

METHODOLOGICAL ASPECTS OF OVERCOMING THE CRISIS OF ARMENIAN STATEHOOD

VARDAN AYVAZYAN*

Yerevan State University

Abstrakt. The object of the research is the genesis of systemic conflicts in the paradigm of the formation of Armenian statehood, with its characteristic methodological and methodical approaches and features.

The subject of the research is the main tendencies of forming Armenian statehood in recent history, the systemic crisis of state administration, the actual trajectory and structure of statehood formation.

The scientific article presents the peculiarities of the cultural originality of the Armenian world in the field of state-building, its role in the world civilization. Parallel paradigms present the phenomenology of the clash of Armenian culture and anti-culture, on the basis of which the crisis of the Armenian statehood is diagnosed, which led to the painful defeat of our country in the 44-day war, disrupted the international legal capacity of our state. At the same time, the article proposes complex methodological solutions to overcome the crisis of Armenian statehood.

The main conclusion of the work is that now, more than ever, the Armenian world needs a spiritual relaunch. It is what is capable of crystallizing the intellectual potential of Armenia, of moving the Armenian people from identity to self-identification, of giving meaning to the standards of Armenian quality.

Key words: *armenian world, culture, crisis, statehood, war, civilization, genocide, rebirth, systemic conflict.*

Introduction

The main goal of the research is to highlight the methodological gaps and failures in the field of Armenian statehood formation, which led to the crisis of Armenian statehood.

* Head at the YSU Chair of Constitutional Law, Candidate of Legal Sciences, Associate Professor vardanayvazyan@ysu.am, <https://orcid.org/0000-0003-3321-5406>



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

The article received 07 February 2025,
reviewed 21 February 2025,
accepted for publication 20 May 2025

© The Author(s) 2025

The object of the research is the genesis of systemic conflicts in the paradigm of the formation of Armenian statehood, with its characteristic methodological and methodical approaches and features.

The subject of the research is the main tendencies of forming Armenian statehood in recent history, the systemic crisis of state administration, the actual trajectory and structure of statehood formation.

Special attention is paid to the analysis of the main causes of systemic conflicts, which are the reasons for the failures at the conceptual and functional levels of state building.

The modern world in its current state can be characterized as a process of conflicts in all sectors of the general social process, with unprecedented dynamics of generation and global systemic challenges, from the national level (defining the main tasks of development and formation, structural reforms, especially for countries with transitional and developing economies) to the problems of forming a system of global interaction of the entire world community.

Of course, the functional effectiveness of all approaches and solutions to confront these challenges, as well as the mechanisms of their implementation, are directly related and depend on the system of legal fixation within the framework of national and supranational legalization, systemic unity, which allows synchronizing the actions of the law within the framework of a single legal space (global actions), taking into consideration all the diversity and specificity of sovereign legal systems.

At this historic and vital moment for our homeland, we realized that, unfortunately, the Armenian world has found itself in a situation where the actual ability of the institution of the state, as a subject of international law, has suffered a systemic failure and has been unable to defend and present to the world community a number of fundamental and principled circumstances, which, in our opinion, endangered and brought Armenian statehood into crisis.

1. Phenomenology of the Armenian World

Over the past 30 years, the absence of statehood genetics has involuntarily belittled the collective intellect of our nation and allowed the formation of post-Soviet Armenian society to proceed by itself, preserving only our sense of identity, namely ethnogenetics, ethnoanthropology, ethnopsychology. As a result, the national intellect was replaced by a general, blurred national identity, as a result of which we had a meaningless model of existence of a unified sense of national ties: ARMENIA-ARTSAKH-DIASPORA. Meanwhile, the identity of the people, as a

civilizational phenomenon, does not have a strong immunity to self-preservation. That is why, despite the genius of Armenian culture and ancient history, the world does not particularly see us as such.

In our days, in the absence of intellectual analysis of the Armenian world, a vacuum of national identity has arisen in our country, which includes the state, society, elite, Diaspora, international relations, diplomacy, economy, media space, etc. As a result, the highest level of Armenian national intellectual independence has lost its ability to govern.

At the conceptual level, the following fundamental questions remain unanswered today: what is the current intellectual and functional potential of the Armenian world? What is the program for the installation of Armenian culture as a legal consciousness of civil society, its morality and the prerequisite for the existence of legal statehood? What is the responsibility of the governing body for the design of the institutions, infrastructure and methodological base of this program?

Culture in its highest manifestation is able to support its country in overcoming the resistance of the new time, giving meaning to Armenia as a country endowed with the divine standard of Christian values, which has built its history on three pillars: Language, Temple, Culture. It is no coincidence that the letter E (numerical value: 7, [æ] in English transcription) of the Great Mashtots alphabet is a divine sign in the constitutional archetype of Armenians. It is within us, in our essence, even before our birth. Therefore, it is necessary for the state to be able to enshrine at the constitutional and legal level and clearly present to both its citizens and the world community who an Armenian is. Who is an Armenian? What is Armenia? What is the homeland? What is the Armenian state? What is our essence?

2. Fundamental values and originality of the Armenian people.

The third fundamental reason for the crisis of statehood is the problem of preserving and protecting the fundamental values and originality of the Armenian people.

Despite all this, the Armenian people managed to preserve and carry the cultural code of the Armenian world through incredible and unimaginable trials and tragedies, such as the genocide, despite the fact that in the whirlpool of historical survival, many peoples who formed civilization, such as the Sumerians, Egyptians, Babylonians, Assyrians, disappeared and appeared in historical oblivion.

We should also emphasize the historical tragic “experience of genocide” of the Armenian people, which became the first testing ground for legal nihilism and

cynicism, pushing the essence of law and statehood out of the scope of humanity. It was initiated by Turkey and served as the basis for Hitler to form a criminal precedent based on Turkey's impunity and permissiveness, which was systematically, conceptually and scientifically (the eugenics of the Third Reich) implemented on a large scale against other peoples during the Second World War, with the "preliminary legitimization of the Holocaust." Such a "genetic memory" due to the historical repetition of that phenomenon not only left its mark on Armenians and Jews, but also formed a "new gene of fear of being deprived of the right to exist" in accordance with their cultural code. Therefore, the most profound essential nature of "Genocide" from a cultural perspective is the deprivation of the right to exist through the seizure of "another cultural code" that differs from the dominant power (as a rule, from a titular nation, which *a priori* has the status of exclusivity). It is, as a rule, implemented by forcing the bearer of a different cultural code to voluntarily renounce his constitutional essence or by the "right to choose" to die violently (as a rule, by the counterculture of insidious perversions). That is, the constitutional format of the "Right to Life" is not given and does not work until the "other" foreigner renounces his cultural code, even if he lives in his historical homeland.

Therefore, this is a specific issue of the legal essence of the right to life, which, after the start of post-colonial law in the person of the leading role of an exceptional nation (the Third Reich), became the cause of the Second World War. From the point of view of humanity, the permissibility of the principle of selective existence was even more indecent, according to which only the chosen ones are human, and the degenerate ones should live as subhumans, whose life is unequal.

Based on the abovementioned, it can be argued that this circumstance is the main painful factor for Armenians, the issue of the ontological threat to the right to life and national self-determination. Moreover, in terms of the genetic memory of the Armenian and Jewish peoples, the threat of losing the right to life and the right to live in their historical homeland does not diminish at all in our days. And unfortunately, in almost all levels of analysis, the emphasis is placed solely on the right to life, even without a cultural code, in the absence of which the meaning of life disappears. From this perspective, our state follows the above-mentioned logic, while the Jewish state reserves the right to commit genocide against other peoples.

3. Ideology of Armenian statehood.

The absence of a pan-Armenian, i.e., state ideology, in the Armenian world often gives the authorities the opportunity to respond to the current global challenges not

with an adequate policy stemming from a vision of statehood that has been systematically and constitutionally enshrined, but with situationally unfounded, sometimes illogical and socio-everyday approaches. A vivid proof of this is the conceptual thesis recently put into circulation by the Prime Minister of the Republic of Armenia, according to which the state is identified with the homeland. In particular, in his speech in the National Assembly, he noted: “The five-year experience of my prime ministership, full of public happiness and tragedies, has led me to the following conceptual formulation, which I would like to propose as a state conceptual guideline. That guideline is as follows: “The homeland is the state. But no matter how impossible the choice may be, it must be made, and at the moment of making that choice comes the most important awareness and realization that the state is the only and irreplaceable homeland and the state and its independence, sovereignty, territorial integrity, establishing and developing institutions, contributing to that cause is a superlative degree of patriotism.”¹

This situational conceptual formulation generates a systemic conflict of “demeaning the existence of statehood”, in which the essence of the constitutional object of the Homeland is removed from the foundations of systemic integrity and narrowed to the level of the state, just as the essence of law is narrowed by the world community and superpowers to the level of rules of conduct, as a result of which international law is completely distorted at the global level, and the essence of constitutional objects at the domestic level. Thus, the essence of the Homeland is systematically manifested in two senses: geographical and spiritual. In the geographical sense, the Homeland is the territory that historically belongs to a given collectivity, or where one was born and lived, and of which one is a citizen. And from a spiritual point of view, it is the natural territory that individuals of a given ethnos or ethnic community perceive as an integral part of their national or ethnic identity. In this sense, the nation and the Homeland are an inseparable whole². Moreover, this conceptual thesis put into circulation by the Prime Minister is in conceptual conflict with the Armenian history textbook taught in the sixth grade of general education schools, which states: “The homeland of the Armenians is called Armenia. It includes the entire Armenian Highland.” That is why the Armenian Highland is considered the cradle of the Armenians, the homeland³.

¹ For more information - <https://www.primeminister.am/hy/statements-and-messages/item/2023/10/30/Nikol-Pashinyan-Speech/>

² [https://hy.wikipedia.org/wiki/Homeland_\(concept\)](https://hy.wikipedia.org/wiki/Homeland_(concept))

³ Armenian History, Sixth Grade. Textbook for General Education at Primary School/ A. Melkonyan, A. Movsisyan, E. Danielyan, Yerevan “Zangak” Publishing House, 2013, pp. 7-8.

The distortion of the spiritual component from the essence of the homeland also deforms the essence of the second constitutional object, patriotism, which is a moral and social feeling, the content of which is the awareness of belonging to a certain ethnic collectivity, the feeling towards that collectivity, the historical territory it occupies and the system of values it has created, towards the universal and the all-national⁴. The semantic distortion of constitutional objects, in turn, leads to cognitive dissonance, as a result of which both the sense of identity of the citizen of the Republic of Armenia and the formation of legal consciousness are distorted, which can lead to serious security problems up to the loss of statehood. Therefore, the question arises of how to solve these problems.

It is necessary to rise from the ashes of national disappointment and decay with only one prayer: to give meaning to the Armenian world as a just and true cultural state with one sacred mission, which is to create a cultural Armenian, as a creative person and as an imitator of God. It is on this conceptual axis that the constitutional and legal regulation system of our country should be formed.

The cultural code of Armenia is a karmic matrix woven with the divine alphabet of Mashtots, the spiritual sacrifice of Narekatsi and the musical rhythm of Komitas, which formed the universe of Armenian values, crystallizing not only the national but also the planetary format of culture.

Culture, as a system of unwritten rules of behavior, is an institution that shapes a person, a citizen, society, and a nation. Today, when the entire planet is undergoing global transformations, Armenia must first and foremost understand that its future is true revival, namely, the meaning of Armenian culture through the institution of justice.

Justice is not just an ecclesial declarative category. It is a tool for the practical meaning of a civilized state, which means a clear regulation of morality, upbringing, education, the system of spiritual values, the worldview of a person, a citizen, and, consequently, the spiritual health of society⁵.

Culture is a God-given gift that an Armenian is endowed with as an imitator of the Creator. Today, more than ever, we need to turn to that original prayer.

Now, more than ever, the Armenian world needs a spiritual relaunch. It is what is capable of crystallizing the intellectual potential of Armenia, of moving the Armenian people from identity to self-identification, of giving meaning to the standards of Armenian quality.

⁴ Armenian Soviet Encyclopedia, Yerevan 1980, edited by V. Hambardzumyan (vol. 6, p. 211).

⁵ Kant. Critique of Pure Reason, Nauka Publishing House, Moscow, 1999, pp. 52-54:

And what are these standards? The standard of an Armenian is to see the Armenian world responsibly, to have the right to bear its highest values, and not subjective interests. Narekatsi was just a subject, but he brought the Armenian world to the space of the highest value, because he placed that Armenian world above everything that exists and does not exist. Komitas was just a subject, but he lost his mind as he allowed his reason to survive the death of the nation and at that moment his reason lost the meaning of the existence of the Armenian.

Rising from the ashes, the Armenian reason was never able to properly form and, define and present to the world the phenomenology of the GENOCIDE. It was formed by us only as a memorial ceremony in a format that only arouses sympathy in the world. That is why we were unable to form the institution of genocide on a global scale not as a memory of death, but as a symbol of resurrection.

The state's responsibility to the nation is to see what the Armenian world represents, with all the responsibility of realizing its own spiritual values, with which no country in the world can be compared, and not to turn Armenia into a criminal testing ground for a new anti-world.

The unprecedented level of technological progress, which initiated the acceleration of the dynamics of all spheres of human life, in fact moved humanity to a plane of virtual digitalization, in which the culture of the “second life” “beyond reason” is formed, assuming that a person lives in parallel in two different vital spaces, each of which has its own culture, its own morality, its own reality, the meaning of its life, and this is not class or social stratification, but the double life of the same person, and such duality is unprecedented⁶. It poses a risk of the onset of existential ambivalence. In other words, if you want, there could be schizophrenia, which could have unpredictable consequences on a global scale for the disruption of the psychology of society.

Is it necessary to see it? Should it be managed? Is it necessary to have the actual ability to protect the culturology of Armenian naturalness and incorporate global transformations and progress into the Armenian essence? Is the immunity of Armenian culturology sufficient? Will it collapse before the hand-made demon of the “second life”, which is an “ANTI-WORLD” of unpredictable, unknown nature and power?

Thus, in order not to drown in the abyss of the “double life”, in order not to dissolve in a new, unintelligible world order, in order not to replace our truth with

⁶ Hart H. L. A. The Concept of law. — Oxford: Oxford University Press, 1961. - 261 p. — (Clarendon Law Series).

HYPE⁷, in order not to digitize the universe of creation, especially now we, Armenians, who are not indifferent to the fate of the global revival of the homeland, must first of all address the original cause, the meaning of meanings, the beginning of beginnings, the image of the Creator. Only pure reason, which sees the creator, the creative Armenian, will be able to become the strongest starting prayer in this difficult period, which will save the Armenian world from the threat of the anti-world.

What is the anti-world for us today?

The phenomenology of “COUNTERCULTURE” is the main message of the denial of naturalness and the operation of the institution of “FREEDOM OF NOTHING”. That is, it is permissiveness, which has been inhabited in space as a false object of existence, whose mission is not to be a creator, but to be free, to have no essence, but to physically exist as a consumer with unlimited rights and freedoms, and therefore to be the creator of the world of anti-nature.

In order to prevent the counterculture of Armenia, it is necessary to see the Armenian world anew. We are firmly convinced that by overcoming this ordeal that has befallen the Armenian people, we will gain conscious ability and pure reason for true revival and ascension.

HOW? (CONCLUSION)

1. The most important paradigm that is capable of drawing the attention of the whole world to the phenomenon of Armenia is that the state of Armenia, on the path of its revival, will transfer the framework of the existence of the Armenian world to the format of international law. It will, in fact, bring Armenia out of the long-term corridor of having an objectless vision of the Armenian world, the consequence of the absence of which was the permissive management and arbitrariness of the authorities, which was based on the subjective and personal perception of the phenomenon of Armenia by this or that head of state.

2. It is necessary to speak to the outside world in a unique language of spirituality, raising the level of perception of us to the level of respect, trust, reverence, recognition of the purity of true statehood, which, after centuries of ups and downs, has chosen true revival as its only sacred path. That is, the consolidation of the Armenian intellectual potential, which includes legal, constitutional, scientific, economic, informational, military and enlightenment thought and cultural code. The combined intellectual potential of the Armenian

⁷ Aggressive and intrusive advertising, the purpose of which is to shape consumer preferences. Its name comes from a word meaning exaggeration, deception, or a trick to attract attention. The same term can also be applied to a person or brand whose popularity is artificially inflated.
See <https://ru.wikipedia.org/wiki/%D0%A5%D0%B0%D0%B9%D0%BF>

people on the path of the country's revival is the intelligence of public administration, the highest value of the Christian paradigm of the Armenian world.

The second most important reason for the crisis of Armenian statehood is the absence of a national ideology at the constitutional and legal level.

The constitutional model of an adequate sovereign statehood and the actual process of its establishment, as well as the conceptual, doctrinal and strategic positioning of the state in the current configuration of the world's political structure, stem from ideology⁸.

Currently, the level of effectiveness of the operation of international law is unfortunately in a systemic crisis. At the same time, the resolution of deep-rooted international conflicts is carried out with a very superficial and formal approach, which in turn inevitably poses a serious existential threat to small nations.

The key issue is undoubtedly the highly responsible perception that it is unacceptable to carry out personalized and irresponsible experiments on the geopolitical setting of the state structure, union relations and strategic cooperation without understanding the ideological and strategic direction of the state, forming a new culture of union and strategic legal subjectivity.

It is especially important to realize that the sprouts of the recent past of the state's independence are still fragile and it is required to form a new, unique model of the existence of an ally not only in terms of "situational-confidence", but also in terms of historical, cultural aspects and homogeneity, which perceives and has a monotypic value system, on which joint existence is already built.

From the latter should flow the interdependence of the construction of the life stage, anchored on a system of common morality, dignity and common vital space, which must have a clear functional model of relationships and transparent regulations of interaction, taking into consideration the sharp changes in the world changes. This is precisely the essence and content of the allied states and their functional mission. Of course, it is unacceptable for the term allied to be perceived and interpreted differently if there is no perception that it is the highest form of cooperation, which is higher than the strategic and commercial space or situational alliance. At the same time, it is also necessary to ensure a clear understanding of the so-called multi-vector (the lack of legal fixation of which can be used as a tool for unauthorized and unscrupulous use of the union potential).

It must receive constitutional ratification and be presented to the people. Signing documents without the knowledge of the people (even if the level of legal

⁸ Doctrines of the rule of law state and the rule of law in the modern world, editors-in-chief V.D. Zorkin, P.D. Barenboim, M., 2013, p 56.

awareness is still insufficient, with a reference to which you trust, or it will be explained later) is a sign and evidence of the dysfunction of the state and its constitutional basis.

Conflict of Interests

The author declares no ethical issues or conflicts of interest in this research.

Ethical Standards

The author affirms this research did not involve human subjects.

Reference list

1. Armenian History, Sixth Grade. Textbook for General Education at Primary School/ A. Melkonyan, A. Movsisyan, E. Danielyan, Yerevan “Zangak” Publishing House, 2013
2. Armenian Soviet Encyclopedia, Yerevan 1980, edited by V. Hambardzumyan (vol. 6, p. 211).
3. Kant. Critique of Pure Reason, Nauka Publishing House, Moscow, 1999, pp. 52-54:
4. Hart H. L. A. The Concept of law. — Oxford: Oxford University Press, 1961. - 261 p. — (Clarendon Law Series).
5. Doctrines of the rule of law state and the rule of law in the modern world, editors-in-chief V.D. Zorkin, P.D. Barenboim, M., 2013, p 56.