

DIASPORA & DEMOCRACY



*A Historical Perspective on the Diaspora's
Response to National Movements in Armenia*

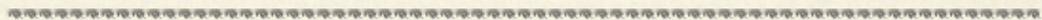
Theoretics and Definitions

- ❖ “The essential division within the Armenian nation, and within each major Armenian community, has been defined by the question of how to relate to...Armenia.
...[T]he modern Armenian diaspora is much more than a mere extension of the homeland; **it is an entity in its own right**, with various sources of identity. Since the 1920s the core meaning of the term “diaspora” ...has been not so much Armenian communities in the other republics of the Soviet Union, but...in the Middle East, Europe, and the Americas.” (Panossian, 1999)

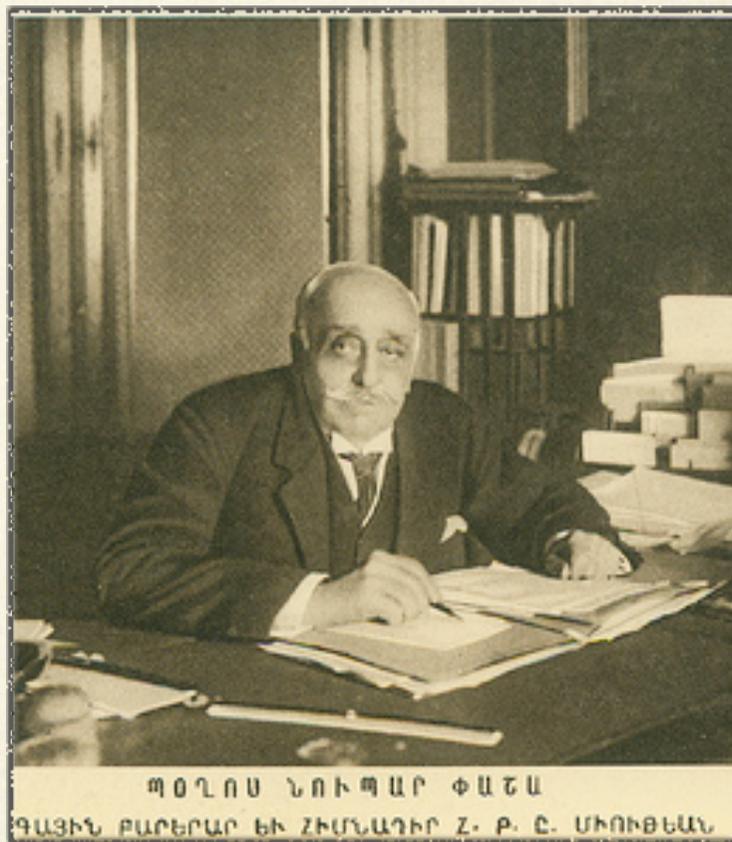
“entity in its own right”

- ❖ Believes it is an ‘alternative’ to the homeland, not an extension.
- ❖ Has the right to make decisions for and on behalf of the Armenian Republic.

Paris Peace Conference



- ❖ Boghos Nubar Pasha vs. Avetis Aharonian
- ❖ 'Real Armenia' vs. 'The Araratian Republic'

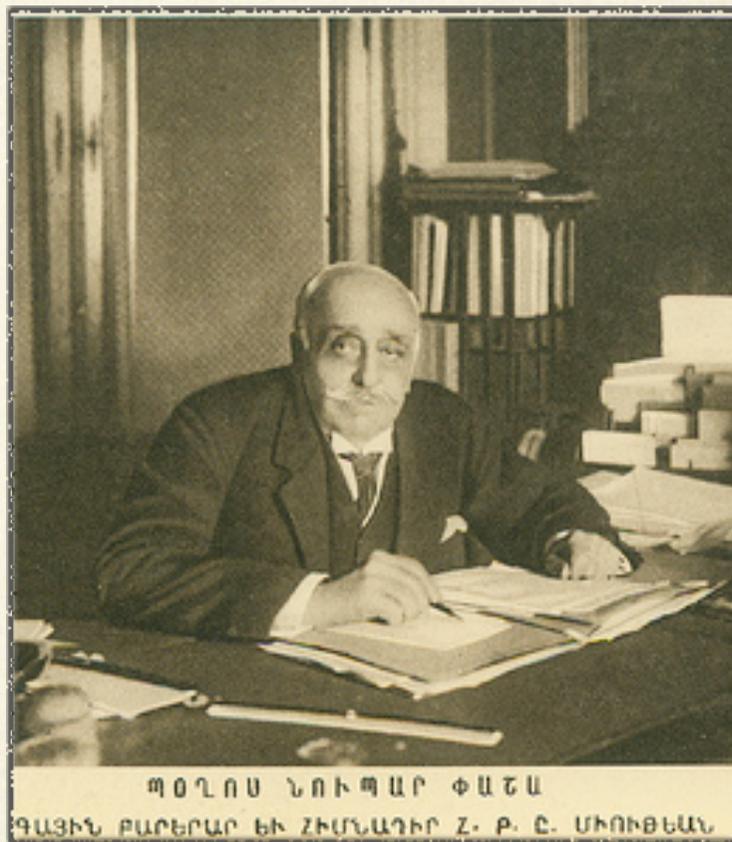


Paris Peace Conference

- ❖ “Nubar, together with most Armenians in the diaspora, could not but regard the limited objectives of the Erevan government as a treacherous folly. He insisted that the ‘Araratian republic’ dissolve itself and merge into an Armenia extending from Caucasia to Cilicia.” (Hovannisian, 1971)

Paris Peace Conference

- ❖ Boghos Nubar Pasha vs. Avetis Aharonian
- ❖ ‘Real Armenia’ vs. ‘The Araratian Republic’
- ❖ **Sets the narrative in the Diaspora**



1988 Movement

- ❖ “[Called for their] “brothers in Armenia and Kharabakh to **abandon extreme methods of struggle, such as strikes, radical calls, which is disturbing public order in the homeland**” (Libaridian 1991: 128–129). This kind of trustful and positive attitude towards the Soviet leadership...and the careful and excusable attitude towards the national movement...surprised and upset compatriots living in Armenia and Nagorno Kharabakh. the statement was widely criticized in Armenia, especially since it was signed by the Armenian Revolutionary Federation; the party that had been championing the idea of Armenia’s independence since its sovietization and had been a known critic of the soviet Union.” (Danielyan, 2008)

1988 Movement

- ❖ Diaspora response is hesitant
- ❖ Failed to capture the mood of the Republic
- ❖ Disappointed PANM leaders
- ❖ **Sets the narrative in Armenia**

2008 Elections

- ❖ ARF vs. Ter-Petrosyan
- ❖ Nation-centered-state vs. State-centered-nation
- ❖ Highlights the ‘un-Diasporaness’ of the *Hayastantsi* immigrants

2008 Elections

- ❖ “We urge all parties to work peacefully within Armenia's civic and legal structures to address their outstanding differences and restore Armenia's political environment to a state of normalcy in as timely and responsible a manner as possible....As Armenian Americans, proud and vital partners in the future of the Armenian nation, **we are ready to cooperate with the newly-elected President** and the government.”(www.anca.org, 2008)

2008 Elections

- ❖ “I would like to use this occasion to extend my deep appreciation to all the leading Armenian-American organizations throughout the diaspora for their wisdom, their great sense of national unity and solidarity, and their unreserved support to the leadership and the people of Armenia...**National unity is undoubtedly the best guarantor for success in achieving our national goals**, such as building a strong and prosperous Armenia, defending the freedom of Artsakh, and achieving international recognition of the Armenian Genocide.” (www.armenianemb.org, May 2008)



Armenia-Turkey Protocols

Armenia-Turkey Protocols

- ❖ “The diaspora wasn’t consulted.”
- ❖ Reestablishes previous pattern
 - ❖ Similar to 1988
- ❖ Highlights previous cleavages
- ❖ Confirms previous narratives

Armenia-Turkey Protocols

❖ “The Diaspora wasn’t consulted.”

“Neither were we.”