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IDEOLOGIST OF ARMENIAN NAZISM GAREGIN NZHDEH – NATIONAL HERO OF MODERN ARMENIA. WHY WAS ARMENIA’S NATIONAL HERO GAREGIN NZHDEH CONVICTED AS A NAZI CRIMINAL?

On 24 April 1948, Garegin Ter-Harutyunyan (Nzhdeh) was sentenced by a special meeting under the Minister of State Security of the USSR to 25 years’ imprisonment for aiding Nazi Germany as a member of the Armenian National Council (Armenischen Nationalen Gremiums), which recruited ethnic Armenians to serve in Nazi special services. The council was organized within the Imperial Ministry of the Occupied Eastern Territories of Hitlerite Germany (Reichsministerium für besetzte Ostgebiete) under the supervision of Gestapo. In December 2019, the Federal Security Service of the Russian Federation declassified and handed over for publication to the Russian and foreign media two documents from its archives directly related to the conviction of Nzhdeh – the agenda and minutes of the special meeting under the USSR Minister of State Security dated 24 April 1948, which shed light on the personality and activities of Nzhdeh as Hitler’s accomplice [1].

As the agenda of the special meeting of 24 April 1948 shows, the Ministry of State Security of the Ar-

menian SSR carried out a preliminary investigation of his anti-state activities. At the time of the adoption of the decision on his conviction by the special meeting, Nzhdeh was kept in the internal prison of this ministry in Yerevan and the prosecutor on special cases of the Prosecutor’s Office of the USSR (later the Prosecutor-General’s Office of the USSR) Simonyan supported the charges against him [vol. 1, p. 1, 56, 94, 282, 283]. Thus, there is no trace of the notorious “hand of Moscow” in the “case of Nzhdeh”, but the “hand of Yerevan” is always there. In other words, Nzhdeh was perceived in post-war Armenia as a Nazi, a traitor and an enemy, and his case is full of Armenian names – investigators, prosecutors, witnesses, and there is not a single Russian, Azerbaijani or anyone else. Case materials show that the Armenians prosecuted him for betraying the interests of the Armenian people, and the special meeting under the Minister of State Security of the USSR on 24 April 1948 only approved the punishment required by the Armenians for their co-religionist and compatriot.

Statue of Garegin Nzhdeh in Yerevan



The essence of the charges leveled against him boiled down to the fact that he had created a Nazi – not nationalist but Nazi “Hitlerite” organization “Tsegakron” (translates from Armenian as “Racists”) in Bulgaria in 1932. From 1940 to 1944, several dozen members of this organization acted in the interests of the Sixth Administration of Gestapo (SD-*ausland*) and *Abwehr* against the USSR and its allies in the anti-Hitler coalition in Bulgaria, Romania and Germany, as well as the temporarily occupied territories of France, the USSR, Yugoslavia and even Italy and Turkey. Most of them were engaged in political and industrial espionage, but several groups with a total number of up to 40 people were engaged in combat or sabotage activities [vol. 3, p. 20-21, 24, 94].

Nzhdeh was also charged with having developed an Armenian variety of Nazism, which he named “tsekhakron”.

In order to promote his theory, Nzhdeh, who was the leader of the Armenian diaspora in Bulgaria for a long time, published the nationalist magazine “*Khrovk*” in Sofia and then the less financially costly newspaper “*Razmig*”, the editors of which were his associate Hayk

Asatryan and, after his death in 1943, Garo Kevorkian. It was in this magazine that Nzhdeh published his first article outlining the theory of “Tsekhakron” in 1932. It was called “Tsekhakron as a guarantee of victory” and was devoted to the description of “tsekhakron” – an Aryan Armenian.

Nzhdeh’s theory of “Tsekhakron” divides all Armenians in three “sensually conscious parts”: Tsekhakron, Zhokhovurd and Takank. In Nzhdeh’s interpretation, Tsekhakron represents the best part of the Armenian nation whose goal is to perpetuate the presence of Armenians in Armenia. These people carry the ideology of the Armenian people and pass it on to their descendants. They consciously fight and sacrifice themselves for the motherland. Zhokhovurd, in Nzhdeh’s understanding, is an undecided and hesitating part of the Armenians. Zhokhovurd are affected by the crowd and live routine life, while Tsekhakron are driven by eternal ideals and goals, the memory of the past, a firm belief in the future and daily struggle. Takank, by contrast, are an apostate, an internal enemy that is part of an external enemy. As Armenians, Takank are spineless people who lack a sense of pride, are self-centered and mercantile,



there are no obligations to the nation and the state in their mind, and they always demand something for himself. In Nzhdeh's understanding, Takank have no nationality. The fact that they speak Armenian is only a consequence of the fact that their parents passed this language on to them as a means of communication and they have not yet found another. Takank do not recognize Armenia as their homeland, strive to live in the diaspora, and material well-being is of the highest value for them. Accordingly, in Nzhdeh's opinion, Tsekhamard should lead the Zhokhovurd in expelling the degenerate Takank from among the Armenian nation.

Nzhdeh transferred the concept of seven moral dominants or cults from the ideology of German Nazism into his Tsekhakron theory. The theoretical basis of his proposed ideology was the "25 Punkte-Program N.S.D.A.P." program of the National Socialist Workers' Party of Germany (NSDAP) of 1 April 1920, which were declared as the "unshakable" principles of German Nazism in 1926.

The cult of the motherland demanded devotion and worship to the land on which the Armenian nation was naturally formed, on which it built its state and civilization, and created its original culture.

The blood cult forbade Armenians to marry representatives of other ethnic groups. While Armenian women were allowed to give birth from men of a different nationality, they had to raise their children in accordance with the teachings of the Tsekhakron.

The cult of the language required the Armenians to speak to each other only in Armenian and envisaged the elimination of dialects.

The cult of those who fell for the Armenian nation declared the dead Tsekhamards in accordance with the canons of the Armenian-Gregorian confession as saints of the Armenian Apostolic Church (AAC) and demanded an appropriate social and religious worship of their memory.

The ancestor cult declared the interruption of the spiritual connection between the previous and next

Documents from the investigation file on Garegin Nzhdeh in KGB archives of the USSR



generations of the Armenian nation to be the greatest atrocity and demanded that the Tsekhamards and Zhokhovurds know the national history in its official interpretation, even if it did not correspond to the canons of classical historical science.

According to Nzhdeh, the cult of strength demanded the Armenians to achieve physical development and constantly train physical strength because life, according to Nzhdeh's theory, is about a strong spirit, thought and body, and it is the strong one who wins.

The cult of the leader demanded reverence and unconditional submission to the "Sparapet" – the supreme leader or Fuhrer of all Armenians from among the Tsekhamards, whose power was limited only by his subjective vision of the interests of the Armenian nation.

Indeed, if we compare the ideologies of German

Nazism and Armenian nationalism, we can find much more in common between them than differences. The theory of Adolf Hitler, if we discard all his ideological tinsel about the "Aryanism of the German nation", boiled down to three practical provisions: 1) building a party state in which the activities of the bureaucracy and all financial and commercial activities of businesses will be aimed at solving political problems determined by the party and the Fuhrer; 2) the conquest of living space for the rule of the German nation; 3) the solution of the "Jewish question", i.e. separation of the Germans from the Jews. If we look at the essence of the issue, the ideology of Nzhdeh's Tsekhakron theory also contained a similar trinity of goal-setting: 1) building a party state in Armenia, in which all the key posts would be occupied by the followers of Nzhdeh; 2) the conquest of living

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- товарищу СТАЛИНУ И.В.
- товарищу МОЛОТОВУ В.М.
- товарищу БЕРИЯ Л.П.
- товарищу МАЛЕНКОВУ Г.М.

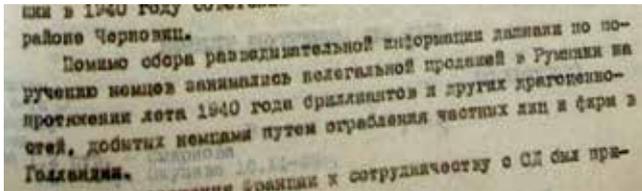
МВД СССР выявлен среди военнопленных выдававший себя за унтер-офицера КАРЕР Петера бывший сотрудник германской разведки КАМСАРАКАН Петер, 1903 года рождения, уроженец гор. Тбляси, австрийский подданный, по национальности армянин, сын армянского князя - генерала царской армии, эмигрировавшего в 1908 году в Австрию.

В январе 1940 года КАМСАРАКАН был привлечен уполномоченным У1-го управления (разведка за границей) Главного управления имперской безопасности (СИ) в Вене ХЕТТЛЕМ к разведывательной работе. Сотрудничество КАМСАРАКАНА с германскими разведывательными органами продолжалось до августа 1944 года, когда он, находясь по заданию СИ в Бухаресте, был взят в плен нашими войсками.

Основным заданием КАМСАРАКАНА на службе немецких разведывательных органов являлась работа в армянских эмигрантских кругах. В своих показаниях он подробно освещает свою деятельность, результатом которой явилось привлечение дашнаков-эмигрантов на службу германской разведки для борьбы против СССР в период второй мировой войны.

В марте 1940 года КАМСАРАКАН договорился с руководящими деятелями дашнаков АРАРАТЯНОМ Саркисом и ДРО-КАНАЯНОМ, проживавшими в Бухаресте, о сотрудничестве с немцами. После этих переговоров, в апреле 1940 года там же произошла встреча указанных дашнакских лидеров с представителями СИ. При

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space for the Armenian nation by annexing neighboring countries – Turkey, Georgia and Azerbaijan; 3) the solution of the “Turkic question”, i.e. separation of the Armenians from Turkic-Muslim peoples of the South Caucasus by means of their expulsion from the territory of Armenia. As you can see, the fundamental difference in the theories of German Nazism and Armenian nationalism was only in one thing: who should be considered enemy number one [vol. 2, p.107-125].

Garegin Nzhdeh’s Tsekhakron theory is the official state ideology of modern Armenia, as a result of which its author has been declared a national hero of the country with all the corresponding attributes of veneration for his memory. In fact, after the collapse of the USSR, the authorities of independent Armenia purposefully formed a cult of his personality:

- In 2001, the Central Bank of Armenia issued, albeit in a limited edition, a commemorative 100 dram silver coin “Garegin Nzhdeh” and a similar gilded coin;

- On 28 April 2001, the Government of the Republic of Armenia celebrated the 115th anniversary of the birth of Nzhdeh and the 80th anniversary of the proclamation of the Republic of Mountainous Armenia (such events are held every five years) for the first time;

- On 20 June 2001, the law of the Republic of Armenia established the “Garegin Nzhdeh” medal to be presented to officers and warrant officers of the country’s armed forces and special services. This is done by order of the Minister of Defense of Armenia;

- On 24 August 2003, a monument to Nzhdeh was unveiled at the foot of the Khustup mountains near the city of Kapan, the administrative center of Syunik region;

- On 28 January 2013, the world premiere of the feature film “Garegin Nzhdeh” directed by Hrachya Keshishyan took place at the “Moskva” cinema in Yerevan. The film was shot by order and with the financial support of the Ministry of Culture of the Republic of Armenia;

- On 28 August 2016, a monument to Nzhdeh was unveiled in the central square of Yerevan, opposite the building of the Government House of Armenia.

This is why we can say with full confidence today that Armenia is a country where Nazism has prevailed. ❁

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Book of quotes by G. Nzhdeh. G. Nzhdeh’s pro-fascist and nationalist slogans are widely promoted in modern Armenia