

traditional “other” and the “enemy.” In this hypothetical but plausible state of affairs, it is feasible to think that Armenians around the world will no longer remain prisoners of the past, chained to their victimhood, and will be able to put that past, as Tzvetan Todorov suggests, in the service of the present. And then, together with Todorov, we can avow, “la mémoire—et l’oubli—doivent se mettre au service de la justice.”¹³

The new nation-state called the Republic of Armenia can become the homeland of all Armenians, just as Israel has succeeded in doing for the Jews. We remember the Ethiopian Jews rescued by the Israeli government and brought to Israel. No doubt there was resentment among the Israeli people over absorbing these dark-complexioned Jews who more closely resembled Ethiopians than the typical Jew in Israeli society.¹⁴ However, copious efforts are being made to educate and acculturate them and to assimilate them into the mainstream. Will the new state of Armenia undertake a similar role? Will she become the protector of even those Armenians in Turkey

¹³ “Memory—and forgetting—should be put in the service of justice.” See Todorov, *Les abus de la mémoire* (1995), p. 61.

¹⁴ For centuries the Jews of Ethiopia fought against government-imposed repression to maintain their semi-autonomy and their freedom to practice their culture, traditions, and religion. They struggled to maintain their identity in spite of the anti-Semitic sentiments of the Ethiopian population. After the establishment of the state of Israel, the issue of Ethiopian Jews systematically arose but was set aside due to Israel’s deteriorating political relations with Ethiopia. Beginning in 1984 and culminating in a major operation carried out in 1991, almost all the Ethiopian Jews were brought to Israel.