,
Այլ գոյատեւել, ապրել, ես անվերջ ապրելով յաղթել թշնամեաց անթիւ:

Հայաստան աշխարհ, դու Կոմիտասեան հոգեթով երգի մայր ու արարիչ,
Դու ամենասուրբ բոլոր սրբերից, դու անմեկնելի մի աղօթագիրք,
Դու պէտք է ելնէիր մոխիր-կրակից, դու պէտք է ապրէիր ի ցոյց աշխարհի,
Ի ցոյց ազգերի, որոնք գուժեցին, որոնք խուժեցին եղեռն-թալանով:

Հայաստան աշխարհ, դու վերածնուած, դու վերակերտուած հայրենիք հայոց,
Դեռ չսպիացած վերքեր կան որքան, որ պէտք է բուժուեն հաւատի երգով,
Դեռ աստղերի պէս ցիրուցան որքան զաւակներ ունես քեզնից զատ, հեռու,
Եւ մի օր կը գայ այնքան հաւատով, որքան համատեղուած, հաւաքուած
Քո զաւակներով բերդ-պար կը բռնեն սփիւռքի համայնքով
Հայաստան աշխարհ, դու բոցավառվող, դու հրաշք-մանուկ Երկիր Նայիրի...

ԿԵՆՍԱԳՐԱԿԱՆ:

Ծնած 1962-ին՝ Բերդաձորի Անդրանիկը, Արցախի ազատագրական շարժման առաջին կազմակերպիչներէն եւ ղեկավարներէն էր: Անդրանիկ Յարութիւնեանի ջոկատը, որը կազմուած էր երիտասարդներով, կ'անցնի Բերդաձոր: Ան կ'անդամագրուի ՀՅԴ շարքերուն եւ մաս կը կազմէ Բերդաձորի Ինքնապաշտպանութեան Խորհուրդին: Երեք տարի այս հերոսը կը պաշտպանէ Բերդաձորը եւ 1992-ին կը զոհուի:



**Միրելի ընկեր - ընկերուհիներ,
Միրելի Հայրենակիցներ,**

Մեր սերունդը, ունի նոր կրօն մը, որը կը կոչուի Հայ Դատ: Մեր սերունդը այն սերունդն է, որ պիտի բուժէ վերքը Հայաստանի, Հայ ազգը ճշմարտօրէն հաւաքական ուժ մը կազմելով ու Հայաստանը վերադարձնելով իր պատմական փարթին:

Ծնած ենք, տէր կանգնելու մեր արժանապատուութեան, ծնած ենք տէր կանգնելու մեր ազգի իրաւունքներուն, տէր կանգնելու Զեյթունին, Սասունին, տէր կանգնելու Վանին ու Վանա Աճին, Կարսին, Արտասիանին, տէր կանգնելու Հայաստանի Արքայ՝ Մասիս լեռան:

Թոյլ չտանք, որ խոսք մը Հայու արժեքներէ զուրկ սրիկաներ մեզի ըսեն թէ Հայը հողային պահանջ չունի Թուրքիայէն, նախ որ մարդ խօսի Հայ ազգի անունով, պէտք է ըլլայ Հայ, եւ որքան որ ես գիտեմ, Հայ ազգը չունի զաւակ մը որ պատրաստ չէ զոհուելու պատմական Հայաստանի սիրոյն, պաշտպանելու համար Հայու փառքը վեհ:

Դուն, թանկագին ժողովուրդ, դուն ես թանկագին, քու չորս հազար տարուայ պատմութեան մէջ, դուն քանի անգամներ հրաշքներ ես գործել, դուն քանի զաւակներ ընտրել ես թագաւոր, քանի անգամ մարտադաշտէն վերադարձած ես յաղթական, քանի հերոսներ ունի քո պատմութիւնը, փառք քեզ, փառք՝ քու մեծութեան, փառք՝ քու հերոսներուդ, փառք՝ Մաշտոցիդ, փառք՝ քու Բաֆֆիիդ ու Վարուժանիդ, փառք՝ քու Սեւակիդ, իմ համար միշտ դուն ես եղած սէրը, դուն ես եղած Աստուած, չեմ գտած քեզմէ աւելի գեղեցիկ ու բացառիկը, չեմ գտած քեզի պէս փառքով հերոս մը, որ տասնեակ անգամներ սպաննուած է եւ վերականգնած, դուն քանի անգամ քո այրած տունը վերականգնեցիր, քանի անգամներ նորոգեցիր քո Անին, քո Վանը, քանի անգամ ազատագրեցիր Երեւանը, եւ արդեօք Բրիտանիոյ թիւն էր որ փրկեց քեզ, կամ դուն՝ Բրիտանիոյ թեան...:

Հայ ըլլալ, ահա Մեր նուէրը: Շատերս ցաւը սրտի ո՛չ մեր ազգին ծանօթ ենք, ո՛չ ալ Հայաստանին: Անգլիոյ մէջ Լորտ Պայրընը գրած է.-

«Եթէ մէկը Աստուծոյ հետ պիտի խօսի, պէտք է խօսի Հայերէն»: Ինձ վաղուց յատակ է թէ դրախտավայրի անունը Հայաստան է, ճիշտ է որ դրախտավայրը մեր, ազգահալած ուժերու ձեռքն է բայց մենք պէտք չէ մտահոգուինք թշնամի ուժերու գոյութենէն, այլ միայն մտահոգուինք խաբուած եւ կորսուած Հայերու անտարբերութենէն, մտահոգուինք արտագաղթին, Հայու ձեռքով սպաննուած Հայերու դիակները գտնելով փողոցներու անկիւնները: Մենք չունինք ռեւէ թշնամի մը, սիրելիներ, որ ռեւէ գետնի վրայ, կարող է սրցիլ մեր դէմ, ուժը թիփ մէջ չէ, այլ միասնութեան, ուժը մենք մեզ ճանչնալու մէջ է, ուժը մեր փառքը ըմբռնելու մէջ է, խոնարհ ծառայութեան, Խրիմեանէն մինչեւ Չարենց, մենք գիտենք մեծ Հայորդիներու պատգամը, անհրաժեշտ իրագործել, գործադրել այդ պատգամը: Թալեաթն ու Ստալինը չկրցան Հայը թանգարանի նմոյշ մը դարձնել, հաւատացե՛ք ինձ, ՀՀՇ-ն եա պիտի ձախողի...

Պանք Օթոմանէն մինչեւ Լիզպոն դուն դաստիարակած ես հերոս զաւակներ, Աւարայրէն մինչեւ Խանասոր, Սարդարապատէն մինչեւ Մուշ դուն տասնեակ անգամներ աւելի մեծ ուժեր ոտքի տակ ես արած: Ես կը խոնարհիմ քո առջեւ թանկագին ժողովուրդ, դուն մահ չունիս, ոտքի տակ ես արել մահը, Հայաստանը քեզի է, եւ դուն Հայաստանին, մենք դատապարտուած ենք ըլլալ միասին՝ Հայ ու Հայաստան, չկայ բաժանում եւ մենք, հպարտութեամբ, կը համբուրենք այդ դատապարտութիւնը:

Փա՛ռք քեզ ստեղծագործ ու անմահ ժողովուրդ, փա՛ռք քեզ Անդրանիկ, Սեպուհ, փա՛ռք քեզ Վարուժան ու Սիւսանթօ, փա՛ռք եւ քեզ իմ թանկագին ընկեր՝ Գօգօ Սալիպա. Հայ ազգի անգուգական զաւակներ էք դուք, սիրեցէ՛ք Հայ ազգը, նուիրեցէ՛ք ձեր կեանքը անոր սիրոյն, եւ հիմա Հայ ազգի հետ միասին յաւերժական էք բոլորդ, Հայ ազգը հպարտ է ձեզմով, ճիշտ այնպէս որ դուք էք Հայ ազգով:

Նախիջեւան, Մասիս, մենք շուտով կը հասնինք նաեւ ձեզ: Փա՛ռք քեզ սիրելի ժողովուրդ եւ փա՛ռք այն բոլորին որ կը ծառայեն քեզ:

Համբիկ Սասունեան 1996

HAMPIG SASSOUNIAN

C-8844 CALIFORNIA CORRECTION INSTITUTION

UNIT 4-B 4-A-104

P.O. BOX 1906, TEHACHAPI, CA 93581

To: Haytoug Editor
Re: ARMENIAN YOUTH-ARMED STRUGGLE

The Armenian youth has many obligations and responsibilities in assisting the Armenian Cause, however we believe the most important element to our Cause is the Armed Struggle.

Throughout recent Armenian history the youth has been active in the rejuvenating and awakening of our struggle; the youth accomplished this task through any means necessary, including the extreme! (when we mention "any means necessary" or "extreme," we are inferring that self-sacrifice might be a necessity) The Armed Struggle originated when the Armenian youth realized that our Cause can not be solved through letters, speeches or compromise.

In remembrance of the 100th anniversary of the Bank Ottoman operation, thousands of Armenians praised the first time the Armenian youth was able to demonstrate Armed Struggle. The young martyrs of Bank Ottoman dedicated their life to a Cause that was embodied in their mind, body and soul. A Cause that demanded rights and recognition for all Armenian people. A Cause that has kept Armenia alive through its many different battles. A Cause that requires Turkey to return lands and recognize the Armenian Genocide. A Cause that is determined to establish a Free, Independent and United Armenia. A Cause that will prevail. We speak of this Cause like it's a dream that will never come true, but it's reality and we must prepare the youth for the realization of our Cause. In other words, we conclude that the Armenian Cause is extremely important, and the means to reach our Cause will be justified by the barrel of a gun. The early operations in the history of the Armed Struggle paved a road with many followers.

In 1983, five Armenian youth followed the road of young freedom fighters before their time, and again took all means necessary to the extreme. The Lisbon Five, as they were known, went in to the Turkish Embassy in Lisbon, Portugal and demanded the Armenian Cause. The Lisbon Five were convinced that the Armenian youth must wake up and make a difference—their deaths established a burning flame in the hearts of the Armenian youth today. A member of the Lisbon Five stated "we are only a few out of a race of many." Their ultimate goal was accomplished—the youth followed the road that was paved even further.

We also strongly support unger Hampig Sassounian and pledge to sustain his honor and innocence. The Ottawa three and all other political prisoners around the world is a good example of the actions that should be taken by the Armenian youth. We must maintain their ideology because they gave their life for Armenia and its youth. The youth must understand that the faith of Armenia and the Armenian Cause is in our hands.

We tentatively mentioned youth in the Diaspora, however there are Armenian youth fighting on the Karabagh front. Such freedom fighters as Shahen Meghrian, Arthur Megerditchian, Bedo, Pegor, Dushman Vartan, Garod and many more that were inspired by the Armenian Cause. The freedom fighters in Karabagh also followed the revolutionary road and contributed to the great history of the Armenian revolutionary acts. We are obligated to commend all types of freedom fighters because they went to the extreme for the liberation of the Armenian people.

When individuals assume that the Armed Struggle is in our past and has no place in today's society, they are wrong. As indicated above, any means necessary to the extreme has proven to be successful in the past, hence we firmly trust that reputation of these actions is once again essential. Our message is better defined in the following contrasting quote: "one's terrorist is another's freedom fighter."

A Group of Armenian Youth

The Armenian-American community stands at a very crucial crossing in its existence. On one hand, this diasporan community's role has never been more integral in helping Armenia become a strong, vital, and democratic country. With various resources at its disposal, the Armenian-American community is perhaps the most able of all diasporan communities to assume a big part of the responsibility in assisting Armenia in its road to recovery from decades of communist rule. On the other hand, however, Armenians of America are faced with an extremely challenging dilemma right within their own community; the dilemma of a new, young, generation of Armenians, who are at odds with not only an ethnic culture, but also with a mainstream society. They are not only caught between an "old" and a "new" world, but they are at conflict with themselves and their multiple identities. This detrimental confusion has forced the creation of a new reality for many of these young Armenians, who are lost in an environment intolerant and unaccepting of their existence. An entire young generation is growing up searching for an identity in very harmful and corrupt forums, and an entire community has chosen to ignore this to very large proportions, and in turn, this community has unconsciously chosen to waste its most valuable resource. It goes without saying that these statements are not made in an absolute manner, and it is understood that there is a large segment of the young population who does not find itself in compromising circumstances, but the alternate segment's size is growing rapidly, thus requiring a prompt response. To its credit, the Armenian-American community has begun to deal with some of these difficulties, however, the problem has long surpassed the response. Therefore, the community needs to not only find solutions, but it also has to catch up. Moreover, various community organizations, particularly youth organizations, need to make a firm commitment to working toward elevating, to whatever extent possible, these social plagues.



This problem is a multi-pronged question, and each of its components need to be addressed immediately. It is important to remember that subtlety might have worked well in this context at one time, but the crucial conditions existing hardly allow for euphemisms. Perhaps starting matters blatantly will have an affect.

DRUGS. There are teenage Armenian junkies. Junkies, who not only are addicted to various types of narcotics, but they are pushers of such narcotics, on other young Armenians. Sound desperate? It is as desperate as it could possibly become. On public high school campuses and on private Armenian high school campuses the existence of drugs is a widely known fact, and yet there is a community who will not even acknowledge the availability of drugs in the youngsters' lives, much less the possibility of addiction. There seems to be a peculiar balance between wishful thinking and foolish avoidance on the part of the adult population, and as well as the youth population. While young people are fully aware of their surroundings, and quite knowledgeable about the severity of the drug problem in their peer groups, the silence among them is just as deafening as the adult community. Although there are no specific statistics pertaining to the Armenian American Community, when speaking to social service agents and healthcare professionals they will attest to the growing numbers of Armenian clients who are battling drug addiction.

SEX. Sex, with its many virtues, has in recent years become the source of much pain and suffering. Anywhere from the contraction of sexually transmitted diseases to teenage pregnancy to death, there are severe consequences to irresponsible sexual behavior. Yes, Armenian-American teenagers are having sex. This is an obvious element of a adolescence but certainly not to Armenian parents and the

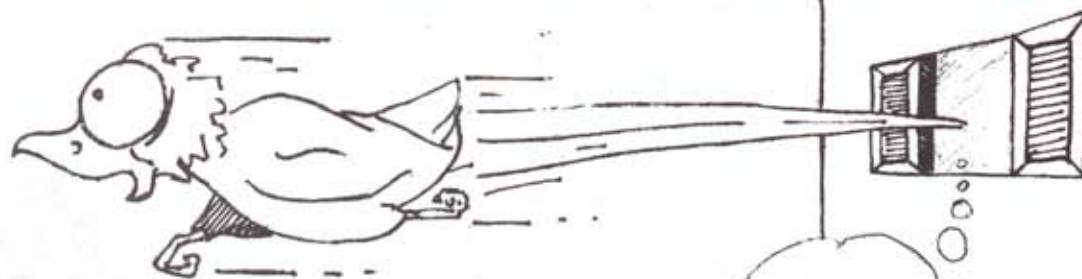
community-at-large. For parents to expect a teenager, with raging hormones, who is constantly made aware of her/his sexuality through advertisement campaigns, media images, and everyday surroundings, to refrain from acting on those urges, is somewhat simplistic.

The antique standard of waiting for marriage is not considered as widely as it once was. Thus, many young people, without having been well - educated by their parents, engaged in dangerous activities, that could frankly result in death. Many parents need to consider the alternative to not having clear communication with their children on matters of sex. Alternative such as AIDS and teenage Pregnancy are real everyday facts. However compromising and uncomfortable it might be to inform Armenian youngsters about safer sex and protection against diseases, it is nowhere close to agony of watching one's child die slow death from a disease that could have easily been prevented. It should not be a taboo that there are a vast number of cases of HIV infected Armenians, and on the same token it should not be a secret that there are young Armenian women who resort to abortion, in order to rectify wrong behavior. The Armenian Relief Society has a number of HIV cases, and speaking to case workers at the Social Services Center of the ARS, they will speak about a network of Armenian and non-Armenian health-care organizations that do handle an incredible number of Armenian HIV and AIDS cases, and some are young...

VIOLENCE. As a natural progression of destructive behavior, Armenian-American teenagers have also resorted to fatal violence. Whether it is organized gang violence or spread-out violent acts, the reality is that a very vile sub-culture has emerged wherein the survival of the most violent is the rule of life. Daily reports of teenage fights among adversaries who are Armenians, Armenian-Armenian killings, and robberies send chills through the community, but the initial shock rarely amounts to any real solution. The denial continues to exist, even in the face of very real situations. Police records show scary statistics of criminal activity among Armenian youth, and parents are also made aware of such records, yet after scolding, the young criminal is sent back to the same desperate conditions. Organizations have yet to develop any clear program on how to counter this rapidly growing and ever intensifying problem. While once every so-often, there will be a workshop on the current situation, but there yet needs to be a long-term plan to deal with the situation.

This essay is not meant to lay blame on any one person, but it is meant to bring an issue, a problem which exist in the community and is increasingly getting out of control, into a public forum where clear terms are discussed and solutions are found. Attitudes must be altered, and perceptions changed. The most essential change must come from the Armenian-American parent. Then community organizations and specifically youth organizations must take an active role. It is truly time to take down the guard, and unlearn imaginary desires. Face the reality that the youth live in war zone. A war zone, where the protagonist and antagonist is one and the same individual. At this identity forming stage of life, a teenager does not need a rigid set of guidelines which spoke for an older generation growing up in a world socially and culturally divergent from the world now. What they need is a parent who will function as a communicator, so when they do need to ask a question about sex, they are not fearful to pose it in a family. The organized community needs to realize that while the Armenian-American community plays an integral role in the development in Armenia it also has a job to do here. Solutions are only possible when they become priorities. Youth organizations regardless of their nature, must make social education and discussion of relevant issues to teenagers' lives a part of their regular agenda. Parents and community leaders must become one in fighting ills, by educating themselves on matters of concern first. The general avoidance and denial of problems must be dealt and done away with and quickly, and every adult must learn to recognize signs of trouble. Those in the community who are educated about such subjects must play a more wide-spread role in the solution. The youth who do see harmful behavior should take a stance, even if it may put them in an unpopular light. Pooled together all of these efforts will make a difference. If the community does not wake up today, tomorrow will be too late, because an entire generation will be lost.

Alex Sardar is an Armenian concerned about his generation.



X?.Ø#@#%@!!!!
Նորէն անօթի մնացինք



Change 47

The establishment of an AYF chapter had made the small family at the Crescenta Valley Armenian community center complete. Alongside the local chapters of ARF "Zavarian" gomideh's sister organizations like Homenetmen, Hamazkayin, and ARS, the newly established AYF chapter has come about to serve its rapidly growing Armenian community ranging up to 2000 Armenians.

The Crescenta Valley AYF chapter held its first general meeting on October 13, 1996, where the members picked their chapter's name of "Zartonk". The "Zartonk" chapter hopes to bring a true awakening within the Armenian youth of the Crescenta Valley region, helping them grasp their identity. The chapter currently has 47 members of

which 26 are badanee-transfers. It is essential to mention that Crescenta Valley has a very enthusiastic badanegan chapter, the Karekin Njdeh chapter. One of "Zartonk"

chapter's main goals will be to create close ties between the AYF members and the badanees.

The "Zartonk" chapter hopes to further enhance the Karekin Njdeh badanegan

chapter by providing them with an unlimited amount of support.

The AYF Crescenta Valley "Zartonk" chapter members look forward to this year with great excitement and enthusiasm. The "Zartonk" chapter will strive to serve the Armenians and the youth in the community and aid Artsakh and Armenia in becoming free, independent and democratic nations.

The Crescenta Valley AYF chapter held its first general meeting on October 13, 1996, where the members picked their chapter's name of "Zartonk".

ԽԱՆ

Խան բուն անունով Բարսեղ Թիրեաքեանց ծնած է Կեսարեայի Տերվէ-նք գիւղը՝ 1863-ին: Իր բնատրուական պատճառով շատ կոհներ կ'ունենայ հայերը անարգող Թուրքերուն հետ: Այս կոհներուն պատճառաւ ան կ'երթայ Պոլիս, ուր կը յարի Հնչակեան կուսակցութեան: Կը մասնակցի Գում Գափայի և Բաբը Ալիի ցոյցերուն: Խան չի գոհացած ցոյցերով, կ'որոշէ Կովկասի կոհներուն մաս կազմել:

Երբ կը հասնի Կովկաս, կը տեսնէ որ Հնչակեան կուսակցութիւնը գրեթէ գոյութիւն չունի: Այս տեսնելով Խան կը միանայ Դաշնակցութեան և կ'անցնի Պարսկաստան, ուր պատրաստութիւններ կ'ըլլային Խանասորի արշաւանքին համար: Ան կը մասնակցի Խանասորի արշաւանքին իբրեւ Տասնապետ:

1899-ին ութսուն անդամէ բաղկացող խումբի մը ղեկավարը կ'ըլլայ: Երբ այս խումբը Խաստոր գիւղին մէջ կը գտնուէր, կը մատնուի: Խումբը կը կոտի թշնամիին դէմ մօտակայ բլուրներուն վրայ մինչեւ գիշեր: Մթութենէն օգտուելով Խանին խումբը կը հեռանայ շրջանէն: Այս հմուտ գործողութիւնը վարելուն համար, Խան լայն ժողովրդականութիւն կը ստանայ:

1903-ին Խան կը վարէր «Կայծակ» ձիաոր խումբը: Այս խումբը Բասենի կոհներէն կը վերադառնար երբ կոտի կը բռնուի: 1903, Սեպտեմբեր 17-ին վերջին փամփուշտնին կրակելով, կը զոհուին Խանը և իր զինակիցները:



Disclaimer: Contrary to the interpretation that some will apply to this article, it is not an attack on the on the political affiliation of any person, party or PAC.

Disclaimer of the disclaimer: The disclaimer should not be interpreted as indicating neutrality—neutrality being, in the author's opinion, a sure sign of moral weakness or mental incapacity. At most the disclaimer is intended to indicate an attempt at a non-partisan analysis of the topic addressed in the article.

Election '96 is over, and as an American I wasn't very interested in the result. There didn't seem to be much of a choice. The Framers intentionally constructed the US political system to provide a narrow range of choices to the electorate. They succeeded.

The mechanics of elections in the US is biased toward a centrist result, and candidates know this well. In their rush to the center of the American political spectrum candidates and parties in the US are nearly indistinguishable. This aspect of American politics was especially apparent during this year's presidential elections, with political analysts accusing President Bill Clinton of catering to the middle-of-the-road voter and abandoning any position based on principles.

Some misguided person actually thought politics in America was about principles.

The US political system is about competing interests and only indirectly related to ideas. It is a system based on the belief that individuals act primarily out of self-interest, and in that sense the Framers made a self-fulfilling prophecy. But American politics is not the subject of this article. Not exactly.

Changing hats now, from the Armenian point of view, this election was a source of turbulence in the Armenian community, and, as such, it ought to prompt some reflection on our part, especially on the part of those who lead (or claim to lead) this community.

Unfortunately, too many young people are so busy with education and employment to keep track of what's going on in the community, much less who's saying what to whom among Armenian politicians. Until recently I happened to be in the political fray, so I'll fill you in on what I know (which I'm certain isn't complete but probably paints a pretty accurate picture).

Disagreements in the community about who we should endorse in the presidential campaign, contrary to what people might think, weren't very heated at the outset of the electoral season. During the primaries, in deciding who to support as the Republican nominee, Senator Bob Dole was the obvious, and nearly unanimous, choice for Armenians. While in the Senate, his credentials as a supporter of Armenian-American interests was solid. His appeal was personal in that his own life experiences had brought him into close proximity with the Armenian community and instilled in him an appreciation of the honor and dignity of our nation.

On the Democratic side, incumbent President Bill Clinton was a shoe-in for that party's nomination, so there wasn't much discussion at all.

Following the nomination, the question first and foremost in the minds of Armenians was "Who are we going to endorse?" And so the game went into full swing.

As is the case so very often, Armenian infighting is sparked by issues that really don't require a single answer. Election '96 was a case study in this deeply-rooted Armenian characteristic.

My experiences regarding the election were limited to Los Angeles, because it has become the hub of the Armenian-American community (and arguably of the entire Diaspora), I think the events in LA were reflective of what was actually happening across the country.

The particular event to which I am referring was a demonstration held in protest of Bill Clinton's waiver of the Humanitarian Aid Corridor Act, making it unenforceable against Turkey. (The Humanitarian Aid Corridor Act prohibits US aid to countries which obstruct transit of US humanitarian aid to other countries. Turkey's blockade of Armenia would have resulted in the enforcement of this law and a cut in aid Turkey. The demonstrators also protested Clinton's weak statement on the Genocide.) Clinton was visiting the area at the time and the protesters lined his travel route to make their voices heard.

Some people thought the demonstration was an election season maneuver. I know the people who participated personally, and I am certain that they were there with the sincerest intent to further Armenian interests. But...and of course there would be a "but"...among young leaders, the "choice issue" was brought to the forefront as an unintended result of the demonstration.

Clearly Clinton was wrong in waiving the Act, but more specifically, the question was "Is it prudent to engage in a demonstration aimed directly at the president personally so close to election season?" Different young people had different answers to this question.

At that point the question didn't beg a resolute answer. And the point of this article is that the question never really required a resolute answer.

During the middle period, the two camps were not particularly polarized regarding this issue. One side was wholeheartedly for Dole, while the other was basically undecided. The Dole camp based its views on the credentials stated earlier, while the other side, acknowledging Dole's contribution to Armenian causes, also recognized that Clinton has been by far the most accessible president the Armenian community has seen and was way ahead of Dole in the polls. During this period the two camps could be characterized as Dole supporters and undeclared people.

Things got ugly in the community when the Armenian National Committee of America, late in the election season, decided to endorse Bill Clinton for a second term. Prior to the ANCA endorsement, no other prominent Armenian-American organizations had thrown their support toward Clinton. Instead there was quite a large Dole following.

I won't delve too deeply into the events that followed. Suffice it to say that the ugly occurrences were nothing of which Armenians ought to be proud. And the youth were not above engaging in a little mud-slinging of their own. (By the way, youthful enthusiasm is no excuse for unprofessional behavior on the part of anyone taking a leadership role in Armenian political issues, especially when they target Armenian organizations and institutions that were there before we were born and will probably still be there when a grandchildren are dead and gone).

Political endorsements by the Armenian community, or elements thereof, ought to be based on two factors: the political ends and the political means.

A discussion of Armenian-American political ends is not within the scope of this article. At this point it will suffice to make the reasonable assumption that some form of Armenian interests/objectives actually exists and that we seek to further these interests in the American political arena.

The means is what too many people lost sight of during this election season. Broadly termed, influence is the means by which groups in the American political arena try to further their interests. Influence may take several forms in America. It can take the form of a voting bloc, a campaign contribution, volunteer work on a campaign, etc. For the purposes of this article the form of influence was the political endorsement, and the assumption that an endorsement (or absence of an endorsement) would be given weight by the elected official.

As a relatively small segment of the US population, Armenian votes and dollars are not incredibly influential in a campaign of national proportions, making endorsement of candidates a particularly precarious activity. A bad choice can result in the unendorsed, yet elected, official closing the doors to our community.

I've heard too many Armenians complain that Armenians are political novices that they are too distracted by the "glamour" of sympathy from those who hold more power than we do. There have been many instances of political naiveté throughout our history. I've heard the comparison

that we are like eager little puppy dogs willing to trust any master. I tend to disagree with that evaluation when it comes to the Armenian American political leadership. Our lobby has grown to be the second most powerful ethnic lobby in the US, and it got there because of the hard-nosed realism of Armenian American political leaders.

Many people, in looking at the endorsements (both explicit and de facto) approached it from the standpoint of who was right. Well I say they were both right. The truth of the matter is, that even if there were a single governing entity of the Armenian American community, there still should have been Armenians supporting both candidates in this election.

Why? Analyze the situation. On one side you have Bob Dole, an outspoken supporter of Armenian causes. On the other side you have Bill Clinton with a track record of including Armenians in his decision-making processes. Clinton may not have gone as far as we wanted him to go, but he helped us more than any American president to date except Woodrow Wilson. In evaluating him we should remember that he is the President and is therefore also under pressure from the State Department lifers who have always been anti-Armenian. This is not to say that Clinton is a crusader for Armenian causes. He's a politician with his eye on the bottom line, just like every other politician in the US, including Bob Dole.

And what about Bob Dole, the outspoken pro-Armenian? I wouldn't put my faith in him either. Sure he's said great things about Armenians and he's voted our way in the Senate, but let me clue you in about the way things work in the Senate. Any Senator can get away with saying whatever he wants on low-profile issues because that legislative body is structured such that a minority can hold up a bill with relative ease. So, for example, you might have a ton of Senators giving lip service to closing military bases, but only doing so knowing full well that a few Senators are going to get together to filibuster and kill the bill effecting the closures. In fact, the one and only time the Genocide resolution ever made it to the Senate floor, a group of Senators killed it exactly that way.

Again, I must point out that Dole's efforts may have been 100 percent sincere, but one must give credence to the fact that he has never really had to stick his electoral neck out for Armenians. If given the opportunity, he might. But considering that a ton of presidents (recall George Bush) have gone into elections making promises to us that they suddenly forgot about after making it to the Oval Office, I would think people would be more realistic in evaluating American politicians.

Add to this, the fact that Dole appointed two intensely pro-Turkish advisors to his foreign policy advisory staff during the campaign and one should at least have some suspicions.

Don't buy my argument yet? That's fine. But if you buy the premise that American politics is about influence, you can't deny the argument that Clinton's lead over Dole in the polls should make any Armenian political decision-maker think twice about putting all our eggs in one basket.

Hindsight is great when you realize that things worked out the way that they were supposed to. But we paid too dear a price because too many Armenians were too caught up in partisan fever to put the issues in proper perspective.

The leaders at Armenians for Dole and Armenians for Clinton were both doing a service to the Armenian community. This election required a dual approach, and it's a good thing that's what happened.

For once we worked the system to our advantage. We paid lip service to both candidates. We filled both their campaign coffers. And no matter who won, we had hedged our bets so that we would under no circumstances lose it all.

So as a constituent of both the Armenians for Dole and the Armenians for Clinton camps, my humble recommendation is that the next time any of us engages in Armenians for Anything, remember that "Armenians" is the key word.

Stepan Haytayan is in his first year of the J.D. program at Georgetown University Law Center.

Stepan Haytayan: What was the purpose for reform in the prelacy school system and how will it differ from the previous system?

Khajag Dikijian: The main aim is to have two different structural entities—the school entity and the church entity—structurally separate. There were many reasons. I guess the main reason was to have the schools run by professionals, that would be appointed rather than elected. Until now, as you know, the boards of trustees ran the schools as well as the churches. And with the new structure we would have people appointed based on their previous educational experience or other capabilities.

The second reason is that we wanted to have schools that were run better financially. We founded financial committees with budgets that were realistic rather than imaginary budgets. Basically, we wanted to reform the accounting system, to have all the accounting systems overhauled so that there is a single accounting system that would be appropriate to a \$10 million corporation. The third reason is that we wanted to have the schools separate from the church in their financial revenues and expenditures.

S.H.: From what I gather the a lot of the focus is on administrative matters and making progress in the administrative field. Is the new structure also going to be a policy oriented structure in that the structure itself will also decide on policy issues for the schools?

K.D.: That is one major reason that I omitted. We want to have one form of education policy for all the schools, one form of financial policy for all the schools. We have had a board of education for the past seven years which has done some of that. We tried to make it such that all the prelacy schools would have the same educational goals and programs.

S.H.: So that new structure is going to act somewhat autonomously as a school system?

K.D.: Right. There is a link between the Board of Regents which will be the governing body of all the schools and the Prelacy Executive Council, but it is a minimal link. The Board of Regents will have primary responsibility in both policy-making as well as administration of all the schools.

S.H.: How will this effect students and will students be represented in this structure?

K.D.: The immediate effect will be seen by students. Primarily we are hoping that the economic financial reorganization will result in more money—by eliminating waste—for new programs in the schools in areas such as the arts, music and sports, which we barely have right now because we lack the money. Hopefully, when we get the schools' finances better organized we will have more money.

In this new structure a School-Community Committee which will be composed of parents, community members and students. There they will have representation.

S.H.: What are some of the some of the immediate objectives—for example in education policy?

K.D.: One of the immediate tasks we face is implementation of this new structure. We need to recruit the professionals that we want to serve on the various committees and boards—people such as accountants, businesspersons to run the schools better financially and educators from the private or the public schools system to reorganize the educational aspect.

There are some other issues that need to be resolved later on. Budgets need to be made more realistic. Deficits have to be eliminated. Waste has to be eliminated.

Duplication of effort has to be eliminated. Student aid policy has to be overhauled based on need and academic achievement.

We are hoping this new structure will allow speedy coordination and implementation of these policies.

Somewhere between Amsterdam and Los Angeles, sometime between March and April, and time still moves quickly...so quickly you usually don't have a chance to stop and absorb what's happening, or rather what just happened.

Life goes on regardless of one's own pace. Some experiences take on a greater meaning than anticipated. Experiences that make you realize the special nature of connection, experiences that purify you from humanity... experiences that, if for no other reason than the sake of beauty, should try to be explained.



We were lucky to find a helicopter ride to Karabakh. In the name of democracy, Parliament members were being flown back and forth for that very important session. The noise of the propeller causes silence aboard. My neck was stiff from watching outside. You don't have time to look away, you can't look away. So many lost faces, so many expressions visible in those mountains. Last year we took a bus to Stepanakert that resulted in a fourteen hour ride. The road was our line of narrative. It controlled our path, making us witness events in a sequence. You see details while you're on the road, sometimes the details take over.

Shut the curtains to escape from the framed pictures. Roupen is playing for my ears only. Continue reading Goethe, but the lines are not comforting..."What is man, this exalted demigod? Doesn't he lack power just when he needs it most? Whether he is uplifted by joy or engulfed by suffering, is he not stopped in both conditions and brought back to dull, cold consciousness just when he is ready to lose himself in the abundance of the infinite?" My attempt to escape is of no avail.

Reminded of life in L.A. Why have we constructed out invisible roads so rigidly? Why the high value on sequence that will only lead to mediocrity. Sometimes you have to get off the road to realize its path...realize it from above. No complaints or worries about meetings, no papers, no GRE (or LSAT, for you aspiring lawyers), no school...something greater, a reason to pursue all others, a reason that justifies all worries. That is exactly why I couldn't turn my head. That is why this time I had to watch it from above, from the helicopter. No details, no boundaries, no dividing line...an overall beauty, an overall reason, an overall strength and an overall meaning.

Returning anyway, somewhere over Nevada, but I still have some time to write.

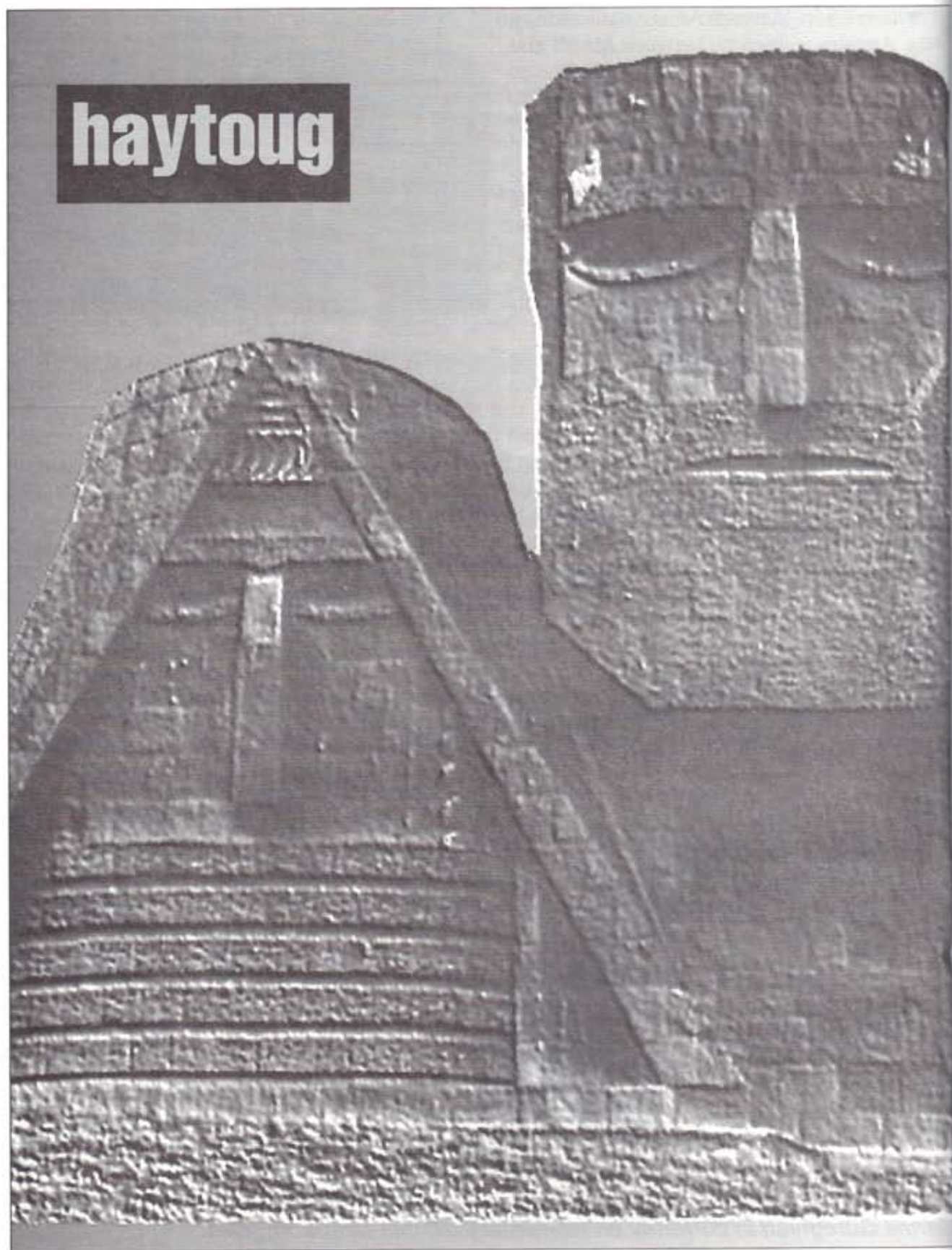
Where to begin? The city, the chaos, the hidden beauty, the corruption, the demonstrations, the passivity, the formalities. We tried to escape...the villagers, the mountains, the color green, the color white, red still everywhere. The soldiers who struggle with pain and the constriction of feelings, the ungers, incredible personalities...ungers who redefine a meaning, an ideology, an ideology sometimes lost in a manifesto, an unspoken understanding, love and respect. We are witnessing dynamic changes.

I wish you will be able to see all this soon. You are hopefully one that will understand what I am so unsuccessfully to describe. Maybe I shouldn't blame myself, maybe there's a reason why it's indescribable.

Hope you enjoyed the very little I brought back.

Sarine Gureghian is currently an elementary teacher in Los Angeles.

haytoug





CE REMARKS AND CLOSING

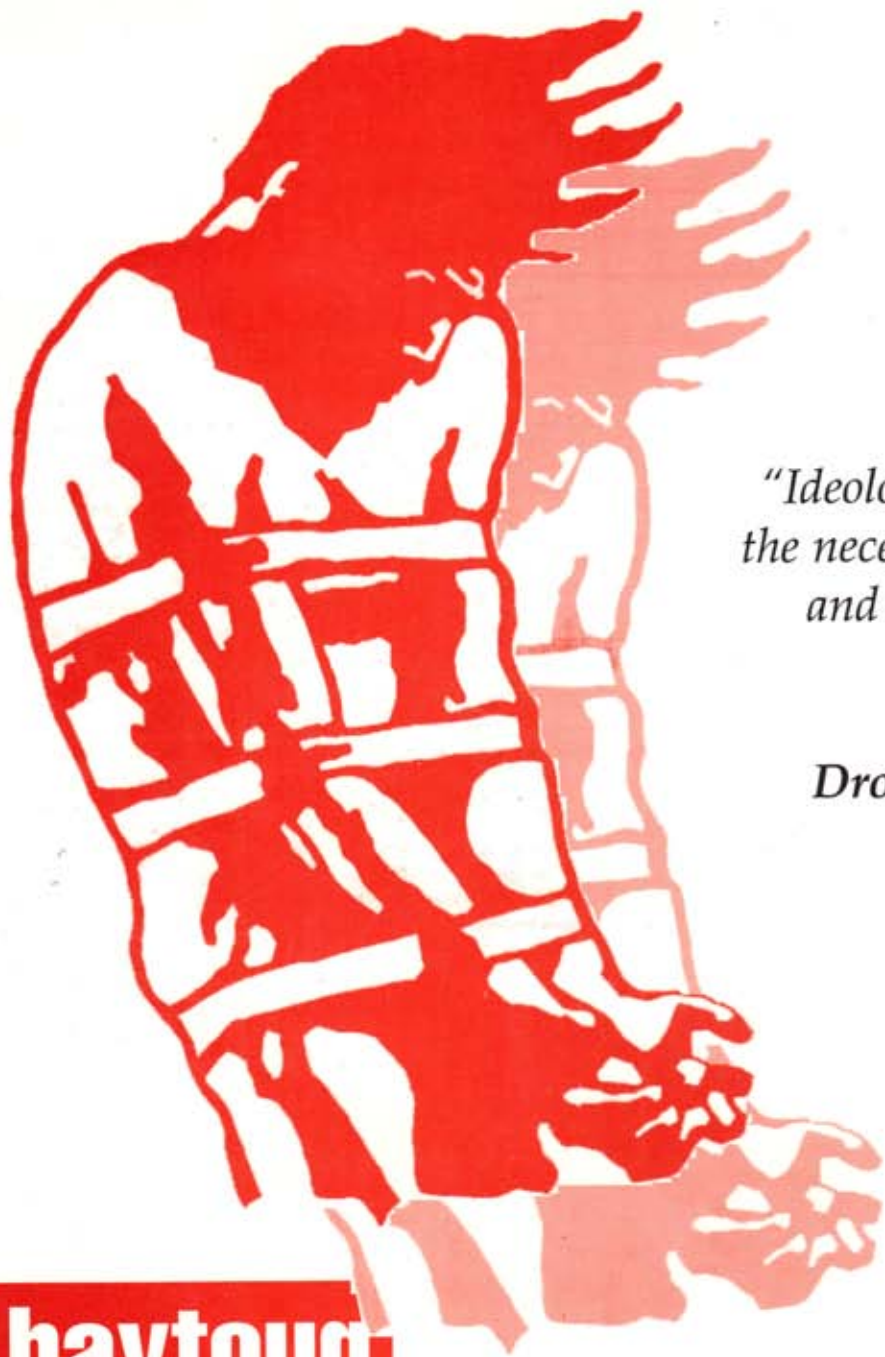


The Armenian Youth Federation—Armenian Revolutionary Federation Youth Organization Central Executive stands firm that the A.Y.F. will carry the Armenian youth to the next century of our people's struggle.

The Central Executive feels that the establishment and strengthening of organizational pride is the essence of productivity, hence the AYF's major focus ought to be a "sense of belonging". The preparation of our members for future enrollment in the Armenian Revolutionary Federation is also extremely important, therefore a system of educationals and activities will be engaged in the '96-'97 fiscal year. The Central Executive produces various activities with the following central councils: Educational, ANC Task Force, Badanegan Central Council, Youth Corps, Haytoug, Genocide Commemoration Council and AYF Camp.



The Armenian youth must realize the importance of the Armenian Cause and the perseverance of the Armenian heritage. The youth's awakening is real and it's now! We challenge you! The importance of nationalism and working for a Cause is an obligation that will assist the Armenian people's liberation struggle—the future of this struggle lies in the hands of the youth.



*"Ideology provides us with
the necessary world concept
and overall guideline for
theory and action."*

Droshak, August 1987

haytoug

104 N. Belmont St. #206
Glendale, CA. 91206

BULK RATE
U.S. POSTAGE

PAID

GLENDAL, CA
PERMIT NO. 139