

Addendum A

Thoughts from the discussions

Day 1. Historic responsibility

1. It is necessary to clearly understand what the recognition of the Armenian Genocide gives us, Armenians.
2. I have always dealt with Armenian youth who have identity problems, and I think that the Genocide issue is paramount. But there is also a question of injustice here. Today, young people don't know what to do next with the issue of Genocide, how to connect it to the future.
3. The Armenian Genocide must be recognized by Turkey itself, because, as we can see, impunity breeds new genocides.
4. I do not agree that the Genocide, and specifically its recognition, should be considered a goal. Our goal should be justice. Many genocides take place around the world, and states not only recognize them, but also apologize and rebuild the memory and dignity of those peoples. Legal proceedings can be carried out, but there is little chance of success.
5. It may be right for other nations not to think so much about national problems and live their own lives, but this does not work for us, because we are still under the threat of genocide.
6. The question of the Genocide is meaningless without the question of compensation. What will change if 100 countries recognize the Genocide? Of course, it changes the political atmosphere, but that is not the goal. It is necessary to use other tactics, such as forcing Turkey to study data and facts.
7. When we emphasize "historical responsibility," it sounds very responsible and compelling, which may frighten the listener. If we want to feel responsibility at the everyday level, to bear responsibility in every action, we need to change the wording and make it more accessible so that it is not overwhelming in everyday life.
8. Turkey should not recognize the Genocide, but investigate what happened, facing its past and accepting the facts.
9. Without understanding the causes of genocide, we cannot talk about its recognition and prevention.
10. Regarding the recognition of the Genocide, we still have a lot to figure out among ourselves, because we still do not understand many issues correctly.
11. We should increase the number of Armenians in Turkey who can somehow contribute to the solution of the Armenian question.
12. It is necessary to be more consistent on the issue of genocide, because even now, genocide is being carried out. It is more important for us, Armenians, than for the state.
13. Diaspora children heard about the Genocide from their grandparents. Go to Turkey, communicate with Turkish youth. They are well-educated. Their way of thinking is different

today, and ours should be different too. Today, Armenians in Armenia understand and perceive the idea of genocide less than the emigrants themselves. It is necessary to move forward and not be a victim.

14. Who can be genocided? It is important to ask the question from this point of view. This is where our guilt lies, and we need to discuss the reason. The solution to the problem lies in this question.
15. If we consider the economic problems as primary, we notice that the government is making attempts to stabilize economic relations with Turkey. In this case, it is not possible to consider the issue of the Genocide secondary.
16. When talking about compensation, we must separate individual and collective claims. If people have documents about what they lost, they can apply for compensation, but general compensation will be impossible.
17. We have not understood the real reasons for the Genocide. It is necessary to analyze, understand, prevent, and avoid repetition.
18. Our new generation does not value Genocide recognition anymore. Especially at school, these discussions have decreased; patriotism is not important.
19. Kurds in Kars accept that these lands belong to Armenians, but they also know very well that they will never belong to Armenians again.
20. Armenia is related to not only the consequences of the Genocide, but also the context of foreign and domestic politics, and the Diaspora has nothing to do with politics in this matter.
21. There are benefits for the Diaspora: loss of property, loss of belongings. In particular, the Diaspora can file collective lawsuits in the courts.
22. It is important for us that discussion around recognition of the Genocide be ongoing. We have to use new possibilities. In the past, communication was mainly carried out by government institutions, but today, the individual who takes responsibility can act independently, and this can increase our opportunities.
23. We must clearly formulate what we expect if the Genocide is recognized, without emotions, recording the facts. Do we want material or moral compensation? In addition, it is important to make action plans in order to understand what actions the various actors should take.
24. We need to clarify whether the Armenian issue is a political or moral issue.
25. Both the Diaspora and Armenia should work toward the establishment of democracy in Turkey, because that is one of the main paths toward recognition of the Genocide.
26. People living in the Diaspora are more pro-Armenian. Moreover, the old Diaspora Armenians are pro-Armenian, but that generation is already decreasing, and the Armenians of the new generation are no longer pro-Armenian; they are even the opposite.
27. What will recognition of the Genocide give us? How can we use it? Recognition should be a card that we use correctly. For example, we can use it as a pressure lever against Turkey.
28. From the point of view of international law, it is necessary to start a legal process against Turkey.

29. We must be able to formulate our mission and present ourselves to the world as a society that does not take a step back from the problem it has formulated.
30. This period is very difficult for the whole world, and the issue of the Armenian Genocide must be adapted to this time.
31. Diaspora Armenians and Armenians in Armenia have different approaches to the recognition of the Genocide. The victims of the Genocide had concrete losses, for which they are still awaiting compensation.
32. We must first admit that we were subjected to genocide, not because we are Armenians, but because we were a bother to the state during that period. This perception will help get rid of a number of complications.
33. When presenting Armenia to the world, it is often the first time they hear about us, whereas they are quite aware of Azerbaijan due to its economic and diplomatic ties.
34. Talking about the Genocide is also necessary for the Turkish people, because it will lead to the change of Turkey as well.
35. The Genocide issue is not a priority. Armenia has other priorities. There is no need to direct the entire state system in that direction.
36. If the whole world recognizes the Armenian Genocide, what will that do for us?
37. The state should be a partner with individuals, be able to recognize the citizen, strengthen cooperation, act together, so that it is possible to achieve any result in the recognition of the Genocide.
38. We must create a mechanism by which the peoples who experienced Genocide can receive compensation for the losses they suffered.
39. One of the main problems of the Armenian Genocide is expatriation.
40. Cultural education can become the means through which we can educate, as well as teach ways of struggle to our generations.
41. Let's say Turkey gives us the land and we take it. What will we do? Who will live there?
42. We have neither the power nor the need to force recognition of the Genocide. It is necessary to use soft power so that the Genocide is recognized not at the level of the state, but by people in different countries. Actually, Russia has recognized it, but most of its people are not aware that such a thing happened.
43. During the war, Armenians organized a rally in Belgium, where many Armenian men gathered who could actually have formed 3 separate regiments to come and fight in Karabakh. But they were afraid to even be photographed, because they had escaped from the army in the RA.
44. Our foreign friends should be involved in the popularization of the Genocide.
45. The rescuers who went to Turkey say that they don't even recognize us as a nation there. They often say that we are from Albania. The problem is that the people of Turkey are not informed at all about Armenians, let alone about the Genocide.
46. If we do not demand our lost lands, if we do not want the land, then this discussion is meaningless.

47. In RA, schools and kindergartens should have a mission: to form citizens.
48. Since we are the nation that witnessed the first genocide, we must force the entire world to accept the Armenian Genocide in order to prevent further genocides.
49. Diplomatic relations should be of a very high level. We should make friends with Turkey, cooperate with them.
50. The Turks will not return Armenian lands, it is definitely not realistic, but we have every chance to receive financial compensation. We now have to fight to get financial compensation, because we can get the lands back only through war.
51. Genocide recognition is the meaning of my existence.
52. Our task today is to prevent our 2nd genocide. Today, there are new divisions on the map, and, as the Turkish military said, "Armenians are standing in our way like a bone."
53. We are making the same mistakes right now in Artsakh.
54. The issues of Artsakh, Diaspora, educational census, language, quality of healthcare, agriculture largely depend on the need to create a system.
55. Genocides still occur today. They are recognized and criticized, but they do not disappear. It is necessary to set a clear problem and demand, so that it is possible to gather supporters around the solution of that problem.
56. I don't like being compared to the Jews every time. That's their way, not ours.
57. Genocide recognition cannot be a priority goal in today's world.
58. It is necessary to formulate clearly what we demand by the word "recognition". Are we demanding Western Armenia? Territorial or other resource compensation? We don't even have a strategy on what to do with Western Armenia in the event of its return.
59. It is necessary to create an Armenian legal group, which should develop stationery. It will contain the Armenian Genocide claims document.
60. From a young age, I participated in protests near the Turkish embassy in France, but I never imagined that the world would remain silent during the 44-day war.
61. We must continue to educate. Education will provide us with distinct abilities so that we can respond correctly and quickly to the changing situation and advance our interests.
62. If there are ways to resolve the problem between Armenians and Turks, many issues will be solved. Lessons should be learned: for example, what character trait is lacking in the Armenian who is unable to solve the problem of recognition? Let's remember that power begets right.
63. For recognition, we lack research, and this is our problem.
64. We currently have Armenia, which we cannot remove from this region. We have to put up with Turkey and come to terms with its existence.
65. We need to rest now, gather strength, and become stronger.
66. Of course, we shouldn't get too excited when some states or countries recognize the Genocide. Our goal should be Turkey's recognition and compensation. In this regard, source studies are important, such as American press publications at the beginning of the 20th century, the

Lemkin Institute, making a claim for compensation against Germany, because there exist facts that also had some participation.

67. Armenian children achieve great success in different countries. Efforts should be made to educate these children and make them ambassadors of Armenia.
68. Today, it is not realistic for Armenia to make political demands regarding the recognition of the Genocide. This will lead to tension or even war, but the Diaspora has that opportunity. Armenia should think about the problems of preserving cultural heritage in Turkey.
69. We should put our emotions aside, because our decisions are greatly influenced by our emotions. We have to think rationally.
70. Today's Turkish youth have a different way of thinking. Regardless of everything, most of them want to cooperate with Armenians in the context of business projects. On the other hand, we clearly understand that we already have a problem with the existence of Armenians. We have to fight for the new generation to be aware of all the important arguments. We have a lot of work to do toward this end.
71. I don't want the young generation to grow up with a victim mentality, so education should be approached very carefully.
72. Let's wait until Erdogan destroys his country, then take advantage of the situation.
73. The state has never done anything, at any time. Even in 1915, it was busy with political issues, and it is the same now.
74. Armenian statehood is more important than the issue of Genocide. We did not have statehood during the Genocide. We need to remove the demand regarding the return of lands.
75. We focus a lot on the question of following the path set by the Jews when it comes to recognition of the Genocide. We must develop our own national vision.
76. We don't even value what we have, let alone new lands.
77. The Genocide recognition process should not be a one-day event on April 24, but daily work in the Diaspora through the dissemination of information and the implementation of various events and programs.
78. In France, the Genocide is taught not as an emotional phenomenon, but with a clear scientific approach: the motives, how it happened, what happened next. This kind of education is important to carry forward.
79. Genocide continues today, but few people want to talk about it. In the Soviet years, everything was closed off, but we wanted to know and did everything to obtain this information. We passed the information to each other. Today, when everything is openly accessible and any information can be easily obtained, our young generation does not want to amplify and speak about the Armenian Genocide.
80. RA should take a page from Erdoğan's book at the state level: on the one hand, he promises Ukraine Bayraktars, and on the other, he reneges.

81. Abroad, even many of the young representatives of our nation are not aware of the Genocide. They are not familiar with Soghomon [Tehlirian], they do not know who Talaat is. Our developing country has become poorer spiritually and culturally.
82. We approached this issue irresponsibly, while the Turks responsibly continue their work: the genocide of Armenians.
83. I live in Moscow, but I know that there are no personnel and resources in Armenia, so it is necessary to gather resources from all over the world and focus on strengthening of Armenia, instead of endlessly demanding the recognition of the Genocide.
84. Attention should be focused on propaganda to foreign audiences so that foreigners are aware of the Armenian Genocide.
85. At this moment, the situation is such that we can lose our state and be subjected to a 2nd genocide.
86. How did they manage to recognize the Jewish and Rwandan genocides? It is necessary to research and learn.
87. Genocide is both a national as well as state issue. The Diaspora has satisfied the national aspect, whereas the state has not done its part. This is where our failure lies.
88. The international professional community recognizes the Genocide. That is, we have no problem proving it. It is necessary to carry out fact-finding activities to collect facts, items, materials, so that the future generation treats the Genocide not as a historical phenomenon, but as an existing danger.
89. Culture should be used as a tool to inform literately. My ancestors did not suffer from the Genocide, and I do not understand the demand for financial compensation. Instead, I think that recognition of the facts by the world, and especially Turkey, is no less important.
90. Armenia's task is to harness the potential of Diaspora Armenians.
91. We have enclosed the Genocide within ourselves, instead of inviting others to participate in those memories.
92. The Diaspora will disappear if we reduce the demands.
93. We must definitely make friends with Turkey. We must find a common language and common interests and solve these issues that way.
94. Azerbaijani studies is in a state of decline, and the number of Turkologists is not large, so we may have problems in this regard in the near future. Turks take part in all kinds of symposia and express their opinions, but the number of Armenian participants is trivial.
95. Today we live in Turkey, but we fear for our future. We remember the Genocide, we throw certain events, but secretly.
96. The Armenian Genocide should be considered an integral part of the Armenian question and the issues of Armenia and Artsakh. The Armenian question is not only about the past, but also about our present and future, on which we need to work daily.
97. We need to not only work on the emotional aspect, but also provide a more observable and continuous process of recognition with educational and informative tools.

98. There exists a "National Assembly" of Western Armenia. The power of that structure should be used.
99. After France accepted the Genocide, textbooks also wrote about Armenians. It is necessary to ensure that the term "Armenian Genocide" is added to the textbooks of all nations at any cost, as well as to describe our history.
100. The Turkish government is afraid to accept the Armenian Genocide, because it will be followed by the demand for compensation. That is, they will have to pay money and return the historical lands.
101. The Jews are marketing the Holocaust, one might say. That is exactly the approach we should adopt and adapt.
102. The Jews do everything so that people always remember the Holocaust. They encourage writing books, making movies, and talking about it.
103. The "I remember and demand" slogan should be restored and the idea spread in the Diaspora and Armenia. The commissions dedicated to the 100th anniversary of the Genocide all over the world must resume their work.
104. The nation and the state must speak with one voice.
105. Sometimes, Armenians do not know deeply what the Genocide is, either in Armenia or in the Diaspora. We need to raise awareness before claiming anything.
106. We should not occupy the role of supplicant; we have to have a moral advantage. If any country recognizes the Genocide, it does so in exchange for something. As a result, we remain in debt.
107. The Jewish community is very protected, because they are powerful due to recognition of their genocide. They are pushing it forward with their lobbying.
108. The new genocide is already being outlined in the near future. It is not only killing; for me, forced displacement is also a form of genocide.
109. It is important to change the way we present ourselves, to create such a brand that we] me stronger through it and come up with a new word.
110. Jews organize concerts in the Holocaust Museum. When Americans go to a concert, they are indirectly connected to the Holocaust, learn about it, familiarize themselves with it. In other words, the Holocaust is indirectly publicized through culture.
111. According to the Diaspora's perceptions, the claimant of the Armenian Genocide is only the Diaspora, and Armenia is not interested in that issue.
112. The opening of memorials and museums will help more people become aware of the Armenian Genocide and remember what happened.
113. Turkey is afraid of the Armenian diaspora. The Turkish state views Armenia as a weak state, but when the Armenian Diaspora speaks, they are afraid.
114. We must realize that we are under the threat of genocide right now and build our policy accordingly.

115. The idea that we should return our lands, recognize the Genocide and prevent it from happening again is radical.
116. Turkey is not afraid of compensation. Turkey is afraid to admit that it lied about the Armenian Genocide for 80 years.
117. It doesn't matter who is where. We should have weapons. As soon as fighting starts, let's come and defend our every square meter.
118. We had thirty years to go to Kashatagh, which we did not do. Why should we wait for them to give back our lands. Will we go?
119. Our neighbor Georgia has not even recognized the Armenian Genocide, and that is the biggest problem for all of us, as our motherland does not help us, Javakhk Armenians, in any way so that we can raise our voices.
120. It is possible to involve, for example, UNESCO in the recognition process.
121. The Genocide is the best way to unite Diaspora and Armenia.
122. Are we ready to concede the issue of the Genocide for the sake of statehood, or lose statehood for the sake of the Genocide?
123. The Diaspora today is more disappointed than ever. And today, Armenia has put its hope on others; it doesn't even know who.
124. Today, there is no perception that Azerbaijan is also an actor committing genocide. From 1917 to 1923, during the establishment of Nagorno-Karabakh, the same genocidal acts took place. During the Soviet period, Azerbaijan carried out a genocidal policy, and the newly independent Azerbaijan carries out exactly the same actions with its own methods and actions.
125. In order to understand the Genocide, we must understand the Diaspora. We, Diaspora Armenians, do not treat the Genocide as the past; it is our present.
126. Today, there are at least two countries that are openly ready to destroy us. What are we to do here? We must learn the Turkish language and we must communicate with educated Turks, because we cannot fight face-to-face with Turks.
127. We do not provide the residents of Syunik with any tools to protect themselves from genocide.
128. In order not to be genocided, everyone should be armed, everyone should know how to shoot. Everyone should have a weapon.
129. The state should take into account our discussion today and understand that it cannot compromise on the issue that hundreds of thousands of Armenians demand to recognize.
130. At the moment, Armenia is a wall along the road to the construction of Great Turan, and that wall is becoming thinner and thinner. One of the reasons for this is the lack of unity of the Diaspora, the low level of military training, etc.
131. I don't understand where I live. I don't know if I have something to be proud of as an Armenian. We concern ourselves only with the personal, we put ourselves above everyone else. We need to become a nation from each individual, so that we can come to a common consensus and understand what we need.

132. I don't need being Armenian to be identified with the brand of genocide. I don't need the Genocide to be the first thing that people think about when I say that I am Armenian.
133. What was the Genocide? For Turkey, it was a problem of statehood. That's how Turkey solved the issue of maintaining its statehood.
134. It is necessary to establish a common approach for Armenia and the Diaspora regarding the Armenian Genocide. That is, we all must speak the same language.
135. The recognition of the Genocide, from the Armenians, is first of all the claim to historical lands. That is why the question is so complicated. We are destined to live in this region. One day, we will reconcile with our neighbors. The establishment of the country is the basis for determining the terms of peace.
136. We must have an Armenian national interest.
137. Armenians are jealous that the Jews are successful, but we are not. But we are creative, a suffering person cannot be creative. The important thing is the person, the important thing is the education. We must preserve the memory of the Genocide through creativity.
138. The pan-Armenian declaration, which was created in 2015, should be spread all over the world, and policy regarding demands should start from this point.
139. We have a Genocide museum, which plays a very important role. We should create many such museums in different places. Among these, each of us should have a small museum in our family to preserve the memory.
140. Genocide recognition should lead to self-knowledge.
141. Diaspora Armenians should not be blamed for making little effort in the work related to the recognition of the Genocide, because they, too, have their own problems and need to solve the issue of surviving in an unfamiliar country.
142. Let's make the Genocide a brand, because otherwise no one will remember it.
143. The question should be approached in a targeted manner. For example, investing resources and spreading the issue of Genocide recognition in the Middle East, when only 15 percent of the former large community remains, is less appropriate than, for example, similar work in Russia, where Armenians are infinitely more numerous, and we have a large community.
144. In the Diaspora, for example, in Russia, information is often spread that the topic of the Armenian Genocide has stopped being taught in Hasatan schools.
145. We have many problems abroad: preservation of language and culture, etc. But even in that case, even if they don't speak or understand Armenian well, when it comes to the Genocide, everyone marches. That is, they keep that memory internally.
146. Armenia is conducting quite poor diplomacy now, and Turkey, from whom we demand recognition of the Genocide, has good relations with all countries. Since Armenia is a small country and very few people care, we are unlikely to make any progress on the Genocide issue.
147. It is necessary to collect community information: what we lost, where, how. Then, on a personal level, my father lost this much property, a house, etc. Then, take all that to legal processing and enter it into procedures.

148. Not all Armenians are interested in the topic of the Genocide, and not all are interested in receiving recognition and compensation. There are few truly patriotic Armenians left.
149. Get stronger, get stronger, and get stronger. There is no other formula.
150. We, the Armenians living in Armenia, are also very disappointed with the events taking place in recent years. We must have a clear vision of who we are, what we want.
151. The existing trials were against European and American companies, but not against Turkey or Turkish companies.
152. Every Armenian should be expected to act according to his abilities. One may not take part in any march, many may surround the embassy or organize protests. Who said that we all have to see the problem in the same way or fight in the same way?
153. 153. Preservation of statehood is an important guarantee of our security. Responsibility should not be forgotten, compensation should be achieved, and the role of the state is important here. A strategy in this regard should be developed at the state level.
154. When we say compensation, do we mean, "My grandmother was killed a hundred years ago, so today they will give me monetary compensation?" And, finally, can we live peacefully?
155. Should we separate the Genocide from politics?
156. We must make the Genocide a driving force in developing and becoming strong as a nation.
157. It is necessary to create a national body that will be able to work on a daily basis, with professional staff, toward spreading the Armenian issue globally.
158. The memory of the Genocide yields an important perception regarding security. A common perception should be formed around this by including Armenia and the Diaspora. Today, there is still a perception that Armenians in Armenia do not know what the Genocide is.
159. First of all, we should understand our shortcomings and advantages. We should have data about Armenians living around the world and their skills/abilities that can be useful to Armenia.
160. We cannot rely on the fact that awareness of the Genocide is in our genetic code and that future generations will simply inherit it.
161. There are two million hidden Armenians in Turkey. They are afraid to reveal their identity under the pressure in Turkey. Hrant Dink used to say, "The day Turkey becomes a member of the European Union, the number of Armenians in the world will increase by two million."
162. It is necessary to take inventory of our losses due to the Genocide.
163. Genocide must be presented to our generations from a different perspective: we, as genocide survivors, are stronger and more creative.
164. We have to do the work. No one will work for us.
165. We must show who the Armenian is, stand up, be heard, and then advance the idea of the Genocide.
166. The young Armenian living in Turkey does not know Armenian history. For example, they don't know what evil Atatürk did to Armenians. Such events are a good opportunity to educate Armenian youth, as well as engage Turks and inform them about the Armenian Genocide.

167. It is necessary to start with education. Teach children to bear historical responsibility from an early age.
168. An Armenian Genocide curriculum is already being developed and implemented in some schools in Los Angeles.
169. It is necessary to create a Virtual Armenia, which will include a Diaspora-Armenia state, and use all available means to work together.
170. You know, Magomayev used to sing Arno Babajanyan's songs. Let's reward that person posthumously as a spreader of Armenian songs. Maybe we should lead with such steps?
171. We cannot have museums abroad, because we do not have specialists who can oversee all that. We should do everything to develop cultural diplomacy in Armenia and the Diaspora and then talk about the opening of museums.
172. It is possible to provide information about the Genocide through online games.
173. We must concentrate our forces and develop all components of the economy.
174. The Turk should regard the Armenian from a positive light, so that he will be interested in the Armenians and the Genocide, to realize what the Turks did to the Armenians. Treat the Turks well so that they feel bad for what they have done.
175. It hurts me that in Russia, we remember it only on April 24. Some march out of remembrance, some without understanding, and some just for fellowship. The problem is that we don't have a source of information: we only hear about it from parents.
176. Did the USA help us during the 44-day war? No, it didn't help. So, our propaganda and our work were not worth a penny.
177. The aspect of education is very important, but question: is there a course on the Genocide in Armenia? Genocide denial in Armenia should be criminally punishable.
178. If the state is powerful, it will be able to force recognition. If we are like Israel, our words will be taken into account.
179. I am in favor of creating online museums. Armenian culture will be presented there as a part of global culture.
180. There is a misconception that we, the Armenians living in Armenia, and our youth, are not aware of the Genocide. That is a wrong opinion. We are also trying to preserve our national ideas.
181. Since people are less likely to read books or visit museums, our efforts should be focused on creating and distributing films.
182. If the state is powerful, it will be able to force recognition. If we are like Israel, our words will be taken into account.
183. Only the recognition of the Genocide will free us from the genocide syndrome, which is present in all of us. It hinders us. We have to talk with the Turks and Turkey, we have to help them not be afraid to accept what is. It is also a burden for them.

184. The Diaspora should spend one hour a month going out on the street and demanding recognition, to remind the world about Armenians so that Turks will be afraid and avoid showing the sign of the Grey Wolves.
185. Denying, refuting, or ridiculing the Genocide should be punishable by law in every country. Otherwise, it is necessary to solve such problems through community frameworks, to apply punitive measures or sanctions as a community.
186. Let's continue the pressure, formulate a new slogan: never forget. Let's emphasize strengthening cooperation and networking in the Diaspora. Let's hold more events, for example, every 3 months, and not wait for April 24.
187. Responsibility for the security of Armenia and Artsakh
188. As the 2020 war showed, even bullets were imported. That's why it is necessary to develop armaments in Armenia, to boost the military industry.
189. There are no permanent friends. There are only permanent state interests. One should be guided only by this idea.
190. Georgia is now one of the centers of Armenian hatred for various reasons. We have a group on social networks in Georgia, of which 60 percent of members are Georgians. There is a widespread information war against Armenians. Our group is trying to fight against the Azerbaijani lobby, which is quite rich financially, by spreading positive information about Armenians.
191. We have to become stronger so that we can be reckoned with.
192. In order to achieve the recognition of Artsakh by the world, we need a 10-year road map with a clearly written action plan.
193. In our Armenian world, Artsakh is now in a very vulnerable state. I am sure that the question of Artsakh is also a question for 10 million Armenians.
194. If we live in other countries for a long time, we become very diverse, we focus on completely different issues, and there is no unified ideology. If youth centers are created in the Diaspora and Armenia — which will raise interest among them about, for example, the painful issue of Artsakh — maybe some priorities will be formed in our country.
195. It is more logical and beneficial for Diaspora communities to self-organize and provide assistance not to the state, but to specific communities or individuals.
196. It is necessary to create a knowledgeable Internet army that can transmit information through the proper experts. As of now, we enter the Internet, see something, get nervous, write something disorganized.
197. In place of the famous statue, we could establish a humanitarian military institute.
198. Today, we have gone far from our faith: even that does not unite us anymore.
199. We have many prejudices and disagreements: Armenians from Karabakh, Armenians from Los Angeles, Armenians from Armenia. It is very sad to learn that there are Armenians living in Armenia who believe that Artsakh is no longer needed. An Armenian is an Armenian: it doesn't matter where they live.

200. Why do we say that we should only help Armenians living in RA? Why don't we help the Armenians of Javakhk? Why do we say, "Let the Diaspora help the Armenians of RA"? Let's help the Armenians of Javakhk.
201. Let's, for example, translate Babajanyan's songs into other languages, spread them. I can personally organize all that. Let's make ourselves known in a good, positive way.
202. With us Armenians, it's like this: we don't do anything until the knife reaches the bone. I think that fateful moment is now. How should we unite, around whom?
203. Everything depends on our goals. In order to create the future, we need to understand what our heritage is, develop our heritage, create a new value system, and pass this new heritage on to the coming generations.
204. Only the state can unite the efforts of all Armenians, regardless of party, place of residence, and other circumstances. No public organization is able to do that. Our unification should be through the state mechanism. There is no other option.
205. We must excel in the information war. Just look at the activity of social platforms during the war. We should always be active like that.
206. We also do not have an intellectual platform, even the History Museum does not participate in anything, nor does the Language Inspectorate. I suggest that such a platform be formed, which will consistently monitor the distortion of all historical facts concerning us on a state basis.
207. The message is that Armenians are one, regardless of their place of residence. It is necessary to think about the collective security of Armenians without any discrimination.
208. We can create a platform that will provide reliable information to everyone, forming an informed society.
209. I am in favor of secular education. Teach all religions. Don't force one religion on everyone. It is a question of human conscience: the right to freedom of religion.
210. Speaking about heritage, we first of all understand our historical and cultural heritage. We go, we see that moss is growing on the domes of our monasteries, the foundation is not strong. When we were children, we were told about our monasteries. We thought that they were the best. But when you see from abroad how they are preserving these cultural structures, you are shocked.
211. In terms of thinking and faith, the new generation is already a person of the world. In order for it to consider itself Armenian, it is necessary that new ideas and thoughts be imposed on the new generation. They should understand that there is strength, benefit, and interest in being Armenian.
212. We are so depressed that today, the churches of Artsakh have already become Albanian, and there is no structure to monitor and apply sanctions.
213. We are not well acquainted with our history and historical heritage, and the situation is getting more complicated from generation to generation.
214. We must be realistic. All Armenians cannot gather in one organizational body. The state should not organize all that, but instead guide in the right direction, stay on top of it.

215. We have many problems that the state should deal with, but instead individuals, groups of people, and the Diaspora are dealing with them.
216. The rich should invest in the military industry.
217. 70-80 percent of Luys Foundation graduates did not return. Such investments in education are risky.
218. Western Armenian must be taught in schools.
219. If you want to take your child to be baptized in the Diaspora, the first thing they do is remind you about the fee to the church. You go for a funeral, they give you the list of payments, but maybe that person has no relatives. This is a serious moral problem.
220. We have genocide monuments in America. New ones are constantly being built, but there is no preservation of them. I take my child to the monument on April 24, and he sees that the plaster is in bad condition. Only language is not enough; purposeful language is needed.
221. There is no mention of the Diaspora in the geography curriculum. The outdated education system hinders us.
222. Russia's largest concert hall is named after Magomayev, but what do we have there? Our state has never been consistent; even more so now.
223. On the online platform, Armenians from different countries should present resources regarding Armenian presence and heritage in their countries.
224. 30 years have passed, and we still do not know what statehood is. We could not create it.
225. Even a science teacher should teach patriotism.
226. Currently, being an Armenian patriot has become a luxury.
227. It is unfortunate, but an Armenian must leave Armenia to remain Armenian. In a foreign country, we are forced, or at the urging of our parents, to become closer to our culture. Foreignism is on the rise in Yerevan: "Vstrechi Most" and "Persik" are written in Mesropian letters on Mashtots Avenue...
228. History is not only the Church. We have many other things to preserve, especially in the Diaspora: our cuisine, traditions, etc.
229. We need to have a mechanism for re-education through which we will be able to change our way of thinking.
230. My children are already related to Armenian values: they pray before eating, they know the Armenian anthem and flag, they attend national song and dance classes. In other words, the family, not the systems, is the first entity responsible for preserving the heritage.
231. In order for us to live safely in this world, we must have a civilizing influence on the world. It should be equally important for us to both preserve the heritage as well as create and spread a new one.
232. The only formula for the security of Artsakh is to live in Artsakh. If we had half a million citizens in Artsakh, the situation would be different. If you want to have a country, you have to live there, and you have to fight for it.

233. We must first understand what we consider to be the value of pan-Armenian heritage. Is it tomla or the results of different Armenian schools and language?
234. I really like the idea that any Armenian should become the PR ambassador of Armenia, not only in Diaspora, but also in Armenia. My sister in Russia works in a structure attached to the Church, where young people come, sing Armenian songs, exchange ideas, talk about Armenian culture. This can become one of our main trump cards.
235. Maybe we don't have good weapons or aren't technologically advanced, but we have powerful literature, culture, and talent, which we can use 150 percent.
236. Whatever problem we talk about, we end up with the lack of a system. There are only two systems in Armenia today: the Central Bank and the tax system. In terms of security, we need a system in which everyone should know what to do for the sake of our common vision.
237. Modern methods of delivering inheritance burden and cause discomfort among young people.
238. During Soviet times, there was normal funding, and when there was no funding, rabiz started. It entered our life and does not leave.
239. Every Armenian living in the Diaspora should consider himself the cultural ambassador of Armenia.
240. In many settlements of the Diaspora, the Church is the state, and slandering and discrediting the Church immediately affects us.
241. It is necessary to pay more attention to the history and language of the Diaspora, because most of the children of the Diaspora speak less and less Armenian and learn less Armenian history.
242. In American churches, clergymen talk about everyday life. Why doesn't our Church do that? In this way, church attendance increases, and the Church plays a very important role in the preservation of Armenianness.
243. The kitchen is a part of our identity that must be preserved.
244. The Turks exercise "soft power" through their TV series. Maybe we should do something similar.
245. In matters of faith, the role of the clergy is very important in the given community. One churchman in Tbilisi was able to unite the whole community.
246. We need to give our values a new and modern breath so that they become interesting for the new generation.
247. The mission of preserving spiritual and material values should be undertaken by the Armenian Apostolic Church, the educator: the teacher, the lecturer, the state, the educated individual, various groups and foundations for the preservation of historical and cultural values.
248. Giving up Soviet culture and heritage is like giving up your hand. It is a fact, it is history, it is our heritage.
249. They study *Davit Anhaght* and the works of Mkhitar Gosh at the State University of Georgia. We don't use our culture, others do. After creating the alphabet, we started to translate everything at hand. We're falling; we read Shakespeare, we don't care about Narekatsi. We need to carefully and correctly spread what's ours, not outside, but within.

250. In Georgia, they place a small stone on the ground, organize a tour, and create cultural value. We can also organize such campaigns for our children, introducing them to our cultural objects.
251. Quality education, faith, and transparent activities are very important for our security. We need to reformulate our brand by spreading information about a number of innovations in culture, sports, and technology.
252. There are several types of activities that require specific sponsorship. Culture cannot exist without sponsorship, next is sports. If you want to do culture or sports, you should not work, you should just do it. But all of this begins with education: kindergarten, school, etc.
253. It is not necessary to instill cultural heritage through forced pride. When you listen to your music, it already becomes yours. Pride comes automatically.
254. We can create an opportunity for the child to be handed a device upon entering a museum. Through this device — with interesting sounds, cartoons, and games — he will be interested and involved in the material.
255. Preservation of heritage is not only with beautiful words, but everyone should consciously donate money toward this end.
256. There is a lack of content. If the material is presented in an interesting way, it will impress and interest young people.
257. It is necessary to use the possibilities presented by television to eliminate the "heroes" of modern TV series, who are a bad example for our youth, and create new educational models and heroes.
258. If we do not value what we have, we cannot create something new.
259. In terms of protecting Armenian culture and heritage, it should be taken into account that we have a large scope and the problem of political struggle. Of course, this cannot be left only to state resources. In any case, having cultural attachments is also imperative.
260. The Armenian Church does not exist for the new Diaspora. It is not a gathering place, nor do we know about the Church.
261. We need to brand Armenia more. Ararat, Akhtamar, Garni, Van...Everything should be branded more, and the world should be told about the history and heritage of Armenia through these brands.
262. One of the ways to preserve the heritage is to enrich it in a new way, to add something new to the existing one.
263. Kochari, lavash, our national songs are presented as non-Armenian. Azerbaijanis everywhere sing "Sari Aghchig" as an old Azerbaijani song. That is why we must constantly speak, present, and defend what is ours.
264. Armenia is our heart, but also the source of our heritage. It is not good that Armenians leave Armenia, but even then, the Diaspora becomes stronger from the point of view of preserving Armenianness.

265. The Church should be a structure supporting the state. I saw something amazing in the Vernashen village of Vayots Dzor. There is a museum that preserves a proclamation that the Church is ready to arm the army to make it as powerful as possible.
266. I propose to digitize the music, the list of Armenian heritage, and preserve it on a virtual platform.
267. One should educate oneself and then educate one's children. I would like there to be frequent educational and intellectual events in community centers around the Diaspora.
268. Although a lot of funding is needed to make culture interesting and innovative for young people, we have volunteers who are willing to create programs for free. It is only necessary to give them a clear task.
269. There are nearly no Armenian performances in theaters. There should be.
270. The Armenian cultural platform can be turned into a social network.
271. The unique products of our culture should be registered/patented. We have given little thought to this.
272. What we have acquired in the past is our heritage. You don't need to destroy what you have. You need to add to it based on what you already have (such as the inheritance from the Soviet Union).
273. I propose to create a database including Armenian organizations operating in the Diaspora. Members of organizations in the same industry can easily find each other and collaborate. Maybe the AGBU, which is already working in that direction, will expand the scale of the work being carried out.
274. New approaches, new technologies which will attract the new generation should be introduced in our historical and cultural structures.
275. Our dialects are at risk today. Everyone gravitates to the Yerevan dialect. Cartoons could be presented in dialects.
276. It is not necessary to find the children and bring them to school, but the parents. The problem is the parents.
277. It is necessary to ask a question: why should an Armenian want to remain Armenian, not how can he stay Armenian?
278. In the USA, couples receive counseling and guidance from a clergyman before marriage. The same should be done for children so that they can speak Armenian in 20-30 years.
279. From a cultural point of view, we must create interest among the new generations. If we want to listen to old songs, we can turn them on and listen, but for the new generation, we need to make innovative recordings, update the old songs, so that they also have an interest in listening to them.
280. Abroad, the role of the Church in the protection of Armenians is greater, and we should not lose sight of that.
281. If an Armenian does not speak Armenian, he cannot feel fully Armenian.

282. I live in the Diaspora, and I speak local languages fluently. What do you offer me to learn Armenian? What is the benefit to me? Why should I burden myself with Armenian?
283. The level of teaching Armenian studies and the Armenian language abroad is very low. The reason for this is a lack of specialists and educators. Children never become Armenian speakers. Apart from specialists, there is no system to encourage children to see the worth: the child does not understand why he should learn Armenian.
284. We must love ourselves, the Armenian language, and everything Armenian.
285. In Waldorf schools, children are taught our old songs and introduced to culture. The example and methodology of those schools should be introduced in many schools in Armenia and the Diaspora.
286. Language is the soul, letters are the body. Every Armenian should know how to read and write Armenian.
287. The approach is individual when it comes to identity protection. It largely depends on the parent's decision whether their child will speak Armenian or not. The role of the Sunday school and the existence of various youth associations are important. The role of communities is also important. It is necessary to guide the children correctly.
288. Knowing the language does not determine being Armenian. We have an interlocutor who does not understand or speak Armenian well, but he is interested and worried enough that he came and is here, trying to learn, trying to do something. Meanwhile, there are people who speak fluent Armenian who do not care about Armenians and all things Armenian.
289. Purely in terms of language preservation, the family plays a great role, but this is also a problem, because learning another foreign language for a child is like a punishment. It is important to conduct such learning through songs, movies, cartoons, and other attractive platforms. Also, there are Armenians who do not speak Armenian but consider themselves Armenians and have a sense of identity.
290. I graduated from an Armenian school in Javakhk, but we did not study Armenian history. I studied it myself. It is the parents who should instill Armenianness in their children.
291. Embassies should work to ensure that Armenian literature is taught in schools in all countries (at least on weekends or as an optional subject).
292. We have a problem with teaching methods, especially in the Diaspora. The old methods do not work and are not interesting to the new generation.
293. My brother's first language was Armenian, but when he went to school, he didn't understand Russian, so we had to start speaking Russian at home. Now, I am the only one who reads Armenian at home. I learned the letters a few months ago. I didn't listen to our folk songs before, but I heard them a year ago, and something happened within me. My grandmother planted a seed in me that is now starting to grow.
294. We need to foster emotions in an Armenian child, whether he's born in Europe, America, and Tajikistan, so that he wants to learn Armenian on his own.

295. The state is responsible for preserving Armenians, but individuals can do it as well. For example, Sunday schools can be created in many communities of the Diaspora, education should be popularized.
296. There are cases when a child in the Diaspora knows Eastern Armenian, but in the community school, the language is Western Armenian, and learning becomes meaningless.
297. Let's imagine that Armenia is a super-democratic, powerful country. Who wouldn't want to be Armenian? What soldier would not want to join the army? Which Armenian would not be proud of being Armenian?
298. It is very difficult to learn Armenian from scratch. If Diaspora Armenians cannot teach their children to read Armenian, let them at least speak Armenian with them.
299. It is necessary to invent Armenian-language games so that children living in the Diaspora do not forget our language and learn Armenian so that they can play.
300. There are no grants for Armenian studies. No one is able, for example, to do any research on Artsakh in Russia. This causes so many problems.
301. I was reading a book about Jews. It was written that it is not important what language you speak or what you believe, what is important is Jewishness. The same can apply to us.
302. Often, language preservation and integration in a foreign society are opposed to each other.
303. Besides learning/teaching Armenian, it is important to understand how to teach and develop a methodology. It is also worth studying our existing experiences, taking them and adapting them to different communities.
304. Although there are Armenian schools in Istanbul, the number of students is decreasing because the number of Armenian families has started to decrease in Turkey. Here, too, it is a problem to have the consciousness of being Armenian. It is possible to remain Armenian only in purely Armenian families. In the case of mixed marriages, the probability of remaining Armenian decreases.
305. It is also important that Armenia itself provides pedagogues for Diaspora communities or organizes online teaching.
306. One should not fight against dialects. Speaking in dialect cannot be forbidden at school or university. Our dialects are dying outside their geographical place.
307. Optional courses of Western Armenian language should be organized, which will contribute to solving the issue of communication and the dying of the language. This is important, and it should be coordinated in Armenia.
308. There should be Armenian-language content that will interest young people.
309. The educational system in France offers a special approach to children of other ethnicities born in France, so the teaching of the Armenian language should be localized according to the country.
310. I suggest developing a program or textbook that will be suitable for those who start learning Armenian from scratch, regardless of age.

311. The Armenian language materials presented to us are of such poor quality that even I do not understand the topics. How can I teach my child?
312. Social justice-injustice is very important for security.
313. My parents always said that I should start a family with an Armenian. I didn't understand at the time, but when I was 15-16 years old, I started thinking that it would be convenient to start a family with a person of the same nationality: I know Armenian, he would know it, too.
314. We need modern approaches to present Armenian in an interesting way. Children will learn on their own. We just need to create interest.
315. Our children living in the Diaspora should study not only the Armenian language and literature in Armenian, but also all other subjects in the Armenian language.
316. It is forbidden to teach the subject "Armenian history" in Javakhk schools.
317. In Russia, especially in Armenian-populated areas, there may be an Armenian language class 1-2 days a week. Armenian schools are closing in America, but there is the possibility of hosting Armenian classes in American schools.
318. I suggest organizing crowdfunding for FUTURE ARMENIAN. People will believe in the cause and give money, and the money received through that platform can be used toward the implementation of security programs. The most important thing here is that people will believe that the money they give will serve the intended purpose.
319. If we in the Diaspora Armenian community can lobby for a student to take Armenian language or history online and receive academic credit, we will contribute to the preservation of the language.
320. In my opinion, the role of the Church is great. In the Diaspora, by going to church on a Sunday, one can do many things to remain Armenian.
321. We always promote the American University, but I don't agree with this. Let there be programs in different fields. For example, a group from the YSU Oriental Studies Faculty can do certain things that a student at the American University cannot do.
322. I was born in Iran. There, we didn't have much difficulty maintaining the language, but in America or Europe, the parent surrenders to the will of the child and is unable to maintain the language.
323. We Armenians do not have any special youth programs that would help Armenians living abroad to study Armenian.
324. If the child does not speak Armenian at home until the age of six, then it will be very difficult. In order to strengthen the mother tongue, we must have Armenian kindergartens in the Diaspora.
325. Sunday schools alone are not enough to keep Armenian as a mother tongue.
326. Teach For Armenia should expand its scope and send Armenian teachers to neighboring countries and the Middle East. Favorable conditions can be created for these young teachers in Armenia. Assign a certain salary, for example, for teaching in Egypt or Jordan, in order to encourage young teachers to teach in other Armenian communities.

327. Today, there is a large lack of Armenian teachers in the Diaspora. France has the francophonie system; we can create such an organization, which, taking into account the local conditions in different countries, not only devises a strategy, but also recommends teachers.
328. Television broadcasts use Armenian slang, which was not the case before. It should be banned.
329. The reason why I don't speak Armenian well is not due to my desire or my parents' desire. My father lived in Artsakh during the years when it was under the rule of Azerbaijan, and Armenian was not taught in schools. Instead of passing on the language, he taught me history well, taught me to remain Armenian.
330. It was the example of the powerful identity of the Jews that forced me to rediscover my identity.
331. New emigrants left Armenia hurt. Those who left during the Genocide were forced to leave and miss their land. That is the reason why the new Diaspora does not want to be associated with Armenia. We must try to transform this reluctance toward Armenia. Let's work with that "dislike."
332. There are schools in the USA that teach both Western Armenian and Eastern Armenian. This is a very beneficial example.
333. It is recommended to map out the Armenian schools that exist all over the world.
334. How to preserve the language: I have to start with my family. My wife and I took the Sunday school role upon ourselves. We taught. Because if my son doesn't know Armenian, I can't talk about the importance of learning the language.
335. The state should finance teachers to teach Diaspora Armenians Armenian. In addition, there could be grants, as a result of which young people would participate in Armenian language courses.
336. In addition to schools, different gatherings should be organized abroad. Centers should be created where everyone speaks Armenian, sings Armenian, preserves the Armenian language, and passes it on to the generations.
337. A pan-Armenian language organization should be created. Our resources are few. We have to train teachers for the Diaspora from now on.
338. In addition to schools, different gatherings should be organized abroad. Centers should be created where everyone speaks Armenian, sings Armenian, preserves Armenian, and passes it on to the next generations.
339. Armenian educational centers should have centralized management, and the main manager should be the Republic of Armenia, which should oversee all Armenian educational centers operating in the Diaspora.
340. For example, if a child was born in Sweden and has a surname ending with "yan," the school is obliged to provide an Armenian teacher so that he can learn his language.
341. We cannot talk about security as long as our technological basis is American servers. We should think about creating Armenian domains and servers. In the field of IT, we are not inferior to the rest of the world, and we can even create our own social networks.

342. Many Armenian schools should be established in the Diaspora, because when they teach the language, they also transmit the culture.
343. In order to learn and preserve the language, it is necessary to use it continuously. It is necessary to create opportunities to use it.
344. Perhaps the presence of religion or language is not of primary importance for an Armenian in Armenia, but abroad, they are absolutely necessary in order not to lose the identity.
345. I suggest we have a heritage day, where we don our national clothes, upload our pictures on social networks that day, and spread the message of Armenianness to the world.
346. It is suggested to create new programs that will promote close contact with Armenia: visits, games — for example, presenting Armenian mythology in comic form.
347. There is a great need for singing, dancing, and sports groups in the Diaspora. If the coach speaks Armenian, the children will have to speak and understand.
348. There are telephone programs that teach English, Russian, and Italian. Why is there no such program for Armenian?
349. It is possible to spread Armenian in the Diaspora through games. A grant competition can be organized, and the company offering the best game will win. Creating Armenian games is very important so that our children in the Diaspora want to learn Armenian.
350. They consider the variation of the script between Western Armenian, Eastern Armenian, and the dialects problematic, because it requires a lot of resources.
351. Language is not so important for being Armenian. We can get to know our culture abroad, even in the "language" of cartoons. For example, the Armenian cartoon "Olympikos" was translated into Russian and is shown on Russian channels. The child sees the image of a wonderful Armenian family, the image of an Armenian king.
352. We have such a problem, where in Armenia, people who speak Western Armenian or dialects are ridiculed. Bullying should be eliminated.
353. Motivation will arise when children come to Armenia and stay with an Armenian family for at least a week.
354. Today, the residents of Armenia cannot even speak beautiful, literary Armenian. Even the officials cannot speak literary Armenian.
355. We should organize exchange programs between the Diaspora and young people living in Armenia, so that they get to know each other's culture, customs, and life.
356. It doesn't matter whether I write in the old or new spelling, in Western Armenian or in Eastern Armenian, it is important that we understand each other in Armenian.
357. The community centers are the churches. That's how it's turned out now. Therefore, it is necessary to use that structure and develop another strategy, at the center of which will be the church, but not necessarily with a religious context.
358. Volunteer programs are important. A young man who has visited Armenia once will definitely change his attitude towards his identity in a positive way.

359. You cannot survive long on emotion alone; you must connect emotion with your work. For example, funding Armenian-speaking coaches to create groups, train children, and give concerts.
360. There are 3 types of Armenians in Turkey: native Armenians who remained Armenians; Islamized Armenians who changed their name and surname, but have Armenian roots; and Armenians from Armenia, who have nothing to do with all of this.
361. I don't think that the main task of remaining Armenian is to preserve the language. It is a necessary but not mandatory condition.
362. I prefer to teach Armenian myself instead of taking the child to Sunday school, because I do not trust the quality of Sunday school teaching.
363. The language must be one — that is, the state language must be one. And all Armenians in the world should speak one language.
364. We can show our children the fear of danger and elimination with the example of Assyria. Assyria was a powerful state centuries ago, but today, only the small, desolate village of Dvin in Armenia remains as an Assyrian-populated area. The state has disappeared; only the people remain.
365. The issue of Armenian protection does not only concern the Diaspora; it is also very relevant within Armenia — perhaps more relevant.
366. The new generation writes Armenian words in English letters so much that they cannot write even simple words correctly in Armenian letters anymore.
367. If we can make Armenian a subject for credit in universities, we can benefit greatly.
368. In terms of cultural heritage, we need to take steps toward marketing. Azerbaijan came forward and registered our tolma as theirs. We are falling behind. The state should work toward this end.
369. I suggest that we establish a mandatory exchange of children from Armenia and the Diaspora. Children aged 15-18 must go to a Diaspora community and live under the care of a family during the year. A few years, and the connection will be established.
370. Children are glued to the TV like a magnet, and we need to have good cartoons that will not only teach them Armenianness, but also educate them.
371. Language is a medium. Preserving the Western Armenian language is important to preserve what was created in that language.
372. There is a point of view that being Armenian should be beneficial in various ways. It should create favorable situations for people in any place.
373. It is important for a person to be a carrier of Armenian heritage, be it in the form of cartoons or literature or cuisine.
374. Retired language and literature teachers should be involved in the education process and sent to Armenian communities to teach or conduct online classes.

375. Today, the Western Armenian language is on the verge of danger. The generation that carries that language is disappearing. I even ask my students to say their curse words in Armenian. We should all be consistent in terms of using Armenian in everyday life.
376. In exchange programs, it would be good to send the child of an Armenian family to another Armenian family. I am sure that they will learn many things from Armenian families living in other countries, and I myself will gladly open the doors of my home to other Armenian youths, following the traditions of my home and country.
377. Western Armenian should become a compulsory subject in schools in Armenia.
378. The Armenian virtual education system will work only for people who have a great desire to be educated. Therefore, the online education system should be localized. There should always be moderators who will coordinate the education process.
379. Different countries have different philosophies. For example, there is a great danger in France: the problem of losing the language is large, because everyone is obligated to integrate into the broader society.
380. Armenian should be made an expensive language. The highest-paid teachers in the world should be Armenian language and literature teachers. The standards for admission to the faculty of philology must be very high.
381. I was born abroad, and I am the 4th generation to be born there, but the first language I spoke was Armenian. In other cities of my country, the communities are well organized, the children want to go to school, the camps are organized, but if Armenia has to do something, it should be done through "soft power," in the form of fairy tale books and materials. They should exist and be spread.

Day 2. Armenia-Diaspora unity

1. I am an Armenian from Istanbul, and I do not consider myself a member of the Diaspora, because I live in my historical lands, whereas the Diaspora are those that live far away.
2. We should work with the Diaspora at the individual level, not structural. We have people who are bigger than structures.
3. There is a need to create a platform where the opinions of the community and suggestions to the ambassador and embassy will be registered in the Diaspora. Wherever possible, institutionalize ambassador-community relations, and the ambassador should be the center of community unification.
4. We have a Diaspora, but we do not have a so-called "inventory" of why people go and emigrate.
5. One of the main reasons for not having united communities in the Diaspora is personal ambition.
6. All indicators should be studied in Armenia-Diaspora relations.
7. Each of us is an ambassador of Armenia in the Diaspora. Armenianness should be preserved with dignity and passed on to the next generations.
8. I am an Armenian from Istanbul, and I do not consider myself a member of the Diaspora, because I live in my historical lands, whereas the Diaspora are those that live far away.
9. After emigrating, Armenians think more about integration, and after a few decades they start thinking about the need to remain Armenian.
10. Competitiveness is a completely different thing in Armenia. Armenians in the Diaspora are more competitive than Armenians in Armenia.
11. We migrated to Persia in 1609, during the reign of Shah Abbas, but throughout all these centuries, we have preserved our Armenianness. Those who emigrated during the Genocide, those who emigrated before and after it, have completely different desires and goals.
12. Armenians living abroad are a lot of trouble to Armenians living in Armenia, but we have to look at what Armenians living in Armenia are going through. Armenians in Armenia have very few opportunities.
13. In order to form Diaspora-Armenia development plans, we need to concentrate our money and our opportunities.
14. Speaking the language is not necessary to be Armenian, but it is desirable. If you feel responsible for the country, for the Armenian ethnic group, you are already Armenian.
15. For the generations living in the Diaspora, it is necessary to preserve the Armenian identity through language, culture, and religion.
16. The Diaspora has made many investments in Armenia in recent years, but these investments have not been brought to light.
17. For a child of the Diaspora, Armenia is a place of renewal. The Diaspora is nourished by the homeland, no matter how humiliated and impoverished it is now.

18. There are also divisions in the Diaspora. The historically and newly departed are unfriendly to each other: they are not united in important initiatives.
19. A powerful Armenia needs a strategic and innovative development plan, an economic development plan. We need to develop and disseminate state ideology. We claim to have all these, but in reality we are strongly lacking in all three.
20. We must agree that the priority is the security of Armenia and Artsakh, and we must devote all our resources to that cause.
21. No one has the right not to call a member of the Diaspora "not Armenian" just because he does not actively support Armenia or does not use his potential for Armenia.
22. Culture determines your nature, and before determining our nature, we need to understand what our culture is.
23. The more Armenian culture there is in me, the more Armenian I am.
24. Everyone from the Diaspora and Armenia should become the PR ambassador of Armenia to the world.
25. An Armenian living in Armenia in the 21st century is an Armenian who only thinks about his stomach, unfortunately.
26. The preservation of Armenianness in the Diaspora is a very difficult task. The Diaspora is losing its strength: it is not the same as it was yesterday, and it will be even weaker tomorrow. Only 2% of school-age children in the worldwide Diaspora attend school.
27. A foreigner who supports Armenia can never be called an Armenian. You can give him the title of an honorary citizen of Armenia, but he cannot become an Armenian.
28. It is necessary to ensure not only the Armenia-Diaspora connection, but also the Diaspora-Diaspora connection. For example, French-Armenians should get to know Russian-Armenians.
29. We need to define the standards such that as many people as possible can be called Armenians.
30. The state should be the moral compass of Armenians, and a person can preserve his Armenianness by drawing on his own inner potential. However, the majority just want to have a normal everyday life and some kind of livelihood.
31. There is no trust in Armenia. Corruption is at a high level, and this raises concerns when investing from the Diaspora.
32. Diaspora Armenians are treated badly in Armenia. There are many examples of young people from the Diaspora being mistreated by their peers, just because they are Diaspora Armenians and think differently and speak a different language.
33. Some of those living in the Diaspora think that being an Armenian is difficult, that you have to follow a special way of life, that in the given country it requires extra effort.
34. A strong Armenia needs a strong army, a strong goal, a strong Diaspora-RA connection, and a strong economy. For this, we need human resources from Armenia and the Diaspora. Every person should feel safe in a powerful RA.
35. The main cause of mistrust is the lack of contact between Armenian-Diaspora youth.

36. The Diaspora collected money, built the road leading to Artsakh, which was handed over to Azerbaijan. It does a lot of work.
37. Do we want to have a national state or just a state where any person can come and live happily, regardless of whether he is Armenian or not?
38. Armenia should become the guarantor of the preservation of the Diaspora and the Western Armenian language.
39. Who is an Armenian? We have to look very broadly at the answer to that question. Whoever considers himself Armenian, must accept that he is Armenian. For example, if a part of his family is Armenian or he has a special interest in Armenian, then he is Armenian.
40. I am a Diaspora Armenian. I came to Armenia for two days, and I was already cheated out of 5,000 drams in a cafe. It is the culprits in these situations who spoil the Armenia-Diaspora relationship.
41. According to research, we can develop an Armenian identity when we are in an Armenian environment. That identity depends on language, culture, dances, and communication with other Armenians, so it is necessary to create an Armenian environment.
42. We should have one idea and one strategy of where we want to go. We can have this one document, but we can also have ten ways to achieve that one goal.
43. We need an educational system in which we can raise diplomats and statesmen to work in state bodies. People from the street cannot lead an entire state and a country with such a large Diaspora. It is necessary to have a statist mentality.
44. A person must first understand who he is. For example, there is a black singer in Armenia who was born in Armenia, grew up here, and considers himself Armenian. Can we consider him Armenian now or not?
45. The idea of patriotism alone will not bring a person to Armenia. He must feel safe and have goals and an interest in living in Armenia.
46. The idea should be interesting in terms of marketing. For example, we collected two million drams for the installation of a solar heater in five days thanks to an interesting program that united and inspired everyone.
47. The problems of the Jewish Diaspora are more than those of the Armenians, but they have one important axis: when it comes to Israel, they leave all differences aside and unite around the idea of Israel's statehood.
48. There is a widespread opinion that Diaspora means money, which was mainly directed to Artsakh. Unfortunately, after the war, that connection was also broken. At the last fundraiser, there were more transfers from Armenia than from the Diaspora, which means that this opinion is also changing over time.
49. The problem of the Diaspora's mistrust comes from Armenia. Armenia should start helping the Diaspora. This will lead to mutual trust.
50. Sometimes, in the communities, party interest is placed above the interest of the community or even Armenia.

51. We were collecting medicine in France to send to Armenia, but that medicine never arrived, because there was a fight over which organization's name should be written on the boxes.
52. We cannot unite the three layers of the Diaspora under one common roof. If I am honest, I would not consider those who left Armenia during the last 30 years and continue to leave Diaspora.
53. Diaspora newcomers are not able to get involved in the already existing communities.
54. From this discussion, it becomes clear that we do not know each other well. For example, an American-Armenian meets a Russian-Armenian, and we don't know how to get to know each other. It is important to create a Diaspora parliament where every community is represented.
55. Research shows that young people are more creative and use their potential better in different and diverse environments. Diversity is a good thing. There are different nationalities in Glendale that share the positive experience of working together and cooperating.
56. If we metaphorically consider the Diaspora and Armenia as mother and son, then they have clear responsibilities that they do not fulfill. The actual percentage of fulfillment is very small.
57. Many Armenians in the Diaspora want to get involved in helping Armenia, but they don't know how to do it.
58. It is necessary to create concrete tools and mechanisms to increase the confidence of Diaspora Armenians towards Armenia. For example, if Diaspora Armenians trust the FUTURE ARMENIAN initiative, that initiative should announce that it is ready to invest money in Armenia for Diaspora Armenians. It can become a guide and help with every issue.
59. Armenia's agenda should not be about Armenia only. All Armenians should be involved in our strategy.
60. I think that the Diaspora should play an active role in the internal life of Armenia, but our statesmen are not friendly and make even starting a business here a big headache.
61. I came from Turkey and had a bad experience in Armenia. When I tried to get a passport, the employee called me "Turk" and said, "You shouldn't come here." It is true that I came from Turkey, but I am Armenian. We should not separate Armenians by who is from where.
62. Experts living in different Diaspora communities should be involved in all fields in Armenia.
63. There is a big gap between the official and the non-official. This is where the Armenian state has a job to do. The ambassador should not sleep on this issue. He should constantly act to eliminate this gap. The ambassador should talk to all his compatriots indiscriminately. The Armenians living abroad should understand that they have a master.
64. The authorities of Armenia do not have a strategy, a vision, a plan that will unite the Diaspora. We do not know where Armenia is moving.
65. People don't know each other. The ambassadors have to build bridges: they have a big job to do.
66. The Jews did not have a state; they created a state after the Second World War, whereas we had a state. Why do we treat the state so irresponsibly, is it a national mentality? It was a dream for the Jews, and we did not have that model by which they walked and developed.

67. It is better not to talk about renewing the attitude towards Armenia, but about building a new positive attitude, because there was never a positive attitude before.
68. The most important thing that we expect from the Diaspora now is to help us ensure territorial security. We need to reach the point where we become so important for America that it does not allow others to "touch Armenia."
69. An Armenian is not a genetic Armenian, but a person who feels Armenian by his genes. Today, our chairman is German, but he grew up in an Armenian federal environment and feels much more Armenian. He deals with the Armenian issue day and night.
70. It is not necessary to say that there is no trust; it is necessary to create structures that will support and contribute to the strengthening of Armenia-Diaspora trust.
71. The Diaspora is waiting to be connected with Armenia again, because the Diaspora has no direct future without Armenia. If there is no connection with Armenia, Armenians will assimilate in the country and culture where they live.
72. If it is a good government, the Diaspora will trust it without creating any structure, but if it is a government that lies every day, then whatever you do and no matter how many structures you want to create, the Diaspora will not trust it. Do not forget that it is the 21st century, and the Diaspora also reads everything and possesses all the information.
73. It is necessary to create an organic connection between Armenia and the Diaspora. There must be mechanisms to solve these problems. It is even possible to create an advisory body where all the questions of Diaspora Armenians starting a business in Armenia will be answered.
74. As a result of being defenseless, we now have a Yerevan populated by 1-2 million and half-empty border villages in Armenia where potential emigrants live.
75. The answers to yesterday's survey were quite telling: at least we have a similar approach to the Artsakh issue. Artsakh should not be considered separately from Armenia. Armenia and Artsakh are united.
76. There are more problems in the Armenian Diaspora than there may seem at first glance.
77. For 30 years now, we have been discussing what to call Artsakh and how to put Artsakh on the international agenda. It is necessary to come to an agreement. Armenia and Artsakh are united.
78. It is necessary to understand why they do not trust Armenia. Armenia has been robbed for 30 years, and trust must be earned. There should be good healthcare, a good education system, and security, and business opportunities should be improved.
79. First of all, we must accept our values ourselves, which is a problem today, and then decide to pass them on to the next generations.
80. The homeland is more of a collective concept than just Armenia. I don't want to believe that a day may come when Syunik will not be a part of Armenia.
81. For me, Armenia is statehood. For me, an Armenian is a person who preserves the Armenian language and is a follower of the Armenian Apostolic Church. If you don't know the language and don't follow the religion, your grandchildren won't even feel Armenian.

82. It's not that I am Armenian, but I am the Armenian. He is the person whose every action and each step are pro-Armenian.
83. Patriotism is expressed in the fact that every Armenian, while doing work, should think whether this specific action of his brings any benefit to his homeland.
84. An Armenian is an Armenian at all times. It is also expressed in our traditions and attitude towards the family. I live in Russia, but I regret to note that many of our compatriots living there change their surnames for some reason. That circumstance may seem insignificant, but it is an impulse that exists.
85. We consider the Armenians of Istanbul as Diaspora Armenians, while these people were born and live on Armenian soil. A resident of Yerevan is more of a Diaspora Armenian than an Armenian from Istanbul.
86. The Lebanese-Armenians, regardless of the situation there, are now suffering from the issue of Artsakh. We live with the pain of our country every day. My father spoke Arabic poorly because he read Armenian newspapers all his life. Patriotism is the fact that I received an Armenian education while living in an Islamic country.
87. An Armenian wants to be involved in Armenian issues. He invests his heart and soul in these.
88. The collective culture — the Armenian way of thinking, myths, traditions, heroes, aspirations, pains — shape the Armenians. Language is also important for being Armenian.
89. The government should implement the idea of a single window in the office of the Diaspora commissioner and quickly help our compatriots in the Diaspora.
90. Armenians of the 21st century are more mixed than the Armenians of the 20th and 19th centuries, but they feel more Armenian, even when they represent the different nationalities of their parents.
91. For me, there is one idea: Armenian, not geographically, but in the plural sense of the word Armenian. It includes our spiritual and cultural historical heritage.
92. We cannot demand and force the feeling of whether one feels Armenian. It should come from within.
93. Armenian as a brand is very often selfish.
94. We, not only in the Diaspora, but also within Armenia, look at each other differently, separate and stratify — for example, the people of Aparan and Gyumri.
95. It is better to have 5 million real Armenians who really care about Armenians than 10 million who are not really concerned.
96. We have no ideology. Whatever we have are myths, cheers. We are always deceiving ourselves.
97. Currently, Armenia does not have an open stock exchange. If we have such a stock exchange, we will know how to invest and develop Armenia. This is a good way to activate the investment field. It will clearly connect many Armenians to the country.
98. "Where there is bread, stay there." We are changing the narrative: in Armenia, there is bread; in Armenia, stay there.

99. We need to create a database, while maintaining the privacy of personal data. Also, it is important to determine who will manage this database.
100. Moldova has a relatively new Diaspora but has managed to attract large donors and strengthen its connection with the Diaspora. That example can help the RA.
101. I do not agree that the Diaspora is not united. It's just that people take care of their own well-being in the beginning, so in the meantime they cannot unite around higher ideas. That is possible only after social stabilization.
102. There are Muslim, secret Armenians in Turkey, who are of Armenian origin and do not speak Armenian. What can they do for our country? Many people will gather around the concept and perception of statehood, if it exists.
103. Translated from English, "hay" means "high, noble." This is the Armenian.
104. A genetic Armenian is one who is a descendant of Armenians.
105. Parents of Armenian children who left Armenia choose foreign language schools instead of Armenian schools, because the teaching is in Western Armenian, which confuses the child and complicates the learning process. We suggest sending specialists from Armenia.
106. There are Diaspora Armenians who feel guilty, especially during the war days, when they did not know how to help Armenia. It would be good for the state structures to direct people who want to help. We do not trust the All Armenian Fund.
107. Responsibility for Armenian statehood keeps an Armenian, Armenian.
108. Problems in relations between Armenia and the Diaspora are multifaceted. One of the main reasons for not trusting each other is that the Diaspora is considered a source of money. In the case of a joint business venture, the Diaspora expects a state approach, because an individual can cheat and deceive.
109. I suggest that Armenian schools teach not only Western Armenian, but also Eastern Armenian.
110. Patriotic pragmatism is important. If a person has the choice to invest in Georgia or Armenia, even if Georgia is more beneficial in terms of profit, a patriotic person should invest in Armenia.
111. There are also divisions in the Diaspora: the newly departed do not meet with members of the old Diaspora. The problem is differences in language: they don't understand each other. It also leads to mutual mistrust.
112. The Diaspora has started to distrust the All Armenian Fund.
113. Moscow Armenians have a stronger connection with Armenia. We often come to Armenia. But we are more territorially connected, whereas, for example, the connection of Lebanese-Armenians is different: it is more emotional.
114. As an Armenian, I am also an American. I work for the development of that country. It would be right to think in this direction. Who said that only Armenians should contribute to Armenia?

115. In Kaluga, for example, I learned that there are many Armenians, but there is not even one Armenian school. There is no church. Their emotional connection is much weaker compared to, for example, the Armenians of Nice.
116. The Diaspora should have a representative in the National Assembly who will make the voice of the Diaspora heard in Armenia and the voice of Armenia heard in the Diaspora.
117. The Armenians of Armenia should think about what we can do for the Diaspora so that the Armenians in the Diaspora remain Armenian.
118. I propose to create a system that will find young people around the world who would like to move to Armenia after their studies and continue their life and professional investment in Armenia.
119. There should not be profit associated with patriotism: it is through feeling and love.
120. In the 21st century, I see Armenians as a nation in love with life, giving love to the world. I want the Armenian of the 21st century to be a real Christian, not a pretend one. We have more hatred for Turks than love for each other.
121. Being Armenian is not only a wish, but also a duty.
122. It is very important to preserve the language: in my opinion, it is fundamental in preserving the Armenian species.
123. The terms homeland and statehood are different. We should first of all be pro-state, and only then, patriotic. There should be a coordination center under the auspices of the state, which will evaluate and carry out appropriate work.
124. Diaspora Armenians bring great professional potential to Armenia, since the years of independence until today.
125. There is a link between the Diaspora and the homeland: power. There should be a legislative amendment project, or, rather, a constitutional amendment should be implemented so that the cooperation agenda does not change along with changes in the government. The Diaspora should also have the right to monitor this.
126. Armenian identity is based on various elements, but we must find 1 or 2 commonalities. Genocide, family, language, culture, and religion are among those elements.
127. There is an organization in France that coordinates the activities of all Armenian organizations and centralizes them.
128. Targeted investment programs should be formed in Armenia, assessing the needs of individual communities.
129. In order to increase trust among the Diaspora, the work of foundations should be made more transparent. During the war, since we did not know where the money we sent was going, we personally collected money, bought the necessary supplies, and organized their transportation to Armenia.
130. Living abroad, I consider it my mission to represent Armenia in the best light. We are the ambassadors of Armenia abroad.

131. My children are introduced to the traditions of their nation in their school. This is also a form of identity preservation.
132. Nationality and citizenship are different for those born outside of Armenia. I am a citizen of another country, but I am Armenian by nationality.
133. Good leadership is important for the preservation of Armenianness.
134. For me, an Armenian is someone who lives in the present, but knows and accepts his past.
135. The Diaspora's distrust comes from the fact that when they see an Armenian in Armenia, they think that he is a moneylender, and he wants money. Let's use the various resources of Diaspora Armenians, not their money.
136. Coming to Armenia, I take only the good. I orient myself to see only the positive.
137. If the parent does not transfer the love for Armenians through his child's upbringing, the child will give that love to the nation where he lives.
138. Armenia should be the leader in the preservation and involvement of the Diaspora. When that narrative is established, we will then try to understand to what extent the existing structures of today facilitate the integration of the Diaspora.
139. The arrival of Russian IT professionals in Armenia has become more of a bother than a benefit. Many local IT organizations have even closed down.
140. RA educational programs do not ensure the development of the Armenian people.
141. Everyone is thinking about how to go to America, grow hashish, and make money.
142. Education in Armenia should be improved to the point where Armenia becomes a destination for education, especially for the youth of the Diaspora. We need to create conditions for that: good universities, attractive programs.
143. We are a comfort-loving nation: we want to enjoy what others have built. We don't like to build or repair.
144. The Diaspora should work in the direction of strengthening Armenia, Armenia should be at the center. Armenia should become a strong and safe country. Like the Jews, we should be able to create a powerful country, even if it is surrounded by enemies.
145. Armenia-Diaspora contact should occur within a parent-child framework. The Diaspora, as the established "child," should always be attentive to its sick "parent," Armenia.
146. I spoke with the previous President about holding meetings in the embassies regarding education in Armenia and making propaganda, but it was not done. To some extent, this is done in India, and that is why we have Indian students in Armenia.
147. We have become Diaspora Armenians, but it is not a good life. Today, we give 20 million and build a church in the most expensive neighborhood of Glendale. Man, why, if we can give that money to a village in Armenia?
148. Armenia should really become a magnet to collect the particles of the Diaspora.
149. If we want to bring young people from the Diaspora to study here, our education should be raised by several levels, because Armenia is nowhere on the list of the best universities.

150. We cannot blame the Diaspora for not doing anything, because we only remember the Diaspora when we are in trouble. If we want to have a homeland, we must put the protection of statehood at the center.
151. Unity is a false category: there cannot be unity among all Armenians merely because they are all Armenians. There can be unity only around ideas and deeds.
152. Often, the issues and questions raised by the Diaspora sound better than those coming from Armenia. In this regard, the Diaspora can implement great program proposals.
153. Blood is not important; culture is important.
154. There can be unity of the Armenian nation only around the issue of security. This is the point around which Armenians can unite.
155. In the case of mixed children, if you want them to appreciate the Armenian culture, they must also learn to appreciate the culture of the other parent.
156. The only guarantee of success is youth. It is necessary to bring the youth of the Diaspora to Armenia.
157. The Diaspora has always helped, but that help does not reach its intended recipients in Armenia.
158. Constantly "using" the diaspora, but not giving any advantage to the Diaspora, is greed, and this policy will not have a long life.
159. After 2020, there is skepticism toward the RA and its government in the Diaspora. Many do not want to invest in Armenia or support Armenia, because they do not trust it.
160. Social networks are powerful tools that are not used at even half their capacity.
161. The place of birth does not matter. In the end you will be born wherever your mother is at that moment.
162. A person receives his primary education from his family, then from the environment in which he grows up, and this has a great impact on growing up as an Armenian.
163. If we pay attention, we see that we have several types of Diaspora: that which arose from the Genocide, that which migrated in the last 30 years, and that which was born and raised in another country.
164. In modern society, it is easier to influence a child through, for example, the Internet.
165. The Armenian cause should not only deal with the issue of the Genocide or uniting Armenians. The issue of Artsakh is also an Armenian issue, with which the Armenian cause should deal.
166. My family does not think that we will live in Moscow forever. We need Armenia as much as the Armenians living in Armenia. If there is no Armenia, then we have no home.
167. A child may not be interested when his parents tell him about Armenia. It would be interesting, however, to watch a cartoon about Armenia, for example. In that case, he will start to gain an interest in the Armenian language in order to understand what the cartoon is about, and then he will start to be interested in history and culture.
168. We do not feel like equal citizens abroad. Having a homeland should be a very important idea.

169. In the case of the development of such events, we will not have a Diaspora in the modern sense after 100 years. Connections and relationships between individual people are important, but they are few. We need connections at the interstate, governmental, and other level, programs that will keep the Diaspora viable.
170. The business interests of the Diaspora should be aligned with the business interests of Armenia and bring investment programs by creating different investment structures.
171. Armenia as the center must understand that if the Diaspora weakens, it will also perish. At the same time, the Diaspora should realize that if the center weakens, they will perish quickly.
172. A board of trustees of the state should be formed, in which there will be Armenians representing influential structures.
173. Those compatriots in the Diaspora who are competent and willing can occupy some position in the RA by working in management and leadership circles. It is necessary to introduce these people.
174. Young Armenians go to study abroad. I highly encourage it, but most of them never come back. This is really a problem.
175. Perhaps it is necessary to raise the RA-Diaspora relationship to a new level through constitutional amendments.
176. The more we start working with institutional structures, the more division there will be, because everyone has their own interests.
177. I may not be able to live in Armenia, but as an Armenian, it is my duty to direct my professional knowledge and personal resources to the benefit of the motherland.
178. I heard that Armenia had a Ministry of the Diaspora, which we need now to coordinate, for example, the implementation of a similar event on the same topic and in the same time frame in Kazakhstan and Europe.
179. We need to develop minimal and maximal concepts and programs. The minimum is the preservation and evaluation of the existing state. The maximum is that which can be reached in principle and can be achieved in practice.
180. You say, let's create socio-economic conditions, opportunity to work, etc. People living in Armenia have these opportunities, but they think about what to do so that their son does not go to the army, and they emigrate. Therefore, the priority is the issue of security. The discussion of other issues is pointless until this issue is resolved.
181. Unfortunately, we painfully accept the issues related to Armenia, but there is corruption and theft even in the USA. We should focus on the problems that we can solve.
182. Turkey is strong with its diplomats and its foreign relations. We don't have that. Armenia is limping as a result of its foreign policy.
183. The state must organize a large immigration movement. The state should deal with populating the border areas. The population in those places is aging.
184. I am a doctor. I have a pharmacy and 5 employees, 4 of whom emigrated from Armenia. Everyone was saying from the sidelines, "Don't trust them," but we trusted them and educated

them. We have to create connections in order to carry out mutual activities and to develop trust.

185. We do not receive any support from the embassy in Moscow. By the time we try to implement programs using our community efforts, Azerbaijan cancels the program using the state apparatus. Young people are very disappointed when they have spent 4 months preparing an exhibition on the theme of Genocide, and it is canceled the day before.
186. The Diaspora is very eager to "buy" Armenia and have its place in Armenia's internal governance.
187. Embassies should be given additional responsibility to work with the community.
188. During the war in Syria, many Armenians came to Armenia and brought new blood to our country. This was very important. Professionally, there was a lot of updating: they brought new knowledge, new quality, new character.
189. The Ministry of Diaspora should be reopened. At the moment, it is not a ministry, but a small office, as a result of which an impression is created that the Diaspora is not of great value for our country.
190. There is a trust deficit. Diaspora Armenians do not have time to follow the implementation of the program. We need to self-organize, ensure transparency, and move from an individual to a programmatic approach, emphasizing the broad impact of the program.
191. In the case of the Diaspora, parties are representative. Since there are no institutions like government there, parties are a force that can be an organizational alternative, especially in the Middle East.
192. Whether we like it or not, the center will always be the RA. The government should be able to carry out appropriate work, first toward restoring trust.
193. It is necessary to be united. No matter how different we are, no matter how much we disagree, we must be united.
194. First of all, it is necessary to realize that we are Armenian so that we can be united.
195. We have the example of Ralph Yirikian, who came from outside and created a solid structure. Having lived in Armenia for many years, he can be a minister today, but at the very beginning, we could not have called on and appointed a minister living outside Armenia.
196. The Diaspora and Armenia think differently. If we had a forward-thinking state that could skillfully use the talents of Diaspora Armenians through the Ministry of Diaspora, we would have great success.
197. I propose a program that will help a family who is living abroad and wishing to return to settle in Armenia, provided that, over time, the family will gradually repay that aid, facilitating the return of other families.
198. Parties do not work as a tool. 19th-century parties are still operating in our Diaspora, but they are not functional as coordinating structures or consolidators. On the other hand, Turkey today contributes to the creation of a party among emigrant Turks at the state level and directs its community through that party.

199. The last war showed that this is already a battle of technologies. I think that the creation of a technological center aimed at the development of the military industry with the Diaspora will at least significantly promote our strengthening.
200. In the perceptions of the Diaspora, a certain faction of Armenians in Armenia engages in intentional deception, very often targeting Diaspora Armenians who come to Armenia. Any private and even small incident can break trust and take away the small remnant of hope. These people may not want to return to Armenia.
201. We have a problem with spreading information about the opportunities available in Armenia among the Diaspora. It is not enough to say, "It is good here, come enjoy it." You should also go and present everything specifically.
202. We must create a system of counterweights. For example, any proposal may come from the Diaspora, but it must be clearly examined by the RA authorities.
203. There should be a state strategy to ensure Diaspora-Armenia, state-Diaspora communication.
204. Immigration or repatriation? They have different understandings. I am more inclined to the idea of repatriation. As a first step, young professionals should come. There are private companies here that pay high wages.
205. Kurds have a child so that he will go and fight for their homeland, even if he dies. We, on the other hand, look at the military as a job, as a prison, but never as a means of protecting the motherland.
206. Uniting is difficult because the Diaspora itself is different and diverse. They are carriers of different cultures: one does not understand the language, the other is a carrier of other values.
207. It is important to mutually appreciate each other: the Diaspora should appreciate Armenians as the people living in Armenia, and Armenians should appreciate the Diaspora as supporters.
208. The son of a participant in the first Artsakh war, who went and fought in the 4-day war, did everything to emigrate from Armenia so that his own son does not go to the army. What has changed so that the son of a war participant volunteered to fight, and then he didn't want his son to even join the army?
209. When I was young, I considered Sepastia, Western Armenia, my homeland. Now, growing up, I began to change my perception so that Armenia is now our main center.
210. There are international Armenian funds that have some money and other resources, but we do not direct their efforts — for example, toward providing opportunities for educational programs to young people. The resources that are available are implemented in many places with unclear priorities.
211. The Ministry of Diaspora must be restored. It cannot be done like this. The state, Armenia, must assume the role of coordinator. Coordinating 9 million through charity structures is not realistic.
212. Who says 10 million? Another says we are 11 million, we are 12 million. Why don't we conduct a census to find out that this person lives in this country, has these relations, and the RA can use the connections of that person? It is very easy to do. You can create an online

network where all Armenians will be registered, and we will be able to conduct language lessons for those who want to learn.

213. Those Armenians who fled Armenia in the 90s went to Russia to give their children at least a piece of bread. Now, how can they reject the country and the language that supported them in their time of trouble?
214. There should be a clear policy model that the government will provide to embassies, and it should require them to act according to this model, in cooperation with local citizens.
215. We need a functioning Ministry of the Diaspora. It would be good if Armenians from the Diaspora work in that ministry.
216. I agree that we should start with professional programs and startups, but let's not forget the reason for emigration: it is security. People took their children out of the country to protect them.
217. Individuals and individual cases are not known. Even if there is a certain trust, connection, and mutual assistance between an Armenian and a Diaspora Armenian at the individual level, it will be lost over time as a private story and incident. In order to make this systemic, it is necessary to move it all to the collective level.
218. The Hayastan Foundation was initiated as an instrument of national taxation but became a money-collecting structure. Our forces, resources, and energy are being wasted, while the national tax will show whether or not you believe in the state of Armenia.
219. The Diaspora must be represented in the RA National Assembly.
220. We must have Diaspora relations in embassies.
221. Armenia is trying to take certain steps to get closer to Turkey, and so is Turkey. For example, the Armenian language is taught in the universities of Turkey. We can create certain connections between the universities. There should be an exchange of experience. The more they know about Armenia, the more people will come.
222. There are 3 Armenian communities in Krasnodar, which compete with each other. There should be an initiative by Armenia so that these structures unite and work together.
223. The Diaspora is always Armenian-centric. Be it a war or another disaster, the Diaspora is always ready to support. The stronger Armenia is, the stronger the Diaspora is.
224. When discussing the issue of the involvement of the Diaspora, one should be very attentive to the issue of national security, especially in the case of the involvement of the Turkish community.
225. The heads of the community are more often appointed by the local authorities as loyal people, but we first of all need Diaspora experts who will set directions for the development of the community and guide the communities.
226. We should be able to manage Diaspora Armenians from Armenia. There should be a unified state approach.
227. If the issue of handing over 1 km of Artsakh or Armenia is decided by one signature, what can we do?

228. If anyone from the Diaspora knows that an investment he made has reached even half of its purpose and served its purpose, then the Diaspora will be ready to continue investing.
229. In our country, unfortunately, the main decisions are made individually.
230. Armenia does not need direct help. Armenia only needs investments. Let the Diaspora not just give money and complain, but make an investment. Both the Diaspora and Armenia will benefit.
231. We should not expect the state to initiate everything for the Diaspora, that we should wait for them to carry out cultural preservation activities for us, while we sit abroad.
232. The problem in the Diaspora is that it is not a systematic, functioning structure. It is not a model. People are united in religious or political groups, but there should be a model that unites everyone regardless of those circumstances.
233. In most of our laws, there is no provision for sanctions in case of non-compliance.
234. I was in Armenia as a singer once, 2 years ago, during the Artsakh war. I applied to the Permanent Representation of the Republic of Artsakh in Armenia to go to Artsakh as a volunteer (not a soldier). They told me that they would call me, but I never received a call.
235. If the Diaspora has a good idea, it should not wait for the government or the people of Armenia to approve or support its implementation.
236. The Diaspora is like a family whose children have grown up and separated.
237. Armenian language courses can be organized remotely. The center should be Yerevan, from where classes will be held for different countries. After several years, the results will be visible; additionally, the language and culture will also be transferred.
238. 6 months ago, when I applied for citizenship of Armenia, they said that I have to do 3 weeks of military service. However, since the law of UNESCO states that goodwill ambassadors should not serve, tell me how I can become a citizen of Armenia.
239. There are impulses that further distance any representative of the Diaspora from Armenia, deepening the crisis of trust. For example, it was unacceptable and shameful for many Diaspora Armenians that a number of officials received bonuses during the war.
240. We must have an ideology, and we must create a mutually beneficial channel between Armenia and the Diaspora so that one can benefit from the other.
241. There should be online platforms for training Armenian teachers.
242. Many things will improve if the Diaspora has a united leader like it did before. There should be someone to whom everyone will listen, and the connection will be strengthened.
243. Is it mandatory to know Armenian? There are many intelligent Armenians who only speak Russian, but they can play a very important role for Armenia.
244. The role of the Church is more important than the role of the embassy. The state should also work closely with the Church in order to work more effectively with the Diaspora.
245. Representatives from all communities of the Diaspora are needed in the National Assembly, with the right to vote. The second step should be investing in Armenia.
246. If we pay taxes to Armenia, what will we get in return?

247. Armenia should have a national television station that works 24 hours per day. There must be specialists to operate the television. Today, the channels in Armenia give bad information, they promote stupidity.
248. In the modern world, sometimes physical security is not as important as economic security. For example, Liechtenstein, Switzerland: people prefer to open businesses there, and no one thinks of attacking the countries where their money is. It is necessary to create economic and legal conditions in Armenia such that it is not beneficial for the world to attack Armenia; on the contrary, it should become beneficial to protect Armenia from the attacker.
249. After the war, a large group of lawyers in the Diaspora worked to punish Azerbaijan for crimes, but we all had a question: is Armenia interested in our services? We understood from the responses that the work we did was only interesting to us, and if they had allowed us, we would have taken the case to international courts.
250. Armenians of the Diaspora and RA, we are all egoists: each of us pulls the blanket over our hands, wants to be well, and relies on the other to solve problems related to us.
251. The Diaspora should not participate in the political life of the RA. Why should a Diaspora Armenian sitting in another country make a decision for this country? Let him have an RA passport, become a citizen, and fully participate in decision-making.
252. As a citizen of Georgia, I have raised the issue of Javakhk many times, but I have problems in Armenia. I am not going to give up dual citizenship, because if I am not a citizen of Georgia, I cannot raise my voice on many issues and help my compatriots living there.
253. Diaspora representatives may have a different point of view, which will be more effective. The Diaspora should participate in the life of Armenian civil society.
254. The dual citizenship of the President may provide an opportunity to open doors and establish good relations. As for the deputies, who will work directly with and for the people, they should not have the right to be citizens of another country, so that they cannot avoid their responsibilities.
255. It is necessary to form an Armenian electoral system, which will be based on the cumulative electoral right and principle. It is necessary to understand, for example, which 10 of the 100 parties, forces, or factions people trust. This will allow the formation of a reliable sample of forces, with which it will be possible to work effectively.
256. Abroad today, the new generation is leaving religion altogether. Religion, the Church, no longer occupies the same role.
257. The best solution for the involvement of the Diaspora will be its participation in investment programs.
258. We have been working with Armenia for 30 years to provide positions for 200-300 people from the Diaspora in Armenia in every profession. However, a doctor in the field of healthcare, for example, will not come to work for 200,000 drams. He must be compensated by some organization from the Diaspora.

259. Seeing the reality, the Diaspora will return more easily. We can ensure immigration as a result of organic contact.
260. We cannot organize immigration in the next 5-10 years, because we have a security problem. I myself have a 16-year-old son. He is my only child. I don't want to sacrifice my child. He will have to take care of me tomorrow.
261. In 30 years, we have not created an ideology on which a change in the government has no effect. We must have an idea and take years to implement it.
262. If the policy of Armenia in any way contradicts the interests of Russia, I will not participate in any event held in Armenia.
263. In the case of dual citizenship, by drawing a certain limit around confidentiality, it is possible to allow Diaspora Armenians to occupy certain positions.
264. It is unfair to participate in the governance of Armenia while living in the Diaspora. A person living in the Diaspora can participate in the governance of Armenia in only one case: if he moves to live in Armenia.
265. In order to bring people who grew up abroad and live in more luxurious conditions back to Armenia, we must create conditions for them to come and establish business in their homeland.
266. People occupying positions in the RA government must not only be citizens of the RA, but must also have been born and lived here. I was born and lived in Georgia. Should I get a passport, have connections and money, become the president, and what? I know nothing about the internal life of the country. I will easily spoil everything.
267. In order to organize immigration, we must first research what motivation our compatriots have for returning and what our country is ready to provide for repatriates. Will these people not be stressed by everyday household issues? The quality of life should not differ much. There should be affordable housing and access to quality education and healthcare.
268. I agree that the Diaspora should pay taxes and invest in Armenia on a voluntary basis. It is necessary to invest for the sake of peace in Armenia, for the sake of Armenia's bright future.
269. The significance and role of the church mainly depends on the leader of that church.
270. It is worth creating more affordable conditions for living in the marzes for returnees, because many want to live only in Yerevan upon returning.
271. The role of the Church should be more cultural than religious.
272. Any RA citizen, regardless of where he is, should be able to vote in the elections held in RA. The law should be revised.
273. In Persia, 4 ministries deal with various cultural issues, advancing their strategy in this regard. We have no goal, no strategy. We don't know what and how we should educate our generation, for what purpose.
274. The Ministry of Diaspora and other large structures should be launched and continue to expand. They represent the state. They can implement big projects, and in the case of positive projects and responses, people will associate any success with the state. The problem of the crisis of confidence can be overcome in this way as well.

275. If we have a bicameral council, the Diaspora sector should be guided by a completely different agenda and have different functions from the National Assembly. Of course, there can be common agenda issues, but in the form of guidelines from the National Assembly.
276. Each community has its own cultural center, and it is not necessarily the church itself. Coordination is important here.
277. Until there are no incentives for the Diaspora in Armenia, nothing will be achieved. We need incentives at the state level. Businesses and educational institutions operating abroad need to be encouraged by certain mechanisms so that, for example, their business develops further and attracts, let's say, more Armenians.
278. If it is announced that there is additional money in Armenia's budget, the Diaspora will ask why it invests money.
279. I came to Armenia from Turkey with the "Teach For Armenia" program to teach English, I came to work in Stepanavan, but after some time, they told me that my Armenian is not good. Also, living conditions were such (there was no water, no electricity, etc.) that I returned home after 1 month. If we do not create conditions in Armenia, how will we return? I am not talking about money.
280. The Diaspora and Armenians perceive the 1991 independence and the declaration of the Armenian state differently. Many Diaspora Armenians longed for and imagined a different tenor for the Armenian state, but since the declaration of independence, we have different content and often empty parts.
281. Any initiative, in my opinion, should come from Armenia, but Armenia does not even have a regularly updated study on the Diaspora. An assessment of resources and needs should be done.
282. The "Teach For Armenia" program receives huge sums of money every year. They send me the report. When I ask where the base of student progress is, they don't have anything like that.
283. A unified Diaspora-Armenia data system should be created.
284. The Diaspora is not divided. I teach, I know. The party affiliation of the child's family is irrelevant. He is an Armenian child.
285. It is also necessary to create an environment in Armenia that attracts returnees (network). Arriving in Armenia, people are not immediately accepted and feel like strangers.
286. A camp should be organized in Sevan, similar to Artek, so that parents from the Diaspora can send their children in the summer. Let them live there and ensure organic communication with the motherland.
287. As a suggestion, we can build a small city for resettlement, through an investment of 2 dollars every month. After 10 years, we will have a wonderful resettled city.
288. It is necessary to develop an ideology such that at least 80 percent of Armenians understand, when reading it, that this is their goal.
289. In Armenia, a virtual parliament can be created from the Diaspora with a consultative voice, which will provide advice for making important decisions.

290. There is no need to think that our compatriots from the Diaspora should become ministers or deputies in Armenia. There are lower ranks where they can be useful.
291. Turkey has a law: if you want to become a citizen of that country, you have to serve in the army for three months. We can take that model and know that we have reserve forces.
292. If I do not live in Armenia, I should not participate in making decisions regarding Armenia.
293. Paying RA taxes from the Diaspora should not be mandatory. If this tax becomes mandatory, many will renounce the fact that they are Armenians in order not to pay this amount. Let there be a bank that is known for its transparent operation and accountability, that will be trusted. They do not trust the government.
294. The example of Kirk Kerkorian shows that providing financial aid to Armenia is not always good. Therefore, it is necessary to create an administrative system that will control the targeted use of financial assistance. If we see any positive changes as a result, I am sure that the Diaspora will seek a warm Armenia.
295. Another measure that will have a significant impact on the improvement of relations between Armenia and the Diaspora is the implementation of exchange programs for children of preschool age.
296. We urgently need Diaspora immigration. In the case of adults, it is realistic. In the case of young people, we may have many problems.
297. For example, I may be engaged in business abroad, but when I come to Armenia, I would like to do something else, for example, become a teacher. I should be given the opportunity to make a choice.
298. There is now a clear fear in the Diaspora that 160 million drams intended for the All Armenian Fund have been stolen. Because of that, we are not inclined to trust either.
299. We need to think about how to make a nation out of individuals. For that, it is necessary to first establish that we are Armenians, just Armenians.
300. Our lobbying is considered third in the world, but in a number of ways, it is inferior to various lobbying organizations and communities, including the Azerbaijani lobby. All means should be used in these matters, even those that are outside the realm of legality and virtue. Azerbaijan advances its affairs by cheating and bribing. One cannot remain in the shadows for the sake of morality, and be called moral and pure.
301. The idea of immigration is good, but resources are needed to make it happen. You have to be ready to provide those people with jobs and housing so that you can attract them.
302. It is necessary to instill good manners and good behavior in kindergartens and schools. One should not differentiate the Yerevantsi from the Kapantsi.
303. In the Diaspora, I am involved in Armenian preservation activities; but specifically in Moscow, representatives of Armenia (embassy, etc.) are very indifferent towards us. They should be changed out from time to time so that they can be young workers and work with us using new methods.

304. The preservation of Armenianness should be made profitable. Being Armenian should be made profitable, and the interests should center around Armenia.
305. There are very few programs related to Russia that contribute to strengthening our ties. For example, there is no professional training at all.
306. Jealousy, very characteristic of Armenians, will spoil everything. If you provide an immigrant Armenian with a job, an apartment, a car, and other means, imagine what will happen among the local Armenians.
307. I carry out the training of teachers and specialists for my school with my own funds. That is partly the embassy's job.
308. There is disappointment and mistrust in the Diaspora. For example, I have a friend who gave one and a half million to the All Armenian Fund, and she does not know what it was spent on. However, by buying shares, confidence will be restored to a certain extent.
309. It is necessary to create such a fund that will inspire confidence. For example, Israel has it, and it works very well.
310. We need modern books so that we can teach children various subjects.
311. The teaching of Armenian song, dance, and music in the Diaspora is very limited. Armenia can provide that.
312. Such a program can also be implemented. If someone from the Diaspora (or family) wants to come to Armenia, and someone from Armenia wants to go abroad, the families can move for at least three weeks.
313. It is pointless to discuss the involvement of the Diaspora in the RA army. We will never have a mass of servicemen from the Diaspora.
314. Armenia lives by archaic rules, and many bright young people who live abroad come to Armenia and face issues they had no idea about.
315. The foundations' funds should be transparent so that we understand where our money goes. For example, during the last war, everyone transferred money for military purposes, but we never found out what happened. Most likely, they distributed bonuses.
316. If we want to become stronger, the strengthening of the army should be a priority.
317. I am against organizing complete repatriation. The Diaspora is a powerful means. Its potential should be used correctly, and the connection should be strengthened even more.
318. The main means of teaching children is games. Sunday schools should not have a traditional curriculum, but game programs. Moreover, they should be developed in Armenia and localized for a specific country or community.
319. We have been stuck in the same cycle for 5,000 years: we die, then we come back. We need to change something. We need a drastic change. For example, regarding the education system, let's follow the example of Finland or Korea, which chose the path of drastic changes and not gradual changes.
320. Hitler shot 25 officers for running a red light; after that, no one dared to commit that violation.

321. Emigration should be reduced as much as possible. Staying in the RA should be made as profitable as possible.
322. We shoot children's animated films, maximum 25 minutes long. Experience shows that animated films are one of the most effective methods.
323. In the USA, when a foreigner sees that your surname ends with “yan,” he says that he should be wary of you, but he trusts surnames with “ian.” The newcomers are more clever and prone to deceive. The bearers of the surname “yan” have just arrived.
324. In order to attract investments, our government should not only improve the work environment and reduce corruption, but also implement targeted programs in the industries where it wants to attract investments.
325. If a businessman sees that the government helps him — enters into a dialogue with him, reduces taxes — an environment will be created in which people can increase the number of businesses and make investments.
326. We do not have the infrastructure necessary to organize mass immigration.
327. A person serving in the Armenian army must be a citizen of the Republic of Armenia.
328. Speaking Armenian and listening to Armenian music does not mean that a person is Armenian (if it did, I would not be Armenian). We just have to support each other, be a community, and stand by each other.
329. A number of marketing tools allow you to track people's social activity and offer them the content that interests them. You can use these tools and offer content to people who may not yet be interested in it. Therefore, it is necessary to create pro-Armenian content that can be offered to people on social platforms.
330. People, not the government, should create factories for themselves. There should be a favorable environment for business.
331. It is necessary to create groups and platforms aimed at Armenians, so that young Armenians can get to know each other and marry each other, instead of foreigners.
332. It is necessary to work and bring the businesses of Armenians living in the Diaspora to Armenia by reducing taxes and creating a more favorable business environment.
333. Young people's attention span is short: they listen to podcasts, browse social networks. We should try to convey Armenian culture and language to them through those means.
334. There was an Armenian community of several hundred thousand in Ukraine. Did they receive help from Armenia? Armenia should be able to accept its compatriots in such cases.
335. We respond to many questions without assessing the available resources and have been doing so for years. We implement projects, wasting all our efforts in vain. We need to understand what is being done, what is there, and what we can do now. Indeed, most of our work is repetitive.
336. After the family comes the community. If a person in the family is not brought up in such a way that he loves his family and his parents, helps the family and deals with its problems, then

at the community level, even more so, that person cannot carry out effective activities, love his community, or help the community.

337. We cannot change people and make them feel Armenian by force. This issue should be removed from the agenda. No one can make it happen.
338. April 24 should be a big event for all Armenians. Everyone should come to Armenia on that day. Such different events should be created for all Armenians.
339. The Diaspora can be preserved if it has such a goal, and the statehood of Armenia should be the magnet that will gather the scattered Armenians.
340. Egypt has a Diaspora of 10 million, and it gives its Diaspora the opportunity to have their dollars flow to Egypt.
341. To record any success, it is necessary to have an idea, a spirit, and the finances.
342. I propose a program called "Talent Hunt" to bring smart children to Armenia, to implement preferential programs for them, so that they mature and become the force that will work in Armenia and have that awareness that they should serve Armenia.
343. Diaspora Armenians should be given the opportunity to buy a passport.
344. For Diaspora Armenians, service in the Armenian army should be only on a voluntary basis and for a shorter period.
345. It is necessary to create shares that Diaspora Armenians can buy, thereby reducing corruption and their mistrust of businesses operating in Armenia, while also creating responsibility.
346. Unfortunately, the word "Armenian" does not have a good reputation today. We must work on this.
347. There are half-built buildings in our city. I appealed to the authorities to rebuild and accommodate our Diaspora Armenian compatriots, but they said that they are "writers," that they will come and write something about us...
348. The problem is that they do not know history and culture, to such an extent that in Russia, Nzhdeh is perceived as a Nazi, not a guardian of Syunik.
349. Children in the Diaspora bear the heavy burden of remaining Armenian, and it is not easy. A child in the Diaspora wants to have a homeland, he strives for it, but he cannot fight for it on his own.
350. Through my work in the service sector, I know a person who has worked with people from many nations. He introduced himself as Armenian and noted that Turkey and Azerbaijan are implementing many advertising programs in that field, not only toward promoting their image, but also toward tarnishing the image of Armenia. So, our state should also deal with marketing.
351. Branding is not state-owned: let our individualism shine through in that field. Each of us must personally introduce the Armenian people.
352. There is no faith and trust in Armenia, so parents abroad have no motivation to send their children to Armenian schools.
353. Protection of Armenians in the Diaspora is the number one problem. Today's Diaspora has grown old. It is necessary to modernize the connection with Armenia. There should be many

contacts with Armenia. I am a fifth-generation Argentinian-Armenian, and I still feel Armenian. Although there are other ethnicities in Argentina that are already assimilated after the third generation, we Armenians are an exception.

354. If our children go to study abroad and come back, we will benefit. For example, if the children are strong in programming, they can go, study abroad, and come and work for the army. If you send them to study, they will come back and promote these new technologies in the fields of aviation and tanks.
355. The Sevan Startup Summit took place in India last time. This approach is simply incomprehensible.
356. Unfortunately, the word "Armenian" does not have a good reputation today. We must work on this
357. For Diaspora Armenians, serving in the Armenian army should be only on a voluntary basis and for a shorter period of time.
358. Diaspora Armenians should be given the opportunity to buy a passport.
359. The best students studying in the RA go abroad to study. The solution to this issue can be the rapid development of Armenian universities.
360. Many countries and nations envy Armenians for having a powerful Diaspora. Relations should be transparent so that there is no loss of trust.
361. Many imagine the Diaspora and Armenia separately. Armenians are not organized. That is the most basic problem. We need to create structures in order to work together.
362. We need to create a system in order to understand what solutions our compatriots in different countries offer to different issues. Maybe we already have such a solution that can be useful in the case of the Armenian community of another country.
363. First of all, we must understand why people are emigrating from Armenia, determine the reasons, and address them. If we convince the emigrants to stay in the country, we can involve the young generation in many jobs. This is the first step to stopping emigration.
364. Now, there are many youths who want to work remotely while living in Armenia. I also want to move from Georgia to Yerevan. Along with that, I want to do something in Armenia, maybe volunteer work. But in order to not stay in Yerevan and instead go to some regional city, I must have a very interesting job. Plus, the salary for basic work in Armenia is very low.
365. When I entered university, I really wanted to come to Armenia, but I did not come for family reasons. Now, I have that opportunity: I can come and work with the salary here. In addition, I have connections in Georgia. I can utilize those connections for the Armenians of Armenia and Georgia.
366. We have a "Diaspora Ambassador" program, but I would not say it is effective. They find some people in the communities, ask what the Armenians there are doing, but it is not clear with what purpose or end result.

367. In this century, we should be somewhat conservative Armenians. Sticking to our roots, we should try to bring something new to our self-knowledge and project our history in today's reality, both at the individual and national levels.
368. What can Armenia give to the Diaspora? Of course, mainly schools, remote courses. Their managers will be from the Diaspora; they will monitor the programs. The materials should be chosen by Diaspora Armenians. It is also possible to establish remote universities. For example, there are such universities in Lebanon, Athens. The center will be Armenia: the lecturers there can be established here and remotely issue certificates.
369. If we are talking about being Armenian, then we should not talk about individual people. We need to talk about the community. If a person was born in the Diaspora and does not respect his community, then I do not consider him an Armenian. Communities in the Diaspora should be strengthened. That empowerment can be built around the Artsakh problem, the Genocide issue.
370. Armenia can implement a program for middle-aged people or, for example, try to build nursing homes in Armenia. The child can come once or twice per year and, in doing so, promote tourism.
371. In Armenia, it is possible to develop a system such that, for example, there is one fixed position in the hospital for any good specialist from the Diaspora, and the director of the hospital cannot appoint someone he knows.
372. The Diaspora has money. There are stable institutions that can deal with Diaspora issues. There are so many problems in Armenia that need to be solved. Attention cannot be focused on Diaspora issues, and those Diaspora institutions already know what needs to be done.
373. The definition of Armenian should be around the following: with what borders do we imagine and want Armenia? What is our national vision, strategy, constitution? We should not give up neither Nakhichevan nor Western Armenia and take into account that times can change. Therefore, our vision must be developed for a thousand years.
374. The modern Armenian is a competitive, creative identity that imposes itself on the world.
375. There should be a pan-Armenian professional network where specialists and those who need a specialist are registered. They will find each other without state or diplomatic channels.
376. An Armenian is a person with a value system. When he actively participates in certain processes to achieve his goals, then he is already a political person, a committed person. An Armenian is a person who should be able to benefit those around him, regardless of whether there are Armenians around him or not.
377. Armenian embassies in the world work terribly. The government here gives money, but it is so little that many important and fundamental works are omitted.
378. We must have a base, a base of Armenians, especially influential people. It is necessary to collect this information, to know the number and names. There are 5,000 Armenians in the city of Bordeaux, about whom we know nothing. It is necessary to reach those people and involve

- them. Macron's assistant is my godfather, an exceptionally influential Armenian, about whom they don't know. It is necessary to form a network, taking the Israeli model as an example.
379. A Diaspora Armenian has a child who ties his life with a representative of another nation. Difficulties arise. He should be able to marry a member of his own nation. It will contribute to the preservation of Armenia.
380. In Russia, the head of the Armenian community is appointed from above: they appoint a businessman who is managed very quietly by the appointer.
381. Any Diaspora structure should feel responsible not only for the Armenians of its community, but also for the Diaspora Armenians living in other countries. For example, Russian-Armenians should approach the problems of Ukrainian-Armenians as delicately as possible and should work toward unity, rather than going into conflict.
382. There is a need for Armenian language teaching specialists in the Diaspora, but the students of the Armenian school in Los Angeles are achieving very good results in education.
383. In the process of popularizing Armenian culture, it is necessary to present Armenian culture, dance, song, and music in Armenian communities through festivals and other events not only to Armenians, but also to foreigners.
384. I don't think that the Armenian government has the possibility of helping the Diaspora. But I know that, for example, our community does not have Armenian textbooks. We have appealed to Armenia many times regarding textbooks. If Armenia is not able to help us in this matter, I don't know what other issues I can address.
385. We do not have a representative of Armenians in the Duma. Organizing a concert or sending a couple of pennies to Armenia does not create a community. The Armenian community of Russia is in a coma.
386. The 3rd point of view is the most realistic and applicable, for which there can be many volunteers.
387. We constantly talk about repatriation, about bringing the best specialists from the Diaspora and resettling them in Armenia. Question: who should stay in the Diaspora? Shouldn't the Diaspora, as an institution, not weaken?
388. If higher education in Armenia is free or affordable, more Armenian students will come from abroad to study here.
389. We need education specialists in the Diaspora. The teachers of our schools are old people. If they retire, our children will no longer have an Armenian teacher. Our books are also old. Only Tumanyan's house-museum helps us, but just with Tumanyan's books.
390. We had a Diaspora ministry, which we dismantled instead of strengthening. I think it should be restored, with expanded funding, functions, and responsibilities. This should be the focus of our state.
391. Only 10 percent of the children of our compatriots attend Armenian schools. The lack of specialists there is explained by the fact that Armenian schools do not pay high salaries.

392. Now, children in the Diaspora go to school, and it is easier for them to speak English. Their parents do not force them to speak Armenian at home. They say, well, he's just a child, let him speak English.
393. The RA embassies, in addition to serving as representative structures of the RA, should also be centers for relations with the Diaspora with clear functions.
394. Regardless of everything, we are now, compared to 30 years ago, financially more stable. We have a middle class. We need to renew our approaches, not follow the old ones that didn't work.
395. It is necessary to clarify the problems and create a serious state structure that will operate on a public basis.
396. 40% of this conference's invitees were from Russia, but no representative from that community was included in the expert commissions. If we do not support the Russian Diaspora today, even in this exercise, then it will not prosper.
397. The Diaspora support system should combine the public and private sectors.
398. The 1st generation of migrants in Russia placed more emphasis on making a living, but now, Armenians are doing everything so that their children obtain higher education.
399. Our Diaspora is not homogeneous; therefore, different approaches are needed. There are people who pursue stable economic interests, and there are people who are already established and are more interested in the preservation of culture and tradition.
400. 4 To describe an Armenian, we must first describe the community. You cannot describe an Armenian in Russia without a community, a strong community. They are separate individuals, whether they are citizens of Russia or not, but it is not clear whether or not they are Armenians.
401. I know a person who sent his daughter to Armenia from the sixth grade on the grounds that foreign customs were unacceptable to him.
402. We should separate crisis situations from situations of normal peaceful conditions. For example, Armenians in Ukraine need something else, those in other countries need something else. We must have money in the budget to be able to help our compatriots in such situations.
403. I know of Armenian schools abroad, where foreigners stand in line to study, because they value the value system adopted by Armenian schools.
404. Why remain Armenian? It is very difficult, it is a struggle, and this is a legitimate question. If, for example, being French is easier, what should we do?
405. In Russia, there is only Sunday school once a week, and in order to preserve the culture, it is important that many specialists are involved. One person cannot do much. Armenian-themed evenings and film screenings will be organized. We should always keep in touch with Armenia, giving a big place to innovation.
406. One more thing should be taken into account: will immigrants not be considered as competitors in the labor market in Armenia?

407. There are communities where only private schools operate. There are no art or music classes, and teachers change jobs if they find another job. Since the schools do not receive state funding, their funds are very limited, and teachers receive little salary.
408. The Diaspora should not have high expectations from Armenia. Armenia does not have great opportunities. The Ministry of Education, Science, Culture, and Sport of the RA provides textbooks to the Swedish community, but there is a delivery problem. It would be good if the RA solved that, too.
409. Today's Armenian must have a broad worldview, be progressive, carrying his roots within himself. Each of us must bear the history of our land and water. We will have to gather around ideas and plans.
410. RA representatives should come and meet with the Armenian community in Sweden. They can also hold cultural events: for example, organize exhibitions of Armenian works of art.
411. Armenians in the Diaspora invite artists, organize private events, self-promote, and offer convenient places to their relatives. This should be made cyclical, organized, and controlled.
412. The institution of mothers-in-law should be restored. It was the most effective body for creating connections and solving various issues.
413. What can the Republic of Armenia give to an Armenian who was educated with a foreign value system? What can the motherland give to a young Armenian living in a foreign country to take up arms and come defend the motherland?
414. There is a shortage of Armenian teachers in Armenian schools abroad. I think low pay is also one of the reasons. Armenia is obliged to take care of that. It is possible to send teachers for a certain period of time and provide them with a place of residence and a salary.
415. There are many ways to remain Armenian. I went to an Armenian school until the 8th grade, then I went to a Persian school, where I was the only Armenian in the whole school. At the age of 16, I had Armenian friends, I attended Armenian song and dance lessons, and I still remain Armenian.
416. The Church and embassies are the biggest tools of communication between Armenia and Diaspora. Both can build a network and communicate with the population.
417. There are already established partnerships in the IT sector, and I think that it is realistic to expand contacts in that regard.
418. Where there is an Armenian community, the connection with Armenia can be strengthened through volunteer work, which will also give young people work experience.
419. There should be a "club" in the Diaspora, which should not be a party, and should take over the issue of Armenian protection. Armenians from Armenia are proactive abroad; they can create that club.
420. I consider the key to the success of the community in the USA to be the periodic change of the composition of the board.
421. Children living in the Diaspora should be brought up pro-Armenian. This is the first thing that should be done.

422. The post of ambassador is also very important: the MFA should develop mechanisms to encourage and help ambassadors, as well as punish them for poor work with the Diaspora.
423. It is necessary to create a unified network of doctors, teachers, engineers, musicians, and other specialists. If someone wants to know where to invest and in what business, he can find out through that network.
424. It is a problem for me that we cannot communicate with ten Armenians in a single understandable Armenian language. Very often, we switch to a foreign language to understand each other. Therefore, language is very important for the Diaspora and for the preservation of Armenianness in general.
425. Even the Minister of the Diaspora was not from the "Diaspora." What are we talking about?
426. Armenians in Armenia already cooperate with Armenians of other countries in many ways in the field of IT. I suggest we unite these people, create sectoral councils, and make a big network.
427. It is not important whether the name of the structure is "Ministry of Diaspora" or "Commissioner's Office." The important thing is that it fulfills the role with which it has been entrusted.
428. I would like the Church to occupy a strong position in Canada. In the past, the Church organized events, singers and musicians came and activated community life, but now it is inactive.
429. "Pan-Armenian Games," "iGorts," and other similar projects are examples of quite successful programs. They prove that cooperation is possible and can be effective.
430. One of the most attractive investment directions in the RA is establishing guest houses and private houses in rural communities. Considering how cheap real estate is in the rural communities of the RA marzes, it can be a significant stimulus for the development of those communities.
431. The most important thing at this moment is the physical presence of the person, and everything else can be learned. We need people to marry, give birth, be there.
432. Our Armenian Diocese has developed a lot in recent years, and the leader of our Diocese contributes a lot to our unity. We are very proud that Georgia will be represented by an Armenian in Eurovision this year. She always comes to church and participates in events.
433. There are people who, living abroad, carry out voluntary work on their own initiatives aimed at the preservation of Armenianness. Maybe such people will get to know each other and start working together. You can organize camps, communicate, and get to know each other.
434. In America, many Armenian studies chairs are headed by non-Armenians. Why?
435. A code of law should be developed for Diaspora communities. In it, solutions to a number of issues should be proposed. For example, a businessman should not become the head of the community.
436. We need an increase in the transparency and accountability of foundations, so that Diaspora Armenians can see where the money they invested or transferred is spent.

437. Communities will not necessarily be homogeneous. In every community, you can create associations of youth, women, pensioners, mothers or other Armenians.
438. Whether the "Hayastan" All Armenian Fund or a newly created organization, it should have its own plans and work transparently. These foundations should not be affiliated with the RA government.
439. We should have our own Armenian bank so that Armenians can spend the money received from the Diaspora without losses.
440. Non-governmental organizations cannot provide effective communication with the Diaspora. Contact with the Diaspora should be ensured through some state institution.
441. It would be a shame to invest so much time and resources if we are not informed about the results of this conference later.
442. One of the main problems in the Diaspora is marriage with foreigners.
443. It would be wonderful to activate a network that would be available to Armenians in another country. You can find out from the network what Armenian specialists there are in that country, on whom you can count. That way, you will know, when in a foreign country, that there are Armenian specialists who are ready to help.
444. The Pan-Armenian lobby network cannot work in all countries. For example, in Russia, it is prohibited.
445. Creating a global IT company is very unrealistic. We must be able to assess everything realistically. It is a very abstract and unrealizable idea.
446. We should use the cultural values of other countries through the Diaspora and integrate with the world.
447. Now, there are already online schools, which, of course, teach different subjects in the Armenian language, on a paid basis.
448. It is necessary to create professional networks, to have a platform where different Armenian professionals can cooperate, support each other, and create mutual aid groups for Armenian students studying in different countries.
449. In the field of healthcare, we have brilliant and well-established dentistry. It is necessary to create dental tourism and bring foreigners to Armenia to be treated here.
450. Let's not underestimate the role of the Church. Experience shows that when an Armenian solves his life problems and has the opportunity to create something, he thinks of building a church in the place where he lives. Thus, the church becomes a gathering place for Armenians. We have not had a state for centuries, and the Church, for better or worse, performed the function of protectoin of the Armenians.
451. Let's create a unified Armenian information platform so that verified information can be sent to all Armenians, and issues on the agenda can be raised and communicated.
452. More popular books or audiobooks are needed so that they read or listen to Armenian for 5-10 minutes a day.
453. Creating a business network is a great idea, but it is not practical because there is no consensus.

454. These types of events are a very good idea for, for example, promoting uninterrupted communication between Armenia and the Diaspora.
455. Having a Diaspora ministry is very binding. It is more influential. It is a more responsible structure than having a direct commissioner.
456. It is important for an Armenian living abroad to have the confidence that in case of any force majeure he has Armenia behind him, which he can reach in a very short time and where he will be safely embraced.
457. We need jobs for foreigners. We need business plans. We need to raise the reputation of Armenian brands, especially in the IT sector.
458. We protect the Diaspora very well: we send 100,000 Armenians to the Diaspora every year.

Day 3. Growing population

1. Armenians have become "fertilizer" for the world.
2. If Armenians make up a small percentage in Armenia, it will no longer be Armenia. Armenians should be the majority.
3. It is necessary to encourage multiple children at the state level, as well as discuss the issue of polygamy.
4. When the Armenians were dispersed during the Genocide, all the nations accepted them with open arms, but for some reason, we are not ready to treat other nations the same way. We should not meet foreigners with swords.
5. Many people in the Diaspora do not know that there is a demographic problem in Armenia.
6. For a person not to want to leave Armenia, he needs a job and an apartment. Our mortgage system is complicated. It needs a lot of simplification.
7. My children are married in Russia. Everything is fine, they are financially secure, but they want to come back. We just don't know what to do with our property there, how to make them come and live normally in Armenia.
8. The decline in the birth rate and the main reasons for emigration are related to security issues, the atmosphere of injustice, and poor social conditions.
9. If a person sees that it is bad here, he will not leave America to live here.
10. The uncertainty of the country makes us reluctant to have a second child. There is a feeling of dread about tomorrow.
11. People who have many children are told in our village: Have you lost your mind?
12. Our elders used to say: do they keep a wife for just 2 children?
13. The backbone of the country is the population, and today, we have a global problem of ensuring growth. But we do not have security, social security, and other necessary conditions. The question arises: What happens after we multiply? Stability is needed.
14. In state programs, we target the socially vulnerable sector and ignore the educated sector, which may want to have more children, but professional growth and economic problems do not allow it.
15. The first institution that should deal with population growth is the Church. For example, in Moldova, one of the clergy gives a family car for the 5th child. In order to improve the demographic situation, the clergy should make people understand that by growing the next generation, they are getting closer to God.
16. Armenians living in Armenia may not be aware, but Armenians abroad always have limited rights. If Armenia loses its identity as an Armenian country by becoming settled by other nations, Armenians abroad will lose the feeling of having a homeland.

17. In order to ensure the unity of Diaspora Armenians and Armenians in Armenia, which will also facilitate immigration, it is necessary for our language to be unified. Instead of Eastern Armenian and Western Armenian, there should be one language.
18. The influx of people from enemy countries is especially dangerous. We must be mono-ethnic.
19. There are three main goals for solving the demographic problem: peace, getting along with enemies, and changing the way of thinking and culture of Armenians.
20. It is necessary to organize a flow of foreigners to Armenia. We can turn the next generations of immigrants into Armenians.
21. It is not enough to only discuss the number of births and deaths. It is also necessary to discuss the gender and age ratio of the population.
22. The growth of the birth rate is hindered by the preaching of homosexuality in our country. Homosexuals do not have children.
23. The problem of ensuring growth is the problem of European and Western countries. On the global level, we have an overgrowth of population, and in some countries, attempts are being made to deal with this even at the state level.
24. There are classrooms where we have two students. People do not want to have more than two children. The basic requirements have increased. We lost a whole generation as a result of the war. I think it is not realistic to regulate demography through immigration. We need to promote the birth rate with special programs.
25. When you talk to people in their 50s and 60s, they admit that they somehow endured living in big families. Cancer is very common in Armenia, one of the main causes of which is that very same "enduring" they talk about.
26. It is necessary to establish a school for parenting.
27. Population growth is important, but the main reason for emigration is security. If that issue were settled, I think we would have immigration.
28. Before my child was born, when I helped Armenia financially, I considered that this made me Armenian. But now, I understand that raising a child Armenian, regularly coming to Armenia (I'm not considering immigration yet), makes him Armenian — and, most importantly, learning the language.
29. Young people want to settle down, live separately from their parents, but they have the problem of finding a home. If that issue is resolved, young people will have 2-3 children.
30. In Armenia, there are cases where the 1st child in the family is born with some problem, and then the parents avoid having a 2nd or 3rd child. In addition, if there is a child with a problem, the parent's full attention is on him, and there is simply no time to think of anything else. The mother is physically and mentally very stressed.
31. Using the example of one community, I can say that the social situation contributes to the increase in the birth rate. We divided the uncultivated lands in our community among the population, and we saw the birth rate double over a decade.

32. Urbanization is a very big problem for us today. They come from the village to the city and accept the rules of the city game. There are many, many problems in the city that do not exist in the villages, even the problem of daily bread. People in the village don't think about it.
33. It seems that this is already the case in a traditional Armenian family: 1 boy and 1 girl. If they have one girl, they definitely want to have a boy next, and if it is another girl, they have an abortion.
34. It is interesting for me to follow the situation of Armenians who moved to Russia. Sometimes, people left hastily, sometimes unintentionally. Even now, young people come to their parents asking, "Why did you decide to move to Russia?" They went to some distant village and immersed themselves in daily household matters. Parents are closed to the possibility of returning, but young people can return, they have the desire. There is a pull after reaching a certain level of consciousness.
35. The health condition of couples is also extremely important. People try to have a child for years, but it doesn't work.
36. The problem is that we have many economic concerns. We think about providing economically not only for ourselves and our children, but also for our grandchildren and great-grandchildren — buy houses, establish a business, so that the generations are secure.
37. I assure you that it is very easy for me to return to Armenia, but it is a big problem for my family. It is not possible to organize immigration easily. Emphasis should be placed on increasing the birth rate. Raising a child should be easy and enjoyable. Every year, I have been looking for a school to which to send my children, but the school closest to my house costs 200,000 AMD per month. I am not able to pay for it.
38. It is necessary to make moving to Armenia attractive. An Armenian abroad should feel that it is more beneficial to leave his country of residence and return to Armenia.
39. Poverty is not mentioned anywhere, but it is a big factor, isn't it? Financial support is very important. Newly created families should be supported, because poverty is a serious problem in Armenia.
40. I walked to school with small shoes and torn pants. I still have 3 children, but I never thought that I could raise them with a single piece of bread.
41. Note that sometimes more children are born in socially disadvantaged families. This shows that the problem is not always material. I think it is a matter of value systems.
42. If today the mother does not feel safe socially and domestically, how can we talk about the increase in the birth rate?
43. Javakhk is being de-Armenized; there is a war in Artsakh. That's why they leave their homes, and we are neglected by Armenia in the Diaspora.
44. The main reason for the aging of the population is the emigration of young people. The government should focus on bringing the youth of the Diaspora to Armenia. It can even offer them government positions.

45. The questions raised here are impossible. Demographic problems can be solved only by the state. It is not possible to influence demographic issues through public initiatives.
46. The problem of population growth after the war is directly related to security issues.
47. Due to the poor state of educational services in the villages, young people think that they have to move from the village to the city by all means in order to take their child to a heated school and kindergarten. The problem does not seem to be lack of food and clothing. Above all, it is the task of providing a normal education for the child's future.
48. In previous years, the social situation of Armenia forced them not to have many children. There was a problem with keeping the children. Now, women are pursuing a career more. They prefer to have 1 or 2 children so that they can also pursue a career.
49. The biggest problem is social. It is especially acute in the marzes. This leads to emigration and the reduction of the population.
50. The age for serving in the army should be changed and set at 23-25 years old, because an 18-year-old boy is still very inexperienced and dependent on his parents in all aspects.
51. These discussions should be held in the marzes in order to understand the problems and reasoning of the people living in the marzes. After solving the problems, the birth rate will increase in the marzes, which is an issue of national security.
52. Having a child is already a big responsibility. You cannot have a child and leave it to the whims of luck. You need to understand whether you will be able to provide your child with everything necessary, and then think about having several children.
53. If we look at this realistically, whoever left will not return. More needs to be understood about what to do for those who have remained. Natural growth must be ensured at the expense of all the rest.
54. Every individual is a source of money. Therefore, it cannot be said that we do not have enough funds to finance immigration. Calculate how much a person spends living in Armenia. You will be surprised by the numbers. By investing a small part of that income from the beginning, it is possible to ensure the immigration of people.
55. The state should allocate housing to people. It is necessary to return to the socialist model in certain aspects.
56. The question of serving in the army is a serious problem. Because of this, people both emigrate and do not return to their homeland.
57. The existence of infrastructure is very important in this matter — from medical services to kindergartens. I do not think that we have sufficient conditions in this regard.
58. As a conscious person, a business person, I can have and support 5 families, but how will people look at this? My offer is as follows: I can support 5 wives and have children, with whom one can definitely find common ground.
59. The problem is systemic and, first of all, it is the problem of unemployment. Young people end up on the streets because there is no work.

60. I don't think that the introduction of the online learning system and the provision of appropriate infrastructure are the solution to the problem. The teacher does not want to spend money from his pocket and provide a service over the Internet. He says, "Why should I spend extra? Let the state provide."
61. The allowances given to children in the RA are very, very low. This is not enough to serve as encouragement.
62. We need to stop emigration before we implement immigration programs. All the social programs that are implemented in the direction of immigration should be aimed at stopping emigration. If the person is here, there will be no need to bring him back.
63. Today, those who want to have many children are a minority. Today, people don't get married because they don't have a job. There are young people who are supported by their parents. Nevertheless, I think that the most serious problem is to preserve marriage. Today, thirty percent of my kindergarteners' parents are single mothers.
64. The state giving money for each child is only a temporary solution to promote population growth. It cannot contribute to the qualitative growth of the population if other conditions are not improved, because the children will grow up and leave Armenia due to unfavorable conditions.
65. Babysitting is also very popular now, but it undermines the foundation of the family, as the connection with the mother is lost. Very often, the child is more attached to the nanny than to his own mother.
66. Now, we have about 45 thousand Armenians in Turkey. Boys mostly want to marry Turkish girls, thinking that they will turn Turkish girls into Armenians, but the reality is that the next generation grows up Turkish thanks to their mother.
67. The main reasons for not having children in Armenia are security and economics.
68. Before the war, a servicemen's sperm bank had to be created in order to give girls the opportunity to have children in the future.
69. I am a native of Yerevan, but I have worked in Moscow for many years. Now, I have already returned to Armenia, and one of my daughters has also returned. The nightmare we experienced in the 90s (250 grams of bread, days without light, war) was terrible. Today, we cannot blame the people who left.
70. It is simply impossible to keep and raise children with the average salary in the RA.
71. Consider the negative experiences. How many people came from Sumgait, from Syria? What percentage of those people emigrated from Armenia? What were the reasons? Once those causes are identified and resolved, immigration will occur without resource investment.
72. When I got married in the 2000s, I was thinking of having 2 children, because the salary was low. After the difficult conditions of the 90s, there was the matter of keeping the children in a dignified way, giving them time.
73. Many successful people who have a job and stability do not get married. I think there are also psychological problems.

74. The problem for all of us is education. We must have an educated society. Family is no longer a value for our young people.
75. Today, due to the problem of urbanization, many people go to Yerevan, pay most of their salary for rent, and, of course, the amount allocated to children is also reduced.
76. Our state is not the problem, but we are not a good nation. Social programs cannot work with us; we are bad.
77. There are many Armenian children living abroad without parents. They should be returned.
78. In the villages of South America, single mothers have many children. Our Church does not encourage this. Societal pressure does not encourage children to grow up freely. The first thing a child is taught is shame. Meanwhile, the population in South America is replenished from those villages.
79. 79. No one knew that there would be war and emigration. Even now, we do not know what awaits us. Maybe something will happen that will change this negative trend.
80. We have a lazy society.
81. Many people say that they want to have many children, but they need to be provided with a good future. The social policy of today's state does not ensure a secure future.
82. The state should value the birth of every child. It is not about one-time payments. One of the priorities of the state's policy should be to promote the birth of children, regardless of whether the family is well-off or not. The family allowance should not be called a "poverty allowance," either.
83. South American girls are Catholic and religious "from head to toe," but they have children without getting married. Maybe the Church should reconsider its approach?
84. I emphasize the settlement of the security issue. There are people around me who left to protect their children.
85. If Armenia's economy is in good shape, many, many families will return to Armenia with great pleasure. We need a Ministry of Repatriation, which will manage and coordinate all these flows.
86. In the 90s, my parents left Armenia because they wanted a good life for their children. The people who stayed here had hope for work and a salary. When they saw the way of life of their relatives living abroad, they wanted to change something in their own way of life, but when they saw that they couldn't do it, they gave up and left.
87. Do not rely on the youth of the Diaspora. They have lived there, they have settled there. They will not come back.
88. Today, all the care falls on the parent. The parent wants to ensure a prosperous future for the child, but a prosperous future requires a lot of money, and we cannot have money without working. They prefer to have 2 children, but be able to give them a good education.
89. Kindergarten, school, and university should be free so that parents don't have to think about the problems of raising a child.

90. Socially disadvantaged families have more children than wealthy ones. You don't need a lot of money to have a child.
91. Although many are financially secure, they have left, kidnapped their sons.
92. Society has no right to label a single mother. It should be preached that labeling should be used not for having a child, but for raising that child wrongly.
93. If people move from villages to live in cities, this is a consequence of the weak work of the government. If they build the roads, help the villagers practice agriculture, and provide online education, people will stay in the villages and have more children.
94. We need a law that states that a person born from an Armenian must be called an Armenian. Thanks to that, we will be able to increase the number of Armenians in the world.
95. The state of hospitality in our country is historic. Many of our famous actors and directors could not achieve success in Armenia. They received little support and left.
96. By preaching false piety, we have reached this state. Life has changed. We must change along with the modern world.
97. We need a set of tools to help families. For example, the state should invest in the knowledge of the child, who will then return this investment tenfold to the same state.
98. All over the world, people are having fewer children; we cannot stop it. We can only help the process slow down a little.
99. Natural growth should be a priority for the state. The work of any individual program, fund, or organization may be futile if there is no clear policy developed by the state.
100. Those people who have high incomes, but have 1 or 2 children, can pay a special "tax," which can be collected in a specific fund to be later directed at encouraging childbearing in other families.
101. The poor do not leave Armenia; the rich go. It is not the poor who are looking for new opportunities abroad, but more able and wealthy people.
102. Life in America is very difficult, but the American state helped us get on our feet.
103. The poor do not leave Armenia, the rich go.
104. People from the Diaspora should be given apartments provided by the state, which immigrants can rent for symbolic sums.
105. The sperm count has dropped by 50 percent in recent years. This is a terrible indicator.
106. Neither Europe nor the USA has medicine of the same quality and availability as our medicine. It is a different matter that we should develop that sector.
107. My parents went to the USA at a young age. I came to Armenia for the first time at the age of 22, but as I see, your hospitals are not hospitals. When I compare with the USA, your economy is different, salaries are different and, of course, in a negative sense. I find it hard to see the good things here.
108. I live in Armenia, but this statistic was new to me. I did not know that we are standing on the edge of the abyss. If I don't know, maybe many people don't either. If this information gets out, some people will start to think differently.

109. We have many problems that create a barrier for immigrants: for example, language. They learn Western Armenian, come here, and experience the difference of Eastern Armenian, the use of Russian words in spoken language. They have a social problem. If you notice, the friendship circle of young people from the Middle East is not diverse.
110. People emigrated from Tavush because of the war.
111. When a Russian is feeding his child, he says, "Eat so that you grow up to become a soldier," whereas, from the day a boy is born, we think about how to free our child from army service. The educational system should educate a psychologically correct citizen. Today, my child was "taken" from me by the Belgian state and is being raised as a law-abiding citizen devoted to Belgium.
112. One of the main reasons for the emigration of young men is military service. Those people, for one, will not serve and will leave. Perhaps some policy can be developed so that good students are exempted from army service.
113. In the regions, the children simply have no occupation. In the winter, the children did not go to kindergarten for 2 months because there was no funding, and the development centers are either in private kindergartens, or the rents are very expensive.
114. Quantity or quality? If we can't provide both normally, maybe we have to choose.
115. If we want to develop, to promote childbearing, the state must protect the child, regardless of who his parents are.
116. In Soviet times, children were admitted to kindergarten from the age of 1.5, and the mother worked half a day. Now, there are no such provisions, whereas there should be such state care.
117. If I allow my husband to choose, he will want to come and live in Armenia. But when I see the possibilities of the USA, I am sure that my child will definitely progress more easily in the USA.
118. A healthy lifestyle is not encouraged in Armenia.
119. Let's, for example, be careful when making a film and in no way encourage emigration or the marriage of our girls to foreigners.
120. There is emigration because the state does not care about security. Why have a child, or why let a child stay in the country, if security is not ensured?
121. We do not have a serious, comprehensive strategy. These are global problems that are written here. It is necessary to take the local problems and solve them in small steps. Big projects depend on big finances, and we don't have those finances. That is why the problems should be solved at the local level, in small steps.
122. The socio-economic issue should be regulated at the state level. Healthcare is very expensive in our country. In our country, one sick person is a big problem for 100 healthy people.
123. Today, it is being preached at the government level that we do not need an army. My husband is a soldier; he has served in the Armenian army for twenty years. How should we educate a soldier? On whom should we rely for our safety? There was a time when a boy who didn't serve in the army was looked down on. For me, not having an army is equivalent to not having a state.

124. We lost many brilliant young men in the war, who, if they were not in the army, would have benefited Armenia more.
125. We had a Facebook group called "3+," which meant people who wanted 3 or more kids. Alas, many years have passed and no one in our group has had children yet.
126. People who came to Armenia after the Russian-Ukrainian war ask me how I could leave Armenia and go to another country.
127. The psychological condition of people in Armenia is very bad, and it has a great impact on human health. The worst thing is that people don't take it seriously.
128. Demographic growth occurs when there is a normal economic situation. The increase in the birth rate should be arranged through economic growth.
129. The problem of trust toward funds in Armenia comes from the atmosphere of general mistrust that prevails in the country.
130. Relations between an Armenian woman and man are very complicated. Having a child is perceived as "Well, what are you doing, just sitting at home?" This approach to women's work should also be changed.
131. The government should call the heads of universities and student representatives to work together in order to understand the reasons for the emigration of young people and try to eliminate these drivers.
132. It is necessary to distinguish the concepts of state and the government in power today. Maybe the government does not care about many issues today, but there is no need to condemn the state for that.
133. From the beginning, we wanted to have 4 or more children. Security is not a problem for me. Our problem is my wife's career and health. That's why we limited ourselves to 2 children.
134. Changing the mentality related to the increase in birth rate is the problem, family ties are not the problem now. The woman, for example, is alone, even her grandmothers do not support her as before.
135. In Russia, many Russian boys want to marry Armenian women, because an Armenian woman cares more about protecting the hearth than other nations.
136. Demography is a strategic issue for Armenia.
137. People build buildings within the framework of the income tax law. This law applies both in Yerevan as well as the marzes, but construction develops only in Yerevan, and no buildings are built in the marzes. Maybe we should remove the income tax law from Yerevan and leave it only to the marzes?
138. Abortion in Armenia should be equated with the article of murder. It should be severely punished.
139. Older women should be supported in some way to have children — especially those women who cannot give birth on their own, but are quite mature and want to have children.
140. An illegitimate child is the result of immorality. The whole of Europe is immersed in that immorality. One cannot have a child without marriage.

141. All programs in Armenia have a problem with supervision. We are resourceful people. If you do not supervise us, we will spoil any program.
142. Out-of-wedlock births are not accepted here. Young people tend to get married after the age of 30, and many health problems arise with age, which complicates having children. This is where the problem comes from.
143. I do not see a state goal regarding supporting population growth.
144. There is no political stability, and the danger of war is always present, as a result of which emigration is high. Today, young people want to live in a safer country. Their parents encourage them to leave the country.
145. During the years of the Soviet Union, there was a childlessness tax in one region. If a young man who turned 18 did not have a child, he paid a tax.
146. There should be educational institutions for children in the regions; for example, centers like Tumo.
147. If he has a good education, a young man from the Diaspora will return to Armenia, get married in his homeland, and have children here.
148. We must understand what base we have and build a new policy based on that base. From the point of view of the future, talking only about education is not sufficient. It is necessary to think about healthcare.
149. I know two well-to-do families who left Armenia for the USA, spending a lot of money, and their reason was that living in Armenia is not "prestigious." We don't have propaganda promoting the idea that, after finishing school in Armenia, they will live in the best country and have to protect their best country, as is done in Israel.
150. If Muslims, who number more than a billion, have "sixty" children, then should we also become Muslims?
151. I see that they are contributing to the reduction of population growth around the world. How can we counteract this?
152. In my opinion, the idea of polygamy should be acceptable to us, at least for a while. Why not? It could change the situation.
153. One of the problems is the question of trust. We do not trust our state, army, elite, or each other.
154. Whoever says "I am Armenian," I consider him an Armenian. Being an American is merely citizenship, being an Apostolic Christian is an honor.
155. Today, globalization is great. There are more opportunities to move. Young people dream of moving to a more prosperous country, get a good job, and forget about having a family and children.
156. We instill patriotism at school, but families say something else. Our problem is that the state and the family do not cooperate.
157. If a woman has a child out of wedlock, it is immoral. It is better for us not to multiply, but to remain moral.

158. A mother's support fund should be created. The Diaspora can direct their financial means to it.
159. It has nothing to do with the fact that there is one boy for several girls. Do not preach immorality, but organize the immigration of boys.
160. For example, in German culture, the concept of "family" is very broad. There is almost no shame, almost everything is allowed, but polygamy is not acceptable even in this culture.
161. Out of 12 Armenian families who emigrated, our family returned to Armenia. Now, those 11 families are criticizing us as to why we left. But, we made an important decision both for us as well as for the motherland.
162. In our families, brothers and fathers can kill a sister/girl who has a child out of wedlock. Let the state provide for and support these women so that they can live separately from their families.
163. Armenia should become an attractive country for childbirth. For example, we build a district, a city, and provide preferential conditions for children born during a certain period and their families to acquire property in a given place. By creating attractive conditions for living and staying here, we will solve 2 problems: emigration and birth rate.
164. I, as an employer, cannot find employees. The level of workers in Vanadzor is very low, because all the young people who are valuable workers move to Yerevan. Those whom I hire and teach move to Yerevan after gaining some experience.
165. They promote the idea that they do not want many children; they want to live for themselves. You have to explain that you can live for yourself even when you have a child.
166. The development of infrastructure, the inaccessibility of health services — especially in villages, including the mountainous ones — have a negative impact on the decision to have many children.
167. For example, Armenians in Beirut are in a very bad situation today. We can quickly organize the immigration of Armenians from the countries where the situation is very bad, not from the countries where they live in safety.
168. We need to change the attitude of men in our culture. For example, I very often see Russian men who take care of their children, help their wives, and Armenian men, especially in public, are ashamed to do this.
169. It is possible to try to bring Yezidis and Christian Indians to Armenia, so that there is quick and easy immigration.
170. They don't have children or they have them late because they think about leaving the country and having a child there. They are trying to postpone that process so that they can go, arrange their documents, and then have a child.
171. If we do not provide good education to children in the communities, how can a school child express his desire to study in higher institutions of education operating in the community?
172. Armenia should become an attractive country so that at least those living in the Diaspora come here to settle. Armenia is a very homogeneous country. We are a closed nation, we do not tolerate foreigners living here, and we do not have the mentality to ensure an influx.

173. Schools should have a special strategy to educate the child, so that he is educated one step further than his family.
174. The role of the Church should be emphasized in this matter. If the influence of the Church is great, people's faith is bigger and stronger, and the number of abortions will be drastically reduced.
175. Syrian Armenians who came to Armenia became victims of bullying here, got disgusted, and emigrated.
176. Diaspora parents can be told that, for example, there are no drugs in Armenia; you can safely send your children to Armenia. In other words, with our existing resources, it is possible to create such a situation where even those people who approach Armenia with skepticism will think about immigration.
177. In order to increase natural growth, let's first of all value mothers. Let's give them the opportunity to continue their careers. For example, the government should make it possible for, for example, 2 mothers to share one position and work together.
178. Ideology is the primary reason for having many children. We see this by observing Jews and Muslims.
179. My mother, without receiving any support, had 3 children. My grandmother raised 9 children alone. It is not a problem.
180. Armenians are very serious about having and raising a child. They should look at this topic more lightly and have many children.
181. The government alone cannot solve socio-economic problems. The Armenians of both Armenia and the Diaspora should accept that this is everyone's problem, and we should all work together to create a strong Armenia.
182. The higher the mother's educational level, the lower the probability of having a child.
183. Before promoting birth and ensuring immigration, a number of actions should be taken. For example, the state should provide benefits or a lump sum to the parent so that the latter can keep the child and not be afraid of having a child.
184. It was easier for us to organize the immigration of Armenians from Syria and Lebanon, but they also came and left after the war, often using Armenia as a transit country.
185. Single girls should have the right to have a child, and society should not stone them for it.
186. Government officials may not need population growth at all. The smaller the population, the easier it is to feed them, and the more resources can be appropriated. It is necessary to be more consistent, to demand transparency and clear state programs.
187. First of all, we should think about reducing the accelerating rate of decrease, rather than increasing it.
188. It is necessary to compare the expenditure from the state budget on artificial insemination and the expenditure on financing the immigration of people. That way, we will understand which mode is more effective and continue with the best plan.

189. The main reason for such a demographic situation is the war. Because of this, the RA is not involved in a number of regional economic programs. It is closed off and isolated, so it does not become an attractive place to live.
190. The immigrant must be sure that there is a strong state here. But one thing we always forget is that our people have a limited outlook, which is both positive and negative. For us, everything starts and ends with the family. It's a wonderful thing, but at the same time, it's bad because you start not thinking about the person in front of you.
191. I have always had the opportunity to keep my children abroad, but I have always acted so that my children always look toward Armenia. In any case, the family's approach is dominant in further decisions.
192. Previously, when we asked, "Why did you leave the country?" people were not honest. The typical answer was that there is no work. No state finds work for its residents. We cannot sell our products. Which government buys products for the villagers? We have to get an education and find a job ourselves.
193. We have a lot of sex-selective abortions. Now, we have terrible statistics. If we kill a girl in the womb, we don't allow her the opportunity to give birth in the future, and it leads to further fertility problems. Who should have a baby? Having a female child should be encouraged, maybe even give greater benefits to those who have a female child.
194. Armenians in America, Lebanon, and Egypt say that there is a lot of corruption and theft in Armenia. Is there no corruption in Lebanon, where there has been war since 1975? Is there no theft in Egypt? But Armenians continue to stay in those countries.
195. If our population is decreasing, if the activity of our country depends on our population, their work and taxes, we should strive for our population not to leave, for the Russian immigrants to work here to develop the country and make it attractive.
196. We should use financial instruments to, for example, make changes in the income tax law for mothers.
197. We need to understand whether it is better for Armenia to remain homogenous or not.
198. People in Armenia do not feel wanted and appreciated. In other countries, they accept our talents with open arms, provide us with comforts, value us, and protect us. This makes our country less attractive.
199. The problem is in the state administration system. The family and the person should be given importance.
200. In our nation, the idea that one should live separately from his parents after marriage should be eradicated, because a newlywed couple cannot raise more than one child alone.
201. The 12-year education model prevents young people from finding a profession sooner, being able to work and improve their economic conditions, forming a family, and managing to take out the mortgage allocated to young families.
202. Newly created families have a housing problem. Many of them do not get married and have children for that very reason.

203. The main reason for leaving Armenia was that at the age of 13, after losing my parents, I did not have the opportunity to obtain a higher education.
204. I have a small family and a big family. For me, the state is the big family. The state must be a good father who will rule according to the family principle.
205. I do not understand the empowerment of women in the context of solving the demographic problem. It is only to ensure the progress of women.
206. Privileges should be established for children — say, for example, to use transport. This is what the state can do, and the state does not need to invest in it. Up to 18 years of age, transportation should be free.
207. When young people are admitted to universities, they don't get a deferment from army service. As a result, they drop out of school, go to the army, and come back already significantly changed. It is reflected not only in education, but also in the attitude toward the family.
208. In our country, for some reason, the precondition for having a child or forming a family is owning a house, and plans are made to provide apartments for young people and those with many children. Maybe we can also make plans to help new families or families who want to have children with rent.
209. The educational system must be improved. Everyone must know their rights and responsibilities, so that we can reach the level of awareness where if a woman is fired during maternity leave, she can raise the issue to the appropriate authority, and get a solution.
210. One should focus on those people who initially intend to form a traditional family with many children. These are more traditional minded people who mostly live in the villages.
211. Let's provide financial benefits to fathers so that mothers can be more relaxed.
212. There are 3 ways of promoting population growth. The first is to analyze all sectors in Armenia — IT, sports, art — and carry out events related to each sector abroad, thus bringing people to Armenia. Second, artificial insemination. The Church condemns that plan, but it does not mind the parties the generals throw. Third, the educational system. Boys finish school, immediately go to the army, and come back to work and get married late.
213. Nothing prevents us from becoming a country like Israel. They are constantly in wars, but they are still able to provide security and social guarantees to their residents. They are small in geographic area, but they have a population three times greater than ours.
214. State programs are more vocal than effective; it's more PR for the state.
215. The disproportionate development of the economy and the educational inequality in the marzes strongly affect our population numbers. When state programs are directed toward the development of infrastructure in the marzes — housing construction, roads, etc. — people will want to have many children.
216. Everything should be done so that newly formed families live separately. Believe me, it can change the situation, men change a lot in such situations.
217. We make demands, but we forget that we also have duties before the state.

218. There are families in which the woman does not work — that is, there is no problem with employment, but they still have one or two children. This is a consequence of the psychological problem in our society.
219. After the war, our losses were many, and in those families where one of the boys was killed, the other boy should be released from the army.
220. I propose the implementation of a program in schools that will prepare girls to become wives and mothers of the family.
221. Both women as well as boys must serve. One cannot be released from the army by paying a fee. Israel lives in a more dangerous region, but the Israeli is not afraid to serve.
222. Very often, I receive proposals that state that assimilated Russian-Armenians want to study their roots. It is necessary to conduct herculean work in that field so that these people can find their origins. Those people will come and live in Armenia; believe me, they are not few.
223. Population growth is not just an increase in the birth rate. The most stable unit in society is the family. The barriers to building a family should be eliminated. We must return to our roots, to our traditional family ideology.
224. If we want to increase the birth rate, then the state should have a separate special budget directed to this.
225. No matter what we talk about, we always return to security and social issues. If we want immigration, people must be sure that they will have a job. The state should share the financial burden of these families.
226. Israel is able to keep its head above water not because it fights well, but because it has good diplomacy.
227. In Turkey, everything is free for children up to the age of 7: transport, schools, etc. On the other hand, if the child's grandmother takes care of her grandchild, the state provides money and gives a pension to the grandmother. A similar program can be implemented so that the child does not become a "burden" for the family and grandparents.
228. We are either afraid or ashamed to talk about the demographic picture and numbers. But in other countries with problems of existence, people live and make plans to increase their numbers.
229. Every young man who has to go to serve in the army must submit his sperm to laboratories.
230. My family from Shahumyan, Artsakh, first moved to Stepanakert after the first war, then to Yerevan, but there were no plans to keep them anywhere or organize their lives, and they had to choose a country where initial conditions were provided for them. That was the Russian Federation. Our state should develop special programs to keep and support immigrants in some way.
231. Now, successful conditions have been created to organize immigration from Russia, because the Armenians there will be forced to go fight against Ukraine.
232. Promotion can occur even in the simplest ways — for example, creating a mother's card that will offer discounts from certain stores. Or, there could be a united system for needy families,

where more prosperous people can take their unused clothes or belongings and distribute them to needy families.

233. During the last Artsakh war, we went to a hostel where there were families from Artsakh with 5 children. I used to come, tell people around me, look at the difficult conditions they live in. They would reply, "They shouldn't have had so many children."
234. Regarding security, there is also the opposite example: in Artsakh, not all residents of Shushi and Hadrut left. When there is a question of security, a person can stand against danger and fight, but he does not always stand against injustice.
235. We should have gender equality, not sex equality. The state should change the legislation in this sense.
236. None of the immigrants from Ukraine and Russia come to Armenia for noble reasons. It is just to avoid war — nothing more, nothing less.
237. The area to population ratio is irrelevant. Consider Singapore, where a large number of people live in a small area, and Mongolia, which has a huge area, but a population of only 2 million. The quality of that population is more important.
238. We have a big problem of sex-selective abortions. In our country, especially in the marzes, underage children are forced into marriage and urged to have abortions.
239. I am certain that bringing a whole family from Syria and Lebanon to Armenia is cheaper than immoral artificial insemination.
240. Those of my relatives who went to the USA 30 years ago think that Armenia is far behind. Someone said, "You know, there is a dog store near us," but, dude, there was such a store near us 15 years ago. Maybe not everyone has such an approach, but many think this way.
241. Every conversation with people in Armenia starts on a negative note. First, we need to transform our perception of life and our surroundings: is the glass half full or half empty? Today's perceptions prevent us from forming faith in the future, seeing the good, looking for opportunities for development in every situation.
242. Instead of showing love to the girl who raises a child without a father, we call her immoral. That is outdated; you have to understand that life is different now.
243. As an example. I married a German woman, and I try to help her as much as possible, to participate at least 50% in the household work. That's why my children, in addition to German, also know Armenian and are familiar with Armenian dishes.
244. In rural communities, single mothers are accepted very normally. They are not reprimanded in any way.
245. People's attitude toward families belonging to any religious minority and having many children is also worrying. There is such a family in my circle, which has 6 children and is constantly under siege.
246. Marriage is not a priority for a woman now. First, you study, find a good job, become self-sufficient, and then think about finding a life partner. If you succeed in that matter, you will already be over 30 and have at most 1-2 children.

247. It is necessary to ensure equal development of skills starting from the school years. For example, both boys and girls study in Swedish schools. There is no discrimination. As a result, cooking or doing laundry in families is not considered exclusively a woman's responsibility.
248. We have a population replenishment problem. There is a village guarding the border, where only 26 people live.
249. Attention should also be paid to reducing the mortality rate. Have we changed anything in this direction?
250. As a person who has lived in many different countries and interacted with different cultures, I think that fertility is one of the most important issues for our security.
251. Girls should become mothers in all possible and impossible ways. Who said that if the husband died, that woman should not have a child either? She should, if she wants. She can have children from 2 men, from 3. It's not destruction; not doing this and not having children is destruction.
252. If there is no security, healthcare, education system, or rule of law in the country, these problems accumulate, and one wonders if it is worth having a second child in this country, or maybe, since we only live one life, they should raise their child in another country.
253. After the Genocide, the idea of sitting at the table with 7 sons arose. This was a reaction to Turkey. Even now, people strive to have many children.
254. Instead of building schools and kindergartens, the money coming from the Diaspora should first be directed to increasing the birth rate. We cannot leave everything to the government, it is not right. We must unite and the Diaspora must contribute.
255. There is a question of urbanization. In the past, the birth rate in the villages was very high. There, they got married after finishing school and had children quickly. Now, they are trying to come to the city from the villages, and they have other preferences: to study, to establish themselves.
256. There were times in Armenia when the social situation was very bad, but how high was the birth rate?
257. The experience in Artsakh should be considered: there, money is allocated to newly born children under the "Generation" program. This is a feasible option. Diaspora representatives can be involved in such programs.
258. Today, none of us take upon ourselves the problem of population growth. We think. "Well, let the other one think about it. I will have as many children as my income will allow."
259. I don't think that if you don't have money, you shouldn't have children. The state should help. Having a child cannot be dependent on financial security.
260. There is no faith in the long-term future. For example, I am thinking of having several children, but will I be able to give my child an education or provide a house after 20 years?
261. A system of individual support and sponsorship should be introduced, but it should be coordinated through a foundation, so that if the sponsor refuses, it is possible to find another sponsor. In other words, the family, the mother, should not be alone.

262. I am concerned that the birth rate has decreased in the villages. This proves that people have serious social problems. Otherwise, it is the villages that have always tended to have many children.
263. The number of divorces has increased a lot. Today, young people want to solve conflict as easily as possible. They simply divorce and do not even try to find other solutions.
264. It is necessary to form and propagate the idea that Armenians can adopt foreign children and raise them as Armenians.
265. We are not Europeans, remember that. In Europe, 98 percent of arable land is cultivated, roads are built, etc. We want to choose only immorality from all that. When we bring the good that is in Europe, then we can think about the introduction of immorality.
266. The war took the lives of more than 5,000 young people and disabled more than 10,000 young people, some of whom will not be able to have children. Those who had a family will not have new children.
267. While the intelligent think, fools multiply.
268. The question of the quality of the healthcare system and the high rate of infertility is also very important. The number of people living a healthy lifestyle is low. Bad habits affect infertility.
269. I don't have children, but if I do, two at most, and my son will not serve. I have no social problems. I want to establish myself, to be self-sufficient, to give them a good education.
270. All land in Armenia is privatized. We do not have land in state funds, and, according to that logic, there is no need to rely on the state.
271. What the middle class has to pay a lot of taxes for, as a result, those families who don't want to work and have 7-10 children, get money from those taxes and many things are free for them at the taxpayers' expense.
272. You say that there are state programs related to artificial insemination, agricultural programs, etc., but I am not an expert, I do not know about them. Now, we are sharing proposals that actually exist and are implemented by the state. Therefore, my proposal is that the state should only deal with publicizing these programs through activities in the information field.
273. At the moment, the primary issue is security. The country is constantly oppressed, and if we look at how many victims we have after the 44-day war, we are horrified. People emigrate out of fear. Even after hearing about the three-month gatherings, they leave Armenia, because they don't know if they will come back or not. An atmosphere of mistrust has been created, as if no one cares about us. They don't even have children because it's not safe.
274. It is necessary to create mechanisms to encourage pregnant women. For example, many employers do not hire pregnant women.
275. It is better to get married late, consciously take that step, and create a strong family.
276. We can boost the birth rate by improving the healthcare system, promoting research not only among women, but also among men.
277. It is necessary to introduce active programs supporting single mothers. It is not only about financial support. It is necessary to work on society's attitude. For example, find successful

- single women and create media materials about them, make movies about their success, achievements, and all the conditions necessary to raise a child in the family.
278. The state has not utilized a public approach. The state undertakes every action for the sake of business and making money. Also, there is no appropriate infrastructure: nurseries, kindergartens.
 279. Many young people are not in a hurry to get married because it is difficult to return to work after having a child. If we have part-time jobs, nurseries, and programs to help mothers, we will have more young mothers.
 280. Why are we putting the burden of birth on the small population of Armenia? Let that issue be solved through immigration.
 281. There are villages where children walk 4-5 km to go to school, and a benefactor comes, spends a lot of money, and repairs the fence of the village cemetery.
 282. I am sorry to say that the population of Armenia is illiterate regarding healthcare. The most influential means is television. There should be a state channel that will deal with public awareness on healthcare topics.
 283. We need courses and sermons that will break the stereotypical attitudes of both children and adults toward single or divorced women.
 284. Older women should be encouraged to have children.
 285. The most important thing is economic development and peace. All the mentioned topics derive from these.
 286. Lately, we have become more selfish. We don't think long before parting. Being married multiple times also brings comparisons and new separations. In the past, if you chose a partner, it was clear that you would live together and raise your children together.
 287. Motherhood has always been a value in our country, but in the last few years, this perception has changed. Children should be brought up from childhood in such a way that motherhood is an absolute value.
 288. Today, spirituality only has the function of performing rituals. It would be good for the Church to be closer to the nation, even by attacking and capturing social networks.
 289. In private kindergartens, the prices are terribly high, and in state kindergartens, the conditions are terrible. There are no preconditions to ensure a woman that after having a child, she will be able to work calmly and be sure that the child will be safe without her.
 290. The "childfree" movement needs a counter movement that will encourage single women to go against the flow and have children.
 291. We do not have a national mentality. Starting a family or having a child should not be related to the assistance provided by the state. Starting a family and having a child is a concept, and you should do everything for that idea, without waiting for any help.
 292. In rural communities, clergy play a great role. They can encourage families to have many children. But will they encourage, for example, women to have children without a husband?
 293. Now, are we against or in favor of having a child without a husband?

294. It is necessary to restore the institution of the godparent — that is, someone who has the means to help several single women financially to have and educate children.
295. I taught at the Slavic University for 7 years. We had very good young people. I had a Polish student who studied abroad in several places, and now I regularly send him materials on Armenology. It's good that his parents sent him to Armenia.
296. There is a law in Spain: even if you are not a citizen of that country and have a minor child, you can enter any uninhabited apartment and live there. Similar laws can be encouraged.
297. We should start educating our mothers. If we have an educated mother, we will also have educated children.
298. Religious encouragement is also very important.
299. Many of our low-quality families give birth to a large number of low-quality children. This is worse than not having children.
300. The state incentive policy should specifically start with the 2nd child, because after that, fewer families have children.
301. Medical check-ups are quite expensive, and not everyone can afford to go for check-ups. Compulsory medical insurance is necessary, taking into account the peculiarities of socially vulnerable groups.
302. If there is no material interest for the doctor, abortions will decrease.
303. Armenians are poor only in Armenia. What does this indicate? A serious management problem. We also need to properly organize aid management in order to get results.
304. In order to become a mother, an ordinary woman must meet the standards developed by the state.
305. I am in favor of managed immigration. Let's create the conditions and accept foreign people. For example, let's have 3,000-5,000 people from India. If we can bring our compatriots from our communities, welcome them with a smile, build apartments for them, integrate them, learn to live together, this will be our salvation. The immigration of foreigners should be strictly controlled.
306. The quality of life greatly affects the birth rate. Many say that they do not live, but survive: if a person cannot solve basic problems, no matter how much you preach, he cannot think about having a child.
307. It is possible to have a tax reduction policy. That is, the more children you have, the lower the tax burden. This is a practice used in America and France.
308. By law, special preferential tax conditions should be created for businesses so that they hire mothers with many children.
309. It is wrong to say that the economy can support natural growth. Look at the demographic picture of developed countries, and you will understand.
310. I offer separate boarding houses for girls and boys, where they will be prepared to form a strong family in the future. They will be taught how to be a good mother and a good father.
311. The state bureaucracy "prevails over" any initiative.

312. The current shameful demographic situation comes from mismanagement. Families with many children living in the villages should be encouraged, not given bonuses.
313. We have no national consciousness now. One of its branches should be increasing the growth of our population. Those women who can become mothers but are not married can benefit from the experience of the Jews, when women who wanted to become mothers went to specially designated places to be around men.
314. Girls should be educated at school that abortions have a very negative effect on health. We do not have a culture of healthcare. A person should be examined every year.
315. Not only Armenian girls should be educated that you should have a child, but boys also should be educated to create a normal family.
316. Thanks to the Pan-Armenian Games, 40-50 marriages take place each time. Many people come from abroad and settle here.
317. Family support centers should be established to help reduce the number of divorces.
318. Few educated children are better than many uneducated children. We must have a quality population. Let's focus on quality, not quantity.
319. At school, it is necessary to change the mentality among boys. Only in this case can single women be encouraged to have children.
320. Our "dear" enemies seek to multiply through their religion. It is an order from their country. I have never heard from our Church: have children, multiply. We have to fill this deficiency.
321. Organizations should have care centers, where mothers can leave their children and work.
322. The government must make certain accommodations regarding obtaining citizenship. If a person is Armenian, it should not be necessary to bring references from the Church — from I don't know where — to get citizenship. This confuses people.
323. The priority is a change in thinking. We don't have a proper value system, where a woman is valued as a whole. Now, it seems that only external beauty is valued. The basis of the value system should be that a pregnant woman is beautiful, a family is beautiful.
324. It is necessary to facilitate the process of having a child in every possible way. For example, to make artificial insemination affordable, such services are unavailable to some families who want to have a child.
325. Diplomatic corps work very poorly outside of Armenia. They are not aware of the resources of Armenians in the Diaspora. They are unable to coordinate and create opportunities for cooperation among Armenian specialists in various fields.
326. The choice "career or family" is fictional. There is no such thing in reality. It is not necessary to connect them to each other. Get married, have a child, then go to work. This is where the role of society and the state is important. They must ensure the right of a woman to work. The law is there, it must be implemented.
327. For me, a family with grandparents is mandatory. First of all, in terms of upbringing, the approaches of elders are more reliable.

328. In developed countries, there is an idea of "generational wealth", the basis of which is not the idea of "one day giving a glass of water in old age," but the idea of raising people who are more successful and prosperous than themselves.
329. The maternal capital method can be applied in Armenia, but much more strictly than in Russia. It is even possible to consider this capital not in monetary terms, but, for example, in terms of certain services.
330. Persons with RA citizenship who live abroad should have the right to vote in order to be involved in the life of Armenia and claim ownership in the country's decisions. For me, this is also a current that can somehow contribute to the growth of the population in Armenia in the distant future.
331. It is not the quantity of the population that will make us a powerful country, but the quality.
332. Child insurance is very important for solving the demographic problem.
333. The traditional family is a good thing, but today, times have changed. The viewpoints do not correspond. I am in favor of individual families.
334. Correct family models are not brought to light. We should make motherhood a goal so that everyone strives for it.
335. In Lebanon, there is an idea according to which every family should have 3 sons — one to go to war, the second to go to Africa and earn money, and the third to continue the family — as well as a sister who will give love and care to the family.
336. We cannot succeed without a demographic strategy and vision for the future.
337. We have to answer a question: do we want soldiers dying in war for our country, or a thinking, developing nation?
338. It is necessary to form a value system, to make motherhood and fatherhood a brand. This should be arranged by all possible means.
339. It is necessary to encourage employers to provide conditions for parents who want to continue working after having a child. For example, they should not prevent a mother from bringing her young child to the workplace. They should allocate a special room where it is possible to feed and organize the necessary care.
340. The issue of mixed marriages is also serious. We decry Armenian girls who marry foreigners. If we drive them out of our community, we lose them.
341. The presence of a nanny or a care center does not solve the issue of fertility.
342. I know Azerbaijani, and I read in their language. Azerbaijanis, starting with Heydar Aliyev, said that we should not spend a lot of money on Armenians. They will disappear by themselves, eat each other. Let's think about this. We have to act quickly, otherwise what they said will happen. Single women who want to have children today are doing so; they did the same during the Soviet period as well. We should think about faster and more effective steps.
343. Which age group do we want to encourage to immigrate, and why? We need to demarcate: for young people, the incentive is education, for a middle-aged person, work.

344. Motherhood should always be encouraged. If it has not been possible to start a family by a certain age, I think you should have a child without getting married.
345. In our history, clergymen not only played their classic role, but also raised in their private families children who became progressive and talented people. Families of church members can be a very good example.
346. One of the reasons that I did not marry an Armenian man is that for an Armenian man, all household matters are only for the woman: they are only the woman's responsibility.
347. Polygamy should be encouraged in Armenia.
348. Adopting a child in Armenia involves a large bureaucracy. A woman I know who didn't have a husband tried to adopt a child, and it took her two years
349. During hiring, the employer always asks whether you are married or not, whether you have children or not, because employees with children are absent from work more often.
350. We talk about birth, immigration and emigration, but we don't talk about mortality. A good quality of healthcare can contribute to a decrease in the number of deaths.
351. As a result of artificial insemination, we will have an increase in children with genetic problems in a few years. It is possible that a genetically related brother and sister will get married after a few years, and in that case, they will definitely have a child with problems.
352. Many women have serious health problems after having an abortion. This, of course, affects natural population growth. Doctors don't care. They don't try to work psychologically with these women.
353. The birth rate in Armenia should be promoted at the state level. The state should be interested in having many children. For example, the state should provide houses, kindergartens, and healthcare packages and develop social packages for single mothers — that is, create long-term welfare conditions so that young people want to have children.
354. Armenian social platforms are needed to help young Armenians start a family and have many children.
355. We are discussing options from the past for solving demographic problems, but the world is changing very quickly. We must prepare for tomorrow, today.
356. If the population growth is such that our society comes to the realization that polygamy is the only solution, will the Armenian Apostolic Church accept it?
357. I propose the development of a program that will help create acquaintances between different Diaspora communities, which in turn will contribute to the rise of marriages.
358. Young women can be offered preferential conditions. For example, the younger they are or the more children they have, the bigger bonuses they will receive in the health or social sector. They will be included in various government programs with preferential conditions. The state should also realize that it will be less expensive for it if women have children at a young age.
359. I am in favor of having structures that will promote having a third and fourth child.
360. The programs of the Ministry of Diaspora were very good. The programs that were implemented greatly contributed to the activation of contacts. That program should be

continued. Families used to come to Armenia and get married. It's a pity that it stopped. Cultural and educational events are important.

361. The state should tell organizations that if there are no care options for women/children, then they will not receive a work permit.
362. There are laws that do not apply. There is a discriminatory attitude toward women, which will not be corrected by adopting a new law. There should be control mechanisms.
363. If we want to inculcate non-judgmental views regarding single mothers, we must start from the foundation and change ideas about the family. People should understand that the family is not a group of male and female individuals. They should understand that same-sex families also want to have children.
364. The state and the Church must work together. Do not remove the subject of Church history from school. The Church should educate children from their very first steps of life.
365. Germany does not have a demographic problem with a low birth rate, because there is immigration. An immigrant becomes a German by necessity, and sometimes by his own desire, but this is not the case in our country. The immigrant does not want to and does not become an Armenian.
366. We should not value the mother, but the woman, so that she becomes a decent mother.
367. There should be a law that states that if an employer hires women or pregnant women, then the employer is exempt from certain taxes.
368. Many girls with a good genetic base want to have a child. Why not encourage and give them the opportunity to have a child without getting married?
369. I have reservations about the immigration of people of foreign nationalities and ensuring this.
370. It is necessary to accept the principle that when a child is born, he becomes the child of the community, and the community will bear a great responsibility in raising and educating that child. The self-governing bodies, the church, the neighbors, not to mention the relatives and the extended family, should take part.
371. You cannot interest all people with the same amount. Maybe that amount should be equivalent to the tax paid? For example, you have one child, you pay X% tax, 2 children, less, 3, less. And on the contrary, those who do not have children pay more taxes. Thus, you take care of a child with your taxes.
372. The idea of having multi-member families should be encouraged through TV shows and movies.
373. The institution of women and mothers is the most basic: women should be empowered and supported so that they can raise the next generation right.
374. I am in favor of NGOs working for the benefit of the motherland and spreading ideas that may even go against the agenda of their founders.
375. The age of birth has changed all over the world today. In the RA, it should be considered normal for a woman to give birth after the age of 35.

376. In the family, not only the mother is important, but men should also have responsibility regarding any matter. A man should be responsible for every child born, and after that, abortions will decrease.
377. If a man cannot protect his child from abortion, how can he protect his homeland?
378. We are on the first level of Maslow's pyramid. We are busy solving material problems. We have a decline in the level of security due to the war. We are far from thinking about spiritual values and self-actualization.
379. Everything possible should be done to encourage having a child without a husband in our country. This culture should be changed. I know many accomplished women who want and are ready to have a child, but are ashamed.
380. However, the basis of state policy should be the full promotion of families, at least consisting of father and mother. The development of a child in a single-parent family is not only a financial problem, but also a problem of proper development and upbringing.
381. I have two boys. I always wanted to have a girl, but I didn't have one for domestic reasons.
382. Single mothers face many, many more risks than those with families.
383. In Canada, a woman who is at home and takes care of her child can take care of 4 more children and be paid for it.
384. Now, both girls and boys get married late, and physiologically, they do not have time to have many children. Now, this is also a serious problem. Young people need to be educated on what a family is. It is a matter of values; the youth must understand this. The spiritual, including the family, has been pushed into the background; the material is winning.
385. People in Armenia are either children — that is, they are waiting to be helped and taught — or they are teachers — that is, they teach everyone how to live, but very few are mature people who take on responsibility on their own.
386. 386. During the Soviet period, they did not give good positions to unmarried people.
387. Jews have an internal policy: marry men of other nations and influence these spouses to accept Israeli citizenship without any responsibility. In other words, at home, both of them become citizens of Israel, and their child, naturally, is also a Jew.
388. I suggest creating counseling and support centers for single women, where they will be helped in psychological issues, socially supported, etc. These centers can also work with women who have become pregnant and want to get rid of the fetus. They can be deterred from the idea of abortion by offering them a job and psychological support.
389. I suggest training young families in online professions and moving them to villages to live.
390. Today, the majority of women and girls are self-sufficient and do not want to connect their lives with any man. Such women also do not want to have children, because the idea of a family means limitations for them.
391. There are families with 12 children, without education, without a roof over their heads. But do we need just numbers or quality?

392. We also need tractor drivers and farmers. It is not necessary for all of them to have higher education. Let them have many children.
393. Single motherhood should not be encouraged, but it should not be criticized either. It is a private matter for each person.
394. When talking about the population, it is important to fight against diseases and harmful habits, which the state should do through legislative initiatives and campaigns.
395. It is impossible to connect everything with safety and security issues. This is just an excuse. In 1920, the number of Armenians was about 870,000, but we fought in Sardarapat against a million-strong enemy. We won and, thank God, we are still here.
396. There will not necessarily be state regulation. It is possible to organize large-scale weddings in the marzes, as was done in Artsakh. Benefactors will organize the wedding and lighten the burden of the newlyweds. Let the idea of "purification" work. The people who will become the sponsors of this large-scale wedding will take over the financing of these new families for a certain period of time.
397. There are 2 forms of grants: pure charity and development projects. We need development programs. Mere charity is not enough. We should not just send money and step aside.
398. Let's offer packages of social benefits. For example, if you have 4 children, one of them is given the opportunity to study at the best university for free.
399. The Church must give spiritual food to our nation, and for this, it must use all platforms, including social networks.
400. First, it is necessary to prevent emigration. We must be able to create conditions such that people do not leave their country of permanent residence. Then, we need conditions such that the immigrant wants to stay here. The newcomer should understand that Armenia is not only Yerevan. It is necessary to target the marzes and villages as well.
401. Young people of Armenia and the Diaspora can get married, but only on the condition of living in Armenia.
402. The state support program for increasing the birth rate should start from the second child. I also liked the idea of working for half a day — not with half a day's salary, but with at least 75 percent of the salary and the state can compensate for the remaining 25 percent. In other words, with a 50+25 percent option.
403. There are many differences that can complicate married life: language difference, cultural difference. When you live in another country, whether you like it or not, you adopt the way of life of that country, which may seem complicated or wrong to an Armenian.
404. "Khopan" creates an incomplete family model, which contributes to the reduction of the birth rate.
405. People returning to Armenia should be given the opportunity to have a passport. It is still very difficult to obtain citizenship now. For them, the service should be contractual: if you want, you can serve, or you can switch to an alternative form of service.

406. A campaign advertising motherhood is needed so that successful businesswomen who have become mothers become examples. Women should understand that it is possible, one does not exclude the other.
407. The main tool to ensure the return of emigrant Armenians is to provide them with work in Armenia.
408. Social services work very poorly in Armenia. Some of the men in the families do not work, and the women take the whole burden on themselves. Social services can have their role here: to offer men work options, to force them to work, so that the women's burden is relieved.
409. Using the example of France, I can say that when they cannot find an Armenian partner in the community or in their circle of acquaintances, and it is already the age to get married, they often come to Armenia and very successful couples are formed.
410. Accumulated funds should be created for children to ensure their future education, and this can become an incentive for parents.
411. It is possible to organize frequent youth forums in Armenia, which will encourage Armenian youth from different countries to gather in one place. Maybe the time spent together will help the participants to form a family.
412. As soon as the military service age is reached, an opportunity should be given to be released from the service in case of coming back and paying a certain fee. In this case, they will stay in Armenia and form families.
413. One can even organize special forums for people to gather for the purpose of marriage. They come to Armenia from different countries to find an Armenian spouse.
414. Armenia should be made so interesting that people will not emigrate. Emigration is the result of the unattractiveness of our country, not the cause.
415. I think people do not trust the RA authorities. Even if we develop programs through different individuals, I somehow do not imagine that it is possible to organize immigration.
416. It is necessary to facilitate the transfer of Diaspora Armenians to Armenia, both in terms of documentation as well as other matters.
417. We should not condition the return of Armenians to Armenia solely on the socio-economic factor. In the case of foreigners, it can also be sufficient, although in this case there are other risks, of course.
418. The main reason for emigration today is the security problem: people do not want their male children to serve in the army. Whoever has the opportunity makes the child a citizen of another country.
419. I think it is necessary to create a sperm bank of successful Armenians, which will enable the genes of these people to continue and raise the quality of the nation.
420. Yes, but the birth rate in the most educated and prosperous countries is very low. Will women's education benefit us or harm us? Muslims are multiplying by "living in the Middle Ages." In Israel, there is a "blood law" that works very effectively; its basis is ideological, and we need it too.

421. It is not important where a couple consisting of an Armenian from Armenia and a Diaspora Armenian will live. If one Armenian is missing from here, the Armenian community of another country is increasing.
422. All the same, our society does not accept a single mother who performed artificial insemination or had a child out of wedlock.
423. Personnel are needed to manage the inflow, because first of all, it is a risk. Mistakes can be made, and professional personnel will allow for the correction of mistakes.
424. It is necessary to understand what needs to be done so that young people see a future in Armenia.
425. The state should introduce some restrictions and make emigration difficult.
426. It is necessary to ensure that any budgetary expenditure is evaluated as to what extent it contributes to demographic growth; the name can be demographic mainstreaming. This approach should be included in all sectors. For example, if we plan for growth in the marzes, we must develop a resettlement policy, considering all possible infrastructures.
427. The actual reasons for emigration should be studied. We see that gambling is very common among the youth. Young people fall under debt, and they go to work abroad. Many families are broken because of this. This is not acceptable for a small nation.
428. Families with male children leave Armenia and hurry to obtain citizenship of another country so that their son does not serve in the army. They don't come to Armenia until the boy turns 27 years old.
429. According to my information, the main conditions that will contribute to the return of Diaspora Armenians are the payment of pension and health insurance — as for young people: the reduction of university tuition fees and access to housing stock.
430. Those who recently emigrated, emigrated for a specific reason, but those reasons have still not disappeared now. Those who emigrated 30 years ago have just now adapted, and I strongly doubt that they will come back.
431. Polluted air, mines and their tailings, contribute to early death and the deterioration of population health.
432. We missed three opportunities for repatriation. The first was the forced emigration from Azerbaijan. The second was immigration as a result of the Iraq crisis, which turned Armenia into a transit country. The third was the immigration of Syrian-Armenians, during which no measures were taken to integrate the immigrants so that they would stay in Armenia. The tax field was an obstacle. The existing programs do not meet the real needs of immigrants.
433. Create a system where people who have achieved success abroad in the field of business, science, or culture can return and do their work in Armenia.
434. On the one hand, we want defenders of the motherland, and on the other, we do not want to have children in this country. This is a dilemma that needs to be resolved. In this case, let's look for alternative ways to ensure security. The security issue should be resolved, and that's it. Robots and drones can shoot at the border. Do not associate fertility with security or vice versa.

435. Creating an Armenian dating site is a good idea, but it is necessary to ensure that there are only Armenians. For example, for every person who wants to register, let 3 other already registered Armenians confirm that they are Armenians.
436. When talking about immigration, we must first understand which part of the Diaspora we are targeting, because there is a Diaspora Armenian who has an Armenian name, is already 50 years old, but has never wanted to be in Armenia.
437. If distance learning is implemented in universities, it will also contribute to the development of connections and immigration.
438. The Armenian dating website should be accessible in Western Armenian and Eastern Armenian versions.
439. If human resources are not properly managed, they can become a headache instead of a benefit.
440. Everything comes from mindset. The phrase "Where there is bread, stay there" should be erased from our minds.
441. The question of whether or not to have a child is a very personal question for me. One should not enter into a person's personal field, but, of course, one should exhort another, especially in the case of elective abortions. The Church can change something here, but it will not be right to blame everything on the Church.
442. After a certain age (e.g. 35 years), it is acceptable to become a single mother. Being a mother in general is brave. Public opinion should not be oppressive. Men should be included on a voluntary basis in creating donor bases so that women have the opportunity to choose and have children.
443. I think that those living in the Diaspora already have their comfort zone, and it is very difficult to change it and bring it with them. It will be easier and more appropriate to keep back those who go to "Khopan" and instead develop their potential here. Immigration of foreigners is also welcome.
444. I live abroad. I have children who love Armenia very much, but I will not come back. But I would like Armenia to become like a second home for me. I will not mind if my children come to study here, as long as I am sure that my children will not fall behind in terms of education.
445. I think that I can benefit more from living in France than from living here.
446. Air pollution affects the health of a pregnant woman and her future offspring. We are facing the risk of having sick and rapidly aging offspring.
447. It is possible to resettle Armenians who speak Western Armenian in Armenia and settle them in the same districts.
448. In order to develop immigration, we must have a unified vision. Since we don't have that, we can't dream of high immigration rates.
449. Even for resettlers from Artsakh, effective integration conditions are not provided. The loan of ten million drams, which is provided to the displaced person for the purpose of buying a house, does not create a sufficient condition for integration. All eyes are on Russia.

450. Women should be sure that we will support them in every way when it comes to having a child. There should be no oppressive moral norms here.
451. Nobody wants to come to a country at war. Even if it is their country that is at war, they prefer to stay and not repatriate.
452. Pensioners from the USA can come here and receive their pensions. Their children and grandchildren will also come to Armenia and get acquainted with their homeland.
453. No matter how hard the Diaspora works, if there is no state support, our voice will not be heard.
454. Looking at this realistically, I can say that it is not possible to organize a large immigration movement at this time.
455. The RA has already lost a huge opportunity for immigration due to the events in Ukraine. There were isolated steps, which helped those from Ukraine, but they were not systematic approaches.
456. We have generational trauma. We must understand that repatriates are not our enemies.
457. I am more inclined to the idea that it is better to have a permanent tourist who comes here regularly than to organize immigration just to increase the number.
458. It is necessary to help any person who wants to return to Armenia.
459. It should be organized so that people who have achieved success abroad in the field of business, science, or culture can return and do their work in Armenia.
460. If a peasant learns that he can earn money by producing quality food, he will not think about emigrating.
461. Those living in the Diaspora keep their identity more and believe in their potential. Locals are weaker and lack motivation. The change should start here, in Armenia.
462. There are no jobs in the regions, especially in the villages. When you enter the villages of Gegharkunik marz, there are no men. All of them are working abroad. If we have favorable conditions and jobs in the villages, people will prefer to live in the village when immigration.
463. It is very important to understand that people whose physical location has nothing to do with their work can move. We can rely on this type of people.
464. We cannot argue with morality. We have to change our culture/habits, which takes a long time. In this way, it will be possible to create favorable conditions for those women who decide to become single mothers.
465. In the last 10 years, 100,000 Armenians returned to Armenia. They came to build, to create, to live, but these people were quickly disappointed because there was no institutional system to support them.
466. I emphasize the return of both the old Diaspora and those who have recently left. At the same time, I think that the entry of foreigners to Armenia should be promoted as well.
467. Many families who came to Armenia from Ukraine called and expressed their desire to find an opportunity to go to the EU, even through illegal means.
468. I am skeptical about immigration. There are people outside who help Armenia more.

469. The development of the "nation-army" concept can solve the security issue, which can in turn help to solve the demographic problem.
470. It is very important to discuss whether we need Armenians from the Diaspora to come to Armenia. Maybe this person will benefit Armenia more in the Diaspora than in Armenia.
471. It is necessary to create beneficial educational programs to bring foreign youth to Armenia.
472. In my environment, there are women who have children, but the father is not known. People talked, forgot, passed away. But the Church does not allow it. Why should a person be constrained by the laws of the Church?
473. It is not necessary to force a person to stay in Armenia, because it will yield the opposite reaction. The only option to keep Armenians in Armenia or ensure immigration is to create an attractive environment.
474. First of all, it is necessary to understand why an Armenian continues to live in another country, and based on that, develop the immigration plan.
475. The role of the Church is decreasing, whereas the role of the Church should increase. For example, it could create a program to support single mothers.
476. When a foreigner comes to Armenia, life for locals becomes harder. For example, after the last war, when the Russians came to Armenia, housing prices doubled, tripled.
477. For immigration, it is necessary to create an environment in which people will feel that they are at home, welcome, and safe. They should feel that no matter how good things were in another country, this is still their home. Let's build neighborhoods where immigrants will live. In this way, they will have a more comfortable and familiar community, and the stage of integration will pass even more easily.
478. The Diaspora Armenian builds the country where he settles, but when he comes to Armenia, he has the impression of not wanting to do anything.
479. I am not saying that Armenia should provide the same conditions as the EU or the USA, but it is possible to assign a social worker to those who come to keep up with them, take an interest in their needs, and try to help them as much as possible.
480. It is clear that we cannot bring people to Armenia when we do not have security, education, economy, or healthcare. I don't think that this is only a state problem. Society should also participate in the decision-making process.
481. Our country is very small. We should not allow a foreigner to acquire property here.
482. The reasons promoting emigration and hindering immigration are basically the same: material problems.
483. Many Syrian-Armenians were able to create competition in the Armenian business environment, bringing a new culture of business creation and management.
484. What age categories do people want to return to Armenia? If they are young people, they should be allowed to continue their education in Armenia. Other favorable conditions should be created for other age groups.

485. Since emigration has not stopped, there will be no immigration. If there is emigration, the thought arises that if people are leaving, it is not so good to live here.
486. There should be a program that will encourage Diaspora Armenian youth studying abroad to come to Armenia and do internships.
487. Today, we have many children in orphanages. All of them are children of our nation, but unfortunately, most of them do not become people suitable for our society in orphanages. I am a woman who has been engaged in business all her life and has no children. I took in 6 children from an orphanage and am now raising them. I saved those 6, but what about the others? Let's think about this, too. You should also think about the quality.
488. The "Move to Armenia" program is a very effective and interesting example. We can use the positive aspects of foreigners.
489. A good example of immigration is the arrival of Russians to Armenia. They are mostly satisfied in all aspects. An expert group can be formed to study what keeps them here and makes Armenia attractive to them.
490. The state should be ready to receive those coming from abroad with an appropriate program and budget.
491. That there was an earthquake in Syria. Did someone from the RA government or the embassy go there, talk to the people, say, "We have realized our mistakes, or maybe we have not, but how can we help you move to Armenia if it becomes necessary?"
492. It is necessary to replace the slogan "it is a shame to emigrate" with the slogan "it is a pride to stay" ...This kind of propaganda will be louder and more effective.
493. Let them create a program on a public channel that will be a guide for those returning to Armenia. If you want to come to Armenia, you must follow these steps. They should provide information, do PR.
494. There is a lot of social injustice. Not everyone is equal before the law.
495. Organizing immigration is unrealistic. It is an illusion. We can only help those people who come on their own initiative.
496. It is not possible to ensure immigration without a state program. As much as I want to return to Armenia, I understand that I will face many problems. If there is a state program, I will be reassured that I can easily find an apartment and a job, make an investment, or organize my business here.
497. Our students should be included in programs of national consciousness from an early school age.
498. In Russia, a resettlement program for compatriots has been implemented for a long time, and privileges are allocated for resettlement. Something similar should be done by our government for the Armenians of the whole world. There are people who live a difficult life in a foreign country, but if there are suitable conditions in Armenia, they will return.

499. I would create a chatbot that would be the main migration tool. You enter, you type the questions that concern you, and the relevant employees from Armenia answer those questions. Moreover, it can be done for every sector: IT, economy, legal field.
500. Do not litter the streets, and I will bring 1000 Armenians with me from Paris.
501. I see that there is a very liberal mentality here, that everyone should come, but the problem is that mainly Turks and Azerbaijanis will come, in a directed manner.
502. We are more informed today, but not wiser. We are ready to change the Church, but not ourselves. The changes must start with us.
503. In my opinion, there is no need to organize immigration. We should keep what we have. Let's organize and create conditions so that people inside don't leave. It is better to create jobs and implement programs for Armenians living in Armenia.
504. After graduating from university, I moved to Germany and lived and worked there. After the last war, I decided to come and live in Armenia, leaving everything I had: my life and work there.
505. The state should start a pilot program for young people who want RA citizenship and offer them privileges so that they want to stay in Armenia. We lost most Syrian-Armenians, let's at least not lose the Russian-Armenians.
506. Building a separate city for immigrants will help people not feel lonely.
507. I think that we should work in both directions: both encouraging immigration as well as preventing emigration. We should use the experience of foreign people and cooperate.
508. The reality is that we Armenians do not like to accept others and live with them. We attacked the Syrians, we attacked the Russians. The problem lies within us.
509. The slogan "emigration is a shame" is even more shameful. We must educate the child in such a way that this consciousness is in his blood.
510. The procedures which describe where the immigrating pensioner, specialist, or student should apply have already been developed. It would be great if these procedures were included in some innovative program (a chatbot or something else).
511. The Diaspora must understand that repatriation is also needed and necessary for its own preservation.
512. Turkey's policy of providing loans to victims of earthquakes can be risky in the case of immigrants from Turkey to Armenia, because Armenia has also adopted a law according to which, by investing \$150,000, you can obtain Armenian citizenship.
513. Any Lebanese-Armenian has a great desire to return to Armenia. Many families come to Armenia from Lebanon, but they have to return to Lebanon, because everything there is more customized for them than in Armenia.
514. Repatriation is a connecting link between Armenia and the Diaspora.
515. Distrust toward the state and instability are more negative phenomena than security. We have to fight against this. We must make sure that the student who graduates from university is confident about his future.

516. Countries develop on the basis of the exchange of experience — that is, emigration is not such a bad thing, but we must develop such a mechanism to ensure immigration along with emigration.
517. They came from Syria and went back. The reason was that reintegration was not properly organized. But there is another problem. Many people want to live in the city; they are used to city life. There are very few people who are ready to go to the marzes and live in villages.
518. Immigrants can be exempted from certain business taxes or given land to live for free.
519. How will a Diaspora Armenian with a small business move and bring his business to Armenia, when he will pay the same level of taxes for his small business as the big supermarkets?
520. By all objective standards, there are no favorable conditions for building a future and raising a child in the RA today.
521. One of the ways to resettle the Diaspora is to form free legal and social support services here. People need initial assistance to be able to settle themselves, understand the new culture, and perceive the slightly different way of thinking and speaking.
522. Many people living in Armenia have a stereotype that living abroad is "prestigious" and that "there is a future there." No, let's present the negative experiences abroad in the same way. Let's tell them about how many did not succeed abroad and are living worse than they did before in Armenia.
523. Armenians living abroad are used to a comfortable life: for example, they have health insurance. We should have similar programs here as well.
524. Yerevan is the only hope for Armenians from the Diaspora to come. People tend to go to big cities where the infrastructure is developed. If we want the Diaspora to come, we must also develop the regions near Yerevan by solving the transportation and housing issues.
525. Starting today, we must start inculcating patriotism in our families so that there will be no emigration in the future.
526. The resettlement process should begin from childhood. Camps and student exchanges should be organized for that.
527. We are not a tolerant nation. We label all other nations. The reason for that is our mono-ethnic country. It seems we only accept Yezidis.
528. The Diaspora must organize itself. It is necessary to create an Armenian-centric identity.
529. From the beginning, the flow of people who are ready to invest should be encouraged. They should be supported at first, and special tax conditions should be created.
530. Since many have left due to the risk of war, until the security issue in Armenia is resolved, no matter how many tempting programs we offer, we cannot ensure immigration.
531. The Green Card lottery approach will not work for Armenia. We need to set quotas; force those who want to come to take an oath, to learn the history of the Armenians; and only then issue RA passports.

532. There is a need to launch many programs like the Birthright program. I am sharing my example: I see a big difference between my friends who have been to Armenia and those who have never been.
533. When you destroy and dissolve the Ministry of Diaspora and create a commissioner's office with very little authority, no matter how smart and knowledgeable a specialist you are, you cannot solve many issues.
534. People will want to come and buy the land in 20 years, so the Armenians living abroad should have the opportunity to buy land here.
535. First of all, we must be able to keep our citizen in Armenia. When we can keep him with dignity in his own country, then we can be somewhat ready to accept immigrants.
536. Eliminate the main reasons for emigration: economic problems, injustice. We do not have good courts, an organized judicial system, or a peaceful country.
537. It is necessary to decide whose immigration we want according to the right criteria. Russians, Indians, and Yezidis can be perfectly integrated in Armenia.
538. In the event of organizing immigration, we must understand who is coming and from what field. First of all, let's accept those whom we "need."
539. People can be brought to Armenia not only for the purpose of tourism, but also for the purpose of learning singing, dancing, cooking, or painting, so that it will be more interesting for people here.
540. Since Armenia is a very small country with a small population, it should take a very cautious approach to the immigration of foreigners. We cannot allow half a million blacks to come and live in Armenia. Turks will come and fill Armenia with great pleasure.
541. My non-Armenian husband wants to come to Armenia because he feels that Christianity is preserved here.
542. The immigration committee (or the ministry) should provide language training, professional training relevant to the Armenian labor market, free or low-fee school and kindergarten, social security guarantees, and affordable housing.
543. The Church has a role and something to do in this regard. Especially in the marzes, it should be active with social support programs, in solving ideological issues. We need to talk to people, explain and present the importance of the family, the need to have and raise children, the relationship between a man and a woman.
544. I would like to point out that the immigration of foreigners is a positive phenomenon. Moreover, we must work not only with Armenians leaving Armenia, but also with foreigners. If they stay in Armenia, they will also be interested in the country's development and security.
545. Our country will never be safe. We have not done anything; we have lost our opportunities.
546. If I know that I can offer a greater benefit here than abroad, what should I do when I come? Should I sit idly?
547. Can an Armenian living abroad have the confidence that he can always come to Armenia if there is a disaster in his country of residence? For this, a repatriation fund should be created,

where the rich will make an investment and be sure that the funds they give serve their intended purpose.

548. Films, TV shows should be made that have a great influence on the youth. Everything that is foreign to our nation should be removed from the air.
549. Tolerance should be taught to our children from a young age. The current generation has no tolerance at all, but the next generation has already made some progress in this matter.
550. I propose the creation of a "repatriation fund." Maybe it will be mandatory (in the RA) or voluntary (for Armenians living abroad), like a pension system. The amount may not be large. This is more to emphasize the importance of bringing people back, not to solve a financial problem.
551. First of all, one general and multifaceted educational plan is needed so that, for example, a 13-year-old child can come to Armenia and study with the program provided for him and the 14-year-old with another program.
552. If the road to Artsakh is opened, there will be hope and immigration to Armenia.
553. I myself have served on the front line. In the same period, different situations prevailed in different military units: from permissiveness to the best conditions. The important thing is the soldier's fighting spirit.
554. iGorts, the Pan-Armenian Games, and similar initiatives can help form and strengthen the ties of Diaspora Armenian youth with Armenia.
555. When we do not believe in our values, thoughts of emigration arise.
556. Let's also discuss the issue of whether we should solve the demographic issue of our country through foreigners or not. If we want the world to be open to us, we must be open, too. But I am afraid of it myself, seeing what is happening in Europe. This is also a road that our neighbors are taking. What should we do?
557. There is no state immigration policy to help people come and stay here.
558. It is a shame when a grown man cannot support his family. There is no shame in emigrating.
559. We need structures that will work clearly by organizing immigration. In Israel, they still welcome people from the airport and provide that person with education and work opportunities through a state program.
560. For 100 years, we have been trying to bring Armenia to Diaspora Armenian youth through dance, events, etc. But the most effective is their visit to Armenia. For example, we have 4 million Armenians in Russia, but how many hundreds of flights are there? Why don't they come?
561. If right now in Armenia they are trying to close the National Academy of Sciences, then what education, what attraction are we talking about?
562. When talking about immigration, we must admit that Armenia, the homeland, is a dream for the traditional Diaspora. However, what motivation does the recently-formed Diaspora have to return, when they live in more favorable conditions abroad?

563. After the 2020 war, young people who came to Armenia had to return to their countries because they faced various problems related to work and housing.
564. There are much bigger opportunities for IT in Armenia than in Canada. If immigrants share their positive experiences frequently, they may interest their friends to immigrate as well.
565. Armenia is an expensive country in which to live. You will find a cup of regular coffee for the same price in Paris. The salaries are not high. Healthcare services are extremely expensive, and we are not talking about the specialist, who only sees a fraction of that amount. The doctor, who has studied for years, performed the operation, and is responsible for it, receives a small fraction of the money, and the clinic, the business owner, receives the majority.
566. First, let's prevent emigration and increase the birth rate, then we will think about immigration.
567. I think Armenia cannot preach repatriation and cannot preach to Armenians living in other countries to come here, because it will be perceived badly by those countries.
568. There are many people who have lived abroad all their lives and returned after retirement, but their children do not return.
569. Air pollution is very high even here. A person from the Diaspora even takes into account what kind of air his child will breathe.
570. We need infrastructure that will keep Armenians in Armenia.
571. For European retirees, Armenia is their dream country with tasty dishes, good wine, warm people, nature, and a pleasant environment.
572. The Diaspora itself has no cohesion. There is no shared vision with the state.
573. It is necessary to establish a Diaspora Armenian parliament, where people can unite, have a voice, act with authority and responsibility, represent their community, and create an environment for working together, cooperating effectively, and creating mutual trust.
574. Favorable conditions should also be created for the immigration of oppressed foreign minorities (for example, Yezidis, Assyrians). I think it is not necessary that only Armenians live in Armenia. Armenia can become a homeland for different nations.
575. Unlike the Jews, we do not have a national mentality. We do not accept other ethnicities living near us.
576. Do you want to protect the city, the country, or the blood? How should we integrate foreigners in Armenia? Let's think. Why not? How do we live with Kurds and Malakans? If they come and become citizens of our country, let them come.
577. I am not afraid. I will return to Armenia and find a job, but my husband cannot live here. He is used to European rules and cannot establish his business here.
578. There are only a few reasons that will make a member of the Diaspora return to Armenia: a business idea, getting married, enjoying old age, obtaining an education. There are only a few areas: let's just do the right work in all these directions.
579. Immigration or emigration is a dream. We have been convinced to move to other countries, where everything will be much better. We must tell ourselves the truth.

580. Most Armenians are in Russia, which is an authoritarian country. We should be careful in our expressions and actions. They are following us.
581. If we create a structure to deal with immigration work, the question arises: Will we be able to ensure at least the normal operation of this structure?
582. We are against organizing the immigration of foreigners. The local is no longer "Armenian." He is not a radiating Armenian. How should he integrate a foreigner and make him an Armenian citizen, when he is not a full citizen of Armenia?
583. If we have to create conditions for foreigners to immigrate to Armenia, let's create better conditions for the return of Diaspora Armenians and for Armenians to fully settle in their homeland.
584. We have to think: how can we make a group of Armenians dream about Armenia and think that Armenia is a better place than the country in which they live?
585. In order for life to improve in Armenia, we must bribe the world, as the Azerbaijanis do.
586. Armenian language and Armenian cultural training must be organized for foreigners.
587. Today, Lebanese-Armenians do not come to Armenia because there is no propaganda. We were taught to learn Armenian, marry an Armenian woman, and raise an Armenian child. So why come to Armenia?
588. If a person has come to the point of considering emigration, then he has a problem with his daily bread. Do you think it is possible to divert a person from such thoughts with shame? If a person needs to satisfy his basic needs, where is the shame in that? Should he leave his child hungry, just so that the neighbor does not think that it is a shame for him to go?
589. I am a FIFA manager. I can claim that today, there are foreigners on our team who play for our country with great enthusiasm. At the same time, I personally know Armenian football players who were sold for money while playing on our team. Do we need such Armenians? We don't. We need players with heart. We need integrity. I'm in favor.
590. The immigration of other nations should also be regulated, because our genes are very old, and the old blood must be renewed among us. It is better to have parents of different nationalities than to resort to in vitro fertilization.
591. When I hear the word foundation, I feel nauseous. Those foundations are very suspicious.
592. It is important for me that different nations live here. As a woman born and raised in Russia, I am used to seeing different nations. For me, Armenia today is more attractive with Russian immigrants than it was before.
593. We should start the "I am proud to come to Armenia" movement.
594. To become a citizen of Armenia (regardless of nationality), it is important to serve in the Armenian army.
595. The fact that we declare "sister cities" — for example, Glendale and Kapan are sister cities — what do we then do within the framework of such programs? We just declare, and that's it?
596. There is a question of perceptions in Armenia. People immigrate, come here, but the people here say, "You came here to do what? Go, live somewhere else."

