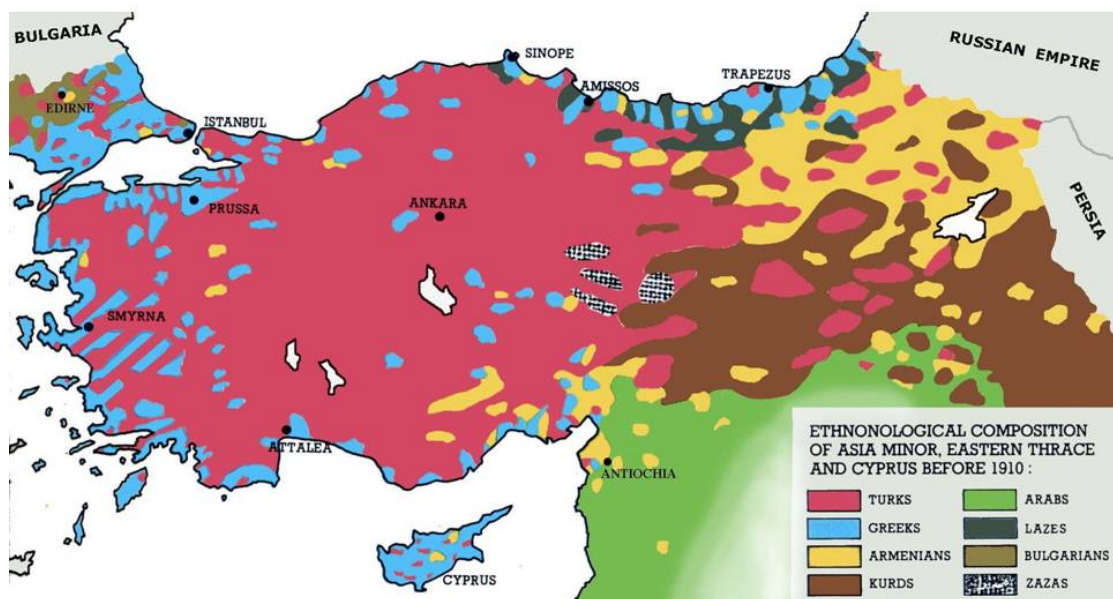


Proposition by N. Lygeros
Translated from the Greek by Athina Kehagias

The 2nd Global Conference of Pontian Youth
**"The challenges of the 21st century, the Pontian youth
and its role in regards to the global environment. "**

Ioannis Vellidis Conference Center
Saturday, October 3, 2015

I will begin from here, in order for what I am about to say, to sound a bit easier.
We hear a lot of things,. . . you see, I came next to Australia.
We hear a lot of things in regards to what should be done.
I've heard Helen, I've heard Constantine and I've heard what Theodosius had to say and which will be enhanced.
I also liked what Nikolai said, but all these dear Constantine, refer to prior periods, and I would like to talk about what we will do afterwards.
and I am telling you before the previous, for what's to follow.
So that you are aware, as to why you are dealing with the past.
I will not give any advice, no instructions whatsoever,
I'll merely show you what will happen, and thereon, you will decide whether you will be participating in what would occur in the future, or you'll merely see it and experience it, simply passively, without participating,
What will happen in the future is this: what I will show you, will be liberated
From here (Batumi), up to here (Kerasounta), actually just before Kerasounta,
Do you see it?
Thanks.
So what is the question now ?
At this point, I just want to show you some things which are quite simple.
They are so simple, that we don't even think about them.



There are many who are trying to explain to us now, that the situation in Greece, in Pontus etc.. . is difficult.

I think, that it's quite easy.

You see how the situation was before, and I am trying to tell you the following: in Strategy there's never a very easy situation.

There's always a comparable context, therefore we wonder.

Now I will put it bluntly.

Do you prefer this period now, or the period between 1894 up until 1923;

Because if you wish, lets have a period exchange.

No population though.

And you will see that suddenly you will be convinced that we are just fine right now.

If you examine the things that took place in Trabzon,. . .

I liked the reference from 1461 on.

I also liked the reference to Cyprus from 1571 on.

It would be wise to also add the reference regarding Crete in 1669.

We have forgotten these dates and we think that even in Cyprus, where Alkis is based and established, and does all this good work, that all of this started in 74.

We often think that the Pontian civilization began after the genocide, and don't realize that if they genocided a civilization, It's because it was active, because it had value, because it had transmissibility.

If they had genocide inflicted upon them, It was because they were Christians.

Because one thing we tend to forget in all this context, is that we had the Church consecutively, whatever the situation.

You know, organizations come and go, but the Church is always here.

This means that whilst the Church is always here, It becomes a target and it gets attacked, and that's why you see through genocides, that the Church and the churches, undergone disasters systematically.

What I want to point out to you here, is that sometimes we had quite nice references in regards to the issue of memory

We are forgetting that remembrance, when it only refers to the past, it becomes a memory, but when it regards the future, and it is in actual fact future memory, then it becomes strategy.

For the past, there are historians, whereas for the future there are strategists.

In the case of history we are dealing seriously and scientifically with data already available.

Whereas in strategy, we deal only with data that does not exist, but that is bound to exist, and thereon it will become historical.

Therefore the issue is, how do we produce history?

One way to produce history, my dear Theodosius, is quite simple.

It is merely to think unrealistically in regards to the data of the present period.

So our first reaction when we hear something of the sort, is to say that this is impossible. As soon as you say that it can not occur, then, It's no longer incomprehensible, but it is an utopia.

Since it's an utopia, a small group of people can organize it, and then we can think about it.

And we should think that basically the recognition of the Pontian genocide in 1994 occurred as a result of the actions of a handful of people initially.

As simple as that.

Just for memory's sake, they were so many, that at Kolonaki they were three who were wondering what date to choose.

Even that.

Should we choose 19, 18, 17; Another month;

Therefore, you finally know that It did happen in other cases as well, in regards to the Greek Revolution. You do remember it in the case of the Friendly Society, where in the beginning they were three, but later on others came to follow.

I am trying to tell you, that the others didn't come because they were Friendly, They came because they saw a Task in production.

A problem we have to face continuously, is as I heard, that we must function cooperatively, to be together, and so on. . .

The point is, together to do what?

Because, if it's all about us been simply united, then this is called company.

I prefer for us to produce works and to take it from there.

The things that I'll tell you about now are quite old.

They go back to 1919.

In 1919 there were discussions in Paris, and they were wondering whether the Pontians and the Armenians should form a State.

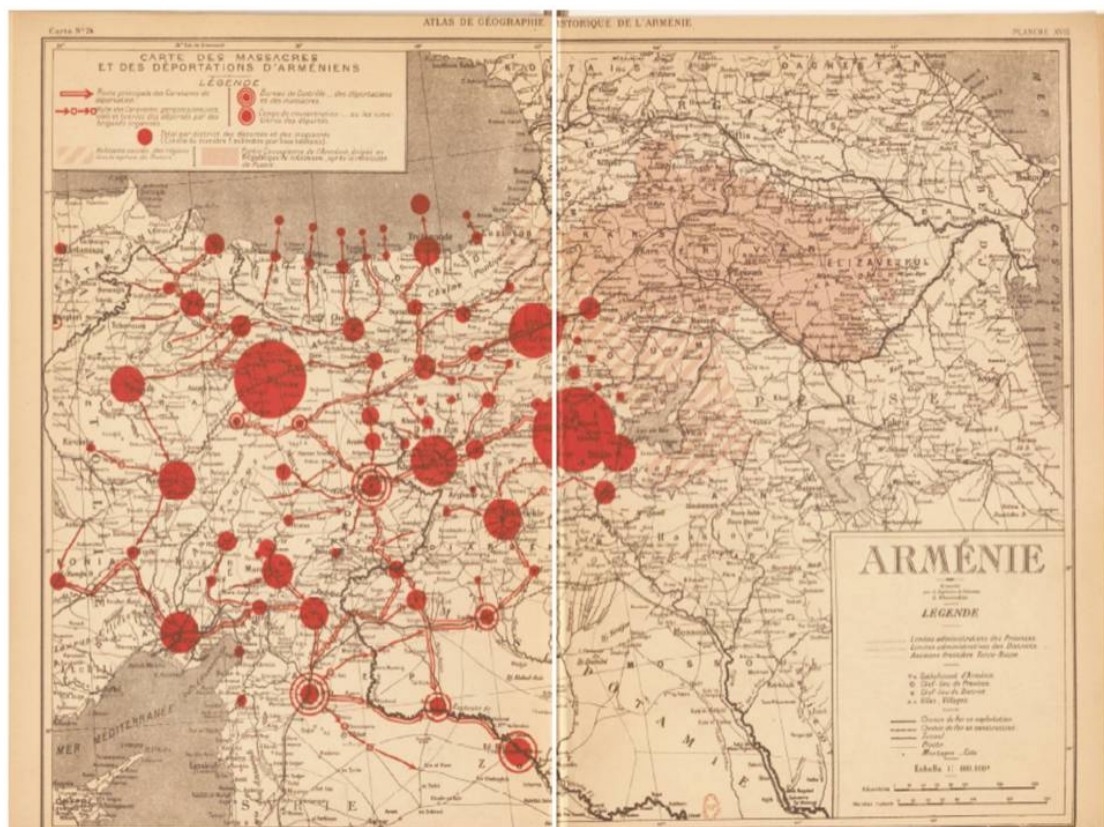
That occurred in 1919.

So, in 2019 we will celebrate that fact as an occurrence, and the issue is, will we be celebrating an actual fact, or something that is nonexistent?

Greece in these discussions in 1919. concluded that, that State structure could not occur, because in case of an attack we would've had an issue at hand.

I would like to also tell you this, after the genocide normally, we should have said. . "okay. . there is nothing left anymore."

But what actually happened as you can see the genocide right here, and you can view the points, the official ones, as to what occurred to the Armenians and view their received attacks, and examine the region of Pontus with precision.



What happened therefore after those facts? Namely after '15, after '18. .

We are now at '19, we are in discussions, there is the plan Wilson with the 14 points, and here dear Panagiotis you see what you were talking about before.

In regards to what you said about the language, it's wise to remember that Aristotle already had said , "he who is Greek, is he who has Greek paideia ", he doesn't say Greek Language.

The question is whether you think Greek.

So here, if we think Greek, if we think Pontian, if we think of Euxeinos Pontos and not just the Black Sea, because you can see how they change, and we can understand precisely, that the Young Turks remain old and that the others have nothing to do with them. then this issue may occur:

It is the Sevres Treaty, as you can see it and it is quite interesting, because it's many of us who do not bother at all with the Sevres Treaty, considering that it is covered entirely by the Treaty of Lausanne.

Do you remember these?



I would like for you to look at a map of the European region, both from 1914 and 1945 respectively, and then return back to a 2015 map, and then tell me which of the two maps resembles the recent one more closely.

You will conclude that we are closer to the 1914 one, rather than the map of 1945. Even though we were under the impression that in 1945 everything would have been consistent, due to the Yalta clarifications.

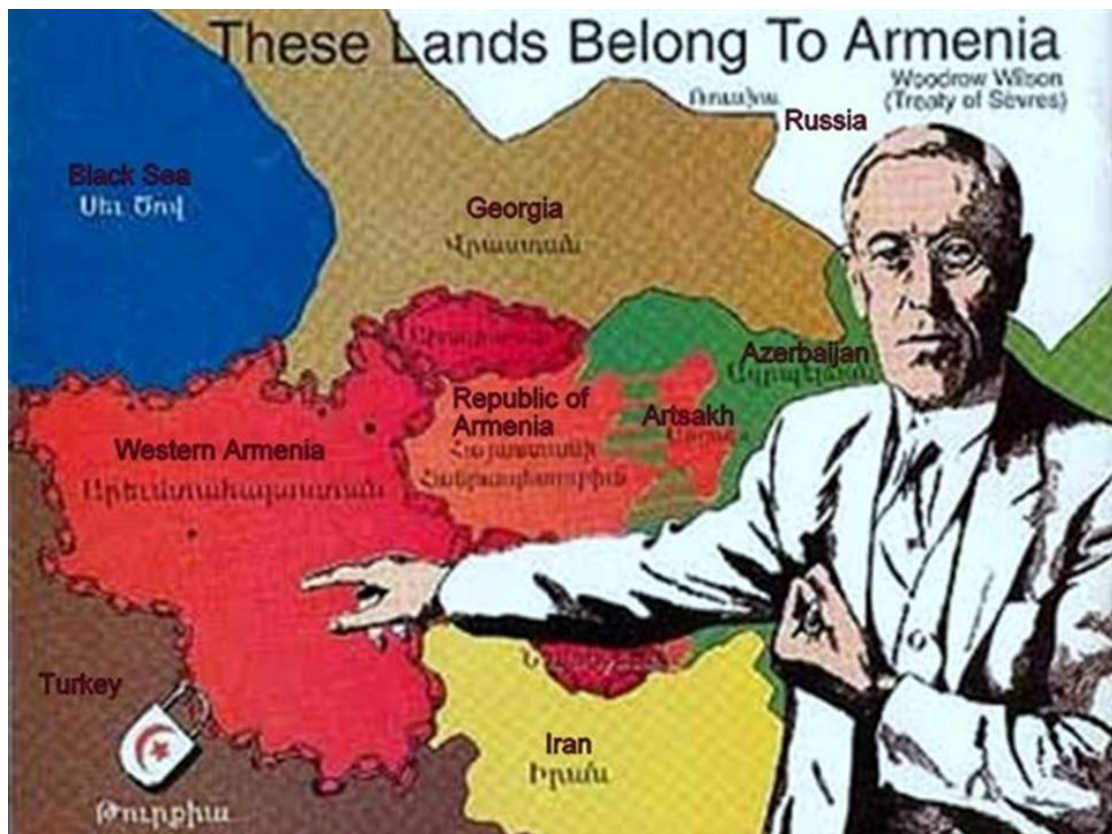
What you can see right now on this map, and I am referring to the region in blue, and as you can see light blue is Armenia.

You should observe that in this case Armenia is mentioned as Western Armenia, implying therefore that there is also an Eastern one as well.

This is an issue, when we place Western and Eastern within countries, because at some stage we wonder which is correct.

So try to avoid that, and I will address Armenia as such.

What you actually see here, and now you see it even better, is that the President of America, who even was awarded with the Nobel Prize for Peace, points out to this illustration simply indicating that this specific division belongs to Armenia.



What's interesting, is that most Pontians, except for Nikolai who spoke before, are not even aware that Western Armenia extends over half of Pontus.

Theodosius definitely knows about it, but he does not mention it often enough.

Of course I see you a bit uncomprehensive, and you are probably wondering, as to where the Master is going to from here, but you will soon see.

The issue is, that this is happening now, therefore, you need to comprehend the following. . Gregory you can bear it.

Here you must understand the Artsakh that you see- this map is now wrong-, because this is the Artsakh now. It's Nagorno-Karabakh, it's now larger and united with Armenia.

Over there, you see where the Djavakhk area is situated in relation to Georgia.

Those from Georgia know exactly what we are talking about, now we are talking about Western Armenia.

Interestingly enough, when we talk about this issue, if you take another look at the articles of the Sevres Treaty, as to who agreed and who had not agreed, the first thing that you will notice is that America did not sign the Lausanne Treaty.

It is of interest therefore, for someone who doesn't sign to tell you that you must abide by what you've signed.

In between of course, we also have the Kars Treaty, which all Armenians certainly remember well enough, as they were deceived by the Soviet Union, which signed directly with Turkey giving her a very nice present. It gave her a piece of Armenia, when Armenia could not say anything, as she was part of the Soviet Union.

So remember, if you want to set targets, that some Treaties which you are under the impression that they no longer exist, or that they have not been activated, you know that they can become activated just fine.

So I'll show you here before I go on, you remember this area here, and also remember what you said before at one stage, that the Armenians gave the example, because they gave endless battles.

Do you know why they gave us this example?

Because Armenians had a problem.

When they left from there, they didn't find themselves in Armenia.

Whereas, when the Pontians left from Pontus, they had suddenly explained to them that they were Pontians, even though they were always Greeks and they came to Greece, then they explained to them that they were foreigners, deriving from Pontus.

So, what is the actual problem?

It's that if some of you consider that Greece is the new Pontus, then that is because they never understood what happened through history.

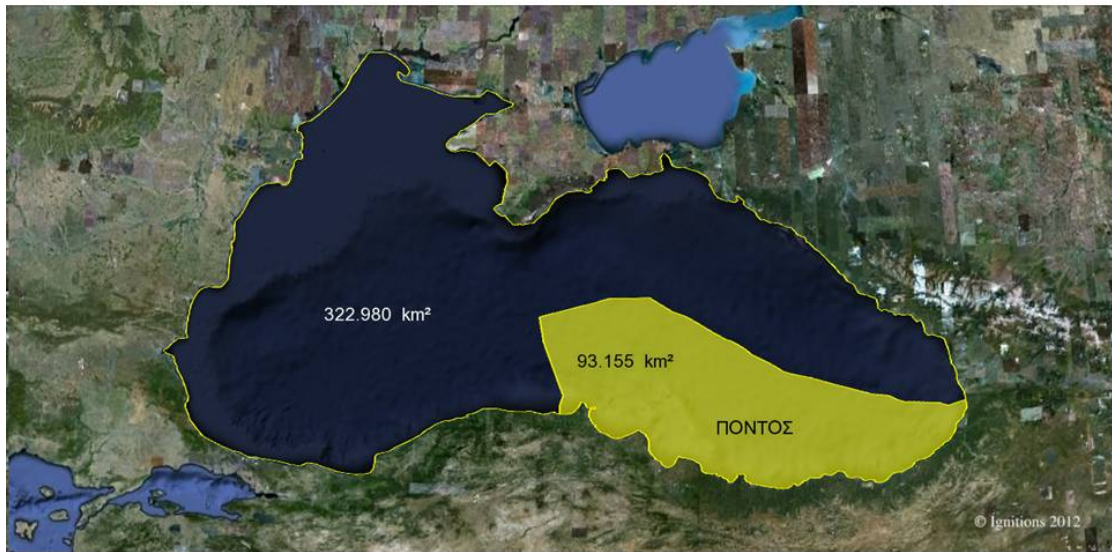
The capital of Pontus is Trabzon, and you should keep this in mind.

Anything else you reproduce, you do it for the sake of memory, just like creating a postcard.

The Armenians have decided that this here will be liberated.

It will be liberated, if I say so myself.

Here I am showing you the EEZ of Pontus, because as you know we deal with these issues as well, and if the Pontians had remained by their coastline, the EEZ of Pontus would have been 93,000 km².



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Remember that Greece's is 131.000 km²
The contact zone with Italy is 100,000 km².
And now I want to close, showing you what you're observing right now.



In Western Armenia, which regards half of Pontus, they have a flag, they have a national anthem, they have a Parliament, they have a President, they have and run programs, and recently, when the Panarmenian games which took place, with Armenians worldwide taking part, 600 people were representing Western Armenia, which by the way, does not exist, and which is nevertheless currently occupied, 600 people found themselves in Yerevan, in order to take part in these games. The main event presenter, presented them officially with their own flag in Yerevan, as Armenians of Western Armenia.

During the same period, they went up on Ararat -it's a good target for you to also go to Ararat- and they hoisted the flag of Western Armenia.

This flag you see here, is a symbol for those of you residing in Armenia.

It's a symbol which already exists in Tigranake

And now the question is such.

We often talk about the Greek-Armenian friendship, -now I got you where I want you-.

The Armenians will do so, and they have already begun.

The question is what we are going to do.

You should now bear in mind one thing, that when you are abroad, there are the useless and the dangerous.

Who are useless?

The useless are those who never want to return to where they came from.

The dangerous ones are those who want to return back to their roots.

When we are talking about the Occupied Territories in Cyprus, and when you ask a refugee: when they are liberated, will you return?

If he answers no, then he is useless.

If he answers yes, then he is dangerous and he will be with you.

Now the question is: -and I am referring to all chairmanships present,- the purpose is to be talking about Pontus, or to reside in Pontus?

Because, if it's about talking, then we obtain many and competent.

But if it's regarding residing there?

Because you brought up the example of the church before, attending mass at the church is a first step.

If it's all about just going with the intention to leave, it's not the same.

To go with the intention to remain is totally different.

Therefore here, I am trying to make the following point.

If addressing all of you, -and I am now referring to the youth,- I asked you to raise your hand if you wanted to go to Pontus.

(many raise their hand)

You are great!!.

You are cool!

Not only you are cool, but you're also wicked!.

Well done, very nice.

That's all for today.

Thank you very much.