

THE POLITICIZATION OF GENOCIDE: IS THERE A GENOCIDE IN KARABAKH? - E-INTERNATIONAL RELATIONS - 20.09.2023

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Few terms are as readily exploited and strategically wielded as the label genocide. Within both international and domestic legal contexts, genocide stands as a heinous offense, the gravest of crimes, capable of igniting profound moral indignation upon its occurrence. As a consequence, virtually every ethnic, religious, or racial group harbors a desire to portray their tribulations as genocide, harnessing its potent implications. This transformation of genocide into a formidable instrument has enabled factions to disarm their adversaries while simultaneously galvanizing public sentiment in their favor. Notable instances, such as the Darfur crisis, the plight of Tibet, and the persecution of Uyghur Turks in China, have consistently been cast within the framework of genocide to mobilize support and arouse international outcry. Recently, in the case of Russia, Putin accused of Ukraine the crime of genocide in the Donbas region to justify its occupation of Ukraine. Thus, the term genocide is over and misused by different actors to rally public opinion.

Refusing to classify an event as genocide can be perceived as a rejection of the anguish endured by a particular community. Even if you agree with the facts of the persecuted community but disagree with the legal description of these events as genocide, you will be accused of denialist. To illustrate, consider the plight of the Armenians in Karabakh, who find themselves grappling with adversity in the aftermath of the 2020 Wars conclusion. The accusation of genocide started during the Second Karabakh War and it

continued afterward. Recently, Luis Moreno Ocompa, concluded that the blockade of Lachin Corridor constituted a genocide. He argued that:

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