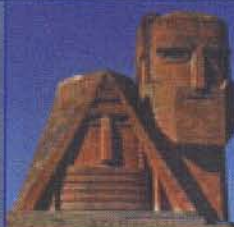


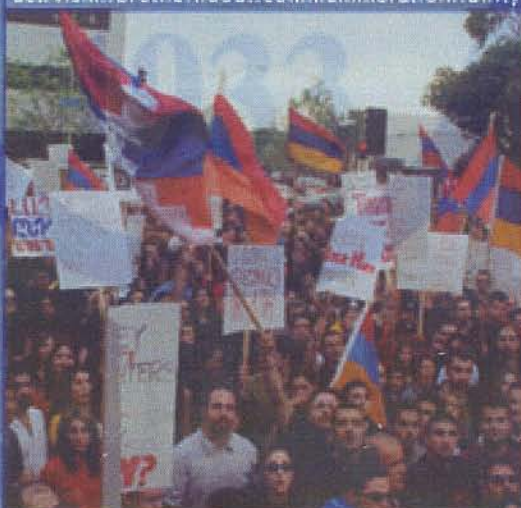
perseverence::action::survival::dedication::education::politics::struggle::justice



1933-2003



activism::brotherhood::commemoration::unity



AYF 70th
anniversary

հայդուկ

ayf 70th anniversary issue

հայդուկ



ՅԱՐԱՏԵԻ
ՊԱՅՔԱՐ

The Official Publication of
the Armenian Youth Federation

ARF Youth Organization
of Western America

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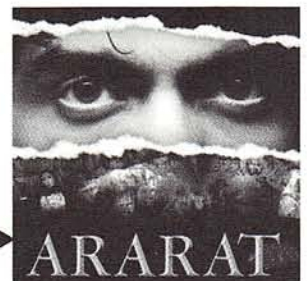
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ՄԵՐ ՀԵՐՈՍՆԵՐԸ ԻՆՉ ՊԻՏԻ ԸՍԷԻՆ

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Երբ տեսնային թե մեր հայ երիտասարդության մեջ ազգային գաղափարը ներշնչելու փոխարեն, անոնց մեջ նո՛յնիսկ կը քաջալերենք օտարամոլումն ու այլասերումը անվայել «փարթի»ներ կազմակերպելով,

Երբ տեսնային թե մեր սրբազան՝ նպատակը մեր ազգին գոյատևումը ապահովել չէ այլևս, այլ՝ դարձած է կոյր դրամահաաքը,

Մեր հերոսները ի՞նչ պիտի ըսեին մեզի:

Այս երեւոյթը մեր հերոսներուն համար նորութիւն չէր ըլլար: Ընդհակառակն, անոնց արեւն ալ կային նման դժուարութիւններ որոնք իրենք հանդիպեցան — սակայն՝ մեր հերոսները ոեւէ արեւն չի յուսալքուեցան, չի յանձնեցին մեր ազգային շահերը իրենք իրենց հանգստութիւն տալու համար: Անոնք յաղթեցին իրենց ժամանակի դժուարութիւնները ու անցան:

Իսկ երբ կը կարդանք մեր հերոսներուն մտածումները, ճիշդ կարծես թէ գրուած էին ներկայ մեր վիճակին համար: Արդարեւ, ազգային գաղափարներ կան որոնք ժամանակէ անկախ են ու կը վերաբերին իրականութեան նոյնքան երէկ քան այսօր:

Մեր հերոսները յստակարեւ էին որովհետեւ արձանագրեցին իրենց խրատը ասպագայ հայ սերունդներուն եւ զայն կորուստէ փրկեցին: Այլեւս մեզի՞նչ մնայ այդ խրատը հասկնալ...

Իրենց երին ձգած պարկերիզին մէջ, Լիզպոնի մէջ գոհուած մեր հինգ երիտասարդները իրենց կոչը կ'ուղղէին հայ երիտասարդութեան: Սկորեւ կ'ուրանք այդ կոչէն մաս մը:

ՀԱՐՑՈՒՄ.— Ի՞նչ կ'ուզէք ըսել երիտասարդութեան, ձեր ընկերներուն եւ բարեկամներուն:

(...) Մեր շրջանը բաւական ընդարձակ է եւ բաւական հայեր

կ'ապրին հոն: Այդ շրջանին մէջ ափին մէկ մասն է, որ կ'աշխարհ: Մնացածը՝ չորս մարերը եւ ձեռքը լման կեցած է: Կարծես թէ հայ չէ, քաղքենիացած է, որովհետեւ դրամին քարգը կամ համը գիրէ: (...) Այսօր պարանի տարիքէն կը սկսին այդ ձուլումներուն երթալ: Վայելք ընելով, հագուար հագնելով տեղ չէ՛նք հասնիր: Մենք պէտք է պայքարինք, արիւն թափենք, որ տեղ հասնինք:



Շատ երիտասարդներ կան, որոնց երբ կը խօսիս հայրենիքին մասին, կ'ըսեն. եթէ ժամանակը գայ, մենք պատրաստ ենք: Ասիկա խօսք չեղաւ: (...) Ժամանակը չի գար, երբ որ չմօտեցնենք մեզի: Ժամանակը միշտ մեզմէ առաջ կը քալէ:

Երիտասարդութիւնը օր մը թող չըսէ, թէ երբ ժամանակը գայ մենք կը կռուինք, մենք կ'երթանք: Երբ գայ ժամանակը, մէկն ալ տեղէն չի շարժիր, քանի որ ինք սկիզբէն պատրաստուած չէ:

(...) Ո՛ւր մնաց այդ երիտասարդութեան հպարտութիւնը, ո՛ւր մնաց այդ երիտասարդ բառը

իրենց համար: (...) Մենք ալ մեր բնական կեանքը կ'ապրինք, բայց մեզի համար բնական կեանքը, վայելքը, ծնողքը, սիրածը ամէն բանը կարելոր չեն, մինչեւ այն արեւն որ մենք օտարութեան մէջ ենք:

Ի՞նչ է երիտասարդը այսօր: Պիտի ծնի, պիտի ապրի, պիտի մեծնայ օտարութեան մէջ, օտար շունչը պիտի շնչէ եւ պիտի ամուսնանայ, պզտիկ պիտի բերէ, մեռնի, վերջացաւ: Ա՛յս է: Ո՛չ: Մեզի համար բոլորովին տարբեր է: Մենք մինչեւ այն արեւն որ մեր հայրենիքին մէջ չենք, մինչեւ այն արեւն որ մեր հողերուն վրայ չենք մենք բան մը չենք: (...)

Երիտասարդութիւնը այլեւս թող արթննայ...

Երիտասարդութեան կ'ուզեմ ըսել, թէ նախ շարժ անտարբեր են: Երկրորդ՝ իրենց նուազագոյն աջակցութիւնը կամ քաջալերանքը չեն բերեր...

Մենք ալ իսկապէս երիտասարդներ ենք: Մենք ալ կը գրանք ամէն ինչ որ իրենք կ'ընեն եւ մենք ալ կը տեսնենք աշխարհի բարիքները, բայց կ'ուզենք որ մեզմէ ետք եկողները վայելեն այս բարիքները, որովհետեւ այս ձեւով պիտի չկրնանք հասնիլ բաղձալի ասպագային եւ պիտի ձուլուինք ուրիշներու մէջ:

Իսկ գիտակից մեր երիտասարդութեան մասին կ'ուզեմ ըսել, թէ շարքեր կը մտածեն, կ'ըսեն, թէ ամէն ինչ կ'ընեն եւ հիմնական գաղափարներէն երբեք չեն շեղիր: Բայց եւ ամբողջովին հակառակ եմ ասոր, որովհետեւ գործով չէ որ կը փաստեն: Միայն խօսքով է, որ ասիկա կ'ըսեն: Երբ գործի կարգը գայ բան չեն ըներ: Ես պիտի ըսեի, թէ իրենց լաւագոյնը թող ընեն, որովհետեւ գործ չի պակսիր: Պզտիկ եւ մեծ գործեր չկան, այլ՝ լաւ եւ գեշ գործեր:

Գրեց՝ Հայկազ Հայկազեան

It is often those who are frozen in a specific period in time and who are not open to change, who stand in the way of progress. World politics, as well as Armenian politics of course, changes constantly with the passing of time. Accordingly, the platforms, demands and activities of politicians as well as political organizations are subject to modification. This very basic understanding, which can be summarized in the saying "different times call for different actions," is what governs our movement in the world. In our organization, similar to all groups, there are those who refuse to accept the dynamic quality of culture and history or believe in the versatility of politics. It is the dialogue that is created by their pessimism and their pointing of fingers that wastes much of the organization's time and holds back productive growth.

Pointing fingers at the youth, especially at a time when youth activism in the region is on the rise, is to be oblivious to current activities. To say that the youth is on its way to complete assimilation, can be disproven by the fact that Armenian language and history departments in universities have been growing tremendously over the past few years. Calling the youth inactive and apathetic is to refuse to recognize that forms of activism are different today in the U.S. from what they were in the Middle East twenty years ago.

It is true that the majority of the Armenian youth in Los Angeles can be considered inactive in terms of working towards the Armenian cause, but change is always led by minorities, and the Armenian Youth Federation is at the forefront of leading a new revolution. It does not require the cost of anyone's life, but is no less important than any other revolution led in the past. The AYF, the ARF Shant Student Association along with the young members of the ANCA have actively been working towards politicizing the youth, promoting awareness and activism within the community's

high schools and universities.

When I see dozens of e-mails circulating, informing people about a denialist article in a major university newspaper and calling for action, I know the youth is active. When I hear that congressperson's answering machines are flooded by phone calls prior to a voting on a Genocide Resolution, I know the youth is active. When I see a genocide rally with an array of young voices demanding justice, I know the youth is active. When I meet young Armenians, born and raised in the United States, who speak Armenian and appreciate the culture, I know the youth is active.

The Armenian youth living in the United States has reached an understanding of existence in the Diaspora. They accept their multinational identity better than the generations before them, and therefore, attempt to balance their multi-cultural lifestyle in a constructive way. Some succeed, others don't, and yet others choose not to. The efforts on the part of Armenian youth

organizations and student associations are undeniably evident.

Bringing in the example of past heroes, and questioning the youth with "what would they say...?" is not the right method. I believe that activists of the past would be proud to see that the Armenian youth has been able to adopt new ways of fighting for justice. They would see the AYF members holding their six-day hunger strike in front of the Los Angeles Museum of Tolerance and know that new heroes have emerged in their place.

It is not pessimism nor pointing of fingers that the youth needs from the older generation, but optimism and lots of support.

-Talar Chahinian

“ To call the youth inactive and uncaring is to refuse to recognize that forms of activism are different today in the U.S. from what they were in the Middle East twenty years ago. ”

← **TEBI YERGIR** ↓

BY
**MARIA
HOVSEPIAN**

"Heratselem hayrenikes, pajanvel em endanikes, anshooshd or muh bidi myanak, hampere hokis, hampere."

These are words that appear within our literature and our songs in one form or another; we sing the songs with tears and read the literature with passion, but are we willing to go back?

Nearly eighty-eight years ago we were forced out of our lands and tortured through the hot sands of Der Zhor. We were scattered across the world struggling to rebuild and remain Armenian. From America to Australia, from Greece to Iran we remained divided.

All those who were scattered had a hope of rebuilding and returning

million Armenians live in the Diaspora, while only about two and a half million live within the borders of Armenia. Each day more are migrating to other countries, looking for ways to escape and start a new life.

How about those of us, who are second and third generation Armenians? Will we ever go back "home" or is this our home? Hayasdan has been rebuilt as an independent republic, free from communist reforms. As time has passed universities have developed study-abroad programs, Armenian organizations have had trips, and friends have come together to vacation there in the summer. They have gone to see Ararat, visited Echmiadzeen, Khor Veerab,



**Tebi Yergir...
Veratarnal Hayrenik,
Dzarayeloo Hye Joghovorteen.**

- Hrayr Maroukhian

to Hayasdan. As the AYF manifesto states, "The Armenian people, including its dispersed masses, must assemble on the territory of independent Armenia."

What happened to that dream? Today, as we all know over four

Sardarabad, and Artsakh. They have finally been able to see Armenia in person, rather than just through the pictures that are plastered on the walls of our Hai Tad classes, AYF Camp's Lodge and Armenian Centers. All the descriptive narratives that they have

read and the history that they were taught finally have meaning.

These trips all range anywhere from an average ten days to ten months. Those who stay for a longer period of time longer hear from others, "Are you crazy? What are you going to do there for such a long time?" All return home. Whether home be Lebanon, America, Iran, Greece, Australia or France; home is not Armenia.

Those who have visited have left with a unique and unforgettable dream. All you hear from those who have returned is how beautiful Hayasdan is. They are so overwhelmed with emotion that they can barely describe their feeling of awe, and amazement.

"To finally be on the land which my forefathers have shed blood for.... it was, it was....amazing. Tears filled my eyes as the plane landed, and I looked outside the window and thought finally..." So why did you come back? Yes, all of you who have visited and preached. All of you who return every summer and one day have a dream of living and dying in Hayasdan.

Most of the people who have lived in Hayasdan and have recently moved back think those who return to visit are crazy. Most of the time, all I hear from those who have recently left Hayasdan is that they could not have left fast enough. I find myself defending their criticism. Offended at there harsh descriptions of what I know to be the most beautiful place on earth; of what I know to be my homeland.

Now here is my question to all of you: Are you willing to move to Hayasdan? Think about it. We have survived many wars, a genocide, communism and have even fought

to have a united Armenia. We have lobbied on the steps of the Congress and protested on Wishire and June and today we have a free and independent Armenia. Through all of this, we remain outside of the borders of Hayasdan. Why? When will we return? Or will we ever return?

Initially, I was going to inter-

“ Why do we struggle, why do we lobby, why do we protest? We want genocide recognition and once we accomplish that are we all going to pack up and move back? Are you willing to pack up and move to Armenia? ”

view, through e-mail, a 23-year old girl, who after graduating UCLA has now moved and resides in Hayasdan. However, I was not able to get in touch with her. I remember when I heard that she had moved to Armenia, a girl about the same age as myself, I thought, "What the hell is

she going to do in Armenia?"

Just the other day, I heard about another individual in his late twenties who is going to permanently move to Armenia. As I was being told the story, I found out that when he visited two summers ago, he fell in love with Hayasdan and decided to move there. He is crazy, why would anyone move back?

Many people look at Hayasdan as a retirement home. They want to spend the last years of their lives in Hayasdan; they want to die in their homeland, but refuse to live there.

So what is the point of all of this? Why do we struggle, why do we lobby, why do we protest? We want genocide recognition and once we accomplish that are we all going to pack up and move back? Are you willing to pack up and move back? Or is Hayasdan our homeland and the Diaspora our home?

I was asked if I would ever move back. Honestly, I have never been to Hayasdan. I really do not know, but I could tell you that I probably would not. Through this article I am criticizing a lot of people, especially myself. I personally cannot imagine living anywhere outside of Los Angeles. This is my home, at least for now, and I may be a hypocrite. Maybe one day, if I ever fall in love with Hayasdan and I see what so many people have seen and come to love, I too will move. I hate myself for thinking this way. My eyes are filled with tears at the thought that I do not want to go back to Hayasdan. I am sorry.

I leave you with this thought:

"Tebi Yergir..."

Veratarnal Hayrenik,
Dzarayeloo Hye Joghovorteen."

-Hrayr Maroukian

UNARMED SOLDIERS

By Berjouhi Mokhirian

There are many factors that determine the outcome of a battle, but the delicate balance between resources and creativity is probably much more crucial. When resources of a group of people fall short of the opposition's, creative approaches to different situations become much more critical. That is certainly not to say, that victory lies solely in an abundance of resources with a lack of creativity or creativity with a lack of resources.

During the Karabagh movement, the Armenian people were greatly outnumbered in all aspects, including weaponry, numbers, and aid. In certain situations, when victory was almost impossible, the soldiers had no other option but to rely on quick thinking more than weaponry. Through such means, many victories were secured. The following are two such cases.

A small number of Armenians were marching toward the enemy when they came upon a cliff. Below the hillside lay a village of strategic significance. It was essential that the village be seized. The group realized that there was a large number of Azeri soldiers within the village. It would be difficult to battle with the enemy head on. As they contemplated on their move, a soldier suggested an idea. One by one, they lined up their military jeeps at the edge of the cliff. As night fell, a large number of vehicles were aligned side by side. As it got really dark, the soldiers turned on the high beam lights of their vehicles. The Azeris, noticed the many headlights and gunfire coming from

above, abandoned the village and fled. The small number of Armenian soldiers marched on and captured the village.

Yet another victory was secured one day, during the heated months of war. Armenian soldiers decided to strategically capture a village without any gunfire. As the Armenians communicated by walkie-talkies, the enemy would be tuning in on the same channel. Since communication was mostly in Russian, understanding was not a problem for Azeris. The Armenians began talking to one another about a missile with unimaginable force. The soldiers would greatly exaggerate the supposed missile's capabilities to instill fear in the enemy. The Azeris were led to believe that the missile would be launched at the enemy in a few hours. As the hour approached, the Armenians, hung a lantern on a donkey's back by using clothes hangers, and covered it with sheets. The donkey was sent off towards the enemy in the night. As the Azeris awaited, they noticed a light slowly approaching them in the distance. In a great panic, they decided to abandon their ground and fled. The Armenian soldiers moved in and captured the territory.

Such ingenious approaches have been a unique quality of the Armenian people. This different level of thinking does not necessarily apply to war. It is a state of mind that one carries in all environments. When giving in is a likely option, will drives a person to create solutions from different angles. Ingenuity should never be underestimated.

How much longer

How much blood has fallen?
How many tears been shed?
How much misery did Stalin,
Enver and Talaat spread?
How many bodies are hidden
Beneath the Syrian sands?
How many places forbidden,
That were once Armenian lands?
How much longer will Ani
Remain a broken home?
How long the Azerbaijani
Have Nakhichevan to roam?
Tikranakert, our glory,
Our capital city of old,
Your Armenian past is history,
You are Diyarbekir, we're told.
For how much time will our Van,
Our Vaspurakan the great,
Be filled with Turkish spawn,
Children of death and hate.
Kars, you are our daughter,
Our flower in the sun,
We lost you in the slaughter,
Driven off by the gun.
How long shall our Zeitoun,
Our rivers and our sea,
Our Kharbert and our Sasoun,
Be enslaved, instead of free?
Why do our people remain,
In distant, foreign shores.

While our home is in pain,
From politics and wars.

In Boston, Glendale, Fresno,
We are numerous and proud,
While Yerevan remains in woe,
Her sun behind a cloud.
I sit in silence and wonder,
And question as I pray,
Our homeland torn asunder,
And here we stay away.
So many have forsaken,
Our homeland, proud and true,
For granted she is taken,
For we are small and few.
So when the Turk attacks us,
To wipe us from this Earth,
Shall we simply try to discuss,
Too busy with our mirth?
Shall we ignore her weeping,
Safe from death and harm?
Shall we pretend to be sleeping,
During her great alarm?
Or shall we rise to combat,
To Armenia's clarion call?
Bring war to the Turkish rat,
And fight, come spring or fall?
For one day soon, together,
Like those who once had fought,
We shall stand beneath the weather
Of noble Ararat.
How much longer to wait?
How much more to withstand?
For Armenia is our common fate,
Where we shall all join hand.

-Rafi Issagholian

Father of the Armenian Cause

"Vahan Cardashian... was a tower of strength in organizing the Armenian cause. Armenians today should remember him with gratitude."

- James Gerard U.S. Ambassador to Germany

So you ask who is Vahan Cardashian? He is the father of the Armenian cause in America. He started it all...

Vahan Cardashian was born in 1883 in Caesaria, Turkey into a middle class family. At the age of nineteen, he immigrated to New York, where he later married a wealthy American widow, Cornelia A. Holub. In 1911, having become an attorney, Cardashian worked for the Turkish Embassy in Washington, D.C. and for the Turkish Consulate in New York. During his time working for the Turkish Government, he met many American politicians and asked them to help the cause for Armenian independence. Despite the fact that Cardashian served as an attorney for the Turkish Embassy, he secretly sought to advance the Armenian cause.

The massacre and deportation of the Armenians in 1915 outraged Cardashian. He responded to these atrocities by writing several letters to the U.S. Secretary of State, William Jennings Bryan. Bryan was so moved that he showed them to his successor, Secretary of State Robert Lansing. After Lansing received these letters, he showed them to the German Ambassador who then instructed the Turkish Ambassador to fire Cardashian.

After losing his job, Cardashian became known as the "Lone Crusader" for the Armenian cause. He would travel to cities all over the country, speaking at clubs, and religious societies on

behalf of the Armenians. Cardashian was not affiliated with any Armenian political party. In 1918, he became part of the Armenian National Union, and in November he was asked by the National Union to be chairman of the newly created Armenian Press Bureau in New York. Later, for unknown reasons, he became pro-Armenian Revolutionary Federation.

In December 1918, Cardashian began to form the American Committee for the Independence of Armenia (ACIA). Cardashian organized a massive letter campaign to influential Americans asking them to join the ACIA. Within a month, he received many responses to his membership drive. The membership consisted of seventy-five people, but only a handful ran the organization. Cardashian strongly supported an independent Armenian republic. It was really Cardashian who did most of the ACIA's work and who wrote most of its letters, telegrams and pamphlets. Not only was Cardashian the father of the Armenian cause in America, but it was because of him the Armenian National Committee of American (ANCA) came to be. People should recognize him for his achievements. Vahan Cardashian "was an extremely controversial figure, his unyielding dedication to the Armenian cause can never be questioned."

By Lorie Partamian

Women Fedayees

WOMEN FEDAYEES

The pages of Armenian history are filled with stories of the various heroic efforts of many men who fought and sacrificed their lives for our priceless freedom, but it is very rare that we hear of any women who have bravely fought for our freedom.

Women have been viewed as a vulnerable class, grouped together with the children and the elderly. They were tortured, kidnapped, and raped during the Armenian Genocide. Many young women committed suicide to escape the torture of the Turks, while others remained the backbone of their families, caring for their children and creating the image of the typical Armenian mother.

What many people do not know is women too were freedom fighters. History is not exactly filled with endless pages of women fighters for whatever reason it may be, whether it was a lack of information, interest, or importance. However, there are women that have left a notable mark on our endless journey and struggle as Armenians, the most famous being Sosse Mayreeg.

Mariam Zilinigirian **Mariam Zilinigirian**

Mariam Zeeleeneegeerian participated as a group leader in Ourfa in 1915. Women in her group, dressed in men's uniforms and armed, fought against the Turks. Not only was Zeeleeneegeerian a woman fighter, but she was also known as an excellent marksman. During the fighting, Mariam was captured, arrested, and sentenced to death. Her sentence was reversed to a 101-year jail term. She was later released during the cease-fire.



Mariam Magarian **Mariam Magarian**

Mariam (Maro) Magarian was a teacher in Samasd. She joined the ranks of the ARF and often participated in the transportation of arms. In 1896 during a meeting in Tbilisi when there were talks about perpetrating Khanasoree Arshavank, Maro, convinced that Garo's refusal to participate in the battle was because of their feelings towards each other, committed suicide.

Roubina Areshian **Roubina Areshian**

Roubina Areshian was born in Tbilisi, Georgia, in 1881. She is primarily known for her participation in the attempted assassination of Turkish leader Sultan Abdul Hamid, who considered the Armenians' traditional foes and unnecessary neighbors. Areshian died in 1971 at the age of ninety in Canada.

THE TRUE AXIS

By Serouj Aprahamian

Over recent years, the strategic relationship between Israel and Turkey has been developing very rapidly. Many officials in Israel have stated that Turkey is their second most important ally in the world next to the United States. Both Turkey and Israel are Western orientated, militarized states that depend heavily on U.S. support and have a legacy of brutal mistreatment of their minorities. They have increasingly been able to form a bond through these commonalities and through their mutual strategic goals in the Middle East. Obviously, this relationship has important implications in regards to Armenia and its status in the region. It is also a relationship that is particularly relevant to us as Armenian-Americans and something we should pay close attention to, given the United States government's massive financial and military support for both countries.

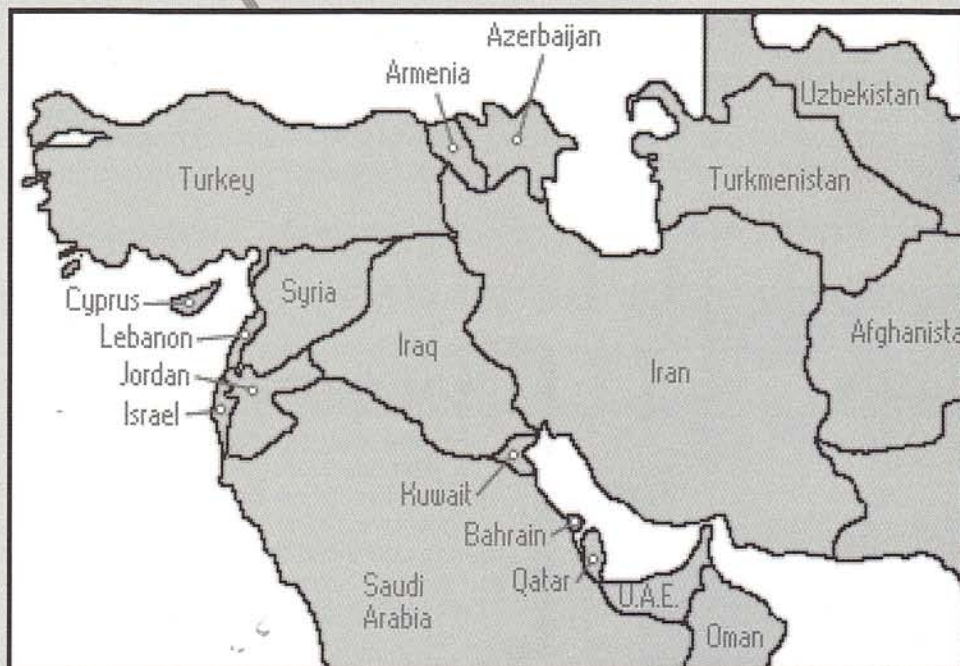
The most important aspect of the Israeli-Turkish relationship so far has been in the area of military cooperation. Reporter Stephen Kinzer's assertion that the two countries "have created what is now the most powerful military friendship in the Middle East" is a fairly common one among analysts of the region. This friendship began to reach significant levels in 1996 when both countries signed an agreement allowing mutual naval visits, military academy exchanges, and use of each other's airspace for pilot training. Since then, the relationship has vastly accelerated and expanded to include everything from intelligence gathering to joint military exercises. There have also been a series of major military exercises carried out by the two countries along with the U.S., such as "Operation

Mermaid" in the 1990's and "Anatolian Eagle" in 2001. In addition to these major operations, Israeli war planes regularly train over Turkish airspace. The two countries carry out joint air maneuvers, and many Turkish pilots are sent to Israel for advanced training.

Israel has also become one of the main suppliers of weapons to Turkey. They have sold army tanks, aviation modernization systems for military aircrafts, unmanned combat air-vehicles (UCAVs) used to bomb military targets, and other forms of military equipment. With its horrible human rights record

countries has grown so strong that Israel now has three military attachés in their embassy in Ankara instead of the usual one.

However, cooperation has by no means been limited strictly to military ties. Israel has also developed a significant economic and diplomatic relationship with Turkey. In 2001, it was reported that "the two countries do a record \$1.1 billion trade a year in non-military items" and that "330,000 Israeli tourists annually spend about \$250 million in Turkey." Also, they have set up a Turkish-Israeli Business Council which



being an obstacle in its purchase of arms, Turkey has found Israel to be an especially important source for obtaining weapons. For example, after the U.S. Congress refused to sell American-made aircraft to Turkey in 2001 due to human rights concerns, Turkey simply turned to Israel for its attack helicopter cravings. The military cooperation between the two

facilitates trade between the two states, have done away with double taxation, and have hired each other's firms for things like the construction of power plants, airport terminals, and irrigation projects. Most recently on August 6, 2002, Israel signed a \$1 billion agreement to buy 50 million cubic yards of water a year from Turkey over a 20-year

OF EVIL



period.

On the diplomatic front, Israel sees its relationship with Turkey as an important way of gaining acceptance in the Muslim world. Turkey is one of the only Islamic countries that has a positive relationship with Israel. It can be interpreted that Turkey's influence in Muslim circles can be used to decrease feelings of anger against Israel. Similarly, Turkey has much to gain from Israel's diplomatic support. American Jewish groups in the U.S. have been very influential in blocking legislation that would be harmful to Turkish interests. This, of course, includes blocking the Armenian community's efforts at having the Armenian Genocide recognized, along with working against the Greek lobby, Kurdish activists, and anybody else condemning Turkey's abuses. Turkey sees the role that the Israeli lobby has played in the U.S. as a very important benefit of the Israel-Turkey alliance. For example, Seyfi Tashan, the director of the Turkish Foreign Policy Institute, stated that, "It's a good thing for Turkey to have the Israeli lobby in the United States on its side when you have the Greek and Armenian lobbies there." Also, during Israeli Prime Minister Ariel Sharon's visit to Turkey in August 2001, The Daily News-a Turkish newspaper-reminded its readers that Israel was an important ally considering that it recently "used its influence to block a resolution in the U.S. Congress condemning Turkey for its human rights violations against Armenians." Clearly, this relationship has a directly harmful effect on any chance of passing significant legislation in the U.S. Congress concerning the Armenian Genocide.

In addition to helping block the

recognition of the Armenian Genocide in the U.S., the official position of the Israeli government has also been that the Armenians never went through genocide. Israeli officials have repeatedly expressed this position in statements and public forums. For example, prior to a visit to Turkey in 2001, Israeli Foreign Minister Shimon Peres was quoted by the Turkish Daily News on August 10 as saying that claims of an Armenian Genocide are "meaningless." He also said, "We reject attempts to create a similarity between the Holocaust and the Armenian allegations. Nothing similar to the Holocaust occurred. It is a tragedy what the Armenians went through but not a genocide." When the Armenian Foreign Ministry sent a protest note to Israel for similar comments made by their envoy Riuka Kohen, the Israeli Foreign Ministry replied with a statement saying, "Israel recognizes the tragedy of the Armenians and the massacre of the Armenian people but at the same time believes that this should not be described as genocide, which, in turn, does not diminish the scale of the tragedy." Israeli officials surely realize that any attempt to recognize the historical truth of the Armenian Genocide will greatly jeopardize their alliance with Turkey.

Aside from this relationship with and support of Turkey, the state of Israel today stands out as one of the worst violators of international and human rights laws. Its 35-year occupation of Palestinian land and treatment of non-Jews as second class citizens domestically are reminiscent of many Apartheid policies formerly enforced in South Africa. As Armenians living in the United

States, we share a good portion of the blame for these policies given the fact that Israel receives nearly \$5 billion of aid annually from the United States. These reasons alone should be enough for us to stand up as a community and voice our opposition. Yet, our tax dollars are being used to supply deadly weapons to the Turkish government, modernize the Turkish Army, train Turkish pilots, support a country that denies the Armenian Genocide, and lobbies against our legislative efforts in the U.S. It seems only logical that our reaction here as Armenians living in the U.S. should be one of outrage and visible protest against the perpetuation of these policies.

Clearly, the alliance between Turkey and Israel is a very significant one. In fact, many commentators have referred to the relationship between Israel, Turkey, and the U.S. as the true "Axis of Evil" in the world, as opposed to the rhetorical one of Iraq, Iran, and North Korea-who don't even have any significant ties to each other-proposed by President Bush. It is especially important for the youth to understand the reality of the situation, given the likelihood that the Israeli-Turkish relationship will continue to grow in the coming years and have serious geopolitical implications for Armenians in the region, and here as well. Chances are that it will be up to us to take a more critical stance on these issues and develop new strategies on how to deal with them in the future.

badanees now

I found AYF to be a great opportunity to learn about the Armenians, their environment, and their culture. Other than what I learn in school, I think learning about Armenians today is great because a lot of our youth and I am ashamed of saying, including myself, were drifting away from Armenian environments. This gets a lot of different Armenians together and creates a community of their own. The reasons why I came here are that my friends are here, although at first I was the only one until I told my friends, and we learn things you would never learn in school. I also wanted to be a part of the new and educated Armenian youth. When you think of it, it's kind of scary how none of our parents could do anything and we are the future, but many of us don't go to Armenian private schools and don't learn about Armenia, or how to read and write Armenian. Many of the young Armenians get together on April 24, for example, and kick back and smoke and blast their music in the parking lot. It frustrates me that how could they kick back and go there, but many people don't know why. AYF is one of the sources that could save us from growing up to be like them.

-Christopher Daniel

At my ARF Badanegan Chapter (Soghomon Tehlirian), I learned many things. I learned that our badanegan is more than just meeting your friends on a Friday night. It's about helping the Armenian Cause. We learn what we can do to help the United States recognize the 1915 Armenian Genocide during World War I. We learn that being an executive is more than having all the privileges and doing whatever they want and have all the fun. Yes...it sounds boring, but occasionally we have a Kebab Night, a party, or we will go somewhere. During the month of April, we are very busy. We go to all the programs we possibly can - protest one day, a walkathon another. Don't be fooled, being an AYF member is not only fun, but it is also a commitment.

-Armen Dellalian

Our chapters name is Soghomon Tehlirian. We have 50 members and 40 are active. I have met quite a few people that I didn't know. Most of the members go to Rose and Alex Pilibos. If it weren't for the meetings, I wouldn't know most of the people I've met. The meetings have been very successful so far. They are not only fun but educational as well. We have educationals and quiz bowls on what we had the educational on. This is very helpful because we are able to keep the information in our head by exercising it. The educationals include who famous Armenians are, such as Soghomon Tehlirian, and how AYF and ARF started. We not only have educationals, we also watch movies and play games. Part of the reason of our chapter's success is because of our co-advisor. He is able to relate to the kids and make it not only fun but interesting as well. Without the help of the co-advisor and all of the executives, the chapter would not have gone this well. After going to an Armenian school for 9 years, I did not know anything about Hai Tad or Armenian history. So by joining AYF I have learned almost everything I missed those 9 years. I know many members do not go to an Armenian school and I'm sure they have learned as much as I have. I know that in most public schools there are not a lot of Armenians. These meetings give us the opportunity for the people who attend public schools to meet Armenians. This brings the Armenians together. This helps us work together and unite.

-Alice Barsegian

My name is Marie Tahanian. I am a student at Rose and Alex Pilibos Armenian School in the tenth grade. I play volleyball, piano, and the drums. In addition to all of this, in September, I joined AYF. I had gone to AYF Camp for three years, but when the Soghomon Tehlirian chapter conveniently opened near our school, I decided to get involved. I always had a good time at camp, but I spent the first few days becoming comfortable with the people around me. Here, even though the people of my age group aren't ones I usually spend time with or relate to, at least I know them. I'm hoping through AYF we could get closer.

Other than the social side of AYF, I love what it's meaning is - to educate the Armenian youth. Ironically, at camp, I enjoyed the educationals, making me part of the minority. That same level of Armenian history and cause has mirrored itself to my attendance at AYF.

During these past two months, I like everything about AYF. It gives us the chance to find peers with the same music and sparks interests. It also gives us the chance to study further into our greatest similarity: being Armenian.

-Marie Tahanian

Old Generation/

/New Generation

New breed, fresh faces, different ideas, same concept, different understanding.
Complication, friction, patience, teaching, underestimating.

We believe in the same thing, and yet, our blood thins as our generations continue breeding.

Why can't we understand each other?

Why haven't we found a way to communicate with each other?

Why do you underestimate us?

Are you scared of new ideas, free thinkers, people you can't just order around, people that ask why?

Do you know how to communicate with the youth?

Do you know how and what they think, what they like, how to approach them?

Your approach doesn't work with the youth because the new generation doesn't know or understand the way it was back in your day.

Why do you only allow certain individuals to work with and understand your world?

Aren't we working for the same thing?

All we want is to preserve what we have.

Do you know how hard it is to communicate with the youth?
Unfortunately you don't know how to reach these kids.

We do.

Instead of working with us, you just give permission or take it away.

You must walk in our shoes to understand why we do the things we do.

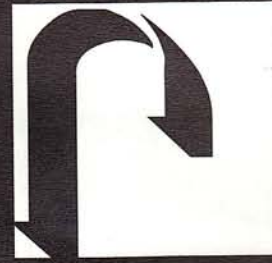
Why can't you understand us, see what we see, the new generation, new era, different environment,
different country, different world.

We serve as your mediator, your access to a generation whose islands demand bridges. We are the bridges that connect the old school to the new. We are the leaders, the role models, the big brothers and sisters. All we ask is for you to listen, understand, know who we are, and what makes us who we are.

Both the old and the new need to find a common ground and a way to communicate.

We have different languages but our words remain the same,
all that is needed is the translator. That's where we stand.

-Siamanto B. Maronian





Ընդհանրապես ճշգրիտ էր Էկոյեանի պարկերացումները, միայն մէկ տեղ կը կարծեմ աւելի յարակացում պէտք էր. խօսքս կը վերաբերի հայ-թուրք բախումի մասին ուր հայ Ֆերային կրակ կը բանայ թուրք զինուորին վրայ: Այս մասը կրնայ սխալ տպաւորութեան առաջնորդել մարդոց. հայերը ինքնապաշտպանութեան դիմած էին եւ ոչ թէ ըմբոստութեան: Հայ մարտիկը կը կրակէ յառաջացող թուրք զինուորին վրայ, որովհետեւ թուրք զինուորը եկած է զինք սպաննելու: Մէկ այլ մաս որ շարերու շփոթեց եւ զարմանքի մարմնեց՝ Րաֆֆի եւ իր խորթ քրոջ միջեւ տեղի ունեցած սիրային յառաբերութիւնը եւ անոր երեւան գալը պատարին վրայ: Շարերուն կողմէ լսեցի որ այդ մանրամասնութիւնը կարելի էր շարժանկարէն դուրս ձգել, որովհետեւ առնչութիւն չ'ունէր կամ ոչինչ աւելցուց նիւթին: Ուրիշներ մինչեւ իսկ ըսին որ ամբողջովին սխալ էր այդ տեսակի պարկեր մը ունենալ Յեղասպանութիւնն ներկայացնող գործի մը մէջ: Նաեւ, մարդիկ կային որոնք սխալ բան չի գտնան այդ տեսարանին հետ: Այս կարծիքներուն պատճառը որոնելէ առաջ, կարծեմ օգտակար կ'ըլլայ եթէ յայտնեմ զանազան մօտեցումներն ու ակնկալութիւններն շարժանկարին հանդէպ: Ոմանք կը սպասէին պարմագրութիւն մը. անոնք ծարաւ էին տեղեկութեան, այսինքն կ'ուզէին որ Մեծ Եղեռնին բոլոր մասնաւորապէս ու ընդհանրապէս ներկայացուին, որպէսզի իրենք, ինչպէս շարերն, աւելի լաւ հասկացողութիւն ունենային անոր մասին: Այսպէս ալ անոնք կ'ուզէին 114-ի ջարդը ճշգրտօրէն ներկայացնող ուսումնասիրութիւն մը:

Ուրիշներ նախապարտաւորուած էին տեսնելու

ողբերգութիւն մը, այսինքն շարժապարկեր մը որ կը ցուցնէ արիւն եւ կոտորած: Ու այս ողբերգութիւնը ծանրացաւ անոնց սրտին մէջ, նա մանաւանդ եթէ հայ էին: Այս ըսելով, ռեժիսոր մէկ բան որ ցեղասպանութեան հետ կապ չ'ունէր կամ ողբերգութեան ախորժակը չէր գոհացներ, շարժանկարին յարմար չէր եւ որակին նուազեցուցիչ էր: Մի քանի համոզուածութիւններ կարելի է ունենալ «Արարար»-ին մասին, բայց հարցը այդ չէր: Վերադառնալով նիւթին՝ Էկոյեան գրեթէ իր բոլոր գործերուն մէջ սիրային մասեր ունի: Թէեւ ֆիլմէ ֆիլմ ներկայագանգելու ձեւը կը տարբերի, սակայն կիւրքի, ըլլայ հեշտանք կամ տրիանք, զգացումը բացակայ չէ: Ուստի «Արարար»-ը հիասթափութիւն պէտք չէ պատճառէ: Այսկէ զարդ տեսողին ճաշակին կը մնայ որոշել թէ այս մասը կարելո՞ր էր թէ անկապ:

Վերջին մի քանի տարիներուն ընթացքին, Մեծ Եղեռնն յիշատակելու իմաստալից ձեւեր մէջտեղ եկած են: Կայ Աթոմ Էկոյեանի շարժանկարն՝ «Արարար» եւ «Սեղեմ ո՞վ ա Տովն»-ի «Բլոգը» երգը ու շարունակ կը ճանչնանք Զարեհ-ի «Դըրքիսի Սորբ վիդի Արմէնիան Պոնէս» սայլը: Յեղասպանութիւնը արուեստի միջոցով ներկայացնելն զգացական ազդեցութիւն ձգելէ զարդ, հոգիին առիթ կու տայ արտայայտուելու: Ընդհանրապէս մեր միտքերը կ'իշխեն մեր գրածներուն եւ ըսածներուն վրայ ու հոգին ենթակայ կը մնայ անոր: Արուեստի միջոցը հոգիին կ'ընծայէ այն պարագան ուր ան, միտքին չի հերքելով, իր ըմբռնումն իր դիրքանշ կիւնէն կ'արտայայտէ: Այս տեսակի աշխարանքներն պէտք է քաջաւերուին ու գնահատուին որովհետեւ ասոնցմէ սորվելիք շատ բան կ'ըլլայ:

Տոմսակի Ծախու Արդիւնք

Բացման Շաբաթ	\$211,130	6 Պարկերասրահ
2-րդ Շաբաթ	\$521,765	14 Պարկերասրահ
3-րդ Շաբաթ	\$922,524	33 Պարկերասրահ
4-րդ Շաբաթ	\$1,144,095	42 Պարկերասրահ
5-րդ Շաբաթ	\$1,293,312	37 Պարկերասրահ
6-րդ Շաբաթ	\$1,378,159	27 Պարկերասրահ
7-րդ Շաբաթ	\$1,459,463	16 Պարկերասրահ
8-րդ Շաբաթ	\$1,510,307	10 Պարկերասրահ
9-րդ Շաբաթ	\$1,533,583	11 Պարկերասրահ
10-րդ Շաբաթ	\$1,547,792	9 Պարկերասրահ
11-րդ Շաբաթ	\$1,554,566	14 Պարկերասրահ

Սփիւրքի Մէջ Գոյատեւել

Գրեց՝ Գարուն Ղարախանեան

Դժուար է սփիւրքի մէջ պահպանել զուտ հայկական դիմագիծ, մշակոյթ ու մէկ խօսքով « Զ ա յ կ ա կ ա ն ու թ ի ն » ("Armenianness" as it is referred to): Դժուար է մանաւանդ Միացեալ Նահանգներու իշխող մշակոյթի ճնշումին տակ: Երիտասարդութիւնը յարատել պայքար կը տանի հայ ինքնութիւնը պահել պահպանելու, սակայն սերունդ առ սերունդ ձուլումի վտանգը կը մօտենայ, չնայած որ հաստատուած հայկական գաղութներ կան՝ դպրոցներ, եղեցիներ, ակումբներ, կեդրոններ, բազմաթիւ կ ա գ մ ա կ ե ր պ ու թ ի ն ե ր , կուսակցութիւններ եւայլն: Ուրեմն ինչո՞ւ կայ ձուլումի վախը եւ ինչո՞ւ Ամերիկեան ու Եւրոպական գաղութները ամենաշատը կը տուժեն:

Եւրոպական ու Ամերիկեան մշակոյթներէն ներս կը տեսնենք ազդու ձուլումի վտանք որովհետեւ այս մշակոյթները միջազգային գետնի վրայ արժեք ու տնօրինութիւն կը պարունակեն, ու բոլոր աշխարհը կ'ազդուի իրենցմով՝ ուրեմն հասկնալի է որ հայերս ալ այդ ազդեցութեան կ'ենթարկուինք: Այս գերիշխող մշակոյթները կը տարածուին լայն ցամաքամասերու վրայ, ու կը գրաւեն բոլոր այլազգի բնակիչները եւ ինքնաբերաբար բոլոր ազգերը կը ձեւակերպին այս մշակոյթներուն:

Միջին Արեւելքի սփիւրքահայութեան ձուլումի ընթացքը անելի մեղմ է, որովհետեւ այդ շրջանի տիրող մշակոյթը ճնշուած ու պահպանողական է, եւ այս իրողութիւնը սատար կը հանդիսանայ հայապահպանման:

Այս շրջաններէն ներս հայկական մշակոյթը անելի իշխող ու յարգի է գան պարսկական կամ արաբական մշակոյթը, նաեւ նկատի առնելով կրօնքի բախումներ: Այսպէսով Միջին Արեւելքէն գաղթող հայերը լաւ կ'արտայայտուին հայերէնով եւ

**-Ուրեմն
ինչո՞ւ կայ
ձուլումի
վախը եւ
ինչո՞ւ
Ամերիկեան
ու
Եւրոպական
գաղութները
ամենաշատը
կը տուժեն:**

անելի կը գերադասեն իրենց հայեցի կրթութիւնը:

Սփիւրքի մէջ ապրող բոլոր հայերը կը տուժեն, սակայն ոմանք անելի: Սփիւրքի հայը որոշ երեւոյթներ կ'որոգեզրէ օտար մշակոյթներէ ու միաձուլելով հայկականին հետ, նոր ու յատուկ մշակոյթ կը ստեղծուի: Այս փոփոխութեան ընթացքին կարելոր երեւոյթներ կը կորսուին հայկական մշակոյթէն, կարելորագոյնը ըլլալով լեզուն:

Թեւ հայերէն խօսիլը նախապայման է հայապահպանման համար, սակայն եթէ այդ անհնար է ինչ ինչ պատճառներով անոր պէտք է փոխարինել ազգային ոգին ու ինքնութիւնը: Օրինակ առնելով Ֆրանսահայերուն, որոնց մեծամասնութիւնը հայերէն չի խօսիր, Ֆրանսա այժմ կը ճանաչէ Յայկական Ձեղասպանութիւնը ի շնորհիւ Ֆրանսահայութեան ճիգերուն:

Այս բոլորին հանդերձ, իբրեւ սփիւրքի մէջ բնակող ժողովուրդ՝ իբր Ամերիկահայ, Ֆրանսահայ, Պելքիսահայ, Պարսկահայ եւայլն, մենք անխուսափելիօրէն եւ ակամայ պիտի ողջոյնենք ձուլումը բոլոր միւս փոքրամասնութիւններու շարքին: Միակ դարմանը ետ հայրենիք գաղթելն է, բայց այդ ալ իր մէջ գործնական շարժում մը չէ ներկայ վիճակին նայելով: Սակայն իբրեւ Զ.Յ.Դ. ծրագրին հետեւող կազմակերպութիւն, մեր վերջնական նպատակն է ս փ իւր ք ա հ ա յ ու թ ե ա ն վերահաստատումը Ազատ ու Անկախ Հայաստանի հողերուն վրայ եւ ես շատ կ'ափսոսամ որ այս ծրագիրը իրագործելու համար բաւարար աշխատանք չի տարուիր: Սակայն, այս նիւթը յաջորդ յօդուածին համար կը պահեմ, այս յօդուածով կ'ուզեմ փոխանցել թէ կարելոր է հայերէն խօսիլ, գրել, կարդալ ի պատիւ հայապահպանման, բայց եւրօթամբ հայ ըլլալը իմաստ կ'ունենայ անհատական գետնի վրայ՝ իւրայատուկ ու անձնական մակարդակով: Եթէ հոգւով ու սրտանց կը զգաս հայութիւնդ եւ պատրաստ ես օգնել Հայ գաղութին ու Հայ Դատին, ուրեմն կատարելապէս Հայ' ես:

Journal

July 27, 2003

Writing about my experience in New York City, this past year, as a first year graduate student is as easy to put into words as trying to explain physics to a young child. Moving away from home was a giant step itself, and making the move to New York City was unbelievable. I went into this adventure with a good amount of blind faith in myself and in my abilities to adapt to a new environment.

Coming from a very typical Armenian household, the idea of an Armenian girl moving to New York City was unheard of. The only reason that I was able to persuade my very skeptical parents was that I was moving for school. This was my main reason, but I was determined on experiencing a city which is the complete opposite to what I was used to. I felt that it was time to leave behind the comfort of home and my dependency on others to prove to myself that a sheltered Armenian girl would be able to survive on her own in a foreign city.

As time passed in New York, I grew accustomed to my newly adopted city. I began getting used to the streets, the diversity of people, and the entire vibe of the city. Yet, the void was always there. I felt an emptiness from being away from a solid Armenian community, family, friends, and Armenians in general. I began to look back at the strong community I had left behind and realized what an impact it made throughout my years growing up in Los Angeles.

The difference between Los Angeles and New York City was undeniably drastic. The loneliness I felt was not only due to the fact that my family was not near, but was amplified by the absence of my community. The sense of comfort and belonging I felt in Los Angeles was nowhere to be found in Manhattan. The advantages of the city were abundant- the diversity, the energy, the culture- but all of this had to be enjoyed as a single entity. It was a give and take situation living in New York. All that the city had to offer is difficult to put into mere words, but to experienced this alone was a set back I had to grow used to.

My circle of friends in New York was small and tight-knit. Being one of two Armenians within the circle, I bonded quickly with my fellow Armenian (ironically enough a young girl who had moved away from home to attend school, along with the desire to prove herself as well). Towards the end of the school year we both had come to realize that wherever and whenever two Armenians find one another they hold on for dear life, finding comfort and solace in one another on a level that others would not understand.

It is odd to think back on how much of an effort I used to make to assimilate into the greater American community while in Los Angeles. Yet, in New York, I craved the Armenian community that I distanced myself from before. Now all I wanted was to belong and know that those around me understood my upbringing, ideologies, and mentality. I never felt that sense of pride to let others know that I was Armenian up until I was constantly asked what nationality I was and what an Armenian was. It was then I knew that my roots would always be grounded within my Armenian heritage and would remain there. Even in a city like New York, I am an Armenian through and through alone or with a community, continuing to uphold my values and morals instilled not only by Armenian parents, but also by an Armenian community.

-Tanya Gulenerian

WHY NOT RECOGNITION

BY BABKEN DER GRIGORIAN

Why? Why is it that every April, not only do we recognize and remember the many lost lives, but we also demand justice? Why is it that justice has not been met yet? Is 88 years of injustice not enough? You don't have to be Armenian to see that these demands are not illegitimate. It is at the fundamental basis of every people that they live on their own lands, that were taken away 88 years ago, and we have been fighting ever since. The denial of the Armenian genocide has been a hindering obstacle in this road towards justice. Why do we fight for its recognition?

There are five main reasons why:

MORAL

The first for moral reasons. Before any of us are Armenians, we are human beings. As human beings, we are opposed to genocides and their subsequent denials. Genocide is unacceptable, whether you are Armenian, Turkish, Israeli or American. I'm sure everyone can agree that killing millions of innocent people is a crime against humanity and should never occur.

PREVENTION

The second reason is for the prevention of genocides. The fact that Turkey, to this day, denies the Armenian genocide sets a very dangerous precedence for the future. One can even argue that the Holocaust, the Cambodian and Rwandan genocides were by-products of Turkey's denial. After all Hitler did say, "Who today speaks of the annihilation of the Armenians?"



"Whether it's in the halls of Congress or the streets of Beverly Hills, the struggle will continue until our demands are met."

SURVIVAL

The third reason for genocide recognition is survival. It's not just about apologies. In order for Armenia to survive, it needs its lands back. It needs to be secure economically and militarily. Armenia is not self-sufficient. It receives \$90 million annually in US aid, which is the second most after Israel.

AGAIN?

The fourth reason is the prevention of a second Armenian genocide. Turkey along with Azerbaijan have had illegal blockades on Armenia. Turkey has the fifth largest military in the world due to NATO and the United States. What is to stop them from invading Armenia and committing genocide again? The Russians aren't going to stop them considering they left the region twelve years ago.

CHANGE

The fifth reason is for the rehabilitation of Turkey. If Turkey is ever to become a member of the European Union, it needs to come to terms with its past. Further more, if Turkey wants diplomatic relations with its neighbors, it must move on and become a post genocidal state and accept the consequences of the genocide.

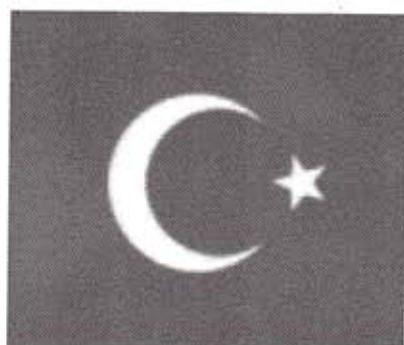
The fight for genocide recognition is an ongoing struggle. Whether it's in the halls of Congress or the streets of Beverly Hills, the struggle will continue until our demands are met. In the words of Martin Luther King Jr., "injustice anywhere is a threat to justice everywhere."

REBEL OR CONFORMIST

WHICH ONE ARE YOU?

BY BABKEN DER GRIGORIAN

I'm not going to say I'm a rebel; I'm not going to say I'm a conformist. I'm not an idealist, nor am I a realist. Instead, I have a goal. It may be an unreachable one, but maybe that's the difference between an idealist and a conformist. Idealists set goals, which won't be accomplished in their time. Someone once said, "Anything worth accomplishing won't be achieved in our lifetime." My ideologies stem from the demands of the Armenian cause. I think everyone needs a cause, something to live for, or else you're just a drone that goes to work from nine to five comes home and goes to sleep. Lucky for me, I'm Armenian. I have a cause. It is for a free, united and independent Armenia. It is for worldwide recognition of the Armenian genocide. It is for getting our ancestral lands back. You don't have to be Armenian to see that these demands are legitimate. It is at the fundamental basis of every people that they live on their own lands. I've been asked how I can consider myself to be Armenian. I wasn't born in Armenia. There was no Armenia in 1985. I was born in Paris, France. My parents were both born in Iran, so were their parents, so were their parents, and so were their parents. My family hasn't lived in Armenia since the 1900s, and that does not make sense. Why do the French live in France, the Germans live in Germany, but the Armenians live in the Diaspora, while the Turks live in Armenia? The realist will look at the present day situation and say, "give up, the odds are against you. You will fail." The idealist will look at the past and the future. It is important to know where you've come from and where you're going in order to know where you are. The past shows us that a lot has been accomplished. Armenia is independent, and Genocide recognition has made enormous advancement in various foreign legislation. The future should see an Armenia which was granted to the Armenian people in the treaty of Sevres, with all Armenians living and prospering on their own ancestral lands. The idealist will then look at the present and say, "there is a lot of work to do". So am I a rebel or a conformist, a realist or an idealist? You decide.



BUYER BEWARE

How many Turkish products do YOU own?

By Houri Injeyan

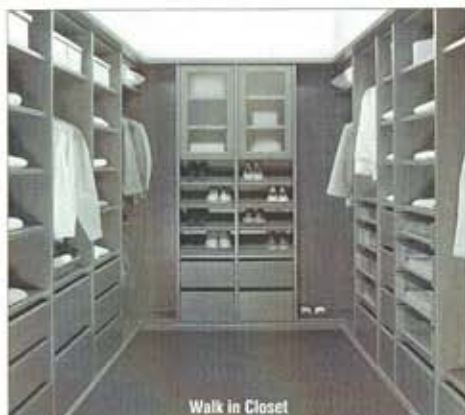
How many times have you walked into a department store and seen a pair of really nice pants only to realize that it's "Made in Turkey?" The question then remains whether to buy it back or not. Over the past few years, numerous Armenians seem to be turning a blind eye towards the issue of buying Turkish products. We often ask ourselves whether a pair really makes a difference. Undoubtedly, it does. Although an increasingly large number of us use this frame of mind, more of these products are being placed onto shelves. They almost seem to be in every department store, clothing store and furniture store.

Banana Republic, the Gap, and Old Navy have been notorious for selling Turkish products, yet many individuals are continually buying from these stores and believe that their one purchase will not make a difference. However, it is this type of attitude that is harming Armenians everywhere. By making that purchase, we are ultimately putting money in the hands of the Turkish government. The same government that ordered the annihilation of the entire Armenian race, and the same government that eventually massacred 1.5 million Armenians. Is it really safe to say that one pair of pants won't do any harm? How difficult is it to put one pair of pants down and pick up another not carrying the Turkish label?

Recently Senate Bill S.2663 was introduced, which would take away import tariffs on products coming into the U.S from Turkey. This in turn would make these products much cheaper than U.S. made products. This creates an unfair advantage for Turkey and will eventually flood more Turkish products flooding into of hundreds of stores. From a press release by the United Human Rights Council on September 27, 2002, "...[this] resolution would essentially reward Turkey for its atrocious human rights record which includes an 8 year long illegal blockade of Armenia that, according to World Bank figures, has cost Armenia between \$500 and \$720 million annually."

Each year, thousands of Armenians protest in front of the Turkish consulate and gather in front of the Montebello Genocide Commemoration monument demanding an end to the denial of the Armenian Genocide. We remember the 1.5 million souls lost so many years ago and pray for the recognition they deserve. However, what does it mean when we are protesting at the Turkish consulate on April 24th yet we go out the next day to buy their products?

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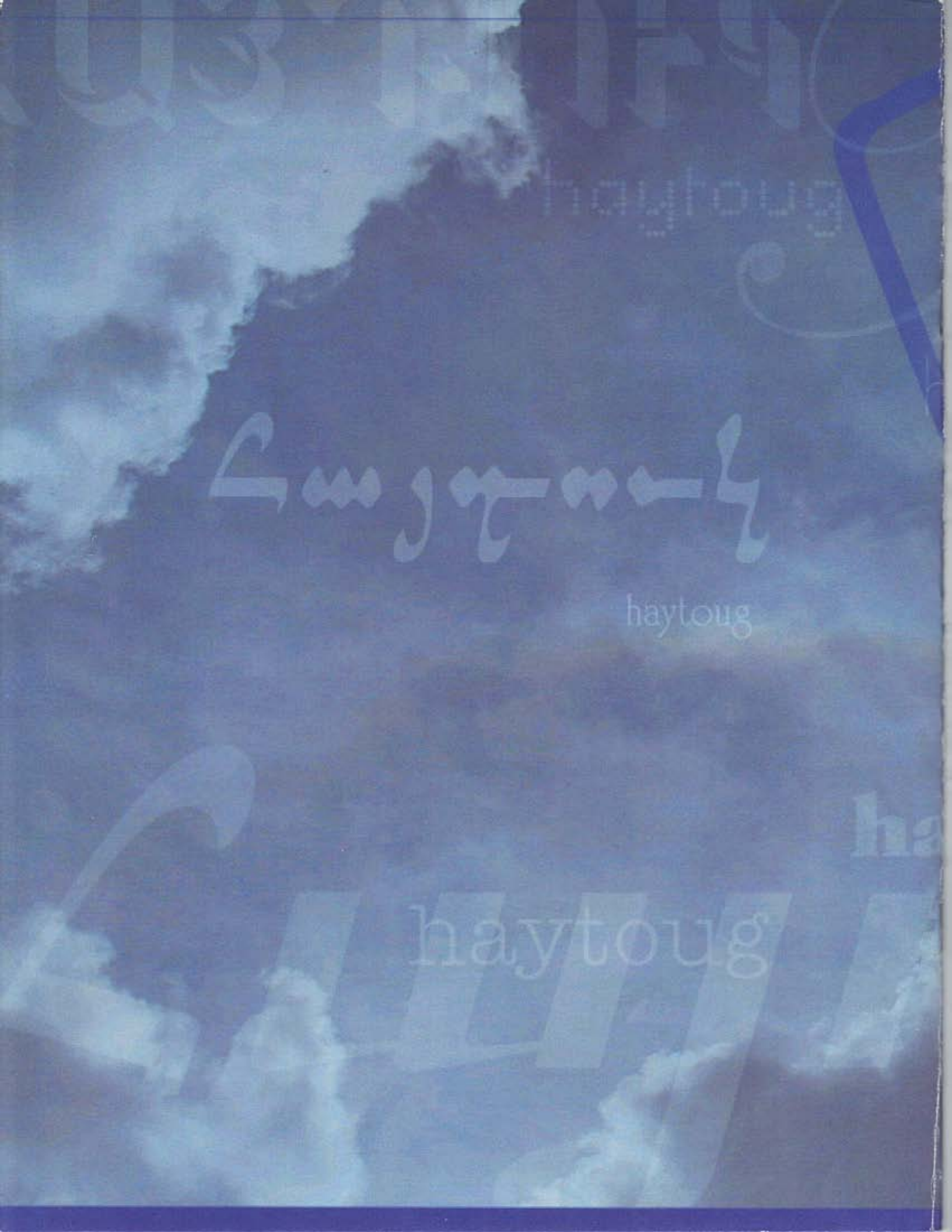
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