On February 18th 2013, the unexpected happened. An Armenian public fed up with the status-quo, went out to vote and shattered all expectations. The people of Armenia rose above the bribes, corruption, and the oligarchy, to make their voices heard. The elections, which were still marred by fraud, resulted in the Barevolution led by Heritage party candidate Raffi Hovanissian. The movement which was met by great excitement and enthusiasm by the public has since calmed, but the reasons that caused the uproar are still very much alive and the Armenian people are still hungry for change.

Elections matter. That’s the reason the party in power does everything in its hands to rig and falsify the results in its favor. At the same time, true change will not come from a ballot box alone. It requires an educated and vigilant public, something no presidential candidate has ever focused or worked on in Armenia. Changing who’s in office will not change the fundamental problems in our homeland, that takes organizing and activism. Continuous socio-economic hardships cannot be met with a rally every five years, but rather an alert public who is willing to carry the fight for a better Armenia on a daily basis. Our movement cannot wait for a candidate to come and liberate us, we must liberate ourselves. Liberation will not come over night. Nor will it come immediately with the change of political scenery. Similar to an approaching storm, the movement builds slowly as we work to educate the youth, work with citizens, and protect the welfare of those who may not be able to protect themselves. Like a hurricane once in full motion, no government, oligarch or corporation can stand in the way of an awakened and active public.

Our history is long and full of hardship and resilience. However, the will and resolve of our people is unquestionable. As survivors throughout much of our existence, we must harness that strength and wisdom, combining it with the resources of a new generation ready for change. We should no longer struggle to survive, but work to thrive in our homeland. Changing who’s in office will not change the fundamental problems in Armenia. That takes ORGANIZING and activism.

Again, voting is important. But the real work for a brighter future needs to take place all year round on the ground, not just pushing a button for a leader every couple of years. Changing who’s in office will not change the fundamental problems in Armenia. That takes ORGANIZING and activism.

Again, voting is important. But the real work for a brighter future needs to take place all year round on the ground, not just pushing a button for a leader every couple of years.
Steal This Election!

Razmig Sarkissian

The 58% “solid majority” Serzh Sargsyan secured to win the 2013 Armenian presidential election against opposition candidate Raffi Hovannisian was achieved the same way past Armenian presidential incumbents have won their re-elections: by lying, cheating and stealing.

But how did Sargsyan shore up such a large percentage of the vote, and how exactly does one steal a presidential election?

“Usually government and authorities are using a large arsenal of voting violations,” explained Sona Ayvazyan, executive director of Transparency International, a watchdog NGO that has fought against corruption in Armenia since 2003. Ayvazyan says that in the past, abuse of administrative resources, abuse of voter lists, carousel voting, ballot stuffing, falsification of ballot numbers, and many other factors have played a role in election fraud.

Thanks to watchdog media outlets, social media, a much more fed-up and vigilant voting public, and the hubris (or perhaps incompetence) of Sargsyan’s February 18 electoral win, it truly spread across Armenia since Sargsyan’s February 18 electoral win, it truly...
As the Armenian Presidential Elections come to a close, many assumptions can be made. One can say that the fraudulent electoral process is not shocking and is rather expected for a Post-Soviet nation. Others may assume that the citizens of Armenia are apathetic and unwilling to put an end to the oligarchal rule of the country. However, there are simple assumptions that have no real meaning. Yes, Armenia is a young country striving to avoid further economic and even violent trouble from her neighbors, but it is unfair to assume that even a devolving nation has not earned its wings for freedom and democracy. I was an observer for the Presidential elections that took place on Monday, February 18th. I witnessed many horrible things that day, but I also witnessed hope in regards to democratizing Armenia.

When I first entered my assigned polling place in the village of Andashad, I was greeted harshly and told to sit down and do my business without disturbing the work of the Central Electoral Commission or CEC, the governing body of the elections. Oppressing observers from their right of walking freely and watching the election is against both Armenian and international law. In fact, in a perfect world, the CEC and the parliamentary committees would work together in harmony in order to stave off cheating or wrongful campaigning in the polling place. The members of the CEC who expressed extreme loyalty to Serzh later on in the day, seemed to be apprehensive about the fact that two observers from Yerevan were ready to take control of the situation and take note of any cheating. My reporting partner, Artak Hambardzumyan and I took note of carousel voting from the very start of the day. Carousel voting is a cheating process in which the same voters come back over and over again with different or false passports in order to vote for people abroad, the deceased or relatives that did not make it out to Election Day. However, it seemed as though our efforts to stop the cheating were getting in the way of the Republican Party proxies and their wonderful friends in the CEC.

Around 2:30 pm a group of 25-30 men entered the polling place and encircled the ballot box. I asked the police officer stationed at the door to ask the men to leave since the limit of voters in the room was 15. The officer ran out of the room at this point. I tried to approach the men, but one of them pushed me against the wall as to stop me from interfering with their task. I saw the secretary of the CEC open the ballot box. One of the men then dumped a large bag full of ballots into the box. Since the ballot box seemed to have doubled from the original amount of 500 voters at 2:00, I assumed around 400-500 ballots were added. The representative proxies, the other observers and my reporting partner Artak and I were even harassed by the police and other friends of the Republican party from further reporting what happened. However, the damage was done; I reported the crime to my work organization Transparency International, to the OSCE, Civilnet, and various other news organizations within Armenia.

Election day proved that the Armenian people want a civil, free, and transparent society in which the government can be held accountable for their actions. The aftermath of Election Day reports as well as the protests and demonstrations exemplify this fact. The people are also weary of international organizations from further feeding to the political instability that accompanies the elections. Tens of thousands of people from all walks of life entered Freedom Square for three consecutive days to demonstrate that they do not want Serzh to represent Armenia to any further extent. Rather, they wanted the Heritage party and the leader, Raffi Hovanissian, the righteously elected President, to rule.

The Armenian people are not apathetic as some may easily assume, but rather they are awake and ready to demand their right to a democracy. The amount of people at each protest and demonstration is remarkable. It is as if the entire city of Yerevan is ready for anything. Each speech given at these demonstrations in Freedom Square near the Opera acknowledges all the individuals that refused to take bribes and voted for whoever he or she wanted. Also, the martyrs of March 1st, 2008 are consistently recognized to remind the people that the fight against corruption is incessant and has transcended the last election to present day Armenia. It is hard to imagine living without such freedom, considering that the United States is fairly free and transparent, but I can truly see now that the saying of the old quote, “The revolution is not an apple that falls when it is ripe. You have to make it fall,” is true. Armenia is ready to make that apple fall and the more help they get from the Diaspora in regards to support the better.

I encourage anyone interested in experiencing Armenia and gaining a perspective of the opinions and social processes of the Armenian people to sign up for Birthright Armenia. Without the Birthright Program, I would not have had the opportunity nor the financial means to have had this experience or impact.
AN INTERVIEW WITH
RAFFI HOVANNISIAN

HAYTOUG: As a child growing up in California, did you ever envision that you would be here?
RAFFI: Armenia was very far away from Fresno, but I grew up singing the songs and dreaming of a united homeland. I never doubted that a free and independent Armenia was not just the dream of my grandparents, but a reality I would see with my own eyes.

HAYTOUG: What is the inspiration behind “Barevolution”?
RAFFI: During the campaign, I shook the hands of hundreds of thousands and said “Barev.” I wanted them to know that I believed in them, even if nobody else did, and if they believed in Armenia anything was possible. On election day they acted on that belief heroically. As we said barev to that belief, we now say barev — and parev — to a new Armenia.

HAYTOUG: What message would you give to your diasporan supporters?
RAFFI: Words into action.

HAYTOUG: What was the reason behind the hunger strike?
RAFFI: This was not just a hunger strike. It was a strike against the lies, fraud, and fear that has corrupted our republic for too long. This was a process of personal and political purification.

HAYTOUG: What are your demands from the Armenian Government?
RAFFI: To recognize the Armenian people’s victory of February 18, and obey the will of the citizens.

HAYTOUG: How can the youth in the diaspora help or contribute to the “Barevolution”?
RAFFI: Come on down.
When the Organization for Security and Cooperation in Europe (OSCE) election observers held their press conference on the morning after Armenia’s presidential elections to congratulate Serzh Sargsyan’s victory, the cynical among us folded their hands and cleared their throats to smugly say, “I told you so, nothing is going to change in Armenia.”

And then everything changed.

During a question and answer session after the observers shamelessly called the February 18 elections free and fair with few irregularities, a group of young Armenians broke through a crowd of security and interrupted the entire press conference.

Lena Nazaryan defiantly broke free from the grip of a security guard and, holding an iPad in hand, began to read the activists’ prepared statement on behalf of the people of Armenia.

“Dear political tourists, we have had enough of your efforts to legitimize the fraudulent elections,” began the statement, and so began the post-election movement that has awakened the people of Armenia from a deep-Soviet slumber of cynicism and inaction.

By then, media outlets and social media websites were already ablaze with reports of election violations, fraud, intimidation and falsification of ballots. Everybody knew that Hovannisian was the real winner of the elections, and nobody was going to be quiet about it.

In the days that followed, crowds of hundreds surrounded the OSCE’s main office and demanded they immediately leave the country for doing such a terrible job monitoring the elections.

Thousands gathered in Liberty Square for multiple rallies organized by a defiant Hovannisian, announcing that he had truly won the elections and that the time for justice had finally come. He offered Sargsyan the ultimatum of holding a second-round runoff, or a recount of the ballots.

Within a week, students at Yerevan State University began a massive boycott of their classes, marching around the city urging more students from other schools to join in. Protests had spread to the Diaspora as rallies in Los Angeles and New York were organized in front of local Armenian embassies demanding free and fair elections for the people of Armenia. Serj Tankian even wrote Sargsyan a letter stating, “Those who steal elections from my people are domestic enemies that need to be punished.”

On February 28, Hovannisian announced a victory tour across the country. He visited cities and villages up and down Armenia, where thousands upon thousands of people turned out in rain, sleet and snow, to congratulate Raffi and to demonstrate their people power.

Hovannisian began to call this new movement the Barevolution. Under-scoring the power of love and peace in popular movements, Barevolution is a pun on the Armenian word for ‘hello,’ barev. It emphasizes that the movement is based on the power of people, and that it symbolizes the coming together of a strong civic society.

While some organizations and heads of states, such as Barack Obama, obliviously congratulated Serzh Sargsyan, a number of NGOs and international organizations began releasing data challenging the results and sounding the alarm for massive fraud.

Policy Forum Armenia released a report stating that “Our results strongly indicate that the final outcome of the February 2013 election was subject to massive manipulations and interference and did not reflect the free will of the Armenian citizens.”

Amnesty International also released a report condemning the human rights violations that took place throughout the elections, and urged authorities to look into election violations.

On March 11, Hovannisian embarked on a 20 day hunger strike that ended on Easter. Sitting in Liberty Square, thousands came out to visit him, from musical artists such as Ruben Hakverdyan and Bambir, to countless political leaders. He even prompted a hunger strike in solidarity in Los Angeles, led by local activist Ara Manoogian.

Hovannisian and Sargsyan have planned to meet for a second time to discuss their differences ahead of the presidential inauguration planned for April 9th. Hovannisian has stated that he will allow Sargsyan to be inaugurated as president over his dead body.

Raffi Hovannisian may have been the one to remove the lid off Pandora’s box, but he is only the spark that lit a fuse that has been anxiously waiting to be lit. This movement is of the people by the people, who have for too long been denied the right to rule their homeland. While many obstacles still stand in the way, the pillars of a new democratic Armenia are being built. The people of Armenia are finally awake and they cannot be lulled back into sleep.
"...while the prudent stand and ponder, the fool has already crossed the river"
Rise Ararat!
fire-source of our people
While we look at you,
we wait...
The meek and the brave
have risen again
proud of the songs that
we sing.
But the shovel has long been
without employ
Turned into
the master of a single ditch
And it's been so long now that we've
been bored
of your words, your
podium pitch.
The ships have been prepared!
Look, it watches us from afar -
Wasn't it our God?
Wasn't it our only Mountain?
It was my exit...
The lights are on past midnight
Pain has fallen to our hearts-
Look!
Ararat is foaming at its mouth!
The ground begins to
gently shake
it's had enough of us...
...fire pours down the foothills of
Ararat.
Pandemonium in the streets
Burning ears and burning nose
It's good that we are
not yet blind
staring from a distance
all this time.
Riddles passed from
word to mouth
We may solve it...
...we may win.
But we’re late...
...and we’ve known,
that we’ll never have a king again.

Artwork by DavidMkrtchyan.com
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Sosé & Allen’s Legacy foundation will continue Sosé & Allen’s vision by estab-
lishing programs and supporting existing programs aimed at bridging the gap
between Armenia and its Diaspora, through emphasis on education, repatriation,
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Glendale, CA 91206

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Artwork by DavidMkrtchyan.com
This was a difficult article to write. Because it deals with the present and future of the Diaspora, many people will naturally disagree with its premise. And though there are statements within the article that I myself have not yet fully come to terms with, I did want to write it nonetheless; for the sake of argument and alternative perspective.

One of these days, we’re going to wake up and find our Diaspora has gone. There are certain ways that moment is going to transpire…

For almost a century now, our Diaspora has prospered, growing in influence, presence, and numbers. But what is all that worth when at the end of the day those same achievements lead you further from home than closer to it? What if our actions are only meant to sustain the Diaspora and not to actually lay the path of the ‘veratartz’ (return) to Armenia?

Swept away by this promise of the west that haunts most people coming from the east, the Syrian Armenians are understandably moving along because of their disbelieve in Armenia and certain belief in the riches of the west. I hope for their sake that these often hollow promises do come to light.

But where does this leave the Diaspora? With bombs falling on their heads, Syrian Armenians still seek to once more drift from one foreign land to another, all the while overlooking their own homeland. This overlooking of Armenia is a sad reflection that discjoints the Diaspora’s achievements, communities in the Diaspora have not laid the path of Veratartz. With all its advantages, contributions, and dedication it has given to Armenia, we still have not bared any actual fruit; the Diaspora has failed to anchor Armenians to Armenia.

I’m a son of the largest traditional Diaspora organizations. I’ve spent countless hours in their embrace, and have learned priceless principles as an Armenian. But never did I encounter a statement of Veratartz, not as an official policy. Of course, young idealists did utter a word or two about abandoning the Odarastan and heading to Hayastan. However these same words and aspirations were never sincerely, actively, and formally spoken by the organizations themselves. Hence, what was the point of their achievements, activities, and persistence? Was it to remain on foreign lands, surrounded by foreign cultures, under foreign governments? Was it not to prepare the coming generations of the complexities of life in Armenia, the hardships, the advantages, the disadvantages, the final destination nonetheless? If that’s not the case—which is it not—then it’s fair to say that the Diaspora has achieved nothing. Flashing official Genocide state-recognition at my face as Diaspora achievements won’t do us much when Diasporans are hesitant about returning to Armenia, and Syrian Armenians themselves abandon it considering they just arrived from hell.

Many will put the blame on Armenia itself, which is the easiest thing to do, that Armenia is run by a bunch of oligarchs whom will cheat the incoming Diasporans. In Armenia, the Syrian Armenians themselves are abandoning Armenia so why should Diasporans leave the comforts of the West and head into the hardships of Armenia, etc. Most (though not all of these concerns are legitimate worry of long contemplations.

We need to realize that the Diaspora is not going to last, as the Syrian Armenians’ tragedy is showing us. Its fate does have a last chapter, an inevitable end. Luckily we have a choice on how we want to go out. Either we go out as sorrowing victims or sorrowing losers. The Diaspora must go into its last fight, a final stand, and an epic conclusion. In most stories of legends and heroes, the protagonist goes out in self-sacrifice, and battle will be the Diaspora’s May 28.

If the cornerstone of the Diaspora heritage is to remain on foreign lands, surrounded by foreign cultures, under foreign governments and its value is to consider them an island, then it is crucial that we comprehend that the only way to win the battle of upgrading our Armenian heritage is to return to Armenia…en masse. Its time to begin officially laying the path to Veratartz, in economic and social terms; its time to look at Armenia’s government in the eyes and declare that we are no longer sending tons of money, we are sending ourselves…we are the hard currency. Its time to populate Artsakh and the Armenian countryside. It’s time to create economic veracities to make all this possible. If not, then we’re heading for the other way out.

Assimilation long ago crept into the Diaspora and it will take its toll gradually and effectively. Each new generation will be less Armenian—no need to argue about this. If the Diasporan organizations carry on the same route as they have— which do not realistically carry on the same route, then the Diaspora has achieved nothing. Flashing official Genocide state-recognition at my face as Diaspora achievements won’t do us much when Diasporans are hesitant about returning to Armenia, and Syrian Armenians themselves abandon it considering they just arrived from hell.

Apo Sahagian
We are few, but we are Armenian. For decades, Armenian students at colleges and universities across the nation seeking companionship and a sense of community have come together to form Armenian clubs, much as Armenian diasporas from all over the world.

As these students laughed, sang, and cried, together, they not only created homes away from their familial homes, but a new Armenia on each campus. These tight-knit communities helped foster Armenian culture and helped promote it to Armenians and non-Armenians alike. As the number of Armenian students at universities multiplied, these students organized and mobilized.

Each Armenian Student Association is comprised of a passionate group of individuals who choose to set aside their studies to promote Armenian leadership, scholarship, culture, and advocacy. And yet, the whole is greater than the sum of its parts.

The All-Armenian Student Association provides an avenue through which the individual ASA’s communicate with one another and create a dialogue that promotes coordination. It consists of collegiate Armenian organizations from colleges all over the state of California.

The All-ASA creates a medium for sharing ideas and developing large-scale projects with tangible results. It aims to unify the respective organizations, promote higher education, enhance leadership and professional development, provide services to the Armenian community, promote Armenian culture, and advocate for the Armenian cause.

As leaders of the next generation, it is up to us to promote cohesiveness in the community. Although we are few, and because we are few, we must strive for greatness together. The All-ASA is unique in that it unifies all students interested in promoting the Armenian cause. Because it is so inclusive, students work productively to achieve progress. Through the many interactions within the organization, a collective student voice has emerged.

Last year, representatives from all constituent schools boldly decided to make a large structural change to the All-ASA. A committee was formed in order to assess the types of amendments that would need to be made in order to strengthen the All-ASA. After much deliberation, a draft was presented to the member organizations and voted on in June. The umbrella organization, which had previously existed as a confederation of individual schools, was transformed into a federation with a Senate and centralized Executive Board.

These changes have facilitated planning and have ultimately increased the sense of unity in the organization. The new structure allocates the executive board with logistical tasks and allows school representatives to concentrate on developing concrete plans of action. Although the year is far from over, there is an undeniable momentum that has swept over the large umbrella organization.

On January 31st, students all across California participated in a sit-in organized in protest of the continuous repression of justice. For the second year in a row, students placed red tape over their mouths and allowed their presence to do much of the speaking. This event would have been successful at any individual campus. Instead, there were several protests occurring simultaneously all along California. These students were united in their purpose, in their message, and in their course of action.

More recently, on March 8th, the Homeland Welfare Committee of the All ASA hosted an art show held at a café in Historic Downtown Los Angeles. ARTivism, as the exhibition was entitled, displayed artwork by over 30 local artists and was attended by over 400 art enthusiasts and supportive community members. These attendees had the opportunity to interact with the artists and to purchase their artwork. Through this promotion of the arts, the All-ASA raised $3500 for ONEArmenia, a non-profit organization that is currently working to raise awareness on domestic violence in Armenia.

The success of these events validate the magnitude of what the student population can accomplish. Their success highlights the importance of collaboration and support.

And with the realization of these realities, we are eager for more.

There are currently 16 student organizations involved with the All-ASA. Among them, are:

- University of California Los Angeles
- University of California San Diego
- University of California Santa Barbara
- University of California Irvine
- University of California Berkeley
- University of California Riverside
- California State University Northridge
- California State University Long Beach
- California State University Pomona
- Occidental College
- University of Southern California
- Glendale Community College
- Pepperdine University
- Armenian Youth Federation
- Armenian Revolutionary Federation’s Shant Student Association.

Although the All-ASA currently only encompasses the collegiate Armenian organizations in California, we are excited about the general trend towards expansion.
Ab, Latakia, Yacoubijah, Qamishli, and Ras al-Ayn. Known for their gold and silver craftsmanship, Syrian-Armenians held an influential role in the economy. Before the conflict, 120,000 Armenians resided in Syria, with nearly 80,000 in Aleppo.

Armenia’s Minister of Diaspora, Hranush Hakobyan, approximated that nearly 6,000 Armenians have arrived in Armenia since the outbreak of the fighting in March of 2011. The Armenian government has provided basic resources to these refugees, such as offering them visas and expediting their passports. Some public schools are offering schooling to refugee children following the Syrian curriculum. Yet, Armenia has limited emergency housing that has already been exhausted. Jobs are scarce and business prospects are difficult to establish. The community of refugees has been struggling in stabilizing their lives in Armenia. The influx of Syrian refugees has brought forth questions of the homeland’s relationship with it’s diaspora. Does the domestic agenda of Armenia encourage the return if Diasporans, either voluntary or as a result of conflict? Does the Armenian government prefer to keep diasporan’s in their separate realms, where they can provide remittances and lobby their host states on their behalf? Syrian-Armenians living and working in the homeland present benefits to the state, as the skilled businessmens bring forth economic opportunities and new concepts to the embattled country.

The term diaspora may often be equated with displacement. These are not mutually exclusive, as one may preclude a notion for the other. A population is displaced when they are eradicated, uprooted from their ancestral lands and forced into migration. The displaced usually maintain hope that they will eventually return to their homeland. Yet, within diasporic communities, even the concept of the homeland may seem elusive, as there are political connotations and definitions that clearly define the correct terms of their national territory. Thus, with a sizable generational gap and pre-existing political and social difficulties in the homeland, this return home may not always fit within the traditional desires of Syrian-Armenians. Although they are returning to live in their homeland, they are leaving behind an uncertain fate in their adopted host countries. Their attachments to the ways of life they have grown accustomed to are naturally difficult to overcome as they re-root themselves. This brings forth one of the focal aspects of any diasporic community: the concept of memory.

Aside from the facts and figures we are constantly being given, there is a strong human aspect to the Syrian crisis. It is a human tragedy, where lives are lost, livelihoods are destroyed, and memories are changed. The concepts of time, place, and memory are deeply imbedded into our Armenian identity, for we have constantly had to either change them or defend them. The city of Aleppo, the very place that adopted my great-grandparents when they were refugees, will be changed, not only in structure or governance, but it will in the memories of the people. Memory will become deceptives, as the events occurring presently will mold and shape it. Memories will meld together the individual and collective past. They will define the nuances of the communities our ancestors lived in and will connect them to the communities that we created. It is through memory that our cultural traditions, norms, and values have been transmitted. The destruction of cities, schools, and churches also deprives the people of their recollections. Our origins, history and heritage are linked together through an attenuating strand between the individuals and the collective. For it is the individuals that form the collective, and it is the collective, through shared ideologies and goals, that create a community.

Through their tumultuous past, Armenians have developed the gift of double consciousness. Our identities are divided into multiple sectors and we have learned to weave them into a fabric that displays our individuality. In a sense, we have cultural double vision, we always look at the trials and tribulations of our one identity through the lens of the other. For Syrian-Armenians, a refugee living in Yerevan will always see their position from a strictly Armenian perspective. Their longing for home will be for Aleppo or Damascus. They will frown at the unavailability of familiar foods at the grocery stores and will yearn for the lives they left behind. Conversely, that same refugee will view the conflict in Syria from a strictly Armenian perspective. Their concern will be for their Armenian schools, churches and businesses. Upon their return, their longing for home will once again revert back to the elusive land of their forefathers. Our segmented conception of self is limiting, but it allows us to dismantle the negatives.

We are a nation of immigrants. If it is not physical relocation, we have mentally been all over the place. Throughout our past, we have seen incorporations our adopted homelands are not always going to be as welcoming as they have been. The Syrian diaspora was one of the most stable and well-established enclaves of Armenian communities. Today, it is at its near point of decimation. We will never be comfortable in our individual realms lest we learn to be a collective. We need to give rise to a modern community of Armenians, one with a hopeful vision of creating a genuine community in our ancestral territories. Geared with our memories and double consciousness, modern Armenian diasporan communities have all the pieces in place to allot their individual for the benefit of the collective. Where will Armenians be in 2100? We can plan to answer all of our questions, but we need to first develop a coherent vision, one that truly believes that a physically separated set of populations can become a genuine community.
between the ruling Ba’ath Party and the U.S. invasion of the country. Presently, the Armenian community in Iraq, after the grandiose visionary ideals. In 2003, in line with their traditionally transferred identity constitutes a core that was sustained by our ancestors. As a physical community, Armenians face great variations. Yet, our common heritage was tested. The cultural fragmentation that occurs with generational transitions. We have experienced a deeper social reality than the simple definition allows. We have experienced a more intimate within our localities. Attempts to imbed ourselves in the cultural landscape of the host state, becomes entangled within the larger framework of their transnational ethnic diasporic community, and the relationship between the host state and the homeland. The singular ethnic group, incorporated within the larger framework of their state’s conflict, becomes entangled in a transnational push-and-pull. Co-ethnic populations feel a sense of responsibility to ensure the stability and sustenance of the communities at risk. We have adopted our innate sense of responsibility to ensure the stability and sustenance of the communities at risk. As a physical community, Armenians face great variations. Yet, our common heritage was tested. The cultural fragmentation that occurs with generational transitions. We have experienced a deeper social reality than the simple definition allows. We have experienced a more intimate within our localities. Attempts to imbed ourselves in the cultural landscape of the host state, becomes entangled within the larger framework of their transnational ethnic diasporic community.

Nare Kupelian

Over generations, the strands of Armenian identity in diasporic communities begins to weaken and the plasticity and persistence of Armenian culture was tested. The generational modifications displayed the development of our communities over time and space. Reduced to mere semantics, defining a diasporan community will introduce the concept of separated groups with a similar national origin that populate different regions, maintaining a link to their common homeland. Yet, the Armenian case seems to bring about a similar national origin that populate their homelands. The question regarding our ancestors’ identity constitutes a core that was tested. The generational modifications displayed the development of our communities over time and space. Reduced to mere semantics, defining a diasporan community will introduce the concept of separated groups with a similar national origin that populate different regions, maintaining a link to their common homeland. Yet, the Armenian case seems to bring about a similar national origin that populate their homelands.

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