

EDITORIAL

Since ancient times the civilizational and geopolitical importance of Armenia has been conditioned by the rich natural resources of the Armenian Highland (400,000 km²), its defense power and strategic position in Western Asia and cultural creativeness of the native Armenian nation. The more than five millennia-old ethno-spiritual and cultural roots and political, economic, social and, on the whole, civilizational developments of the Armenian statehood (Aratta, Armanum/Armani, Hayasa, Nairi, Ararat (Van)-Urartu, Great Armenia, Armenia Minor, Cilician Armenia, etc.) are testified to by the archaeological monuments (particularly the early urban sites of the Shengavitian culture), cuneiform, antique and medieval written sources (on the state system, governance and traditional institutions), architecture (temples, churches), craftsmanship [armor craft, building crafts (urban planning, castles, towers, bridges and roads), numismatic data, etc.].

The civilizational significance of Armenia is shown by more than ten-millennia old historical resources: the archaeological sources, petroglyphs, as well as rooted in the natural and ethno-spiritual environment of the Armenian Highland the Armenian language, and on the whole, ancient cultural values; and since early Middle Ages original Armenian literature and translated literature in the Armenian alphabet created by St. Mesrop Mashtots (405 AD), scientific achievements, manuscripts and miniatures, music, architectural masterpieces and khachkars (cross-stones), jeweller's art, carpet weaving, etc. It has been researched by Armenian, French, Russian, British, German, Greek, Italian, American and many other specialists in archeology and anthropology, history, astronomy, philosophy and theology, philology and linguistics, arts and architecture. Since ancient times the Armenian Highland has been one of the world centers for the processing and export of obsidian, cultivated wheat and apricot (*Prunus armeniaca*), astronomical observations and creation of the Zodiac, as well as the origin of metallurgy, horse-breeding and chariots, specific features of architecture, etc. The spiritual roots of mankind's civilization and Armenia – the Motherland of the Armenian nation coincide, as follows from the location of Paradise in the region of the sources of the Euphrates and the Tigris, and the resting place of Noah's Ark on the Ararat Mountains, according to the Bible; Mt. Ararat-Masis - the highest peak of the Armenian Highland. All these have contributed to the assessment in exegetical literature and historiography: "L'Arménie doit être considérée comme le berceau du monde" (Dom Augustin Calmet); "Armenia: Cradle of Civilization" (David M. Lang).

The Armenian Kingdoms (since the 3rd mil. BC) of the periods of kings: Aram (according to Movses Khorenatsi), Hukkana (the 14th c. BC), Argishti I [the founder of Erebuni-Erevan (782 BC)], Tigran Ervanduni (6th c. BC), Artashes I (189-160 BC), the Armenian Empire's King of Kings Tigran II the Great (95-55 BC), Trdat III the Great (when Armenia became the first country in the world to proclaim Christianity the state religion (301 AD)], Vramshapuh (388-414), Vachagan the Pious in Artsakh (484 - the mid-6th c.), Ashot I (885-890) and Gagik I Bagratuni (990-1020) in Great Armenia, Levon II the Magnificent (1198-1219) in Cilician Armenia, are classical examples of the civilizational developments and political weight of Armenia and the Armenian state in the regional and global spheres. Civilizational contribution of Armenia to the history of the Silk Road has a particular importance.

It is well known that deep-rooted cultures and civilizations do not come into collision, but enrich each other. At the same time, there is the competitiveness of cultures and civilizations due to diversities in cultural values; but cultures, owing to their immanent creative potential as basic ingredients of civilizations do not originally bear the elements of destruction. Those states which pursue expansionist aims, politicize ideological processes in extreme ways, violating,

abusing and deforming the field of culture; consequently an aggressive policy is accompanied by a violent destruction of cultural values and annihilation of their creators.

The destruction of the Armenian architectural monuments in Western Armenia and Cilician Armenia, together with the falsifications and distortions of history and toponyms are the continuation of the Armenian Genocide the crime, as jointly declared by France, Great Britain and Russia (May 24, 1915), was committed by "Turkey against humanity and civilization". The denial of the Armenian Genocide by all Turkish governments, characterizes them as accomplices in this crime. "Denial, the final stage of genocide..." (Gregory H. Stanton). Twenty one countries, the European Parliament and many other international organizations have already recognized and condemned the Armenian Genocide.

Divine Liturgy offered in St. Peter Cathedral by Pope Francis I in commemoration of the Centennial of the Armenian Genocide has been an important event in the cause of international recognition and condemnation of the Armenian Genocide¹.

April 23, 2015, Mother See of Holy Etchmiadzin of the Armenian Apostolic Church: the canonization ceremony of 1,5 million victims of the Armenian Genocide².

The Armenian statehood was restored in a part of Eastern Armenia due to the Armenian people's victories in the May Heroic Battles against the Turkish invaders. After the Battle of Sardarapat on May 28, 1918 the Republic of Armenia was established (1918-1920).

From the middle of 1918 artificially formed Azerbaijan [a pan-Turkic project with an illegally misappropriated name of Iranian Atropatene-Azerbaijan] following the Turkish genocidal policy periodically committed massacres against Armenians (Baku - September, 1918, Shushi - March, 1920). After the illegal and plunderous treaties (signed between the Kemalists and Bolsheviks) and the Kavburo unlawful and forced decision (1921), during the following decades AzSSR perpetrated inhuman acts of deportations, racial, political and religious persecutions of the native Armenian population, and the destruction of Armenian cultural monuments in some regions of Eastern Armenia (Nakhijevan, Artsakh, Utik), as well as committed genocide against Armenians in Sumgait, (February, 1988), Baku (January, 1990), Getashen (April, 1991). In November 1988 Armenians were severely persecuted and deported from Gandzak (Kirivabad), Chardakhlu [a home village of the heroes (from Artsakh) of the Sardarapat Battle and the Great Patriotic War, Marshals Hovhannes Bagramyan and Hovhannes Babajanyan, 12 generals et al] and neighbouring villages.

The demand of the Artsakh Armenians, powerfully supported by all Armenians in the Motherland and the Armenian Diaspora, to restore historical justice resulted in the Resolution of the joint session of the Supreme Soviet of the Armenian SSR and the National Soviet of NKAO on re-unification of Artsakh with the Motherland (December 1, 1989). In 1991 the Republic of Armenia and the Artsakh Republic declared their independence.

The ethnic purges, deportations and massacres of Armenians (Maragha - April, Shahumyan - June-July, 1992, etc.) intensified during aggression of Azerbaijan against the Artsakh Republic. The falsification of Armenian history and destruction of historic monuments (among which were all churches and khachkars in Nakhijevan and the Jugha's Cemetery, 2005) have been raised to the presidential level, becoming amalgamated with the revanchist propaganda, particularly after Azerbaijan's defeat in the war, unleashed by itself.

¹ <http://asbarez.com/133955/watch-pope-francis-leads-holy-mass-commemorating-armenian-genocide/>

² <https://www.youtube.com/watch?v=HgMA34GzZFY>

Thanks to the heroic struggle of the Armenian freedom fighters in the Artsakh Liberation War (1991-1994) the native Armenian population and Armenian historic monuments are protected in the Artsakh Republic.

The guarantors of the security of the Armenian civilizational heritage are the Republic of Armenia and the Artsakh Republic. The Artsakh Glorious Victory - a token of future victories - has proved the might of the Armenian spiritual potential and steadfast will in protection of the foundations of national security of the Motherland based on more than five millennia of Armenian holistic cultural creativeness and freedom-loving traditions in the spirit of the Victory of Armenian Patriarch Hayk.

Armenology is a field of studies of the Armenian language, the history of Armenia and culture, and, on the whole, materials relating to historical and current realities of Armenia and the Armenian people, and constitutes an ideological component of the national security's system confronting current challenges. Weighty achievements are attained in Armenology due to a wide range of scientific, educational and cultural activities and publications of Armenological instituts and analytical centers in the Republic of Armenia (NAS RA, Division of Armenology and Social Sciences: Institutes of History, Philosophy and Law, Archaeology and Ethnography, Oriental Studies, Arts, M.Kotanyan Institute of Economics, H. Acharian Institute of Language, M.Abeghyan Institute of Literature, Museum-Institute of Genocide, Shirak Armenology Research Center, "Armenian Encyclopaedia" Publishing House, All Armenian Foundation Financing Armenological Studies; Erevan State University, Armenian State Pedagogical University after Khachatur Abovian; The Mesrop Mashtots Institute of Ancient Manuscripts - Matenadaran, Komitas State Conservatory, the Drastamat Kanayan Institute for National Strategic Studies of the RA Ministry of Defence, "Noravank" Scientific-Educational Foundation, "Ararat" Center for Strategic Research, "Voskanapat" Armenian Analytical Center, Razminfo), the Artsakh Republic (Artsakh State University, Shushi's "Katchar" Scientific Center) and the Armenian Diaspora (Mkhitarian Congregation, La Bibliothèque Nubarian, Haikazian University, Society for Armenian Studies, Zorian Institute, Armenian National Institute, International Association for Armenian Studies, Nizhny Novgorod State University and others) a vivid evidence of which are the First and Second International Congresses on Armenian Studies (2003, 2013, NAS RA, Erevan).

The use of the term Armenology is not enough to say that the centers under that name are busy with studies of Armenological problems. For example, misusing that term with the aim of falsification, some centers have been opened in Turkey which are actually engaged in the anti-Armenian hostile politics, particularly, the denial of the Armenian Genocide. Turkey fears of territorial (Western Armenia and Cilician Armenia) reparations and restitution for the Armenian Genocide.

Armenology is declared the priority direction in the science policy of the Republic of Armenia determined by the necessity of the national security; the concept and the development strategy of Armenology have been approved by a decision of the Government. The definition and application of criteria for the subject research is becoming more important in Armenology. Accordingly, every Armenological branch along with its singularities is a part of the united system, conditioned by a complete comprehension of the historical and current realities. Conceptual studies in Armenian history, historical geography and cartography, philosophy and law, archaeology, anthropology, demography, state system and governance, ethnography, literature and philology, culture and history of science, as well as international relations and information warfare, spiritual and intellectual security, based on the national-civilizational value system, the ontological concept of the territorial entity of Armenia and the Armenian Highland, and scientifically grounded research, are within the framework of FUNDAMENTAL ARMENOLOGY.

Danielyan E. L.