

NATIONALISM IN ARMENIA: THE CURRENT SITUATION AND THE
CONSEQUENCES

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ABSTRACT

There are huge numbers of concepts of nationalism. Nationalism is seen as an ideology, then as a political doctrine, then as an experience, a feeling. It is defined as “A sense of pride and commitment to a nation, and a very strong sense of national identity” (*Browne 2013*). Some people might inaccurately think that nationalism is not something significant and there is no much nationalism in the world these days as it used to be, but actually, it is not so. Armenia is a bright example to this, where nationalism lives since 1965, and even before (1965 can be considered as the year, Nationalism started to be expressed by some actions, discussed below). It cannot be considered as a problem, but something natural and typical to this nation.

People who dealt with Armenians probably see how most of them care for their people, their virtues, their remarkable history, their great role in world history, its representatives in art, science, politics. This is the kind Armenian nationalism to which all are accustomed, which is the calling card of this people, which does not grow into Nazism and is recognized as the natural reaction of Armenians to the circumstances in which they were placed by history. Those consequences are Xenophobia (which of course is not only because of Nationalism, but it surely subserves), and Turkophobia (Anti-Turkism).

INTRODUCTION

Nationalism can be considered as one of the almost instinctual feelings of a person. Biological laws can also explain the presence of this quality in people. Here the Tigers would be very bad patriots, the cows too, and the wolves, on the other hand, would make the beautiful sons of the fatherland. At the same time, the organism of every human being, like the organisms of its compatriots, with hundreds, if not thousands of threads, is associated with the landscape of its habitat with its inherent plant and animal world, with the customs and traditions of these places, the way of life of the local population, its historical past, generic roots. The word nationalism can also be compared to patriotism, which is a word of Greek origin, "Patria" literally translates as "fatherland", and the very concept originated in the era of Greek city-states. The concept of nationalism has been defined by thousands of scholars, both in the negative and positive way. From the negative viewpoint, nationalism can be seen as a political movement for getting and preserving sovereignty. From the positive perception, it can be defined as a feeling of belonging, being connected to a certain group of individuals, who are described as a nation. Armenian nationalism however cannot be described with the negative definition, because Armenians have gone through a lot of sufferings, and this led to their growing as a united and warm nation, that love their soil. As it was already mentioned, Nationalism cannot be considered a problem in Armenia, but some consequences of it do. The main problem is the hatred, between not only nations but also people themselves. Because of Xenophobia, which fortunately is not that spread in Yerevan, compared to small towns surrounding it, people are able to make a wrong viewpoint about today's youth. And the hatred between the nations is because of the long and painful history that made Armenians see the Turks as potential killers.

LITERATURE REVIEW

What is "nationalism" and what kind of person can be called a nationalist? The answer to this question is quite complicated. But, one way or another, but for the sake of simplicity of judgment one can be considered to be the first who more or less distinctly defined the notion of "patriotism", Vladimir Dal, who interpreted it as "love of the fatherland". "Patriot" according to Dahl - "lover of the fatherland, zealous for his good, fatherland, native or fatherland". The Soviet encyclopedic dictionary does not add anything new to the above concept, treating "nationalism" as "love of the motherland". More modern concepts of "patriotism" link the person's consciousness with emotions to the manifestations of the external environment's impact at the birthplace of the individual, his upbringing, children's and youthful impressions, and his emergence as a person. Emotional perception of the first dwelling, their parents, their yard, street, district (village), the sounds of birds' chirping, the flutter of leaves on the trees, the crumbling grass, the changing seasons and the associated changes in the shades of the forest and the condition of the reservoirs, songs and conversations of the local population, their rites, customs and way of life and culture of behavior, characters, customs and everything else that does not count, affects the development of the psyche, and with it the formation of the patriotic consciousness of every person, making up the most important parts of his inner ego patriotism fixed on his subconscious level. The phobia of another nation and xenophobia can steam from being too patriotic. Of course being patriotic have different other consequences, but these too will be discussed in an example of Armenia.

The history of Armenians has a long and interesting history and this book was written by George Bournoutian on the new history of Eastern Armenia and Transcaucasia, covering the period from 1400-1900 (as well as the history of South and Central Asia Russia), concisely describes the history of Armenians starting from the land of Armenia, Ara, and Semiramis, Urartu to the third Armenian Republic.

The author of the article “Armenia-Turkey: 100 years of Diplomatic Relations; Standpoint of Armenia” posted in the Ani foundation for Armenian studies website, briefly tells about the history of Armenian Turkish diplomatic relations. This foundation was established in 2014. The purpose of this foundation is to focus on urgent and important issues of Armenia, including foreign and domestic policy, demography, emigration, economy, human rights etc. So, as I will discuss Turkophobia (or Anti-Turkism) in Armenia, it is important to also view the history of relations between Armenia and Turkey.

The book called "Crime Against Humanity and Civilization; The Genocide of Armenians", combines scientific studies on the Armenian Genocide with an integrated and multifaceted approach to history, which allows the readers to draw basic conclusions about the connection between the history and one's own life. This book also includes opinions and statements of individuals, groups, and peoples that were made during, before and after the genocide, so the reader is given the opportunity to consider the dilemmas faced by the international community.

The book published in 2015 only tells about the crime that was done to the Armenian people, but it also describes the situations that led the Ottoman government to board

on a policy of mass killing. As being about the Genocide, which I consider to be the main core source of Anti-Turkism in Armenia, this book provides more detailed information about the mass murdering of Armenians.

The research done by Christophe Jaffrelot was interesting and useful one to read because the author talks about the theory of nationalism. And he tries to construct an integrated model of nationalism by organizing different theories in a sequence. He starts by talking about the history of nationalism.

Ernest Gellner's book called Nations and Nationalism, published in 1983 is considered as one of the most powerful clarifications of the rise of nationalism ever written. He starts by defining the state and nation, and then nationalism. Reviewing different peoples' opinions and theories on Nationalism is important.

The article by Peter Rutland studies the process of political democratization in Armenia between the period of 1988 and 1991. During the times of being a USSR country, it was not allowed to talk about nationalism and the author discusses those times. In the article, the connection between democratization and the rebirth of nationalism are discussed. The author also talks about the thing that of all the Soviet countries, the only republic where the feelings of nationalism were the strongest was Armenia, which was why the movement of democratization emerged.

CENTRAL RESEARCH QUESTION/METHODOLOGY

My main question for research is to find out, what is the situation of nationalism in Armenia these days, and discuss some consequences of it. The methods used in this project are mostly consultation with professors working in this field and research. All the instructors I asked questions and asked for some sources are from the American University of Armenia: Vahram Ter-Matevosyan, Arpie Balian, and Zohrab Gevorgyan. At first, the topic was "Turkophobia in Armenia", and the methods included surveys too, but after changing it to "Nationalism", instead of exact surveys, I just switched it into more detailed research and reading. I also tried to watch Armenian programs and soap operas, to find out if Turkophobia is used in there. What concerns to social nets, there was no need to search for something, because I personally saw cases of Turkophobia thousand times and those were clearly expressed Turkophobia. I did not write it in a more detailed way, because of it is not being academic. But I had kind of interview with my best friends' father, who lives in Vedi (a small city in Armenia, located in Ararat region), and had too much xenophobia in him. He is not the only case, because I am personally not from Yerevan and the huge difference between the viewpoints (connected to being xenophobic) are just eye striking for me, that is why I decided to write about it, bonding it to my main topic of discussion.

NATIONALISM

Nationalism is a relatively late marvel, most likely conceived with the French Revolution, however, in spite of its short history; it has been critical in shaping the bonds that hold present-day countries together. Today it works close to the legitimate

structure and supplements the formal organizations of society in giving a great part of the cohesiveness and request vital for the presence of the cutting edge country state. Nationalism can be considered as an ideology and practice based on the idea that the nation is the basis of statehood, economic, social and cultural life. So, the nation is primary and the state is secondary. It is probably impossible to solve the problems of the state by passing the problems of the nation. It is meaningless to hope that

It is not an easy task to define the term “nationalism” as it varies from state to state and from culture to culture. There are thousands of simple definitions for nationalism, but it is not as simple as it seems, because the study of nationalism is crucial for understanding politics and to understand how the people of the given country appreciate and love their country. For defining nationalism one also needs to understand a detailing of notions; state, nation, ethnicity and what is more important a national identity. Nationalism was the most influential force in politics in the 20th century, and most professors have related it to everything from the French and American Revolutions to the worst slaughters committed against ethnic minorities. During centuries people have been tied to their native earth and to everything connected to it including culture, traditions etc. According to Hans Kohn who is well-known American philosopher and historian, the American and French revolutions may be viewed as the first most influential indicators for spreading Nationalism. It was spread also in Europe in the early 19th century and at the beginning of the 20th-century nationalism flourished in Asia and Africa. "Thus the 19th century has been called the age of nationalism in Europe, while the 20th century has witnessed the rise and struggle of powerful national movements throughout Asia and Africa”, (Kohn, 1985).

There is another term, which is kind of the synonym for the word "nationalism" and that is "patriotism". Of course, many people think that these two have quite different meanings but for me, nationalism is just the extreme version of patriotism. And another difference between them is that nationalists usually become aggressive and it involves "national identity", while patriots are typically not aggressive and they just share their personal opinions and social conditioning. "Patriotism" is a word of Greek origin, "Patria" literally translates as "fatherland", and the very concept originated in the era of Greek city-states. Why did not it exist before, when, as we have seen, the phenomenon itself is something as ancient as the human race? , because there was no need. Prior to the Greeks, the idea of patriotism was then tied mainly to symbols (usually to the symbol of their god or king) as to the official embodiment of the deity or, with the weak influence of religion on public life, like the northern peoples or in China, to the idea of "blood" that is, to a sense of community with the representatives of their tribe, people speaking the same language and belonging to the same people. So, in relation to the love of his Fatherland, nationalism is primary. It is the basis of the whole Fatherland since there is nothing to love without nationalism in the Fatherland. In turn, patriotism is a derivative of nationalism. And as soon as a patriot realizes that a person (nation) is for the state, and not a state for a person (nation), he will automatically become a nationalist. Different types of people become nationalists for different reasons. For example, politicians are nationalists because they not only love their country, but they also want to preserve it front different dangers that are widespread in today's world. The brightest example to this is the president of the United States of America Donald trump who became a president recently and have changed many regulations of the country. He does this for the sake and safety of his country and the people living in it.

Nationalism in Armenia

After the creation of the Soviet Union in 1922, the theme of nationalism was strictly closed because all the nations were as one. Until 50's, it was not allowed to talk about the Genocide and the other massacres done to this nation. And in 1965, the first signs of nationalism and at the same time Turkophobia appeared among the Armenian nation. Mostly, the end of the 19th century and the beginning of the 20th were fatal for the Armenian people, because Turkey reached its ultimate goal in 1915-15 by the massacres and this is the main factor that caused Turkophobia in Armenia. Of course, there was both Nationalism and Turkophobia in Armenia before 1965, but Armenians did not express it in any way. So, 1965 was the start of important changes in Armenia.

In 1965, on the 50th anniversary of the Armenian Genocide, a monument dedicated to the victims of the Genocide was built, on the Tsitsernakaberd hill, on the project of the architects Tarkhanyan and Kalashyan. Tsitsernakaberd is located on the right bank of the Hrazdan River, in the western part of the city. According to the legend, the temple of the goddess of love and beauty Astghik was located; the messengers of the swallows at the very top of the church transmitted messages to her chosen one Vaagna-the god of power and war. The monument consists of two parts. 44-meter steel means the revival of the Armenian people. According to another version, it symbolizes the Western and Eastern part of Armenia and even Sis and Masis (the two peaks of Mount Ararat). 12 stone slabs, located along the circumference, represent 12 Armenian settlements of Western Armenia, which are located on the territory of present-day Turkey. According to another version, they symbolize those major 12

provinces in which the massacre took place. In the center of the circle is the flame of eternity. In the park along with the monument is a 100-meter-high wall, in which the names of the most famous cities and villages subjected to the carnage are carved. In 1995, the underground museum of the Armenian Genocide was opened on the territory of the complex, in which information is presented, as well as evidence of foreigners about the events of 1915. Next to the museum is a park where officials from different countries plant a tree in memory of the victims of the Genocide. April 24, 1965, was also the beginning of the international recognition of the Armenian Genocide. It was on this day that Soviet Armenia celebrated the first day of commemoration of the victims of the Genocide. So all these, are signs of nationalism in Armenia, but what made me think that there is Turkophobia in Armenia has several reasons that are going to be discussed.

Speaking of Armenian nationalism, it is difficult to avoid comparisons with other nations, which would mean a comparison with the past. However, it is much more important for us to compare the current situation and tasks of the Armenian people with the Armenian traditional nationalism, it is more important to assess the understanding of these tasks. It is clear that the nationalism stratum of Armenian society is the most disunited, but the reason for this disunity is not in fundamental ideological differences, but in organizational and personal problems. Armenians have a history of thousands of years during which they have faced millions of difficulties, and that is one of the causes of nationalism in Armenia. Of course, during the Soviet Union, it was forbidden for people to express their opinions or to show their being patriots in any way, and maybe during USSR, there was no patriotism at all because 15 countries were as one and Armenia was among those countries. However, "By

1988, Armenians had a clearly articulated and strong sense of national identity", (Panossian, Nationalism and its contents). During those times, Armenians expressed their patriotism through culture, history, architecture, demographic trends etc. And even since then, anti-Turkishness was rooted deeply in the Soviet Union. "Importantly, Turks and Azeri were used interchangeably by the Armenians", (*Panossian, Nationalism and its contents*). So, after the horrible massacres done by the Turks, both nationalism (patriotism), and anti-Turkism (Turkophobia) awakened among Armenians.

The sign of Armenian's being nationalists is that, when asking some random people "Would you like live in another country rather than Armenia?" most of them answered something like this, "No, because this is my country, I was born here and will be buried here". This is, of course, the sign of nationalism in this nation, because although the living conditions of most Armenians at this moment is not perfect, and though many of them just run away from this "chaos", most of them just prefer to stay here and are trying to do better. Many of my relatives too just did not survive abroad and came back to Armenia. Another bright example of Armenians being patriotic is that compared to Europe for example, when seeing a foreigner in Yerevan or somewhere else in Armenia locals do not look at him/her as someone ordinary. It can also be included in xenophobia too, because when we see someone different than us, regardless of us, we look at him/her differently. So from Nationalism, Xenophobia and Turkophobia emerge in Armenia and there is a direct link between these three.

The brightest and newest example of Armenians being nationalists and patriotism is the events happening during May 14-28. The Armenian nation became as one power,

and during those days nationalism and patriotism were seen both in people and politics. Eduard Sharmazanov; the vice speaker of National Assembly of Armenia, said the following,

“Serzh Sargsyan, who submitted on April 23 resignations from the post of Prime Minister of Armenia, once again proved that he is an exceptional and irreplaceable statesman. Not everyone would be able to show such courage, such patriotism. And I'm proud that I had the honor to work in his team.”
(2018)

So, he means that by his move Serj Sargsyan showed exceptional statesmanship, and this was a fine example of patriotism because the love of his country and his people spurred him to submit the resignation from the post of Prime Minister of Armenia. Of course not for everyone this is patriotism, and no one can surely say if it is it or not, anyways at some point it is. So, surely there is not much nationalism or patriotism in the politics of Armenia, but the fact that there is too much nationalism as of this moment among people is inexhaustible. Compares to other nations, Armenians are too hot-blooded and love their nation even too much, and during these past few days, they all showed it not only to Armenia but also to the world. To be against the government and try to change it shows patriotism because instead of running and trying to find future somewhere else on this planet, the Armenian nation is trying to change and improve the situation here, in order not to leave their country. Social nets also were and till now are full of videos and photos showing nationalism. Cars were covered with the Armenian flags; the streets were full of Armenian folk music. So, if you

follow Instagram or Facebook, everyone did videos expressing nationalistic thoughts about our nation.

Nationalism can be seen in many Armenian folk songs too. For example, the song called "Karmir, Kapuyt, Tsiranaguyn" written by an Armenian Television star Avet Barseghyan is about the Armenian national flag and its lyrics are a brilliant example of patriotism. There is a specific thing in this song and it is the thing that the last color of the flag is called "Tsiranaguyn" while it is orange, and that's because Tsiran is the famous Armenian fruit. It is a very positive and bright which highlights Armenian's being nationalists, this proves even the first line of the song; "I love my country!". The other patriotic Armenian song is "Gini Lits", which means fill the glass with wine. This song is devoted to Soghomon Tehlerian who killed Talaat Pasha, who was one of the organizers of the Armenian Genocide. The song's lyrics tell about Soghomon Tehlerian's retaliation and about filling the glass with wine for this. "Getashen" is also among these patriotic songs and the author of it is Gusan Haykazun, who is famous for writing such songs, because he participated in the war of Nagorno-Karabakh, and when asking how he wrote this song, he answered,

"When the 20 fighters and I were getting on the helicopter that was going to take us to Getashen village, the detachment commander pulled me aside and said, It is a pity to see you go, a bullet will strike you. Stay here and write a song about Getashen. The helicopter left, I stayed and then left for our home where I wrote the lyrics and composed the music for the song "Getashen". Three days later, I joined my friends from the detachment and taught them the song. From that day on, all soldiers in the trenches sang that song and it

became a sort of a march for the Karabakh soldiers. The song also became famous in Armenia and the Diaspora.” (2013)

Turkophobia

The Armenian nation has faced difficulties since ancient times because enemies are inevitable. One cannot say that there is a rife Turkophobia in all over Armenia, but when looking globally there is somewhat and the main stimulator of it are the social platforms and the TV. There is no inkling of Turkophobia in Armenian politics because Armenian politicians compared to those of Turkish and the Azerbaijani ones, never give Turkophobic speeches. Thus, not in every sphere can Turkophobia be seen in Armenia. What concerns to the media platforms, every day different videos or photos appear that are encouraging Turkophobia. For instance, different Instagram pages called “Beautiful Arms” or “Beautiful Caucasians” post photos of both Armenian and Azeri or Turkish girl/boy, comparing them. You can see something like this in the description, “Who’s more beautiful”, and here comes Turkophobia on Instagram. Of course, it is not only about Armenians because in this case Turks/Azeri also write negative comments under such posts, but the topic here is about specifically Turkophobia among Armenians, and the hatred is palpable by the Armenian youth. Some people are in the neutral zone and do not shackle anyone, however, the negativity predominates. Nationalism/Patriotism plays an important role here because this hatred not only comes from the past carnage but also from the love that Armenians cherish towards their footstool and the people. The roots of the hatred among Armenians towards the Turks have a long and tragic history, but what is going on today is somewhat complicated. The thing called Turkophobia appeared in our

country mostly after the Armenian Genocide and this is justified because Armenians had lost 1,5mln human lives. The cases of Turkophobia on TV are also eye-catching sometimes and here is the recent example. There is an Armenian soap opera called “Pomegranate Seed”, in which, when seeing a guy trying to kill another one, an old man said the following in a very angry tone, “What are you doing?, are you a human or a Turk” (*series 142, 37:34*). I was not actually watching it, but when listening to this expression, I become sure that we do have Turkophobia in our nation. This old man is comparing the Turks as something horrific when saying that sentence because it is like printed in their minds that the Turks are the nation that kills. On the other hand, other factors may also be the cause of promotion of Turkophobia in our country. These causes include mostly the social nets, as already mentioned, where people are free to express and say to each other whatever they want, and some Armenian folk songs where I have noticed motives of Turkophobia. The start of the spread of Turkophobia in Armenia can be considered the year of 1965. Before 1965, there was nothing dedicated to the Genocide, and the Tsitsernakaberd Memorial Complex was built in April 1965. The Soviet Armenian population demanded to construct this monument. During those years, many historians and poets talked and sang about the Genocide. So, it became a tradition to go to Tsitsernakaberd, every year on April 24. Also, the torchlight procession became a tradition, which also preaches hatred towards the Turks. Different expressions that denote detestation are gushed during this procession.

Another source where I see most of the Turkophobia in our country are the Social Nets including Facebook, Instagram, Twitter. Some Armenian folk songs also promote Turkophobia and this not something absurd, because the country is peevish

so all these actions are justified. The other thing is that we see Turks and Azeris under the same nations when we say Turks we imagine both themselves (Turks) and Azeris. I think this also can be considered as Turkophobia. However, compared to them, we do not have Turkophobia in our education system and politics. Armenian politicians never promote Turkophobia, and our students are not being taught something more, except the real history. They are comparing Turks to humans, as like Turks are not people. So, the thing that Armenians see Turks and Azeris under the same concept can also be part of Turkophobia, because they are not actually the same nation and today the relationship between Armenians and the Turks is not as bad as the relationship of Armenians and Azeris, and in the recent survey done by the Caucasus Research Resource Center Armenia (CRRC Armenia), shows that the most hostile country for Armenia is Azerbaijan and then comes the turkey. The interesting fact is that difference between those two is 45%, which is too much, (Azerbaijan 74%, Turkey 29%). Anyways most of the Armenians see those two countries under the same concept called Turks.

Xenophobia

Xenophobia is something like an obsessive fear of strangers; hatred, intolerance of anyone or anything alien, unfamiliar, unusual. Xenophobia can also be called any hostility towards a foreign object, be it the historical legacy of another ethnos or the tradition of a non-native cultural group. Xenophobia: what does this concept mean and why is this phenomenon considered one of the most dangerous problems of modern humanity? To answer this question, it is necessary to understand the very

Nature of this phenomenon. Unfortunately, the hatred for each other always takes place in the life of society. Reasons for this may be that all people are different, individual and, accordingly, actions and views on things are different. Often the dissimilarity of opinions leads to quarrels. Such a phenomenon as hatred for a person different from anything from all people even gave the name xenophobia. Many people are used to following stereotypes, think primitively and swim along the course of life. But in those moments when a person comes to such a collective with his fresh thoughts and tries to implement them, then first of all the members of the collective begin to show a vivid dislike towards the newcomer. It is possible that such an act of the employee sooner or later will cause hatred from his colleagues. After all, he does not behave the way they want. There is another human feature - selfishness. And from this cannot escape, because in fact all people are born egoists. Anyways this new is a concerning problem in today's world and Armenia is not an exception. Nationalism in the "ethnic" sense is, accordingly, ideology, based on the idea of the superiority of its "own" ethnocultural group over the "other" (others). Emotional and psychological fueling of nationalism is always is xenophobia. And in modern discourse on the problem of xenophobia, increasingly active the term "racism" is used. In the environment of human rights defenders and those close to them, racism is often referred to as any manifestation of hatred based on intergroup differences.

Nationalism is the love for the motherland, ethnic and cultural values of their ancestors and contemporaries, pride in the achievements of compatriots on a world scale. Distorted or false nationalism is the manifestations of xenophobia, rejection of people and moral values manifested in aggressive behavior, actions. A person rejects and neglects another person, even in cases of apparent superiority of the "stranger", ignores his positive qualities, openly degrades his dignity due to his non-belonging to

his "own" people. And today nationalism is associated with xenophobia. That is, every nationalist as certainly advocates the immediate deportation of all "foreign" from his country, that is, in fact, stands for something like "Juche" - "self-reliance". The association is so strong that it already works in the opposite direction: we are used to the fact that if a certain person is xenophobic, yelling something against "Caucasians" or "Jews," then he is most likely a nationalist too. However, the connection here, in fact, is not at all obvious. But in Armenia, it is somewhat different than in Europe or elsewhere in the world. Xenophobia in Armenia is more expressed in villages and small cities and among older people than exactly in the capital. I personally was born and currently live in Vedi, which is located in Ararat region (45km from Yerevan) and the difference of the stereotypes is obvious. For example, torn jeans are in trend all over the world, and almost 99% of youth accepts and wears them, but older people, especially in towns of Armenia treat it and those who wear it, as something unusual and unacceptable. There is even a joke among Armenians concerned to those jeans; "Let's gather some money and buy him/her normal jeans because they are raveled". The same and even worse way are treated people from LGBT society. The lives of LGBT people (lesbian, gay, bisexual, transgender), in the socially conservative society of Armenia, in which homophobia is still strong, is not easy. It is even more difficult for those who live outside the capital because there the society is even less tolerant of LGBT people. Socialization is complicated by the lack of entertainment facilities for LGBT people and a small number of public places where homosexuals can be sure that they will not be insulted. Once a guy named Arthur said that in Gyumri and Vanadzor, the second and third largest cities in the country, respectively, there is not a single entertainment facility where LGBT community representatives could feel safe."It is impossible for me to go to a café here

and not hear any offensive comments or catch my hostile looks. Once I entered a squabble with one of the visitors because of a comment he had thrown, but the manager came and escorted me, saying that the dispute had started because of me, ", said Arthur, who lives in Gyumri. Fortunately, it is not that worse in Yerevan as it was like 10 years ago, but the class of people who has xenophobia in themselves have still remained, and those are mostly again people who have come from other parts of Armenia. No matter what, when an Armenian sees someone different than 99% of people living here, he/she attentively watches at him/her as something is wrong with the latter. This can be called as xenophobia of a mild degree because the real xenophobia expresses more harshly. For example, there is a type of people in Armenia called "Quarter", which when translated means "old", and this type of people is the most vivid example. They treat "different" people badly; even the thing reaches to beating and cursing. They think they are Armenians, and there are particular stereotypes that real Armenians have to follow. The Internet and the media play a huge and important role in eliminating xenophobia that is why it is not much spread in Yerevan. Most people living in the capital have access to the Internet and have the opportunity to see and get familiar with what is new or trendy in the world. And this gives them the opportunity to learn and try to adapt to not only the innovations but also new types of people. There is a boy called Ruben de Maid, who is just 10 years old and does professional make-up. He shoots what he does and puts it on his social pages. When watching his videos for the first time, one may think that he has psychological problems because he is and does something different than his peers, but when seeing his face every day when scrolling down the news feed, it becomes normal and you are becoming accustomed to it. So, if you tell someone from a town far from Yerevan, who does not have an access to the internet, he/she will be shocked,

and obviously he/she will not accept it, because they have seen only people who act normally and according to their sexes, nationality and ages. So all these show the evident connection between Nationalism and Xenophobia in Armenia.

Another recent example of xenophobia is the case of the blue-haired girl, who went to Nagorno Karabagh just to work and get acquainted with the people and the environment. The matter is the police of Artsakh concentrates on the appearance of citizens and, most importantly, for their appearance and behavior, different from others, they are taken to the police station. From the legal point of view, there are sufficient grounds for detaining a citizen: Asya Khachatryan, who first found herself in Artsakh, became such a reason for her blue hair, walking around the street with headphones and a cigarette, and an empty bottle of beer found in her house. Because of her having blue hair, smoking and being kind of a free behavior, people thought she was not Armenian at all and she had some purpose for being in Nagorno Karabagh. This is a true example of xenophobia, although it is not exactly in Armenia, anyways, people living in Nagorno Karabagh are also Armenians and have almost the same way of thinking. It is due to the access to the internet that in Yerevan there is not much xenophobia these days, but if this girl appeared somewhere far from Yerevan, something like that would definitely happen, because, because of the fact that many people do not have access to know what is going on in the world, they are afraid of different and they look at it as something dangerous.

Conclusion

Having done the research, there comes the conclusion, that nationalism is something that cannot be avoided, and the consequences differ. There are and always will be people all over the world who love their country and consider themselves above other nations. However, it cannot be said that Turkophobia is present in all aspects of our life. In Armenia, people have different views about this issue; there are a number of people who are really patriotic and hate Turks, regarding them to be their enemies, there are people who are patriotic but do not hate Turks and there are people who just do not care. There is no need to do a survey or ask people to understand this because it is something obvious when taking into account Armenia's history and what is currently going on in here. Some solutions to the kind of improve the situation may include making it possible for people living not in Yerevan, to have access to the internet and the other new technologies, due to which people are being informed to what is going on in the world and what has been changed overall. This, of course, does not mean that all these nationalism, Turkophobia or xenophobia will disappear, but it can somewhat break the stereotypes.

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