



ardziv

The Official Publication of the Armenian Youth Federation of Canada
Spring-Summer | ԳԱՐՈՒՆ-ԱՄԱՌ | 2013

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Financial contributions may be made to the following address:

**45 Hallcrown Place
North York, Ontario
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Cheques should be made payable to "Ardziv Magazine"

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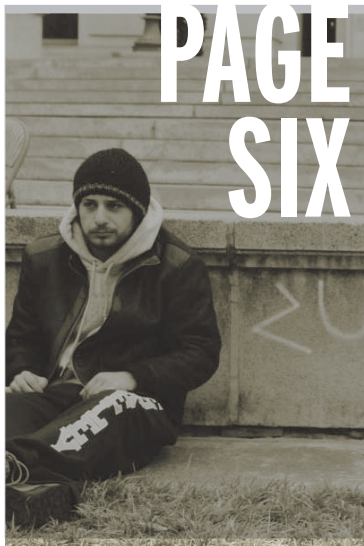
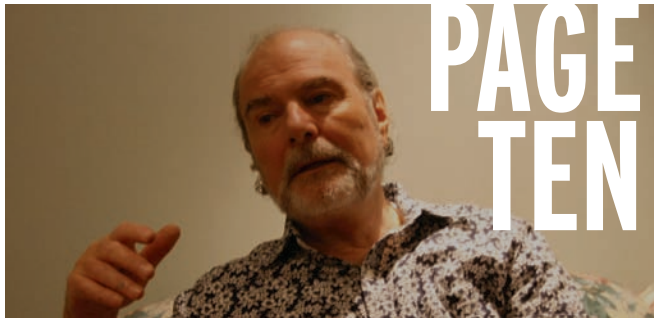
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EDITORIAL

WITH EACH PASSING EDITORIAL, WE WONDER HOW MANY OF THE COMPATRIOTS THAT CAME BEFORE US HAVE SAT WITH PEN TOUCHING PAPER AND HAVE TRIED TO ARTICULATE THE CONTEMPLATION, FRUSTRATION AND HOPEFULNESS WE FEEL EVERY YEAR AS SPRING ROLLS AROUND AND WE MARK ANOTHER APRIL 24 ON OUR CALENDAR.

One of our most iconic pens must have felt a similar sense of reflection as he looked back at the fifty Aprils that had passed in his lifetime and urged his brothers and sisters to “mourn the dead, cast fire and proclaim life”. We have chosen to echo the last phrase of Paruyr Sevak’s rallying cry on our cover as we have doubled Sevak’s fifty years of contemplation and draw close to a century of Aprils. We are not the same people who were led to slaughter, and though calling it a blessing in disguise makes us question the very meaning of the word- it has undoubtedly tempered our communal psyche.

Where we hope to make a statement with this issue, is our coupling of our meditations on the theme of genocide and denial with a celebration of rebirth and forward march, as we also mark another important milestone: the eightieth anniversary of the AYF. This organisation would have been very different had it not been born in the early, dark days when a nation was trying to get its footing and could not entertain the idea of flourishing: it was merely enough to survive.

We have left those sad days in our rear view and while it is important to take an occasional glance back there is no way to move forward if your future is not your rallying point. We urge all who have experienced their own contemplation to keep Sevak’s cry in the forefront of their outlook and continue to proclaim life.

«Ողբամ մեռելոց, Բեկանեմ շանթեր, Կոչեմ ապրողաց...»

Պարոյր Սեւակի «Եռաձայն պատարագ»-ը հայ մեծ բանաստեղծի գլուխ գործոցներէն կը համարուի, որուն մէջ ան կը պատկերացնէ հայոց ամենախոր վերքն ու ցաւը, բայց նաեւ կը ներկայացնէ հայ ժողովուրդի աննկուն կամքն ու ապրելու անմար տենչը: Ծեղասպանութեան յիսնամեակին գրուած այս երկարաշունչ պոեմի գլխաւոր եռեակի վերջինը, «Կոչեմ ապրողաց»-ը կ’արտայայտէ արդարութեան եւ հատուցման պահանջքը, որպէս եղեռնէն վերապրումի եւ վերականգնումի վերջին հանգրուանը:

Ողբալէ ետք մեր նահատակները մօտ յիսուն տարի, Սեւակ ցոյց տուաւ թէ հայը նաեւ պէտք է բեկանէ շանթեր եւ ապրողաց կոչէ իր սգացող ժողովուրդը: Եւ այդպէս, ինքզինք գտնելու եւ որոշ չափով իր կորուստները սգալու շրջանը բոլորելով, ցեղասպանութեան սկիզբէն շուրջ յիսուն տարիներ ետք հայ ժողովուրդը դարձաւ պահանջատէր եւ հետապնդեց արդարութիւն:

Այսօր, Հայոց Ծեղասպանութեան հարիւրամեակի սեմին, հայ երիտասարդութիւնը պատրաստ է Սեւակի կարգախօսը իր հոգիին մէջ բռննցք դարձնել եւ պահանջատիրութեան ջանք միշտ վառ պահել, մինչեւ մեր ժողովուրդի դատը իր արդար լուծումը գտնէ:

Ուրեմն, հայ երիտասարդ, կոչե՛մք ապրողաց միասնաբար...
Միասնաբար ապրողա՛ց կոչենք:

ԻՆՋՈՐԼ մեր երիտասարդները եկեղեցի չեն գար

Կիս. Տարօն Պարոյր Հալաճեան

Իմ անունս Տարօն Հալաճեան է: Ես 16 տարեկան եմ ու կը ծառայեմ Ս. Աստուածածին եկեղեցւոյ: Մայիս 28, 2011-ին օծուեցայ կիսասարկաւագ Խաժակ Արք. Յակոբեանի ձեռնադրութեամբ: Ծառայութեան ընթացքին դանդաղօրէն, բայց անձնապէս սորվեցայ հայերէն կարդալ ու այժմ գրել:

2010-ին աւարտած եմ Ս. Սահակ եւ Ս. Մեսրոպ Ազգային Շաբաթօրեայ Վարժարանը: Փոքր տարիքէս շատ կը սիրէի հայ մշակութային ու յեղափոխական երգեր: Մեծ հօրս օգնութեամբ սկսայ ծառայել եկեղեցիին ու անմիջապէս խանդավառուեցայ եկեղեցական կեանքով: Մեր եկեղեցւոյ շարականները շատ խորհրդաւոր են. կը սիրեմ երգել մեր եկեղեցւոյ մէջ: 12 տարեկանիս ընդունուեցայ St. Michael's College School ու այժմ 11-րդ կարգի ուսանող եմ Bill Crothers Secondary School-ի մէջ, Մարքամ:

Իմ հինգ տարուայ ծառայութեանս ընթացքին, նկատած եմ որ երիտասարդները քիչ անգամ կը տեսնուին մեր եկեղեցիէն ներս: Նոյնիսկ միջին տարիքի սերունդը շատ չի տեսնուիր: Ինչու մեր եկեղեցին յաճախողներուն մեծամասնութիւնը տարիքոտ անձեր են: Ես հետեւեալ եզրակացութեան յանգած եմ.

Առաջին, ծնողներ իրենց զաւակներուն հետ եկեղեցի չեն ներկայանար: Իրենց զաւակները այն տպաւորութիւնը կ'ունենան, որ եկեղեցին մասնաւոր կարեւորութիւն չունի իրենց ամենօրեայ կեանքերուն մէջ, որովհետեւ զբաղուած են զանազան ուրիշ բաներով: Եթէ ընտանիքով եկեղեցի երթանք, ոչ միայն ընտանեկան կապերը կը

զօրացնենք Աստուծոյ շնորհքով, այլ նոյն իսկ կը մասնակցինք այն աւանդութեան, այն հաւատքին որուն համար մեր ազգը ու ժողովուրդը պայքարեցաւ եւ զոհուեցաւ: Աստուծոյ հաւատարիմ մնալով:

Երկրորդ. 70 տարուայ համայնավար իշխանութեան ընթացքին, Քրիստոնեայ եւ այլ կրօնները արգիլուած էին ուրեմն հայ ժողովուրդը հեռացաւ իր հաւատքէն ու սկսաւ մոռնալ Քրիստոնէութեան աւանդութիւնները եւ սովորութիւնները: Վերջին 20 տարուան Հայաստանի անկախացման ընթացքին, հայ ժողովուրդը հետզհետէ սկսաւ վերադառնալ իր հաւատքին, սակայն դաստիարակուած չըլլալուն պատճառով իր գիտելիքները հաւատքին նկատմամբ բաւական տկար են: Այո, ասիկա մեծ դժբախտութիւն մըն է, մանաւանդ որ հայերը առաջին Քրիստոնեայ ժողովուրդը եղած են: Հիմա, Հայաստանի մէջ նոր սկսած են կրօն դասաւանդել դպրոցներուն մէջ՝ վերահաստատելու մեր ազգին հաւատքի շարունակութիւնը ու հիմնական կապը եկեղեցիին հետ:

Վերջապէս, այս ներկայ ժամանակին իրականութիւն է, որ բաւական խառն ամուսնութիւններ տեղի կ'ունենան մեր գաղութին մէջ, ուրեմն աւելի կարեւոր է պահել մեր հայ մշակոյթը եւ աւանդութիւնները՝ սկսելով եկեղեցիէն:

Յաճախ մենք զբաղուած ենք դպրոցով, գործով, մարզական խաղերով, նուագի դասերով, ընկերներով եւ այլ բաներով, որոնք կը դժուարեցնեն եկեղեցի գալը: Թերեւս շատեր պիտի ըսեն, որ մեր պատարագը երկար է եւ ծէսը դժուար է հասկնալ, բայց կարեւոր

է մեր ներկայութիւնը, եւ կարելի է որ ծէսը դժուար է հասկնալ, բայց այս հարցերուն լուծումներ կան: Պատարագամատուցներուն մէջ կը գտնուի աշխարհաբար ու անգլերէն թարգմանութիւններ, որոնք կը դիւրացնեն ժողովուրդին հասկնալու արարողութիւնը:

Ամենակարեւորը այն է, որ մենք պէտք է խորհուրդով լեցուինք Աստուծոյ տան մէջ, իբր ջերմեռանդ, հաւատարիմ ու ծառայող ժողովուրդ: Մեր նախապատուութիւնը, իբր մէկ ազգ, մէկ հաւատք, պէտք է ըլլայ յիշել ու ապրիլ մեր հաւատքով ու աւանդութիւններով, մանաւանդ որ մեր կեանքը շատ արագ եւ ծանրաբեռնուած կ'ընթանայ: Այս պատճառով ալ կարեւոր է եկեղեցի գալ ընտանեօք, որպէսզի հայ ընտանիքը աճի Սուրբ Հոգիով ու Հայերէն լեզուով: □



Where Does My Armenia Stop and My Diaspora Begin?

Gegham Mughnetsyan

I was born in Armenia (in Gyumri to be exact) when the Soviet Empire was taking its last breaths and Armenian independence was only months away. I belonged to a generation that had to grow up in a period of political, economic, and cultural change, which only brought confusion about who or what was to blame for that gloomy, endless transition.

Fifteen years later, I found myself a world away in Glendale, Calif., in pursuit of a life that promised better opportunities for my parents, my two brothers, and me. Aside from having to learn the language and the customs of this strange land, we found ourselves conflicted about our “Armenian-ness” in the land of the diaspora; many of our peers did not speak Armenian nor had ever been to Armenia, yet they considered themselves equally Armenian. Unlike them, my childhood was not spent at Homenetmen or youth camps, my mother did not make choreg, I did not go to Sunday School, May 28th was not

that special, my grandparents were not genocide survivors, and April 24th was not a day of protest but rather a day off when we’d gather around the television and watch “Mayrig.”

For our peers who were born in the diaspora, Armenia was the “promised land” where everyone spoke Armenian and one could see Mount Ararat from their window. For us, Armenia was and is a collection of memories from a childhood spent in cold winters, with a shortage of everything from drinking water to textbooks to electricity—always in a state of constant need and of less and less hope...

I have been grateful to this country for all that it has given to me and my family. I have found “little Armenias” in church groups and student organizations, and have kept those Armenias close to my heart. I have walked in Little Armenia (Glendale) and chanted “1915 never again,” I have donated to the Armenia Fund, attended banquets, danced while Harout

Pamboukjian sang. Yet, I still constantly find myself outside of the diasporan structure.

I have looked at the diaspora’s efforts and been critical of how it is not a unified force. I’ve been equally critical of how Armenia treats the diaspora as an ATM machine that exists solely to provide monetary resources with as little involvement in Armenian affairs as possible.

Today, after having graduated from Berkeley, where in my capacity as the president of the Armenian Students’ Association I got to meet with Armenians from different “stages” of the diaspora, I am at crossroads. As a member of the first generation of so-called “Stantsis,” who were born in independent Armenia and left to pursue opportunities thousands of miles away, I find myself equally distant from both directions. And I’m trying to figure out where my Armenia stops and my diaspora begins. □



People talk.

On April 24, 2013, during the annual Armenian Genocide commemoration in Ottawa, Armenian-Canadian demonstrators were met with a group of Turkish protesters in front of the Turkish Embassy for the first time. Here's what the Armenians had to say...



Serge Guevorkyan, 28
Insurance broker

I think they disgrace themselves by the way they're acting. I sense an organization on behalf of the Turkish embassy. I have a feeling these people are getting paid. What happened today, it's a good thing, though... It brings us Armenians together. I feel like after today, our people will realize they are a threat and will show up in bigger numbers next year.



Hovig Tashdjian, 21
Student

The fact that they are here makes me utterly angry. They have no idea about the true historical facts. They are being a mouthpiece for their government's policy of denial. They are here to intimidate us; bullies in the truest sense. They're using their ugly words to try to bring us down so our commemoration is interrupted.



Alik Boulgarian, 26
Teacher

I feel angry and that much prouder, because I realize what we're doing is necessary. All we're doing is relaying the truth and I feel proud that I'm here taking part in it. It is obvious from this year's Turkish presence that we are ruffling some feathers. We need to protect the Armenian cause.



Azad Barsoumian, 21
Student

They can lie, they can lobby, they can preach ignorance, but the truth will prevail and they will be forced to feel its wrath.



Sevan Apanian
Student

I'm here every year but the crowd behind me is new; I've never seen it before. They're here to disrupt us. It's understandable that the protesters are aggravated by the hostility being hurled by the Turkish people present today, but we need to be strong. Their presence needs to be used as motivation for other Armenians to come to Ottawa. Our numbers need to increase year after year.



Anna Bedrossian
Student

It makes me angry, but I also feel bad for them. They're ignorant. They've been taught a distorted view of history and it is our duty to show them and the rest of the world the truth. We must keep faith and always know that truth is on our side.

THE CROWN ON MINE

Varak Babian, "S. Zavarian" Chapter

Many great men and women, much more eloquent and silver tongued than I, have spilled ink over the role of injustice in our world. While we must remember that "the moral arc of the universe bends at the elbow of justice", that "At his best, man is the noblest of all animals; separated from law and justice he is the worst" and especially that "injustice anywhere is a threat to justice everywhere"- we, as a community, are unique in our situation: living in a country near synonymous with being just, having inherited one of the greatest injustices of modern history. Every year on April 24th we gather and reflect on this duality, we commemorate those countless victimised souls and look at the world around us- pointing out the legacy of inequality that continues every day. This year, two years away from the centennial commemoration of the darkest page in our inherited history, we take a moment to reflect on the current state of our world, and to look at our adopted home and how we hope it stands up to constant and changing pressures and continues to be a beacon of justice in the world.

In 2004, during the 89th anniversary of the Armenian Genocide, the Canadian House of Commons recognized the Armenian Genocide by passing Motion M-380, which stated "that this House acknowledges the Armenian Genocide of 1915 and condemns this act as a crime against humanity."

And with the official statement made by Prime Minister Stephen Harper in 2006, the Canadian-Armenian diasporan community as a whole, after approximately 25 years

of persistent and hard work, reached its goal of having the Armenian Genocide recognized in Canada. The Canadian government was able to recognize the Armenian Genocide of 1915 that had greatly affected the lives of many of its citizens. By doing so, it proved that it had become a moral example for other countries - a role it had aspired to for many decades.

The government of Turkey continues to deny the Armenian Genocide, not only in its own country, but tries to implement this policy of denial throughout the world; even here in Canada. Recently, through the mouthpiece of Turkey's Ambassador to Canada, Mr. Tuncay Babali, there has been an active effort to reverse the Harper government's decision to formally recognize the Armenian Genocide committed by the Ottoman Empire between 1915 and 1923.

Recently, in an interview with the Canadian Press, Ambassador Babali stated that the decision to brand the massacre of Armenians by the Ottoman government as genocide hinders a potentially lucrative trading relationship between Canada and Turkey. The ambassador is quoted as saying that, "It cannot be business as usual while accusing a nation of genocide. It's a serious allegation. It needs to be substantiated, legally, historically."

Ambassador Babali's stance that the recognition of the genocide hinders the economic partnership between Canada and Turkey is not only a historically inaccurate example of genocide denial and an insult to the thousands of Armenian-Canadian decedents of the Armenian Genocide, but is also a clear case of the Turkish government lobby's policy of intimidating and bullying nations, which have recognized the genocide.

In this regard, His Excellency Mr. Armen Yeghanyan, Ambassador Extraordinary and Plenipotentiary of the Republic of Armenia to Canada has been integral in underlining the unacceptability of Turkey's policy of denial, especially here in Canada.

Internationally, a troubling example of the human price resulting from great powers remaining silent about past genocides is the ongoing crisis in Darfur. A near century later, the example set by the Ottoman Empire against the Armenians in 1915 continues, as tactics such as starvation and deportation are continued to be used in Darfur. The denial coming from there today, echo the same themes used by Turkey to deny the Armenian Genocide. Further east, the Rohingya minority in Myanmar faces mass killings and rapes, burning of villages, arrests, forced labour, and torture. The current situations in Palestine and Syria have been labelled ethnic cleansing by some- without getting muddled in the details, we can be sure that to echo "justice delayed, is justice denied."

I ask you to take a moment now to meditate on 100 years. Nearly 100 years have passed and we are left with an always present scar, infected with sorrow and the want for redemption. Years of writing a book without the final chapter completed, and years of laying in perpetual wait for a world where standing for the true and right is praised. 100 years of remembering, lobbying and most importantly- rebuilding. There are those voices that try to tell us to "forget it- it was all more than a lifetime ago". To those crude few, we would like to point out that those dark events of 1915 are still very much alive and as "denial" is generally viewed as the 8th and final stage of genocide- there is a crime still being committed against us, every single day that we need to even put forth the inane

“ I hope I am **never asked to look around** and see where injustice continues today and to remember what great words great people have said about **‘never again.’** ”

suggestion that our common history and the story of our mothers and grandmothers is anything but the cruelest of truths.

I had the unique opportunity to spend an extended period of time in Armenia last year, climbing up to Dzidzernagapert to lay my flower at the foot of that never ending flame, on April 24th. As I looked around then to the scores of faces, strangers only in the sense that we had not yet met- I realized that while Armenia and the injustices done to her and her children may be low on the

international totem pole of priorities, it must remain as the crown on mine and all of those born of this sad but proud fate.

As I express these words on paper, I can only ask that you allow me to share my own modest and personal hope with you. It is with my most honest and sincere voice that I share with you that I desire never to write an article like this again. I hope I am never asked to sit and try to find a balance between sadness, anger, frustration and optimism. I hope I am never asked to look

around and see where injustice continues today and to remember what great words great people have said about “never again.”

It is my most heartfelt wish that if I ever find my way writing about this theme again, it is only to reflect, honour the memories of our victims, and then to thank Turkey and the rest of the world for accepting the past and working very hard to ensure a more just future. □



A CONVERSATION WITH AN “Immigrant”

Interviewed by Varak Babian, “Simon Zavarian” Chapter

Like any other Diasporan community, the group of Armenians who chose Toronto as their home have their own communal, though fiercely diverse, tales of an “Immigrant Experience” to tell. Many settled in the city as a result of the civil war in Lebanon in the 1980s, and an array of political crises in the Middle East that followed suit. At this point in time, those who pre-dated this large influx of numbers had already started to set the foundation stones for what we are continuing to build on today. Many of these young men and women had landed at Pearson Airport as early as the 1950s in a Toronto that was very different to what we have grown into today. They had to carve out their own unique identity in a struggle very different to the one we currently navigate. While many were driven by an urgency to recreate their own version of Saroyan’s “New Armenia”, a few made a conscious decision to try their hand at an immersion into a new Canadian identity. Some assimilated wholly into their new environment, yet others found their way back to the fold and played their part in driving the community forward. We chose to sit down with one of the latter examples, and pick the brain of Mr. Suren Chekijian, author of four Armenian novels about the Diasporan-Armenian experience and former producer and director of Nor Hai Horizon Television- asking him to paint a picture of the experiences he had when he landed in the city he has grown to call home.

Shall we set the stage? You arrive in Toronto in 1967. It’s the Summer of Love, the Leafs have won the Stanley Cup and you are one of the city’s newest inhabitants. What were those early days like?

Yeah... I arrived in June, the country’s 100th anniversary... I have a feeling I must have jinxed them... Yeah, the first year and a half I was like a tourist, I was having a lot of fun. You come with big plans, right? Especially since at the time, there was no war in Lebanon. The civil war hadn’t started yet, so... Lebanese society, it’s very money conscious you know, very...

Status driven?

Yes, yes. If you didn’t have money, you wouldn’t be anybody. So...then I read a lot you know. My mom was from Cyprus, she spoke English. I had an uncle who had a cleaner’s shop, next to a hotel in Beirut, so the American tourists, they would sometimes leave their books at the hotel. The hotel personnel didn’t read English, so, they would give it to my uncle, who would give them to me. So, I had a pretty impressive collection of these pocket books, 500...mostly mysteries and stuff like that, but there were a few very good pieces of literature....When I came here, I knew quite a bit about North America.



Anything about Toronto at all? Did you have any expectations?

No, not really particularly. Montreal was the centre of Canada at the time, but Toronto was, like, at the time seemed to me like a big village. On Sundays, the buses ran only in church service times, to get a bottle of whiskey, or something you had to fill out paperwork. It’s incredible. You wouldn’t believe it, wouldn’t recognize it.

One of Toronto’s most well-known and respected characteristics is its diversity. When you arrived, was it still very white and Anglophile or was it already turning into the multicultural haven it is today, or...

Well, let me put it this way, I worked at Sick Kids Hospital, there were 2000 people employed there, yet it took me three months to meet somebody who was born in Toronto, ha-ha so...there was a lot of immigrants, but now there seems to be an overwhelming number. At the time it seemed to be about 50/50 or less. But...OK, here is the thing. Trudeau created this thing- a folklore or an aura, spotlight- on multiculturalism. There used to be no such thing- as a concept it simply didn’t exist. When you spoke about that, people got passionate and started to go back to their roots. So it was the 60’s/70’s and, you know, the hippies were doing the same thing, so...that was part of the reason people started to naturally segregate more. I came into something very different here. In Beirut, we lived in self-imposed Armenian ghettos. Armenians always stayed with Armenians, and growing up, living in Lebanon, I didn’t need Arabic you know? The streets were filled with Armenians. Anyways, I felt really bad about it, because I was born there, you know and people talked to you and you can’t even talk to them properly. As soon as you open your mouth, they say “Are you Armenian?” because of the accent, so, I decided

when I came to Canada, I'm not going to do the same thing here, make those same mistake here.

So, I came with a friend, we rented an apartment together, St. George, south of Dupont- very close to the old A.C.C. He was totally immersed with Armenian activities, and I was completely out. So, for about three years, I stayed out. I wanted to be Canadian, but... ha-ha, I couldn't, you know. I had the accent, especially in my case because I wasn't born here, I was 24 when I came.

Even being born here, growing up here I get that and it catches me off guard. "Where were you born?": I always say "It's nothing exotic-Toronto, North York General". It must be the influence of Armenian on my English, the tonality. Coupled with the dark eyebrows...

Yeah, why not- and you are born here, you shouldn't have those problems. . In my case the clash of cultures was very strong. Because- well, I didn't come here as a refugee. You know refugees arrive, and the common thought is "No matter what it is, it's better than home". I wasn't running away from something, in my case I wanted to move to Canada to study, I wanted to go to University. I had heard from people, especially in the States, people who left Beirut that "You can cut grass and finance yourself to go to university," which was not the case of course. They probably didn't even go to university. So, when you have that mindset and then you come here, and you can barely make a living, pay the rent, and everything else. We didn't have anything... you need furniture, none of us knew how to cook...

Before the days of trusty Pizza-Pizza delivering comfort.

Ha-ha. Yeah- my first dinner was Harvey's . Right by Varsity stadium, there was a Swiss Chalet next to it, another place we used to frequent a lot. There was only one store that sold Middle Eastern Food: Ararat, on Avenue Rd, they were Egyptian Armenian.

Yeah that place is still around. Have they been here for generations?

They've been here longer than me...there was a big upheaval in Egypt in the 50's, so...a lot of Egyptian Armenians moved during that time.

So you were indulging in some very Canadian eating at Harvey's and Swiss Chalet, and you also had a uniquely Canadian experience, working at the CBC, correct?

Yeah, 1973 to 76. By that time, I had gone to university. I started at Ryerson, went to U of T, then attended York for film studies. I had gotten my university fix and as soon as I got in at the CBC, I put school on pause. I wanted to be on the creative side, but they hired me as a cameraman, a technician. They called it the engineering department. Even though I tried, I couldn't cross the barrier. I had spoken to them several times, gone through several interviews, my request was always politely turned down. I asked if I can take a course, do anything proactive...she said..."You have an accent". I thought "Geez, I'm not applying to be an actor or something", so... They seemed to believe I would never make it on the creative side.

George Strombolopolous, Gurdeep Alawahli, Jian Gomeshi- these are

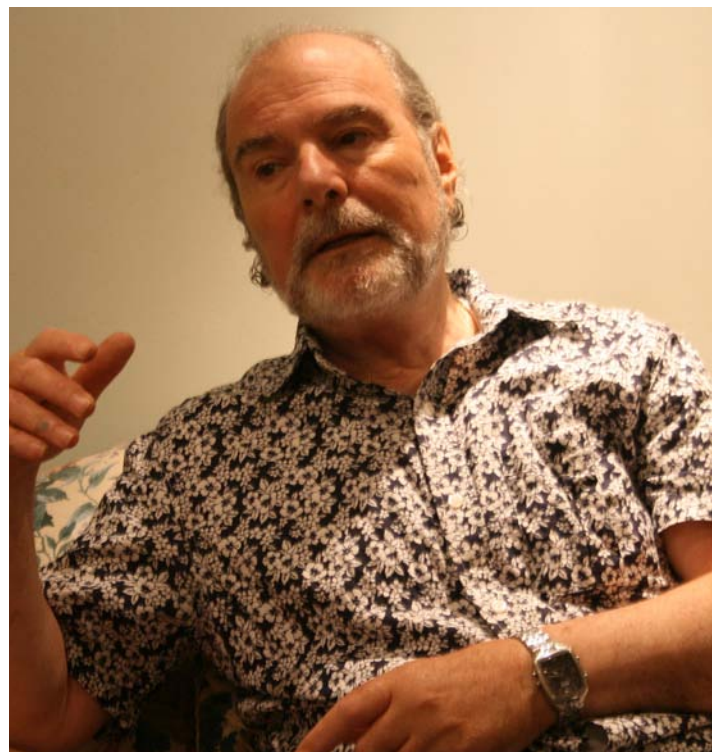
the big names in our living rooms every night. Could you have made the prediction that last names that ring with obvious ethnic certainty would be so and in the spotlight? Did you notice a shift?

At the time I was at CBC, there was one Indian technician, one guy from Quebec, and then me. The rest were all English Canadians. So, years after they started hiring you know "token ethnics", but not when I was there. Gomeshi is a very intelligent guy, very well read. He knows what he's talking about. I enjoy listening to him. My early North American tutorial sessions were via the Johnny Carson show. I used to watch it religiously, every night. I was late to work every morning. I always got shit for it. I used to stay up until 1, and of course there was the Steve Allen show that followed, very funny, so I ended up getting to bed at around 2. These people were a part of my life. When Stompin' Tom Connors died, that weekend I was watching all the old clips, Hockey Night in Canada...I get emotional when I hear those things, but my friends were not the same, they didn't have the same connection. I felt that way because I immersed myself in the Canadian experience.

Did you ever feel like Toronto, or even the Diaspora- was a stepping stone? Something temporary, for the time being? Did you feel like Armenia was the end goal, the place you would end up living?

No, no. At the time, during the Soviet Era, the Soviets looked so powerful. Nobody thought they would crumble, nobody. Everybody was surprised- even the Americans who were trying to get that result were surprised. That's why I never thought I would live in Armenia, although I visited, and being there was important.

There's something funny about that, you go to Armenia and everything is fantastic. The first time I was there, I got there very late in the night. I drank a fair bit at the hotel bar, I was buying drinks for



everybody, I was excited. It was a strange feeling, I felt at home and at the same time like a foreigner. It's an issue that will probably be resolved eventually, but not in my generation.

It's not to say that I didn't experience a pull, a connection. That first time, I went on a bunch of tours. We had a guide who took us to Ardashat, to a village, we spent time with a family there. They had lots of livestock, pigs, you name it. They lived very well at the time, so, we got to drinking. One of the farmers rushed in and exclaimed that they had discovered king Ardashes' remains, they asked us if we would like to see it. We said sure, of course, and we were on our way. We piled into 3, 4 little cars and headed off. We started driving off the road and into the mountains. Of course they couldn't find anything, maybe because there was nothing to find or because most of us were really drunk. So, the sky was overcast, heavy fog. There was a patch in the fog, Ararat was very close, and it looked alive, powerful. I was standing on this hill with nothing around, not even a pebble, and I felt... "This is mine". Something chemical worked in me at that moment, which I didn't get in Sevan, or Keghart. It was a connection to pure land. It was a curious experience.

At this point, my generation has a few pop-culture reference points for Armenian-ness. The Principal Skinner from the Simpsons, or the reality mavens The Kardashians- however flawed they all may be. Did you feel that you had to be more of an ambassador for your culture without similar references?

Yes, a lot more because they didn't know anything about us. So whatever you presented was what they would know.

Any pressure?

I didn't necessarily feel pressure. I looked at it as being really fun. It was up to me to paint this picture. I could say whatever I wanted, and it would stick.

We have talked a bit about the Armenian experience, how about some nostalgia about our city? Any aesthetic shifts you have noticed, even fads that have come and gone. I am curious to know what the vibe of the city was at the time, in the 60s and 70s.

Toronto used to be very backwards, in terms of restaurants or service industry. Things changed a great deal when General de Gaulle came to Montreal and said "Vive Le Quebec Libre!" All the major companies escaped from Montreal and fled to Toronto, and- of course, everything went up: businesses, head-quarters, restaurants. Toronto changed a lot. It became more cosmopolitan, sophisticated. But it didn't grow into the shift, it wasn't organic like in other places.

Was there a singular moment when you thought, "I made the right move, Canada is home".

I was lucky. In 69, I drove east, New Brunswick, Nova Scotia. You realize how big the country is when you drive through it- the vastness of it, the untouched land. I remember an ironic moment. I was going through the Trans Canada highway. Small highway, 2 lanes and we were passing a very small area, about 10 houses. One of the houses

was on fire. I'm talking totally engulfed in flames, burning. I was thinking "What do they do? There can't be a fire station anywhere close". But this is the same country where you can live side by side with millions in an area of Toronto, so much variety, so much difference within a hundred miles. Certain things become familiar, become tradition. When I hear the Hockey Night in Canada theme song I get emotional, or Foster Hewitt- these people were in my life all the time.

Hold on, so you're telling me you weren't a hockey fan in Beirut?! I'm surprised..

Ha-ha..I didn't even know there was such a thing. These people helped me, the CBC, Bob Kerr, Peter Gwozski. I'm lucky, I'm sort of steeped in that- most Armenians aren't. You learn a lot about the country, problems in the Maritimes, issues in Alberta, it gives you more of a connection to a greater Canadian identity.

We currently have a memorable mayor in office. Any favourite political figures?

Trudeau, he had nerve, he would stand up to the Americans and they didn't like that. And of course he loved Canada and that passion was contagious. I liked Chretien too, his slyness made me smile.

I'd just like to end by asking, if there is an image, a memory that defines Toronto, or Canada for you.

University Avenue. I was walking to work, through Queens Park, and I noticed the Premiere of Ontario, he was pulling into the parking lot. Just driving by himself. I was so impressed, because in Lebanon, there would be 5 motorcycles accompanying him, with obnoxious police wrangling the crowd. But there he was, so nice, so alone. Back home politicians are hard to get at. When I was taking a course at U of T, I saw a poster announcing that the defense minister was going to speak at the university; I decided to go check it out. It was in a lecture hall. There was a balcony, and they had set up a microphone in the lobby, so he could address the crowd. It was the 70's- all kinds of activism, protesters. So the guy walked in and they wouldn't let him speak, not even 2 words. Constant booing, hissing. I was shocked. I thought if this was Beirut, those disruptive students would be getting beat with the butts of police guns, batons. I remember thinking there was such a difference. Politicians here seem like they would do anything for a vote. I'm sure if you were to invite a hundred politicians to your kids 7th Birthday party, more than a handful would make an appearance. Votes count here. Everyone counts. □



WINTER SPRING; change is coming.

Patil Halajian

While we stand on street corners enamored by the high rises and impressive retail and entertainment complexes popping up like tulips in spring, it is easy to miss a tiny crucial detail; that as we are losing our public spaces to these symbols of modernity, we are also losing our voices. With the heavy influence of the new digital commons, it is easier to make this oversight. It can be argued that as our virtual voices get louder and louder (shout-outs to Facebook, Twitter and the like) our actual, physical voices are nowhere to be heard. As such, these public spaces are integral to functioning civil societies and are central to the narrative of social and political unrest as witnessed in recent history at Tahrir Square in Egypt, Mashdots Park in Yerevan, Zucotti Park in New York City and most recently Taksim Square in Istanbul, Turkey.

What started out as an environmental protest to save what is reportedly one of the last standing green spaces in downtown Istanbul, has quickly grown into a broader contestation of the existing order in Turkey. The fact is that

the demolition of these public spaces has come to represent the common disregard for public opinion and the silencing of a collective voice. Sitting on the edge of Taksim Square, the planned destruction of Gezi Park to make way for a new shopping mall was the straw that broke the camel's back. It's important to mention that part of Gezi park used to be an Armenian cemetery (Pangalti cemetery); the largest non-Muslim cemetery in Istanbul for 370 years. Over the past year, Turkish citizens have hit the streets to protest many issues including the government's response to the raging civil war in Syria, the privatization of public spaces, concerns over deteriorating press freedoms and freedom of speech, draft laws to curb abortion and new restrictions on alcohol sales.

However, the protests come against the same government that enjoys the support of just about half the population and a prime minister who has been elected three times by successive free and fair elections. This isn't Egypt and Erdogan is not Mubarak. It is unlikely that the protests will end in regime change, as Turkey is a democracy- an

imperfect one without argument- but still a democracy. The protests may not be Erdogan's spring, or winter for that matter. They are, however, a harsh wake-up call; a wake-up call not only for Erdogan, who cannot run for another term as prime minister and has intentions to run for presidency in 2014, but also for the people. It seems that there is a new found sense of political purpose, a sense of unity among typically disparate groups bound together by the public space they occupy. A realization that they do have voices and that they can speak up. A realization that together, they can push the boundaries and push through the fear that has heavy-handedly governed the republic for so long. A realization that more so than any opposition party, the people stand the best chance to disrupt Erdogan's future plans for presidency. The people are demanding change, and while it is unlikely that Erdogan's autocratic style of leadership will change much, it is now about changing the minds of the voters; as ultimately the change is going to have to come from the polls. □



1970s-1980s

80 YEARS IN THE MAKING

ARMENIAN YOUTH FEDERATION

BY THE EARLY 1970s, the AYF had become even more dynamic and continued to grow. Some of the larger Junior and Senior chapters held over 100 members. In earlier years five regional structures (New England, Mid-Atlantic, Mid-West, California and Canada) had been created to address the problems brought on by the organization's vast expanse. By the 1970's however, the obstacles of geography had become overwhelming. The 1973-74 fiscal year saw the split of the AYF into three separate administrative entities: Western U.S., Eastern U.S., and Canada. Although mainly due to the separation of the parent organization's structures, the split also resulted from tensions caused by the difficulties and inefficiencies of operating long-distance.

1991 - Ardziv magazine, AYF Canada's official publication is founded. The magazine is published in Armenian, English and French and becomes a leading voice for the Armenian-Canadian youth.



2010 - At the 38th Convention of the A.R.F.Y.O.C., a motion was passed regarding the name of the organization. While in Armenian, the name would remain the same, the motion called for an English, as well as a French name, to be added to the constitution.

The organization was henceforth called AYF Canada (Armenian Youth Federation Canada) in English FJA Canada (Fédération de la Jeunesse Arménienne) in French.

1990

2010

1980

2000's

2013

1982 - The AYF in Canada changes its name to the Armenian Revolutionary Federation Youth Organization of Canada (A.R.F.Y.O.C. for short).

The name in Armenian becomes
Հայ Յեղափոխական
Դաշնակցության
Գանատայի
Երիտասարդական
Միություն (ՀՅԴ-ԳԵՄ):



THE 2000s - With the emergence of an independent Armenian Republic, the AYF has sharpened its focus on the development and advancement of the homeland. It has also maintained its vigilance surrounding issues related to recognition and just compensation for the crime of the Armenian Genocide. Of course, the ongoing challenge to stem assimilation and maintain Armenian culture within the Diaspora also continues to be at the forefront of the AYF's activities.



2013 - AYF regions around the world celebrate the 80th anniversary of the formation of the Armenian Youth Federation, renewing their oaths to the heroes of our people's past, in their ongoing quest to realize a free, independent and united Armenia.

IN EARLY 2012, the first issue of the re-launched Ardziv was published. Ardziv magazine is distributed free of charge within the community for those who strive for the national, social and economic liberation of the Armenian people. The magazine is issued quarterly, with 1000 copies dispersed between the community centres of Toronto, Montreal, Laval, Cambridge, Hamilton and St. Catherines. The magazine is also read in digital format online.



ON JANUARY 14, 1933, the Armenian Youth Federation was born. It was on that day in Boston, Mass, that the ARF Central Committee of America decided to unify existing youth groups scattered across the country and build the groundwork for a national Armenian youth organization. The legendary Armenian hero General Garegin Njdeh was soon invited to the US to serve as a fieldworker to mobilize the communities around the idea of a consolidated youth movement. He toured the country from city to city, town to town, encouraging the masses to join the ranks of the soon to be established AYF. With his magnetic oratory and inspirational presence, hundreds of youth flocked to hear his appeals and apply to become part of the first generation of the AYF.

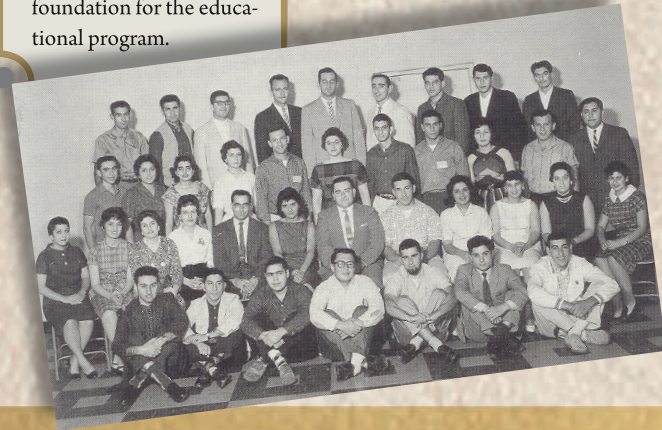


IN JUNE 1934, the AYF held its first Convention, which took place at the famous Hairenik Hall in Boston. General Njdeh served as the honorary chairman of the Convention, where 40 chapters throughout the country were represented with a total of about 60 voting delegates. This gathering democratically set the initial name, anthem, programs, and aims of the organization.

General Njdeh visits Canada and helps establish the first AYF chapter in Canada in St. Catherines, Ontario.



1950s - "Blue Book" educational series was introduced, which focused primarily on Armenian History, but also covered geography, culture and customs, the arts, and other subjects. Complete with maps and photographs, these "Blue Books" formed a sound foundation for the educational program.



1933

1950

1970

1940

1960



1941 - The organization changed its name from the ARF Tzaghagrans to the Armenian Youth Federation. This change was necessary because the name Tzaghagrans was difficult to manage among non-Armenian speakers and it was being maliciously misinterpreted in some quarters. From that point on, the leading Armenian youth organization in the United States would be known as the AYF.

LATE 1980'S AND THE EARLY 1990'S

The AYF found a new challenge: Karabagh. In 1988 the struggle for independence in the Karabagh region started. AYF became involved in fund raising activities to supply much-needed funds to the people in Karabagh. Many AYF members throughout the world even fought for the Armenian land. Even after the independence of Nagorno-Karabagh in 1991 and the cease-fire in 1993, the AYF continued to assist Karabagh.

THE 1960'S were a time of great change and growth for the AYF. By this time, some of the smaller and more geographically isolated communities began to see the beginning of the end of Armenians relocated to other, larger metropolitan areas. The role of AYF forever changed from being a gathering point for local Armenian youth to serving a substitute for an Armenian lifestyle that was no longer day-to-day. One of the single biggest changes to occur in the Sixties was the emergence of political activity in the Armenian community. During this time, there were important changes occurring on the Armenian political scene as the Fiftieth Anniversary of the Armenian Genocide ushered a new era of demonstrative political action, reiterating the demands for just reparations and the return of Turkish-occupied Armenian lands.

People talk.

AYF Toronto's annual foosball tournament serves as a platform to measure camaraderie, bravery and strong wrists. Teamwork is valued and bragging rights earned. If the individuals participating in this glorious game could choose their ideal Armenian teammate, past or present, who would it be?



Asbed Keskinian, 22
Student

Pierre Shammassian.

He would definitely distract our opponents by cracking them up, leaving me to score at my discretion.



Meher Torossian, 26
Entrepreneur

Garegin Njeh.

The foosball pitch is the ultimate battlefield and who better to lead us into battle than Njeh.



Karnig Hasseryan, 26
Engineer

Sirusho's definitely on my team.

I don't even care if she's help me win; I just want to spend some quality time with her.



Alek Saatjian, 32
Staffing Manager

Serzh Sarkissian.

We would win at all costs necessary. It would be a pretty shameless victory though, eh? Is it too late to change my answer?



Krikor Shahinian, 28
Account Manager

My uncle.

Have you ever seen the man play? I think I'm pretty good and he puts me to shame.



Tamar Telliyan, 18
Student

Henrik Mkhitaryan.

If he's half as good in foosball than he is in football, then we have a chance at victory every time.

Բանաստեղծութիւններու Անկիւն

Եւթադանը հին
Եւթադանը հին բարբարոն, ածել անտօթ արժանի,

Զեւգածիկներ անո՛ր կրթիւ հեւած,
որբա՛ն չարիք էին ծրածած:

Որբա՛ն հոգեւորք անտօթի՝ անո՛ր կրթիւ սերած քաւտանէի՝
Այդ եւթադանը հին, եւթադանը անթօտի:

Անոր շէրքը ծարղակէր՝ հայո՛ւ արիւնով օծուն,
որբա՛ն խելոյ՝ այս աշխարհէն վերաւոր:

Յին կրթիւ հեւած՝ անո՛ր ծնօթի, եւթադանը հիծա ժաւգ հազած,
կը Լարտի բայ վերբիւն ծոյ՝ դարաւոր:

Այդ եւթադանը հին՝ եւթադանն է անո՛ր
Որն կը փորձէ քանդել ազգ ծը բռնի՝ սերունդ ծը նոր:

Կը փորձէ շորթել կրկին՝ այս նոր թուին,
ժեր յուշէ՛րք, ծեր սրտէ՛րք ծեր գաւթիք:

Բայց ո՛հ, եւ կ'ապտ'՝ այդ եւթադանը հին...
Կ'ապտ'՝ եւ այ՛ն եւթադանը նոր...

Մեծ ոճիրին ապիւնէրք դէռ հոգուն վրայ
եւ հայ՛ն յեղէն ե՞ծ հի՛ն անոր սերունդն ե՞ծ անո՛ր,

ձայնն ե՞ծ անձայնին եւ կ'զօր բացուին ուժասպառին:
Չեղբոյ բաշէ կրթին դուն վեհերոյ,
բա՛ւ է այդ եւթադանով ա՛լ ոճիրդ ուրանաւ
Ի կուր է՝ դարաւոր պարպոյ պիտի՛ քան:

Ռաֆֆի Սարգիսեան, 2013

up every inch of knowledge, wisdom, information, and motivation that they could possibly get from the greats that were standing before us. There was one particular line that was used quite often throughout those four days: "Standing on the shoulders of giants".

Many influential individuals were brought up during the course of that weekend. Everyone from the forefathers of the AYF and how they laid the foundation of this organization, to others that were more contemporary such as Sosse and Allen, who helped shape what the AYF is today. Those particular individuals and everyone in between have played a fundamental role in helping create and push our cause further. Now it is our turn, my fellow ungers. This weekend put that fire in every person there - that there is serious work to be done, and that work has to come from us.

The purpose of this article is neither to educate the reader on modern day Armenia, nor on the role of the AYF or ARF

today. If you want to learn about that, various other sources are available. This piece is simply to help one understand that eighty youth from all across North America gathered together at a camp to discuss, argue, learn, love and work together towards a cause that is ours. Incorporate the question "why" into their daily vocabulary. These are future leaders of their communities. I hope that at the next tri-regional seminar that number will double, and we will be a group of over one-hundred and sixty young AYF members that are there to inspire and educate one another.

If I may address everybody that was at that seminar, and everybody who wished to be there: This was not the end my friends, but only the beginning. Let's all take the love, dedication, and passion we have for our cause and for one another, and use it to better ourselves as individuals and as an organization. Let's use these three emotions as tools to help other regions, and to fuel others'

motivation; to build one another up, not tear each other down. And most importantly, to learn from our mistakes.

I want to leave you with a quote from one of the organizers of the seminar, Ungh. Verginie Touloumian.

"There was nothing more powerful than to see a group of AYF members who strive for the same goal across the different regions and do so with utmost conviction. It was understood that the love for the homeland brought us together. AYF does not know the difference between dialects, or place of birth. AYF only knows the goal of a free, united, and independent Armenia and the AYF Tri-Regional Seminar 2013 instilled inspiration, conviction, and determination to take action."

□



REFLECTIONS FROM AYF TRI-REGIONAL SEMINAR

Razmik Tchakmakian, "S. Zavarian" Chapter

June 11, 2013, 7:00 pm. I board my Air Canada flight to depart back to Toronto after a four-day Armenian Youth Federation Tri-Regional Seminar in Los Angeles. The feeling of uneasiness settles over me - all I want to do is run back and re-join my fellow unger, ungeroohis from all three regions. To preoccupy my mind, I reach into the front chair pocket and take out the airline's complimentary "En Route" magazine. My stomach suddenly tenses up as I see the cover - a woman on a sailboat with a Turkish skyline behind her. My first instinct is to feel anger, but as I start to reflect on this glorified image of Istanbul, mixed with everything I learned from the past weekend, I start to ask: "Why not Yerevan?" ... A question every Armenian, whether from the Diaspora or not, should be asking themselves every day.

Rewind back five days at approximately the same time: Eighty Armenian youth from all around North America are trickling into the Pasadena agoump where the seminar is set to commence. Although the building and many of the faces are not familiar, there is a sense of comfort and camaraderie between everybody that enters through the door. As we take our seats, the air around us is electric. Friends sit near friends, and regions group together...barriers are still up. However, in a very short time, these barriers begin to tumble down.

Not only had we managed to gather eighty AYF members from all across the board into the room that night - we also had a young, fresh, and excited pack of ten new young men and women, give their oath to be a part of this complex organization. I say complex, because this organization is not for the weak. The AYF is for the strong minded who will stop at nothing to ensure a better, stronger, and more viable Armenia. I saw that fire in each and every person's eyes and hearts that first night. These were dedicated individuals.

The following day, we all crammed into a bus and made the two-hour long drive towards the AYF campsite. For myself

and many others from the Eastern and Canadian regions, this was the first time seeing the camp, which we had heard so much about in past years. Joining us at the seminar were two very influential individuals within the ARF from the past and present: Ung. Mourad Topalian, who was the chair of the Armenian National Committee of America for many years during very tumultuous times, and Ung. Giro Manoyan, who is currently the official

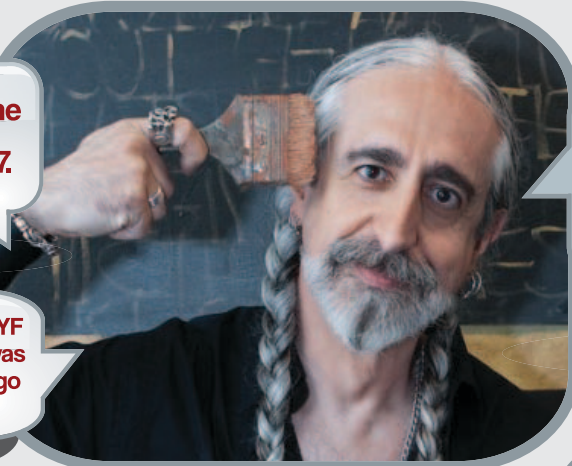
spokesperson of the ARF/ANC worldwide. The word "giants" is an understatement...

That evening, after we had something to eat, the conversations between fellow AYF members began. At this juncture, I knew that not only did we have dedicated members, but intellectual ones as well. Every individual who had made the trek out from whichever region they were from were there for one sole reason: to be a sponge. They were there to soak



ԵՐԿԻՄՈՍՈՒԹԻՒՆ

- Ա: Տակաւին յուզուած ե՞ս. Ինչպէ՞ս պիտի ընենք ասիկա:
- Ս: Տե՛ս, հիմա մէկ կողմ դիր զգացումներդ, պէտք է գրենք այս յօդուածը:
- Ա: Բայց տեղեկատուական միայն չեմ ուզեր որ ըլլայ:
- Ս: Այսինք՞ն... ընդհանուր նիւթը, դասախօսները, ընկեր Մուրատ Թօփալեան ըսաւ... “style”?
- Ա: Հա՛: Ելանք, կերանք, քնացանք... Կ’ատեմ երբ որ մարդիկ նման ձեռով յօդուած կը յանձնեն: Մեր զգացումները ինչպէ՞ս պիտի կարողանանք փոխանցել:
- Ս: Այս սեմինարը հոգիով ապրեցանք... Հափազանց տարբեր էր մթնոլորտը, չէ՞:
- Ա: Միայն տարբեր: Կարծես ապտակ մը ստացայ այս շաբաթավերջին, ինքնամփոփուեցա՛յ: Եթէ կասկածներ ունէի մեր կազմակերպական աշխատանքներուն մասին, եթէ երկմտութեան մէջ էի մեր իսկ տարած աշխատանքներուն արդիւնքներուն մասին, սեմինարը պարզեց ինծի համար այս բոլորը:
- Ա: Ընկերային իր ջերմ շրջանակով, արտայայտուած մտքերու բովանդակութեամբ, դժուար զգացական պահեր միասնաբար ապրելով, հայրենիք վերադառնալու գաղափարով, նոր գիտելիքներու պաշարով...: Այս սեմինարը տեղի ունեցաւ կեանքիս հիշդ մէկ կարեւոր պահուն: Ներքին կրակս սկսաւ աւելի բուռն բոցավառուիլ:
- Ա: We all remembered why we’re doing this: the fact that no matter how many people show up at our protests, meetings or how many followers we have.
- Ա: Մենք կանք. Մենք ենք հակատապալները: Մենք ենք մեր նախահայրերու ջահակիրները: Կան անձեր, որոնք կ’արժեւորեն մեր գործունէութիւնը, իսկ ուրիշներ՝ կ’արժեզրկեն զայն: Կան անոնք որոնք անհաւատներ են եւ հեռու կը մնան մեզմէ, այս կարեւոր աշխատանքէն: Կը կարծեն որ խենթեր ենք, որովհետեւ կը պայքարինք մեր անժամանցելի դատին համար. Աւելորդ է այսքան յոգնիլը կ’ըսեն... վասն ի՞նչի... Կը ցանկան անկարելին:
- Ա: Հակառակ այս բոլորին, հակառակ այս բոլոր ժխտական զգացումներուն, մենք կը գիտակցինք ճշմարտութեան: Խիս՛տ գիտակից ենք մեր պատասխանատուութեան եւ հպարտօրէն կ’ընդունինք զայն: For all those who believe in us, we must continue to pave their way towards justice, reparation and recognition.
- Ա: Regardless of the problems, the difficulties it’s ours and only ours to protect. If we want change, we must stand up and do something. As Unger Mourad said, “we don’t have the right to forget as our stories are written in THEIR blood”. Together we can be the change to help see our Ազատ Անկախ Միացեալ Հայրենիք՝ Հայաստան:
- Ա: Այնքա՛ն բան ունինք սորվելիք եւ փոխանցելիք...
- Ա.Ա.
2013-06-28



When did you join the AYF?
I joined the AYF in early 1977.

What are your fondest memories from your AYF days?
The camp days. I loved the AYF camp. Spending time there was a lot of fun, and we used to go there quite often.

What motivated you to join?
I had been a “badani” in Beirut for many years so when I got to Los Angeles, joining the AYF was the natural thing to do. I wanted to be active within the Armenian community.

This year is the 80th anniversary of the organization. What message do you have for AYF members across the world today?
Stay active, no matter what! Being an Armenian should be a beautiful experience. Be creative, always think outside of the box, and never be afraid of being unconventional.

four questions with... VAHÉ BERBERIAN

2013 marks the 80th anniversary of the founding of the Armenian Youth Federation. To mark the occasion, Ardziv caught up with renowned Armenian painter, author, playwright, director and actor, Vahé Berberian, to ask him a few questions about his days in the AYF...

SOMETHING DIFFERENT THIS TIME AROUND

Lucy Dishoian – AYF Canada Youth Corps 2013 Volunteer

As I sit across my packed bags, I begin to realize that this is really happening; in just 72 hours I will be reunited with my homeland. I am impatiently waiting to wake up and see Mt. Ararat from my window. My mouth waters merely thinking about having a bonchik for breakfast. My toes are dying to touch the freezing water of Lake Sevan. And I can already imagine the heartbreak I am going to face when I have to leave. This summer I have the

opportunity to live in Armenia not as a tourist but live as if this is truly my home. I'm honored to be joining AYF Canada as a volunteer in Vanadzor and genuinely believe this program is one of the best ways the Armenian Youth Federation gives back to our younger brothers and sisters living in our homeland. Fortunately, I have been to Armenia before and have an idea of what to expect. As children, we are taught to fall in love with it. Most of us

grew up loving a place that was described to us as a magical far away country without even seeing it. I hope that through my journey and along with the journey of my fellow Ungers, you all read our stories and fall in love with this country once more. But, fall in love not only with the beautiful side of Armenia, fall in love with the sides that are not so perfect. Live vicariously through our experiences and most importantly, do not stand idly by. □



ARMENIA 2013, WE'RE READY FOR YOU.

Karan Bedrosian – AYF Canada Youth Corps 2013 Volunteer

The very first time I was in Armenia, alongside other Canada Scouts, I was the youngest. Being 14 and having my eyes exposed to such greatness was overwhelming and rewarding at the same time. The cities, monuments and people gave me chills and that was when I didn't know how the world worked. Through the

planning and organizing that has gone into this trip, losing sight of why we're going is hard to overcome. The amazing younger generation that we're going to have the pleasure of looking after and working with is something that excites me everyday and keeps me on my toes for what's to come. I consider myself a very lucky and fortunate

member of the Armenian Youth Federation of Canada to be a volunteer for Camp Vanadzor this summer. I already know two weeks will not be enough but the memories I will make are going to last me a lifetime and ones I can pass onto other AYF members. Armenia 2013, we're ready for you! □

Մտորումներ՝ Վանաձոր 2013 Ճամբարի Առիթով

Տարօն Քէսքինեան, «Ս. Զաւարեան» մասնաճիւղ

ՀՅԴ ԳԵՄՐ, 2011 թուականին, գեղեցիկ գաղափարը ունեցաւ հովանաւորելու եւ միութեանս անդամներով վարելու երկշաբաթեայ ամառնային անվճար ճամբար մը՝ Հայաստանի Վանաձոր քաղաքին մէջ: Վանաձորի ճամբարը միացաւ ՀՅԴ երիտասարդական միութիւններու Հայաստանի ճամբարներուն, որոնց շարքին են Կիւմրիի, Սիսեանի, Պրոշեանի, եւ Արցախի ճամբարները:

Ճամբարի ընթացքին, Հայաստանաբնակ մանուկներն ու պատանիները առիթը կ'ունենան լսելու տարբեր դասախօսութիւններ, սորվելու ՀՅԴ-ի մասին, հոգ տանելու եւ սորվելու առողջապահութեան մասին, հետեւելու անգլերէն լեզուի եւ համակարգիչի դասընթացներու եւ խաղալու: ՀՅԴ ԳԵՄ-ը նաեւ կը տրամադրէ ճամբարի մասնակցողներուն օրական ճաշ եւ գրեմական պիտոյքներով լեցուած դպրոցական պաշտասկ մը:

Այս ամառ, Յոգ տարին ըլլալով, Վանաձորի ամառնային ճամբարը տեղի կ'ունենայ Յուլիս 15-26: Գանատայէն եւ Ամերիկայի Միացեալ Նահանգներէն 15 երիտասարդներ Հայաստան կը ճամբորդեն ու իրենց կամաւոր ներդրումը կը բերեն Վանաձորի ճամբարի աշխատանքներուն:

Օդանաւ նստած կը մեկնիմ դէպի Հայրենիք: Առաջին անգամը չէ որ կ'այցելեմ Հայաստան եւ ոչ ալ վերջինը պիտի ըլլայ: Հայաստան այցելած եմ ՀՅԴ Գանատայի Պատեական Միութեան կազմակերպած Հայաստանազնացութեան, ՀՕՄ-ի երկրորդական վարժարանի աւարտական դասարանի եւ Համաշխարհային Բանակումի ծրագիրներով: Բոլոր ծրագիրները կը միտէին Սփիւռքի երիտասարդութեան ծանօթացնել մեր հայերիքը: Սակայն անոնց բնոյթը ընդհանրապէս զբօսաշրջութիւն էր՝ այցելել Հայաստանի տեսարժան վայրերը եւ ընդհանրապէս յարաբերիլ սփիւռքէն ժամանած ալլ գաղափարկից ընկերներու հետ: Այս անգամ Հայաստան կը ճամբորդեմ վարելու ՀՅԴ ԳԵՄ-ի կազմակերպած Ամառնային Ճամբարը՝ Վանաձոր քաղաքին մէջ: Այսպիսով, առիթը պիտի ունենամ Հայաստանի մէջ ապրելու եւ ժողովուրդին հետ շփուելու: Մնալով Վանաձոր քաղաքին մէջ, պիտի ապրիմ Հայաստանի ժողովուրդի դիմագրաւած իրականութիւններուն հետ, որոնք ընդհարապէս չեն զգացուիլ զբօսաշրջիկներուն կողմէ: Անոնք միայն կը տեսնեն Երեւանի, Եւրոպայի նմանող շրջանները, կը վայելեն ճաշարաններն ու գիշերային վայրերը եւ միայն: Արդ, փոխանակ մտածելու թէ որ ճաշարանները կամ տեսարժան վայրերը պիտի այցելեմ, օդանաւին մէջ միտքս զբաղած է Հայաստանի մեր կեցութեան պայմաններով ու ճամբարի բազմազան մանրամասնութիւններով:

ԳԵՄ-ի անդամները, ամիսներ շարունակ աշխատեցան, նախ ատակ վարիչներ ընտրելու, ապա հանգանակային ծրագիրներ

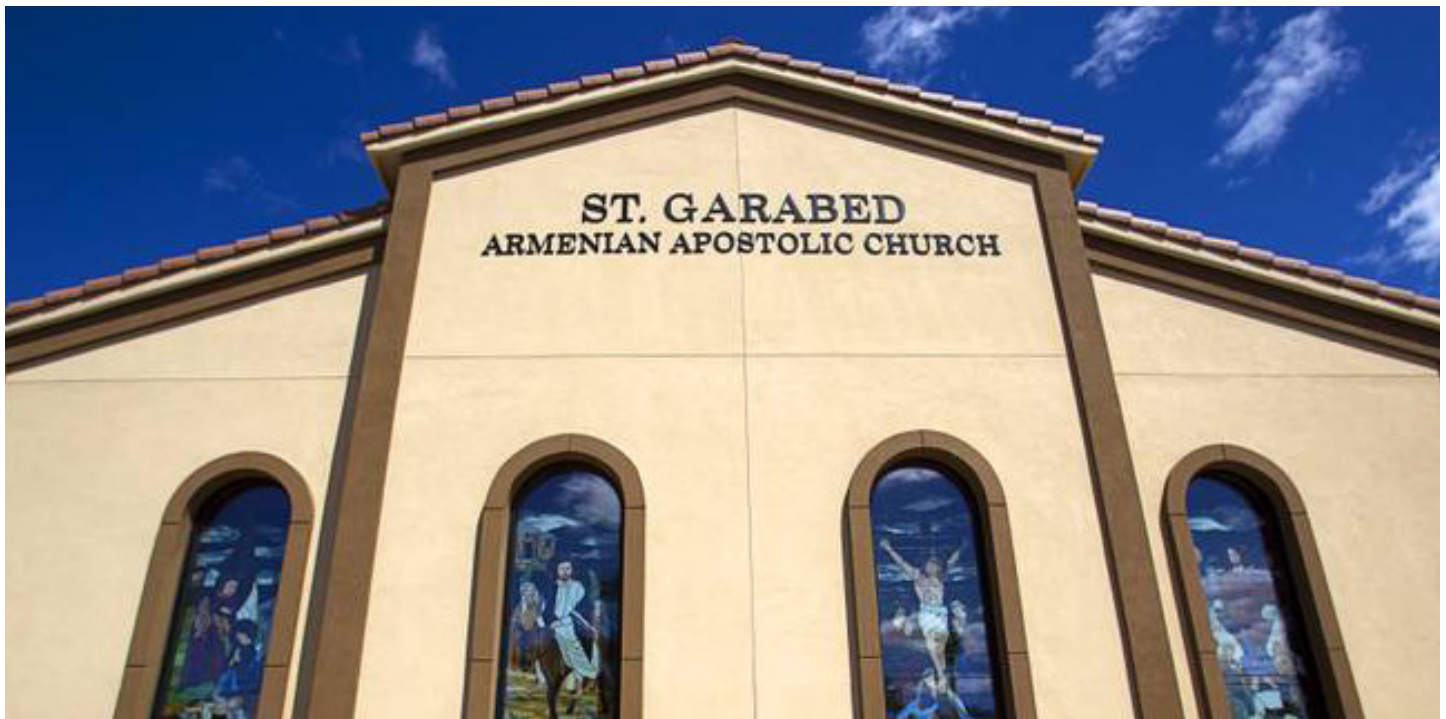
կազմակերպելու: Միեւնոյն ատեն տեղի կ'ունենային կազմակերպական աշխատանքներ՝ պիտոյքներ գնել ու Հայաստան ուղարկել, զգեստներ պատրաստել, փոքրերու տարիքի յարմար ծրագիրներ պատրաստել, եւ Հայաստանի մեր գործակիցներու հետ համագործակցաբար դասաւորել երեխաներուն ճաշերը, պիտոյքները եւ ճամբարի վայրը:

Կը հասնիմ Հայաստան: Այս բոլոր աշխատանքը կը սկսի իրականանալ: Սակայն ծրագիրը պիտի կարենա՞նք յաջողութեամբ իրագործել, պէտք եղած պիտոյքները ունի՞նք, ի՞նչ ազդեցութիւն պիտի գործենք Վանաձորի պատանիներուն վրայ, ի՞նչպիսի հակազդեցութիւն պիտի ունենան պատանիներուն ծնողները: Յոյսով եմ որ այս բոլոր հարցումներու պատասխանները դրական կ'ըլլան:

Անկասկած, ՀՅԴ երիտասարդական միութիւններու Ամառնային ճամբարները ունին իւրապատուկ առաքելութիւն: Ճամբարը բացառիկ դրական ազդեցութիւն կ'ունենայ Հայաստանի ապագայ սերունդին վրայ. ուղղակի շփուելով պատանիներուն հետ, զուարճացնելով զանոնք, պիտոյքներ հայթայթելով, գիտելիքներ ջամբելով եւ իրենց մատուցած տարիքէն ծանօթացնելով հայրենասիրութեան, արդարութեան, բարեգործութեան եւ ընկերվարութեան գաղափարները, կը կարծենք որ Հայաստանի յառաջդիմութեան եւ հզօրացման կը նպաստենք:

Բայց եւ այնպէս, հարցականի տակ է մտքիս մէջ թէ մեր այս աշխատանքը բաւարա՞ր է: Մենք իբրեւ հզօր սփիւռք եւ զարգացած երիտասարդութիւն, աւելին չե՞նք կրնար ընել մեր երկրին համար: Սակայն, վստահ եմ որ շիտակ ճամբուն վրայ ենք: ՀՅԴ երիտասարդական միութիւններու ճամբարներու ծրագիրով, հարիւրաւոր սփիւռքահայ երիտասարդներ արդէն իսկ ճամբորդած են Հայաստան իբր վարիչներ եւ հազարներով Հայաստանաբնակ պատանիներ մասնակցած ճամբարներուն: Այս թիւերը պէտք է կրկնապատկուին Գանատայի եւ ալլ շրջաններու ջանքերով: Ուրեմն, արդէն իսկ երեք տարուան փորձառութիւն ձեռք ձգած անպայման կարելի պիտի ըլլայ ընդլայնել ՀՅԴ ԳԵՄ-ի ճամբարի ծրագիրները, հովանաւորելով ճամբարներ Հայաստանի ալլ քաղաքներէն ներս ալ: Աւելին, ապագային պէտք է ընդլայնենք նաեւ մեր ազդեցութիւնը Վանաձորի մէջ որդեգրելով ալլ բարեսիրական ծրագիրներ:

Խանադաւառ ու ոգեւորուած, վարիչ ընկերներուս հետ կը սկսինք աշխատանքի: Քաշ տեղեակ ենք որ Հայաստանի դժուարութիւնները շատ են եւ կարիքները բազմաթիւ բայց յոյսով ենք որ այս ծրագիրով, փոքր ներդրում մը կ'ունենանք Հայաստանի բարգաւաճման ընթացքին: Արծիւի յաջորդ թիւին մէջ նկարներով ու յօդուածներով անպայման կը ներկայցնենք վարիչ ընկերներու եւ Վանաձորի պատանիներու զգացումներն ու տպաւորութիւնները: □



Not Once in a Lifetime, Once in a Community

Carnie Armenian, AYF-YOARF Eastern Region USA

I have always been taught to understand and appreciate the value of everything I have. Fortunately I have grown up with a wonderful family that understands all of my quirks and supports me endlessly in my many hopes and dreams, which on a day like today seems so selfish. This weekend I was able to be a part of a memorable event; one that not only happens once in a lifetime, but once in a community; the consecration of the Armenian Church of Las Vegas, Nevada, a monumental event in preserving our culture and moving forward as a people.

Raised overseas for the first 14 years of my life, I realized that each nation has a culture to be proud of. Armenia, the best in my biased opinion, has a culture rich in a unique language, history, struggles, and new roads. However, as a Diaspora Armenian, our story today is also molded by finding and developing a family and community outside of our homeland. Unfortunately I was not surrounded by the

Armenian community many of my peers grew up with. I was not able to attend Armenian school to learn reading and writing in my native tongue, and I never had the opportunity to develop life-long friendships from my childhood that I am so envious of. To be Armenian is a huge part of me- it is in my name and in my blood. To be Armenian is who I am; but something I could only share with my family in the comfort of our home. At the consecration of the Saint Garabed Armenian Church and Community Center of Las Vegas, I realized that the future generations of the fastest-growing Armenian community in the world will forever have a place to call their own. I can say, without a doubt, the Las Vegas community is now gifted with Armenian surroundings - they are able to attend Armenian school, can attend AYF meetings under an Armenian roof and I already see that the youth have begun to develop childhood friendships to cherish.

The support this weekend, both morally and financially, was truly overwhelming. No matter our age, organizational affiliations, or interests, as Armenians we share a common ground in Christianity and the Church, a core element deep in the roots of our culture. At the "Opening of the Portals, Terenpatsek" ceremony His Eminence Archbishop Moushegh Mardirossian, Prelate, stated, "Partsratsank menk iprev azk [We have elevated ourselves as a people]," and I certainly see through the glazed eyes that filled the hall that the Armenian community of Las Vegas is beyond grateful to have been a part of this journey years in the making, and will surely continue to prosper. On behalf of my community I can say that Saint Garabed Church is appreciated further than words on a page can express. It is a moment in time that will forever fill our hearts with pride in our community, in our culture, and most importantly in being Armenian. □

80 YEARS YOUNG:

The AYF Mission Lives On

Ara Khatchatourian, English Editor, Asbarez

The Armenian Youth Federation Turns 80 today and with it provides an opportunity to highlight and emphasize the importance of youth in Armenia's liberation struggle and nation-building process.

As we look at movements old and new, the one constant that fuels their relevance is that at the forefront of it all were young men and women willing to risk all for change and advancement.

So was the impetus for the Armenian Revolutionary Federation to dispatch General Karekin Njdeh to Boston with a task of bringing together young Armenians and organize them with a sense of national purpose and a will to advance the Armenian Cause. Upon his arrival there, the Armenian Youth Federation was born and continues to engage and empower new generations of Armenians to prioritize the Armenian Cause and soldier on for the just aspirations of the Armenian people.

The role the AYF has played in advancing a youth movement has been tremendously important in post-1918 independence community building efforts in the Diaspora, especially in the United States.

More importantly, however, is that despite the changing landscape of political activism, the AYF's mission remains as relevant and as crucial as it was during its burgeoning years.

The mission, in short, is to work toward the establishment of a Free, Independent and United Armenia.

The tenet of the AYF's success has been that every generation of young Armenians has advanced the AYF mission with dedication, will and humility and has been able to leave its mark at every turning point in our national history.

Today, the AYF is a visible presence in the post-independence Armenian reality. With programs such as the Youth Corps, the AYF is advancing its mission by bringing together young Armenians in Gyumri and Artsakh and instilling in them national values and traditions, which have lacked in Soviet times. The AYF is also in the forefront of social and environmental movements in Armenia and through its network of members and supporters is calling for change and reforms that are critical to our nation.

The post-independence and millennial generations, however, have a more urgent responsibility to marshal this mission and emerge as leaders of not only our communities worldwide, but of our nation.

The communications and technological advances at the disposal of young people today should make the advancement of the Armenian cause a global movement, the leader of which must be the AYF.

Through recalibration of their activities and

becoming more visible in the community, the AYF has the potential to move every element of the community behind its mission and drive the advancement of the Armenian Cause. This anniversary must serve as an opportunity for the AYF to renew its commitment to Hai-Tahd and pledge to vigorously press on the national aspirations of the Armenian nation.

The AYF must lead and not follow.

As a once member of this great organization, I am proud to mark its 80th anniversary and pledge my support to its continued efforts to elevate the Armenian nation.

Happy Anniversary AYF!

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Կազմակերպության մը հզորության, կենսունակության եւ յարատեւության գրաւականը, անկասկած, պէտք է փնտռել այդ կազմակերպության հիմքին դրուած տեսլականին մէջ: Յետադարձ ակնարկ մը նետելով Հայ Երիտասարդաց Դաշնակցության անցած 80-ամեայ պանծալի ուղիին, անոր բովէն անցած սերունդներու իրագործումներուն եւ, մանաւանդ, ի տես անոր ներկայ յանձնառության յանուն Հայաստանի ու հայութեան շահերու պաշտպանության եւ լուսաշող ապագայի կերտման, կրնանք միայն յարգանքով խոնարհիլ անոր հիմնադիրներու հանճարին եւ տեսլականին առջեւ:

Տասնամեակներ շարունակ, Հայ Երիտասարդաց Դաշնակցութիւնը ամերիկեան ցամաքամասին վրայ եղաւ այն լուսատու փարոսը, որ օտարութեան բազմաթիւ խութերուն եւ ոռոգայթներուն մէջ առաջնորդեց հայ երիտասարդը դէպի կեանքի հայկական արժէքները, պատրաստեց ու թրծեց Հայ Դատի նուիրեալներու փաղանգները, տեղատուութեան եւ յուսալքութեան հոսանքն ի վեր թիավարելու կորովը ներշնչեց հայ սերունդներուն, եղաւ դպրոց մը, որուն շրջանաւարտներու հոյլին ի տես կրնանք միայն հպարտութեամբ լեցուիլ:

Հայ Երիտասարդաց Դաշնակցութիւնը եղաւ նաեւ կազմակերպական այն նմուշը, օրինակը, որ չորս տասնամեակներէ ի վեր որդեգրուած է աշխարհասփիւռ հայութեան բոլոր հանգրուաններուն վրայ, — Եւրոպայէն մինչեւ Աւստրալիա, Միջին Արեւելեան գաղթօճախներէն մինչեւ վերանկախացեալ Հայաստան, — որպէս լաւագոյն ձեւը մեր նոր սերունդներու հայադրոշմ ու հայատրոփ դաստիարակութեան:

Հայ Երիտասարդաց Դաշնակցության 80-ամեայ այս յոբելեանին առթիւ, կը խոնարհինք անոր հիմնադիրներու եւ հանգուցեալներու պայծառ յիշատակին, մեր շնորհաւորութիւնները կը յղենք անոր նախկին եւ ներկայ բոլոր անդամներուն եւ հայ երիտասարդութեան ընդհանրապէս, եւ կը մաղթենք նորանոր նուաճումներ դէպի հարիւրամեակ իր երթին ճամբուն վրայ:

ՀԱՅ ՅԵՂԱՓՈԽԱԿԱՆ ԴԱՇՆԱԿՑՈՒԹԵԱՆ
ԳԱՆԱՏԱՅԻ ԿԵԴՐՈՆԱԿԱՆ ԿՈՄԻՏԷ

Կեցցե՛ք եւ հազար փառք...

Այս տարի, սրտի մեծ ուրախութեամբ կը տօնենք Հայ Երիտասարդաց Դաշնակցութեան հիմնադրութեան 80-րդ պանծալի տարեդարձը: Նոր տեսիլքներով ու յանձնառութիւններով կը դիմաւորենք նաեւ ապագան, որ ամրապինդ հաւատքով կը լարէ մեզ՝ երիտասարդներս, դիմագրաւելու մեր առջեւ բացուող ազգային, յեղափոխական, հայապահպանման եւ պահանջատիրական մարտահրաւէրները:

Հայ Յեղափոխական Դաշնակցութեան Երիտասարդական Միութիւնները դարձան սփիւռքի կարեւորագոյն միջնաբերդերը՝ հայրենիքէն հեռու ապրող երիտասարդներու համար: Անոնք եղան անկիւնադարձային հանգրուաններ հայ կեանքին մէջ, որոնք բծախնդրօրէն եւ հաստատ համոզումով լծուեցան հայապահպանման վեհ գործին: Անոնք, օտար ափերուն մէջ ծնած, անցեալի եւ մերօրեայ սերունդները կապեցին Հայ Յեղափոխական Դաշնակցութեան աւանդին ու բարքերուն, մկրտելով զանոնք յեղափոխական ոգիով: Հաւաքաբար հաւատացինք թէ առանց կազմակերպական կառոյցներու եւ նուիրական աշխատանքի, կարելի պիտի չըլլար նոր սերունդի հոգիին մէջ պահել եւ զարգացնել յեղափոխական շունչը, հայ մշակոյթը, հայրենասիրութիւնն ու գոյատեւելու կամքը, օտարացնող այս ափերուն վրայ:

Հազար փառք եւ խորին շնորհակալութիւն 80 տարիներ առաջ, հսկայ տեսիլք ունեցող Հայ Երիտասարդաց Դաշնակցութեան հիմնադիրներուն, զայն դէպի բարձունքներ առաջնորդող անցեալի եւ ներկայի բոլոր ընկեր ընկերուհիներուն եւ Հայ Յեղափոխական Դաշնակցութեան մեծ ընտանիքին, որ իրենց ուսերուն վերցուցին ամբողջական պատասխանատուութիւնը հայ նոր սերունդի ազգային եւ քաղաքական, բարեսիրական, ֆիզիքական եւ ներկայով հոգեւոր, դաստիարակութեան: Գնահատանք եւ շնորհակալութիւն նաեւ ձեզի, սիրելի հայորդիներ, որ անցնող տարիներուն, անսակարկ նուիրումով, նեցուկ կանգնեցաք Հայ Յեղափոխական Դաշնակցութեան Գանատայի Երիտասարդական Միութեան ազգանուէր առաքելութեան եւ Դաշնակցական երիտասարդին նուիրական աշխատանքին: Առանց ձեր անսակարկ նուիրումին եւ աջակցութեան, կարելի պիտի չըլլար յեղափոխաշունչ այս փարոսը մշտաշող պահել:

Կեցցե՛ք Հայ Յեղափոխական Դաշնակցութեան Երիտասարդական Միութիւնները եւ անոնց խանդ տուող հայապահպան ու անձնուէր հայ երիտասարդութիւնը:

Կեցցե՛ք եւ հազար փառք... □

Ռուբէն Ճանպաղեան, Խմբագիր





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