

*Section: Transcultural reflections***DEVELOPMENT OF NATIONAL IDENTITY IN ARMENIA AT THE BEGINNING OF THE 20TH CENTURY BASED ON PRIMARY CAPACITIES****Anahit Haykazuni**

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Abstract

We improve ourselves each year based on our experience. That experience is passed on to us by our tribe. The generations that preceded us pass on to us a system of capacities that contribute to preserving existence. The lack or absence of information about those predecessors can lead to life-threatening consequences. Having lived through many crisis moments in its history, Armenia continues its existence, keeping its connection with its ancestors through the realization of national identity. National identity, the sense of belonging and attachment to one's nation, is an important part of personality development. In the article, the author reveals the primary actual capacities involved in forming and reproducing national identity, as well as the connection between the transcultural approach and national identity.

Keywords: national identity, primary capacities, differential analysis, Positive Psychotherapy, tseghakron, political realism, era

Introduction

In psychology, identity is interpreted as understanding one person's belonging to another person, the feeling of belonging. National identity is a type of social identity. The scientific treatment of national identity from a psychological point of view involves understanding how people perceive themselves in the context of their nation and how this perception is formed, maintained, and manifested in their thoughts, feelings, and behavior.

As we already know, two human abilities underlie adaptation to the world—the ability to love and the ability to know. They are the basis for other psychological processes. From the ability to love flows primary actual abilities, which are tools for forming and developing

relationships between people. In this article, we propose to consider what primary actual abilities are involved in the formation of national identity in Armenian society at the beginning of the 20th century.

Methodology

Many people hold existential significance for the constructive development of national identity. Constructive development means the absence of falsification of history and facts, adaptation and acceptance of reality, mobilization, and the direction of the nation's resources to achieve a high quality of life.

Each person's development is unique. This is influenced by various factors, such as individual uniqueness, immediate environment, social, economic, and cultural environment, and

religious and ideological system (Peseschkian, 2019). National identity plays a multifunctional role in shaping personality.

National identity is particularly important in Armenia, taking into account some key aspects: historical heritage, language and culture, religious affiliation, geopolitical location, memory, and traumatic events.

We examined several primary actual capacities that impact the formation of national identity in the works of Garegin Nzhdeh, an Armenian political and military figure who made a major contribution to the Armenian national movement at the beginning of the 20th century. American philosopher - Ralph Waldo Emerson mentioned that "every man is a bundle of his ancestors." In continuation of this, psychologist - Erik Erikson said, "National identity is a psychological construct that reflects the sense of belonging, attachment, and identification with one." Nzhdeh also considered national identity through the prism of the primary capacity of modeling. In his works, he mentions that an individual's rise and fall are determined by understanding his ancestors. He said that race is the supreme parent of man, and by understanding this, you can have peace and be creative (Nzhdeh, 2021). Modeling is one of the important primary capacities developed through the basic capacity of love. This is an ability that, on the one hand, through idealization, makes it possible to imitate some model and, on the other hand, to be a model for others. "It helps us learn, guide and evaluate our development, and calm ourselves in moments of frustration" (Kirillov, 2022). Armenian political and military figure philosopher Garegin Nzhdeh said, "...the individual, being always connected to the highest values of his race, contributes to his mental self-stabilization". Nzhdeh considers spiritual communication between generations essential, through which the latter transmits the eternal flame of the tribe, likening it to a candle that catches fire from another candle (Nzhdeh, 2021).

Nzhdeh is considered the author and developer of the tribal religion movement. It's an ideology of classical Armenian nationalism, the goal of which is the unification of the Armenian people, considering the tribe as a model/example. In his works, he calls to imitate the tribe's self-confidence, resistance, hard work, and optimism. Love for self-development, aspirations, achievements, values of justice, and

freedom are considered very important for a tribal person. In the literary legacy left by Nzhdeh, one can also find the development of such primary skills as hope, faith, and love.

Tribal religion, knowledge, faith, and ritual are all necessary for a person to be psychologically stable in this world (Nzhdeh, 2021).

The 1930s were a crisis for the Armenian people; the traumatic traces of the Armenian Genocide organized by the Turkish authorities in 1915 were harmful, and the brutal extermination of 1.5 million Armenians became the basis for the resettlement of thousands of Armenians in other countries. There was a defeatist state of mind, and along with it, some movements preached departure from the idea of the Motherland. Added to this was the propaganda of the dehumanization of the Armenians carried away by the Turks in Europe. The spread of Bolshevik ideas also made it impossible to preserve the Armenian identity. The impact of all these situations was the basis for Nzhdeh to create the ideology of tseghakron, which translates to "race religion" in English.

In describing differential analysis, we note that this is a psychodynamic, humanistic, resource-oriented, conflict-centered psychotherapy modality with a transcultural approach. Transculturality, as the most important element of this approach, answers two questions: How are different people similar? And how do they differ from each other (Peseschkian, 2019). One of the obligatory and predetermining differences between people is the awareness of belonging to any nation. National identity as a "leader" leads to religion, faith, culture, language, history, worldview system, and memory, which creates and doesn't allow much to be forgotten. All of the above, complementing each other, build a person's personality, paving the way to mental well-being. In the modern stream of globalist theories, a person often loses his national identity, as if he has lost face. As we know, a person's system of values, role models, and behavioral patterns largely come from their parents, which they, in turn, learned from their parents, and this tree of life continues to age after age. It is like a train that carries different passengers, stopping, as expected, at different stations. The passengers are our ancestors, parents, children, grandchildren, and ourselves, who enter the train of the rushing into the future

and take our place in the line of this nation. Or we get off this train, leaving different narratives that influence our future. The train in this allegory is a nation that cares for us, provides us with space and respect, feeds us, and gives us a place to sleep. Stations imply an era, which is one of the three most important factors that influence the development of a nation's actual abilities.

Differential analysis allows us to more scientifically re-evaluate the era's impact on the individual's life. It is assumed that a person cannot adapt to the present and act effectively if he uses some beliefs that were current in the past. Realizing this, Nzhdeh created tseghakron, which has progressive views, such as faith and love for generations, while surpassing generations. "It is not enough to have an admiring attitude, even worship, towards the past generation; one must surpass it" (Nzhdeh, 2021).

Consequently, without awareness of national identity, culture, and identification with ancestors, a person will not be able to comprehend the concept of transculturality and act in this approach. The intercultural aspect can only be accessed when there is an opportunity to "plunge" into one's national personality. It is such a person who can understand and accept another person from another nation with its religion, history, and traditions. Of course, when reflecting on national identification, it is impossible not to think about chauvinism, which leads to destructive behavior and, instead of creating something new, destroys the past and the future. In this article, we consider national identity as a constructive concept based on real facts and arising from certain primary abilities based on the basic ability to love.

Results

As we already know, self-awareness is vital for an individual's well-being and balanced life. Nzhdeh believed that self-knowledge of a person is possible through studying his national history. History, according to him, is practical psychology (Nzhdeh, 1991). The importance of knowing the history of one's own nation was also mentioned by the American historian David McCullough: "History is who we are and why we are the way we are."

The most authoritative and important people for a child are its parents. He imitates them at

the very beginning; he starts to recognize them first and gets to know himself through his parents, especially in the first years of life. When a child does not want to know his parents or a later adult does not want to study his national history, it can be considered as the underdevelopment of some primary actual skills. The drive of people to know the history of their fathers is a vital interest.

If the individual's national self-recognition is successful, then the child, and later also the adult, discover transgenerational ties between his generations, contributing to improving his current life. However, suppose there are limitations to this self-knowledge. In that case, it can be considered a problem of individual development because the knowledge of the past contributes to constructing the future. "The farther backward you can look, the farther forward you are likely to see." - Winston Churchill.

The ideology created by Nzhdeh (tseghakron) isn't based on preaching hatred towards the not-friendly nation but on such constructive aspects as self-defense, self-confidence, realizing the potential of one's own country and nation, sovereignty, and independence. This system expresses love for one's nation as a primary skill and, at the same time, corresponds to the concept of political realism. As German-American political scientist Hans Morgenthau said

"The principle of national sovereignty implies that every state is subject only to its own will in its relation to other states, and the preservation of national independence and the protection of national security must underlie every aspect of foreign policy " (Morgenthau Hans, 2016).

Conclusions

In conclusion, crises, wars, and collective traumas in the country can lead to the loss of national identity. Nzhdeh also mentions in his works that such a phenomenon as envy destroys the high virtues of people, the components of national identity. "Armenian crown bearer possessed by the demon of envy.": That's what he calls those leaders whose unrestrained desires led to national division. Preserving national consciousness and identity is becoming more difficult in this era, leading to globalism (Nzhdeh, 2021). There is a blurring of the national image, which can lead to dangerous

consequences in preserving the nation because when an individual doesn't have an emotional connection with what is his own, he doesn't protect it from external forces and, as a result, loses it. National identity is one of the parts of the personality structure, and replacing it with another construct is impossible. It contributes to preserving national security, borders, and culture, and all these jointly sustain the nation, saving it from various adverse forces. A tribal religious ideology created by Nzhdeh, which not only saved the Armenian nation from destruction in the past but also kept the great role and function of national identity in the life of Armenians relevant until today. This experience shows that it is possible to organize the preservation of national identity in a balanced and constructive way, reproducing narratives consistent with historical facts and moral norms.

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