

“THE FIGHT OF THE ARMENIANS” AND ITS IMPLICATIONS FOR THE SOUTH CAUCASUS



Burning oil fields of Baku, the result of Armenian-Azerbaijani clashes. Photo from “Our life” magazine. Early 20th century

Since the establishment of the Armenian state in the South Caucasus in 1918, it has been pursuing a policy that sharply diverges from the interests of its neighbors up to outright hostility. The reason for this should be sought in geopolitical factors. It is striking that **Caucasian Armenia is a geopolitical enclave, i.e. it is extremely vulnerable**. As a reaction to this condition, the propensity for the doctrine of **high-takht** (the fight of the Armenians), which occupies an important place in the national ideology of Armenians and has an openly confrontational, destructive nature, is increasing in Armenian society. According to this doctrine, the interests of Armenian ideologists are focused on three objectives:

1) The full return of the territory of mythical “Great

Armenia from sea to sea,” i.e. in the Mediterranean-Black Sea-Caspian Sea triangle, where Turkey, Georgia and the Azerbaijan Republic are located;

2) The creation of conditions for the return of Armenians of the world to the Republic of Armenia;

3) The construction of a welfare state (4, p. 374).

As follows from the first point, the doctrine is directed against Turkey, Georgia and Azerbaijan. In order to substantiate and implement territorial claims to these three independent states, **as the primary task it is planned to falsify the history of the Armenian people and form legendary and mythological ideas**. Among Armenian authors, it is “customary” to write their history not the way it is in reality, but the way they think it is required by the interests of Armenian nationalism. Thus, there appeared legends of the extraordinary ancient nature of Armenian culture, the primacy of the Armenians in the creation of writing, astronomy, invention of metallurgy, the emergence of a human civilization on the shores of the Lake Sevan (6), and even the Armenian people being chosen by God and allegedly originating from the Prophet Noah in a straight line (13, p. 126, 12). Armenian publicist Zori Balayan, who is known for his chauvinistic views, came to the assertion in his book “The Hearth” that the Prophet Noah was Armenian and spoke Armenian (2, p. 30).

Armenian propaganda completely mythologized events of the last century, which it presents as “Armenian genocide”. According to legend, the

Shusha, the capital of Karabakh, after the Armenian-Azerbaijani clashes of 1905-1906

Armenians are “people chosen by God”, who were tested by the Almighty at the dawn of history in the form of a global flood, but stood this test with credit, settling across the globe with the help of God again and then returning to their ancestral home. However, it is not specified anywhere where this mythical ancestral home is. Then God decided - as a special favor! – to expose his chosen people to a second test by sending not a hurricane or shower this time, but bloodthirsty Turks. Thus, “God’s chosen” Armenians believe that Turks are not people, but God’s punishment, a symbol of heavenly punishment (8, p. 41). American author Samuel Weems wrote about it: “Armenians repeatedly circulated fairy tales in the Christian world, trying to create a public perception that they are a nation which suffered in the name of Jesus Christ. Armenians form the view that everything non-Christian is harmful, dangerous and hateful to Christianity. These days the main Armenian tale is that **in 1915, 1.5 million of their ancestors were killed by Turks, which is the first legend of genocide in the twentieth century**” (12, p. 62).

Then Weems says: “Armenians claim that they were wiped out first, and then - since they are such good Christians – one million and a half resurrected like Christ. Inter alia, Armenian leaders compare the imaginary genocide with the crucifixion, and the creation of a state of dictatorship – with the resurrection of Christ. It is a hoax!” (12, p. 177).

A reasonable question arises: if the Armenians are really, as we are told, God’s chosen people and the

world’s first Christians, why does the Republic of Armenia, contrary to the precepts of the religion, stubbornly refuse to come to terms with its neighbors? Did Christ preach hatred and terror? Also – why is there such hatred not only for non-Christians, but also for representatives of other Christian sects and movements: “*The Armenian Church considers every Armenian praying in other Christian churches to be excommunicated. The Armenian Church curses Armenians who pray in churches other than official ones.*” (12, p. 66)?

However, all this does not prevent Armenian propaganda from spreading **the thesis about Armenian culture and Christianity being synonymous in the Caucasus, presenting historical and cultural monuments in the historical Azerbaijani lands - in Karabakh, Nakhchivan and Borchali, the Republic of Armenia and in Javakheti in Georgia – as Armenian.**

The expansionist machinations of Armenian nationalists against Georgia were mentioned in the early twentieth century by Russian publicist V. L. Velichko, who pointed to the destruction of Georgian historical and architectural monuments, the replacement of old Georgian inscriptions with Armenian ones, the Armenification of Orthodox churches, theft of Georgian icons and their transfer to Armenian temples (14, p. 68). Such actions provided some basis for territorial claims to the neighboring country.

This was also mentioned in the book “Armenian Scientists and Flagrant Stones” by the famous Georgian writer Ilia Chavchavadze, who cited a case that clearly illustrated the working methods of Armenian nationalists

in their efforts to attract the sympathy of Western citizens: "During the last war, namely in 1877, the French newspaper Temps sent a correspondent named Coutouly to our region. The correspondence he sent to them from here was published in it for two months. Here is what this Coutouly writes about the hands he fell into before he traveled one station from Vladikavkaz on his way to us. Back in Balt, one artillery officer, a Shusha Armenian, meets him deliberately or accidentally. He puts the French correspondent in his 'cart' and brings him to Tiflis. What the officer was talking about on the road is unknown to us. One would think that he did not particularly report anything good about us. This is based on the fact that soon after his arrival in Tiflis, this officer took his new guest to the now deceased Artzruni, editor of Mshak, who, according to Coutouly, "was the head of the Liberal Party, and although he had no religious rank, among the Armenians he played the same role as did Father Dellinger and Hyacinth among Catholics, and had a better understanding of the

scripture than the Armenian patriarch" ... What was the carminative Frenchman, who fell for the trap, supposed to do? Everything turned out Armenian: The parliament is Armenian, feasts and festivals are Armenian, holidays are Armenian, Dellingers and Hyacinths are Armenians, philosophers are Armenian, food is Armenian. Where? **In Tiflis! Obviously this is Armenia and Tbilisi is a city of Armenia.** What other conclusion could an alien, who was so skillfully enmeshed, make? And Coutouly, delighted by the hospitality of Armenians, who had not left Tiflis yet, exclaims: 'Probably, Eden was here in Armenia!' Thus, the European correspondent was assured that **Georgia, including Tbilisi, is Armenia, and was made to spread the news around the world** by means of such a respectable and influential newspapers as Temps!" (3, p. 39-43).

Commenting on this case, Chavchavadze bitterly observes that "their [Armenians'] boldness and impudence are increasing more and more day by day, they begin to

"Map of Armenia" drawn up by modern Armenian "researchers" describing the immeasurable ambitions of Armenian chauvinists



Armenian-occupied Shusha. Modern photo

*praise themselves more and more boldly and treat us more and more unceremoniously. Nowhere are the program of action they have adopted once and for all and the stealth and intrusiveness they have learnt so clearly delineated as in one European newspaper, **which lists in order everything that is able to serve the exaltation and glorification of the Armenians and the destruction of the Georgians**, suggested, obviously, by these half-scholars. Young gentlemen are not embarrassed by anything, do not disdain anything, they are clearly and openly using such antics and means, one thought of which should cause a blush of shame on the face of every human being, whether he is an Armenian or anyone else.” (3, p. 39).*

Modern Russian author Svetlana Lurye points out that in the public consciousness of Armenians a continuous struggle is under way between idealism and realism, and it is caused by the inability of Armenians to live taking account of the objective reality (10). The statement of the famous 20th century Armenian writer Hrant Matevosyan, cited by the same author, is very interesting: “*We have to deceive ourselves and our people and never recognize ourselves defeated.*” (10).

According to the Turkish author Vamik Volkan, victorious and tragic events of the past leave a deep mark on national psychology (13). In this regard, the Armenians tragedies engendered a psychological trauma, they contrast themselves - “good and misfortunate ones” - with neighboring nations - “bad and inhumane ones”. Thus,

the basis of their world view is the destruction of **good** (Armenian) by the forces of **evil** (Turkic). Interestingly, any objective historical information is automatically rejected by this mythologized consciousness.

From the perspective of such consciousness which is distorted by mythology and rules primarily radical Armenian nationalists, **any crime and any bloodshed are justified if they are committed in the name of the notorious “justice” demanding which for their people is the leading slogan of their activities**. The ideologist of the “hay-takht” doctrine Hrant Markaryan wrote that as long as the world is governed not by laws, but by power, Armenian parties are forced to resort to revolutionary methods of struggle along with political and ideological activities (5, p. 44). Another Armenian ideologist Eduard Hovhannisyan spoke out even more rigidly: “*Justice as a sacred value is always above the law. In order to realize this high task, it is possible to ignore the laws and if necessary, even to remove them by force*” (*ibid*).

Certainly, from the point of view of the authors of the quotes that were cited and their supporters, the restoration of “justice” implies, in particular, the return of “lost lands”, for which, as we have seen, any means are recognized as valid. Thus, what is proclaimed as Armenian national interests is fundamentally contrary to international law and common norms of humanitarian law. Nevertheless, according to Armenian consciousness, preventing Armenians from returning their “lost land” is



Armenian-occupied Agdam. Modern photo

injustice. It must be noted that **the so-called lost lands cover at least six vilayets in the eastern part of Asia Minor, Turkey (so-called Western Armenia), Karabakh and Nakhchivan in Azerbaijan, Javakheti and Kvemo-Kartli (Borchali) in Georgia. Of them, all upper and a significant part of lower Karabakh - 20% of Azerbaijani territory – are occupied by the Armenian aggressor.**

As for another vector of Armenian expansion – Georgia, Tbilisi State University Professor Alexander Kukhianidze noted that “using Armenia and the leaders of the Javakheti separatist organization, Russia is seeking to destabilize the situation in the southern region of Javakheti, where there is a significant Armenian population, and kindle a new hearth of conflict here” (7, p. 369). The purpose of this is to create an Armenian autonomy in Georgia, and at a later stage - to achieve its handover to the Republic of Armenia (1, p. 272). According to the Georgian media, the separatist leaders in Javakheti maintain close ties with international Armenian radical terrorist groups, including Dashnaksutyun and ASALA (1, p. 273). According to another Georgian author Roland Nijaradze, “the current Armenian population of Javakheti is largely made up of descendants of those who fled Ottoman Turkey in 1915. However, today they call local Georgians “incomers” and are doing their best to destabilize the situation” (9, p. 99). The same author states that “since the war in Abkhazia

and its actual seizure from Georgia, this region has been actively populated by Armenians from Armenia and Russia, who are buying up land and property here, so Armenians already outnumber Abkhazians” (9, p. 98).

Such a destructive and confrontational foreign policy by the Republic of Armenia toward its neighbors is explained by the fact that **this state is actually not independent and is controlled by certain circles big powers pursuing their own goals in the Caucasus region.** In Yerevan, many understand this truth, but cannot change the situation. As a result, the radical nationalists brought to power by foreign circles exacerbate the isolation of the Republic of Armenia in the region with their adventurist policies. Objectively, its future depends on how soon Yerevan abandons its aggressive policy toward its neighbors, ends its occupation of part of the territory of Azerbaijan and abandons its territorial claims against Turkey and its destructive policy toward Georgia, in other words, ceases to be a factor of destabilization in the South Caucasus. ✪

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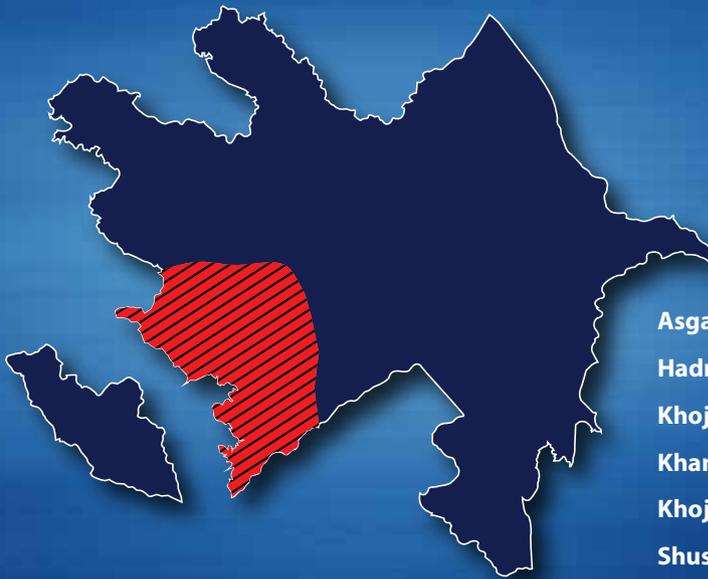
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THERE IS NO AZERBAIJAN WITHOUT KARABAKH



Azerbaijani districts
occupied by Armenia
and dates of their occupation

Asgaran – 1991	Agdara – 07.07.1993
Hadrut – 1991	Agdam – 23.07.1993
Khojavand – 1991	Kalbajar – 02.04.1993
Khankandi – 1991	Fuzuli – 23.08.1993
Khojaly – 26.02.1992	Jabrayil – 23.08.1993
Shusha – 08.05.1992	Gubadli – 31.08.1993
Lachin – 18.05.1992	Zangilan – 29.10.1993