# THE "IDEOLOGY" OF THE REAL ARMENIA

*Posted on February 21, 2025 by Keghart*



**Category:** Opinions

Armenpress, Yerevan, 19 February 2025

Armenian Prime Minister Nikol Pashinyan addressed the nation on Wednesday with an ideological message, presenting the draft of the ideology of the Real Armenia.

**PROJECT**

**The Ideology of the Real Armenia**

The Real Armenia is the Republic of Armenia, with an internationally recognized area of 29,743 square kilometers.

The vision of the progress and development of the Republic of Armenia, based on the ideology of the Real Armenia, is multi-layered and must be reflected in all spheres of state and public life.

**1.The motherland is the state, if you love your motherland, strengthen your state –** The motherland is one of the most cherished concepts of the linguistic determinism of Armenians. But it does not relate to the system of rights and obligations, and has geographical perception options. This ideology of Real Armenia identifies the motherland with the internationally recognized state, the Republic of Armenia, and patriotism with the interests of that state, the system of rights and obligations defined in it. For the development of this model of patriotism, it is essential that the people, the citizen perceive themselves not only as the founder of the state, but also as the source of the legal order established in the state, perceive the constitutional order established in the state as a national consensus of coexistence achieved with their own participation. The adoption of the new Constitution through a national referendum is essential for this system, since all previous referendums held to adopt the current Constitution have a serious lack of legitimacy, at least in public perception. The strategic goal of adopting the new Constitution is the transition from the residual system of functioning of a stateless nation to a system of functioning of state-building people.

**2. As the soul becomes a person with the body, so the nation becomes people through the state -** The concepts of nation and people are often equalized. But from a political point of view, they differ significantly, continuing to be interconnected with each other. A nation, accordingly, is a collectivity with ethnic commonality, which is not endowed with general political legal capacity, while people is a collectivity endowed with political legal capacity, which has general citizenship, that is, the people are the state-forming institution, the constitutive, the source of power and the supreme bearer of power. The Armenian people are the state-forming part of the Armenian nation. The Armenian people are the axis of the people of Armenia. The citizens of the Republic of Armenia, which also includes representatives of other nations, are part of the people of Armenia.

**3. Here is the state, here is the bread, here is the motherland, here is your future -** the people create the state as a tool for prosperity. The state is the destination of the proverb “stay where there is bread” that periodically storms the Armenian reality, that is, the place where there is bread,

because it is the tool with which bread, that is, prosperity is created, and therefore, it is there that one should stay. The state is the product of the people's search for prosperity, and prosperity is a necessary condition for achieving happiness. This perception has been alien to our reality, because for centuries the concepts of motherland, state, and bread have been separated from each other. Bread was earned in states created by others and/or located in other places, reserving for the motherland the function of a place of conservation of isolated but cherished traditions and values, making the wanderings between motherland, state, and bread into a key component of the socio-psychology of Armenians. Equalising of the concepts of bread, motherland, state replaces the concept of "emigrating" from problems, that is, solving the bread problem elsewhere, with the concept of confronting problems and solving them in one's own state and with one's own state. In this process, the definition of the standard of well-being (security, freedom, justice, dayly life, happiness), the provision of the necessary conditions for its implementation, the adoption of the strategy, and the acknowledgment of the state as a tool for implementing the strategy and the area of implementation of the specified standard are of essential importance. In this context, it is important to note that the state is the best tool for a citizen and the people to decide their own fate, to predetermine their destiny, and the best life for a person is possible only in their own state.

**4. Get rich and make rich –** Getting rich and making rich are key incentives for establishing public welfare, and this incentive should be placed not in the logic of a race for money, but in the logic of a competition to create results, developing the individual and the state. Living well should become the rule within the logic of a set standard of welfare and with the understanding that the only tool for living well is to work hard, earn a lot, spend a lot. This is true for both the individual and the state, and both the state and the individual must also be bound by a mutual desire to enrich each other, the society, groups, and individuals must be united by a mutual desire to enrich each other, also because having the proper environment is the most important guarantee of success, from which it follows that the state logic of getting rich and making rich is possible only in an environment of legality, equality of all before the law, justice, and creativity. If working hard in such an environment does not bring much earnings, then the work is not productive. If spending a lot does not lead to well-being, then the expenditure (investment) is not productive. In the mentioned context, it is essential to change the public and individual attitude towards money, in the sense of putting it outside the logic of evil and good and perceiving it as a tool for solving problems and evaluating legitimate work and activity.

**5. A person is the highest value.** This means that taking care of the primary needs of the person is a priority - The inclusion of talk about bread, money, wealth, and living well in political ideology is unusual for our political life and can be assessed as a devaluation of "high politics". "Policies based on high values", however, sometimes lose sight of the highest of values – the person, his daily vital needs, his natural desire to live and enjoy life. The peculiarity of this ideology is the practical approach of putting a person and his needs at the center, with the understanding that the person himself must first of all take care of his needs, while state policies should be aimed at providing a

person with education, skills, abilities, knowledge necessary for that, developing a person's talent and creating the necessary opportunities and environment for its realization. Spiritual and cultural values are also viewed from this perspective. It's not so that these values have a heavenly significance, but they are an integral part of human vital needs, because a person has both material, everyday, and spiritual-cultural needs, and values are valuable to the extent that they are necessary to motivate a person, to make him harmonious, to ensure happiness. In this sense, the national and state identity of a person, national and state values, with some of which a person has direct interaction, the other part exists for a person as a consciousness, as a belief, are important. The ideology of Real Armenia is based on the national values of the Armenian people.

**Accordingly, the national values of the Armenian people (the Republic of Armenia) are:**

- The Republic of Armenia.
- Independence of the Republic of Armenia, sovereignty, citizenship, democracy, army.
- History of Armenia, Armenian folklore: epic, beliefs, legends, myths.
- Armenian language and script, Armenian literature, including translated literature, knowledge, science.
- Pan-Armenian potential, Armenian Diaspora.
- Homeland, family, individual.
- Armenian Apostolic Holy Church, Armenian Catholic Church, Armenian Evangelical Church. Christianity.
- Armenian Ashugh, Gusan, folk, classical, original and pop music, Armenian dance, Armenian fine arts, Armenian stage art, Armenian architecture.
- Native nature with its biodiversity.
- Progress, liberalism, self-love, hospitality, love of learning, diligence, being law-abiding, respect and tolerance towards other people, peoples, religions.
- Regional affiliation, global civilization, regional, classical and modern culture,
- Fraternal feelings and relations towards national minorities of the Republic of Armenia and inseparable union with them, expressed by the citizenship of the Republic of Armenia. Traditions, religions, and beliefs of the national minorities of the Republic of Armenia.
- Armenian cuisine, all those samples of tangible and intangible heritage that express, depict, describe or symbolize the national values of the Armenian people (Republic of Armenia) described above.

**6. Armenia is my hearth, the people are my family –** The Armenian tradition of strong family ties is a vital resource for strengthening statehood. It is necessary to develop this tradition from the family level to the public-state level, making it relevant to the relations between the individual and the state. The primary concern of an individual before the people and the state is paying taxes, just as the primary concern of each member of each family is the material security of the family. The state budget of the Republic of Armenia is part of the budget of each family. The state budget of the

Republic of Armenia spends more funds for the well-being of each family than each family spends for itself. Therefore, just as no one spares funds to meet the needs of his family, so he should not avoid fulfillment of tax obligations to the Republic of Armenia. The country's tax legislation must ensure the collection of funds necessary for the maintenance and development of the state and provide conditions for the formation of greater added value in the economy, for the development of the economy.

**7. The future of Armenia depends on one person and that one person is you –** Individual effort is a key condition for the development of the state. This condition begins to work effectively only when the individual realizes the impact of his own effort. The most important function of the state is to value the effort of the individual and create opportunities for its manifestation. This is possible through education. Education is the primary tool for implementing the state's development strategy, with the understanding that education is a lifelong process and refers to the level of preschool education, general education, vocational education, higher education, postgraduate education, as well as the strategic communication of the state, in the sense that citizen-state relations are educational relations for both the citizen and the state. The educational system should teach the learner the skills necessary for a prosperous life and happiness. The role of the individual is key in the development of the state, but first of all, it is key in ensuring one's own well-being and happiness. Building one's own well-being and happiness is the primary contribution of the individual to ensuring the well-being and happiness of the state.

**8. Happy individual –** An individual is happy when he is free, protected, healthy, creative, has a social environment, a beloved job, with the earnings of which he has access to healthy food, to healthy lifestyle, to necessary living conditions, travels regularly, is loved, respected, communicates with spiritual life and/or culture. By providing conditions for his own happiness, the individual also creates an environment for the happiness of other individuals and the society.

**9. Caring society –** Just as the individual, with his success, becomes an environment for the formation of a caring society, so society becomes the environment in which the development of the individual takes place. Education, cultural life, work, business, care for the environment, healthy diet and active lifestyle, respect for the law, pluralism, democracy and public unity around it are largely environmental factors or are most effectively manifested in an appropriate environment. The society is one of the guardians of active business, education starting from nursery throughout the life, effective governance, democracy, justice, equality before the law for all and freedom, as an environment built on these values.

**10. A strong state –** A state is strong to the extent its economy is developed. Therefore, policies should be aimed at the economic strengthening of the country. The state interest is economic development. This is not a tendency to devalue policies, because public sentiment is considered the most important factor in economic development. Values and commitment to them, culture and education are key factors in motivating the work and economic activity of the individual and society.

Value-based policies should be aimed at the development of the country's economy.

**11. Transformation is not only not shameful, but also a vital necessity** – Transformation is a key condition for viability. Both the individual and society and the state must deepen the skill of reflection to the genetic level. The truth that has not been reflected upon is no longer the truth, the goal that has not been reflected upon is an end in itself, the conviction that has not been reflected upon is an impression left over from the past, the ideal that has not been reflected upon, is incomplete. The only formula for being viable in a changing life is reflection, self-reflection, the ability to change and transform.

**12. Independence is replacing dependence on the few with dependence on the many** - The state is the best tool for the people to decide their own fate, to predetermine their destiny, but in order to serve this goal most effectively, the state must be as independent as possible. In an inter-integrated and increasingly inter-integrating world, independence is not only not absolute, but has never been absolute, because states depend on other states in one way or another. Therefore, independent have been, are and will be those states that depend not on the few, but on the many. Therefore, the strategy of independence is the strategy of replacing dependence on the few with dependence on the many. If a state is already dependent on the many, then it must have a goal of being depending on even more. The goal of a balanced and balancing foreign policy is to not allow disproportions in dependence even on the many. This does not means to be equally dependent on everyone, but to balance dependence on one with dependence on the other, but never to be static in this relationship. Balancing is a continuous process, the necessity of which is assessed periodically.

**13. Peace is the skill of living in the environment of neighbors without external support –** Peace is the ultimate goal of foreign relations. When peace is established, it continues to remain the ultimate goal of foreign relations, in the expression of economic, political, and cultural cooperation. Peace is first and foremost a regional factor, because peace or its absence is first and foremost expressed in relations with immediate neighbors, then internationally, then globally. Peace is possible in a strategic and long-term sense when it becomes a skill that must be expressed in the ability to live in the environment of neighbors without external support and in cooperation. Peace is the most reliable guarantee of security. The most important components of ensuring security are the interdependence of the countries of the region, ensuring the country's place in the regional and global supply chain and trade. A capable army is also an essential factor of peace, an essential component of independence and statehood.

**14. There is a future, there is a future!** – The future will come one way or another. And what it will be like depends on the ability to perceive yesterday and turn it into knowledge and skills for today's work. The future is the result of today's work. The future is today. Start today to be what you want to be in the future.

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# Comments

**gerard** – 2025-03-03 15:19:16
Time is of the essence.

**Harry Avanessian** – 2025-02-28 16:33:43
Nikol has been exposed long ago and the nation wants change. The past isn't returning to "normal"; if a systemic adjustment is not implemented, soon nothing can change this train wreck. Don't err, he will never resign, as that would take honor, and he has none.

**Harout Bronozian** – 2025-02-28 11:28:29
Nikol Pashinyan, real Armenia is historical Armenia, that includes Artsakh. Your Armenia is 29 thousand 743 square kilometers. You illegally gave away Artsakh to Azerbaijan by the October 6, 2022 Prague statement. Nagorno-Karabakh had declared its independence before the Alma-Ata Declaration. On December 10, 1991, the referendum for independence of the Nagorno-Karabakh Republic was held in the presence of international observers [whereas the referendum for Azerbaijani independence was not held until December 15]. On December 21, 1991, the leaders of 11 Soviet Republics dissolved the Soviet Union by the Alma-Ata Declaration. Thus, at the moment of the dissolution of the Soviet Union, two independent and legally equal subjects were formed on the territory of Soviet Azerbaijan — the Nagorno-Karabakh Republic and the Republic of Azerbaijan .
https://jamestown.org/program/in-prague-armenia-and-azerbaijan-make-a-critical-move-toward-peace/