INTRODUCTION to migration

## Ann Other

### Introduction

The global financial crisis that since 2007 began to destabilise the economic security of the richest and the fastest developing countries of the world, also started to undermine fundamental principles that liberal democracies were organised around. Today’s phenomena of populism, which definitely show the deep crisis of the liberal model of democracy worldwide, are interfering along with the transition of Central and on[[1]](#footnote-1).

Among others, the Republic of Armenia is a positive example to mention in in this case. Despite the fact that the country, formerly the Soviet Socialist Republic of Armenia, has been historically a mono-ethnic country, since 2005 the political system began vigorously campaigning to guarantee enough judicial recognition to non-Armenian inhabitants belonging to ethnic minorities:

Armenia’s ethnic minority groups have never been in the position to challenge the central supremacy, yet their participation in the constitutional reforms and amendments has played a positive role. Although issues with other subaltern groups (e.g., feminism discourse, LGBTQI+ community, peacemakers against the frozen conflicts and alike) remain a concern in the country, these constitutional reforms have given to the country an opportunity.

For its democratic institutions, still-in-transition, to promote political legitimacy and transparency among societal groups, more respect of fundamental rights, and integrative paths for public policies. Although there might be cultural hesitation to recognise subaltern diversities due to historical and moral tradition, constitutional reforms might rebalance the entire arena of democracy (e.g., publics/counter-publics/subaltern counter-publics), facilitating the post-Communist “organic crisis” to dock into the port of full-fledged democracy and opening the door to a serious confrontational debate and struggle for fully equal parity principles among societal groups and individuals who do or do not want to be part of it—no matter if majorities or minorities, subalterns or hegemons.

In fact, citizens have to think of themselves as equally recognised actors able to respond to unsuspected appeals of being represented, and all of a sudden see themselves as a collective actor, as individuals capable of acting in concert, as Hannah Arendt’s famous expression continues proudly to echo nowadays.

### Subheading

The global financial crisis that since 2007 began to destabilise the economic security of the richest and the fastest developing countries of the world, also started to undermine fundamental principles that liberal democracies were organised around. Today’s phenomena of populism, which definitely show the deep crisis of the liberal model of democracy worldwide, are interfering along with the transition of Central and on[[2]](#footnote-2).

Among others, the Republic of Armenia is a positive example to mention in in this case. Despite the fact that the country, formerly the Soviet Socialist Republic of Armenia, has been historically a mono-ethnic country, since 2005 the political system began vigorously campaigning to guarantee enough judicial recognition to non-Armenian inhabitants belonging to ethnic minorities. Armenia’s ethnic minority groups have never been in the position to challenge the central supremacy, yet their participation in the constitutional reforms and amendments has played a positive role. Although issues with other subaltern groups (e.g., feminism discourse, LGBTQI+ community, peacemakers against the frozen conflicts and alike) remain a concern in the country, these constitutional reforms have given to the country an opportunity for its democratic institutions, still-in-transition, to promote political legitimacy and transparency among societal groups, more respect of fundamental rights, and integrative paths for public policies. Although there might be cultural hesitation to recognise subaltern diversities due to historical and moral tradition, constitutional reforms might rebalance the entire arena of democracy (e.g., publics/counter-publics/subaltern counter-publics), facilitating the post-Communist “organic crisis” to dock into the port of full-fledged democracy and opening the door to a serious confrontational debate and struggle for fully equal parity principles among societal groups and individuals who do or do not want to be part of it—no matter if majorities or minorities, subalterns or hegemons.

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1. See the discussion about this in the notes here. [↑](#footnote-ref-1)
2. See the discussion about this in the notes here. [↑](#footnote-ref-2)