

OUR STRUGGLE



A MANIFESTO FOR A NEW ERA

Hayk Nazaryan

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I dedicate this work to the eternal memory of the Armenian fallen brave soldiers and martyred heroes of the 44-day conspiratorial war.

The blood they shed was not in vain, because history has repeatedly shown us, that the blows of the whip on the backs of defeated peoples become an impetus for a new rebirth....

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Preface



Every nation, in its history, experiences critical and pivotal moments, and we believe that the Armenian nation is living through the most critical, but also the most pivotal, period in its history. Almost all current events show us that Armenia has never been part of the “New World Order” plans of the international anti-Aryan forces—as a sovereign, independent, and powerful state. It has always been considered an obstacle in every respect. We saw how, during the treacherous 44-day war of 2020, Artsakh was placed on the sacrificial altar of the Russian-Turkish-Zionist alliance, and to us, it is clear that the conspiracy against Artsakh was a direct conspiracy against Armenian independent statehood, with the ultimate goal of completing the Armenian Genocide. That is why, after breaking our back, their eyes are now fixed on the spine of our nation—Syunik—because they know that without Syunik, there is no Armenia.

In addition to external threats, there are of course countless internal problems—such as a corrupt state and banking system, a treacherous and anti-Armenian government, a temporarily crippled army, and over a hundred parties and organizations that divide and confuse the nation, most of which are full of foreign intelligence agents. Almost all of them serve foreign or otherwise hostile interests, and those who do not, make meaningless and hollow calls for unity without offering anything serious. Today, all major parties may appear to fight each other over simple and minor issues, but on important matters, they almost always submit to the same powers that control the system. This creates the current internal political disgrace and chaos, because of which these parties and organizations fail to inspire trust in the broader public. More bluntly put—they instill disgust.

Any conscious person can clearly see that the current corrupted political and social system dominating Armenia and the entire civilized world cannot provide security, meaning, or happiness for citizens. That is why we are confident it will collapse like a house of cards, but we must do everything to ensure that during this collapse, our nation and fatherland do not suffer.

Many people think we no longer have the opportunity to become strong, and that it is pointless to even try or do anything. This leads to indifference and thoughts of emigration, which cause irreversible damage to our fatherland. However, we believe that as long as the Armenian nation breathes, it can rise to its feet—if there is an iron will to do so. Time and again, Armenians have shown the world, with the strength of their arms, that when they are united and rely solely on themselves, they become invincible.

If our dream is not just a vague ambition, if we are absolutely determined to bring it to life, then nothing can stop us. We understand that, for now, the soul of our race is temporarily asleep, but that won't last long. The soul of the race will sooner or later awaken and shake the entire world. We are convinced that the late Sparapet Vazgen Sargsyan also believed this when he said, "The 21st century will undoubtedly be ours."

All the seeds of suffering and chaos whose fruits we are harvesting today were planted long ago. We understand that everything done against us for centuries to keep us divided will have a powerful reaction, because the third law of mechanics reminds us: every action has an equal and opposite reaction.

That reaction to division is precisely the current—the directed movement of particles—which is the prerequisite for order and structure. Without current, there can be no unity or political and social consensus. As much as our enemies may want to, they cannot divide us if there is a unifying ideological current within us. Today, due to the flood of disinformation, confusion, division, and chaos in society have reached a peak. That is why, more than ever, our nation needs that current of unity.

If the intellectual elite of the nation is set on the correct ideological path, the rest of the people will follow, and unity will succeed naturally. The mission of our newly created Tseghakron movement—"Hosank"—is to place the nation on that correct path, by spreading truth and taking patriotic actions. If we do not share the same national will, we cannot create the current that is essential for our nation's unity. In our struggle, our will must reflect the collective will of our people. Therefore, one of our main slogans is: "One Nation, One State, One Will."

We see the growing instability in the world, and it does not smell of anything good. Anticipating all of this, we believe that a new era will open for humanity—especially for the Aryan race. And that is why a new political program has been written—a new manifesto—that in content and essence is different from all other political programs in Armenia, just as "Hosank" is, in content and essence, different from all other political movements. "Hosank" was not carelessly founded with temporary goals to deceive its fellow citizens with false hopes and come to power, as we see with other shortsighted and ideologically empty political organizations. Nor was it founded with the aim of waving a flag while making random and empty patriotic calls. "Hosank" was founded with the farsighted goal and vision to introduce and advance new ideas for a new era in Armenia. Those ideas have been presented in this manifesto in an axiomatic way—with Euclidean logic and sequence. Many speak of building a national state, but almost no one clearly states what that national state should be like. They don't state it, because they truly cannot even imagine it. They lack vision and are deprived of logic and imagination—but for us, those are not problems.

The following fifteen pillars are the most important points on which we must have a clear and correct stance, and upon whose ideas the future strong and victorious Armenian-Aryan state will be built. In all of these pillars, our ideas complement each other. The ideological foundation of our movement must be built solidly, and our vision must be as clear as water, so that the movement becomes invincible.

Pillar 1

Independent Statehood

The sovereignty and independence of Armenia must be preserved at all costs, and we must never concede them by becoming a colony of some superpower or merely a transit country. Our goal is the unification of the Armenian nation within a powerful Armenian state, which in the future will encompass all of Artsakh and the other lands of our mountainous homeland. However, maintaining independent statehood is not so much an end as it is the best means by which we can guarantee the continued existence and development of our nation and fatherland.

Independence is sacred to us, and statehood is the supreme value that binds the nation to its fatherland like a link in a chain. The state is a vessel, and the nation is its content; that vessel only has meaning if it can preserve and protect the substance within it. Therefore, the state is obligated to serve the nation and advance the interests of the fatherland. Thus, our holy trinity is: "Nation, Fatherland, State."

When we turn the pages of Armenian history, one essential truth becomes clear: our nation's entire history is a struggle to attain and preserve independent statehood. In reality, this is the story of every nation, but in our case, it is more evident because we are one of the world's oldest nations and have lost and regained our independence many times. We have shed much blood in the process of losing and reclaiming that independence. In general, the tree of every nation's independence is watered by the blood of its heroes and its enemies.

There are thousands of ethnic groups around the world constantly struggling to gain just a piece of land and to establish independent statehood on it. The world operates on the principle of "one blood, one land." This means there is no resource more valuable than land in this world, and only the strong deserve to have land—especially land as fertile and heavenly as our mountainous fatherland. The sooner we grasp this axiomatic truth, the better it will be for us and for our future generations.

Right now, we are standing on the edge of losing our independence, and we must find the resilience within ourselves to wage a determined struggle against all those forces that have brought us to this brink.

If there are people who naively believe that if Armenia gives up its independence and joins some globalist union we will supposedly "live better" and "be safer," then they are gravely mistaken. In this humiliated moment, hostile propaganda from inside and outside the fatherland wants to convince us and inject into us the belief that resistance is pointless and that we must accept the "inevitable." They want to break the fighting spirit within us, which they have largely succeeded in doing among the weak-hearted in our society, so that without any resistance we hand over our independent statehood on a silver platter to some superpower.

Doing so will only worsen our lives, because surrendering in such a manner will bring even more problems in the future. We will lose our dignity, honor and self-respect, after which we will be used invariably by all other nations. He who gives up his independence and freedom for the sake of a supposedly better and safer life deserves neither, and in reality will possess neither. Put more simply: when people choose between a piece of bread and freedom, they ultimately lose both.

However, within our nation, there still exist wise, dignified, and freedom-loving Armenians for whom independent statehood is sacred, and who deeply understand its value. We did not survive, struggle, and shed blood for over five thousand years battling the hordes of humanity, just so a group of anti-Armenian foreign agents could destroy our country from within like a Trojan horse and turn the final page of our history. Our history proves the cosmic law that a nation that does not want to die, does not die.

If in the distant past we were a powerful state, it means we still have the potential in our genes to become such again—we just need to reconnect with that power. The blood of Hayk Nahapet, Argishti, Tigran the Great, King Pap, Ashot Yerkat, Davit Bek, Andranik, and Monte Melkonian still flows in our veins. The heroic deeds of all the Armenian national heroes inspire and encourage us to continue their work—for the sake of our future generations—therefore, we have no right to fail.

In 1991, we restored our independence on paper, but due to the Kremlin and its Armenian agents, we in reality only built a post-Soviet republic, merely copying the Russian model of state and army instead of creating our own. This grave mistake must be corrected so that we can build a truly independent Armenian state—with Armenian psychology, Armenian mindset, and Armenian spirit—one that corresponds to the ancient experiences and essence of our nation.

We must turn our de jure independence into de facto independence by strengthening our sovereignty, because from our sovereignty will come our independence, and from our independence will finally come our freedom. A freedom that allows us to be the creators and masters of our own destiny.

Having a state is the most important thing for us, therefore all forms of propaganda that threaten our independence must be banned, and those spreading such propaganda must be strictly punished. We must inspire faith in our citizens through our work and sacrifices that not only can we truly preserve our independence, but we can also strengthen it by building a powerful state, if we fight with all our spirit for this goal. If we do not make sacrifices for this purpose, then this purpose will be sacrificed because of our weakness.

There is no value higher than land and independent statehood for any nation. Without a fatherland and state, a nation cannot assert its will in this world. That is why a nationalist cannot fail to be a patriot, just as a patriot cannot fail to be a nationalist. We must not trade even an inch of land for tons of gold. Every citizen must deeply understand that his home is not confined to four walls, but is bounded by the borders of his fatherland, and every tree, river, mountain, or lake is a part of his home.

Only with this awareness will the citizen know that his home begins at every border post, and he is obliged to defend that post as he would his own house. In this way, we can eliminate the disastrous and divisive provincialist patriotism in our nation and raise a generation that is loyal to the state.

We must preserve our independent statehood like the light of our eyes, because if we lose it this time, we will lose it forever—with no chance of restoring it again. Therefore, our state-centered motto is: "For the sake of Statehood, in the name of Nzhdeh."

Pillar 2

Citizenship and National Preservation

For an independent state, the greatest wealth is the decent citizen, who possesses a deep sense of personal responsibility toward their state. Every citizen is also a part and representative of the state; therefore, only someone with Armenian-Aryan blood can be a full-fledged citizen of the Armenian state. The proper procedure for granting citizenship is extremely important and forms the foundation of Armenian preservation, as it determines the purity level of our blood, which in turn determines the demographic makeup of our fatherland. Hence, one of our slogans is: "Armenia for Armenians"—that is, the overwhelming majority of Armenia will be made up of Armenians, and Armenian statehood will primarily and exclusively serve the interests of the Armenian nation. This does not mean hostility toward minorities living in Armenia, such as Kurds or Yazidis who are integrated into Armenian society. They will continue to be full citizens of Armenia. We are not against other White (European/Aryan) minorities living in Armenia, and they may continue to live in Armenia and become citizens if they take an oath of loyalty to Armenia and the Armenian state, and serve in the Armenian army. Non-whites may only come to Armenia as temporary guests, in accordance with the legal requirements governing foreign nationals. Exceptionally valuable non-whites who have contributed greatly to our state or have performed heroic acts for our fatherland will be granted honorary citizenship and will have the right to live in Armenia with their families. Those who were not born in Armenia but meet all these qualifications must have lived in Armenia for at least five years before being granted citizenship.

Every state that thinks about the future of its nation must consider its country's demographics and is obliged to protect its borders not only from a military perspective but also from a civilian one. We are opposed not only to the Turkification of Armenia but also to the contamination of Armenia with various types of foreign non-white races. Therefore, the flow of all non-white immigrants to Armenia must be immediately halted, and those who are already residing in Armenia must be peacefully and humanely deported from our fatherland. This will not only benefit our country but also the countries of those immigrants, because due to their emigration, doctors, scientists, and other professionals leave their countries, which are in need of them.

Unfortunately, since 1945, the study of races has become taboo throughout the Aryan world, resulting in confusion regarding racial issues for many, and we cannot elaborate much at this moment. For this reason, we use the words "Aryan" and "White" interchangeably so that people understand their equivalence. In any case, in the future, we will have a science that will allow us to easily assess potential citizens by race, so that correct laws can be established and proper decisions made regarding citizenship.

Those who open the gates for non-White immigrants must be strictly judged and punished. Mixed marriages between whites and non-Whites will be prohibited by law. Those who promote multiculturalism and mixed marriages, which we openly oppose because they destroy the diversity that exists in nature, will also be prosecuted and punished by law.

We are guided by the principle that good borders create good neighbors, and everyone must keep their own house in order. We assert that by serving only our nation, we can serve humanity as a whole and condemn the false humanism that preaches "equality." We find the concept of "equality" utterly ridiculous, as there is no equality in the world or in nature. Promoting such false ideas is only for deceiving and misleading people.

We have neither the intention nor the desire to turn Armenia into Babylon. We do not need a slave class disguised as cheap labor, because by rolling up our sleeves, we must get to work and prosper our country with our own strength. We must clean our sewers, take out our garbage, build our buildings, drive our trucks, pave our own roads, and cultivate our lands without depending on other nations, because by not doing so, we will enslave ourselves in the future by becoming dependent on non-Whites. With our own strength, we will build our country as if we were building and remodeling our own castle.

Preserving the purity of our blood is extremely important to us, because when a higher race mixes with a lower race, the higher race descends to the level of the lower race, losing the strength of the higher race. The primary reason for the disappearance of cultures and civilizations in history has not been wars but the contamination of blood, followed by the degradation of society.

Humanity is divided into a handful of races, the most beautiful, powerful, and creative of which is the White race, scientifically named Armenoid (and not the artificial term "Caucasoid"). The Aryan race has, from the beginning, consisted of brilliant scientists, explorers, warriors, artists, architects, builders, philosophers, and conquerors. The cultures and civilizations created by all other races are simply incomparable to the high Aryan culture and civilization.

Our Armenian nation belongs to this White race, which is a minority among all other races and is currently the most endangered race in the world, a fact we can substantiate with numerous statistical data. Statistics show that if this continues, in 20 years, Whites will become a minority in their own countries. This is a staggering fact that must be taken very seriously. There are nearly 8 billion people in the world, and only 500 million of them are white, a number that is steadily decreasing due to low birth rates and mixed marriages, while the number of non-Whites is growing daily, including in many White countries, accelerating the number of destructive mixed marriages. In short, this is catastrophic not only for the White race but for humanity, because if the torch of the white race is extinguished in this world, humanity will suffer immensely, and planet Earth will plunge into eternal darkness. We simply cannot allow this, so this is an issue on which we absolutely cannot compromise. The Aryan race is the leading race in human progress, and we, Armenians, as the root nation of this leading race, have a great responsibility to keep Aryan blood pure and prevent the destruction of the Aryan race.

However, not only has our birth rate decreased, but the genetic quality of our race has also declined, negatively impacting our civilization. Therefore, at the core of national preservation is the improvement of our nation's genetic quality. We cannot ignore this step, because, unfortunately, due to centuries without statehood and interaction with various non-White races, our genetic health has deteriorated significantly, and we believe this claim should not come as a surprise to any decent Armenian when they see the degree of our society's degradation. The degradation of Aryan nations is, of course, also due to international Zionist media, which for at least a hundred years has infected our society with

various ideological poisons, such as feminism and multiculturalism, which have contributed to the reduction of the nation's good elements while multiplying the bad ones.

An excessively comfortable and unnatural lifestyle has also made millions of people soft and cowardly. In the ancient world, when people lived closer to the harsh conditions of nature, nature itself performed natural selection, but in this modern era, we have become disconnected from nature and its natural selection. In short, for centuries, we have gone against nature's processes, and now we are suffering for it, so we must correct this through direct and scientific intervention. If we can selectively breed higher-quality animals, why can't we do the same for humans?

We have already mentioned how we can prevent final demographic destruction, but the continuous deterioration of genetic quality in this modern era can be halted and corrected by applying the principles of eugenics (or racial hygiene), which is simply the control of population reproduction, and in our case, this control will naturally contribute to improving the quality of the nation. For example, the most genetically high-quality and healthy couples should be supported and encouraged in every way to have many children, while unhealthy couples should not have many. Large state subsidies should be provided to multi-child families of healthy couples. Additionally, in the case of healthy couples, abortions should be prohibited and condemned. The national state media should glorify, and the state should reward, healthy couples who have more than four children. In parallel, in extreme cases, those with mental or physical illnesses should be sterilized if expert doctors determine that their severe illness is hereditary, to prevent them from passing on their bad genetics to future generations. In such extreme cases, the individual will continue to live normally, have relationships, and even marry, but not have children. People must realize that having children is not a right but a privilege. Some may consider this approach extreme, but we believe it is extreme, selfish, and irresponsible to allow genetically unhealthy people and the mentally ill to reproduce, causing their children to suffer from the same defects. Through eugenics, we will keep our blood as free as possible from racially inferior elements.

Thus, we can significantly improve our genetic quality in just a few generations, and by making these principles law, instead of facing a racial crisis, we will have a high-quality nation composed of healthy, multi-child families. Without strong and healthy families, there cannot be a strong and healthy society, as the family is the core of any society. This is the undeniable guarantee of survival and prosperity.

No healthy society can be multicultural by violating the laws of nature. A healthy society can only be homogeneous, with citizens who have more or less the same language, history, culture, value system, and genetics. Only in a homogeneous society will an individual love their society and feel connected to something greater, taking responsibility for that society. Homogeneous societies undoubtedly have more love, peace, and harmony than multicultural ones. The danger of multiculturalism and non-White immigration may not currently be as significant a threat to our fatherland as it is, for example, in Europe, the USA, and Australia, but we must learn from their mistakes and neutralize the threat from its inception. If we tolerate non-White immigration to Armenia now, tomorrow we will tolerate Turkish immigration, contributing to the Turkification of Armenia.

The state must ensure and promote an increase in the birth rate—an increase that will have an overall positive impact on society. Without applying such racial principles, the entire Aryan civilization will head toward blood contamination and demographic destruction, which

must be prevented at all costs. If our enemies kill us by the thousands, destroy our cities, and seize our lands, we can give birth to new generations, rebuild our cities, and liberate our lands again. However, we cannot purify contaminated blood. If blood is polluted due to mixing with other races, it cannot be purified again.

We can have an Aryan, decent, and high-quality state only if we have Aryan, decent, and high-class citizens, but this will only happen when the state guarantees through its laws that its best children multiply and thrive, becoming worthy citizens for the fatherland.

Pillar 3

Spiritual Worldview

Any political movement, to achieve success and yield long-lasting positive results, must have a strong ideology and spiritual worldview; therefore, we believe that Tseghakronism is precisely that ideology, of which we are the unconditional bearers and believers of. A political movement that relies solely on material foundations and is devoid of spirituality is doomed, as our, so to speak, material reality stems from the content of our inner spiritual world. We also believe that the unity and harmony of our nation can only be achieved around the ideas of Tseghakronism.

If we truly want to solve the problems of our fatherland, we must first thoroughly understand them, which are not only characteristic of the political arena but are pervasive throughout our entire society. Political problems are merely a reflection of the issues within our spiritual world. This is why any political movement seeking to unite the nation must, first and foremost, have a spiritual nature and foundation based on science.

For centuries, enmity has been artificially sown between scientists and spiritual leaders or mystics, but we do not believe that spirituality and science are contradictory; rather, we are confident that they naturally complement each other. Similarly, we believe that creationism and evolution complement each other rather than contradict. In other words, the Creator created humanity's races and various animals, which have undergone significant changes over time. It is worth noting here that a spiritual person is not merely someone who recites prayers and performs rituals. A spiritual person is one with a very high consciousness, who has tamed the ego and deeply understood the meaning of this life. From this also follows the fact that only a person who holds national ideas can be spiritual, as only such a person can truly live a meaningful life. Blood and spirituality cannot be separated, as spiritual life stems from blood.

Deep faith, rooted in truth, is extremely important because we create our reality with thoughts derived from our inner faith, as reality is a combination of objectivity and subjectivity. There are objective facts that cannot be changed, such as historical events that have occurred, but with our subjective beliefs and actions, we can create new history, which can be either positive or negative, depending on the nature of our inner world. We cannot succeed in our struggle if we lack deep, truthful faith in our race, nature, and the universe.

It is deplorable that in our political sphere, essentially pro-Western liberals, pro-Soviet neo-Bolsheviks, and similar charlatans pose as nationalists, deceiving and misleading people, diverting them from the truth and true nationalism. They also divert people from true racial and spiritual values derived from it. If true scientists and spiritual people were involved in politics, there would not be so many ignorant and careless people in our society.

Fortunately, our heroic ancestors, in the form of Nzhdeh and Hayk Asatryan, established Tseghakronism—the faith of blood and soil—which is precisely the spiritual foundation our nation lacks, the remedy for our ailments, and the compass of our worldview, through which we can find the right path and achieve our goals. Tseghakronism, simply put, is the application of nature's laws to society. Therefore, we are obliged to revive their ideas, turn them into a powerful movement, elevate them to the state level, and lead them to

ultimate victory. We have been handed a noble ideology, and our goal is to give it international recognition. Our mission is to transform this idea into a global movement.

From history, we know well that when Armenia became the first Christian state, our ancient Aryan and pagan culture suffered considerable damage, and partly because of this, a dark age—the so-called Inquisition—reigned in the Aryan world for a thousand years. However, despite all this, we consider it wrong to sow enmity toward Christianity and the church, as we are against dividing the nation based on classes, ideologies, or religions, which could later become the basis for civil war. We believe that the Christianity imposed on us in the early fourth century was not the same Christianity preached by, as Nzhdeh said, the Nazarene, who, in our conviction, was Aryan. His true Aryan sermons, aligned with the laws of the universe, were deliberately distorted and presented first to our nation and then to the entire Aryan race to weaken our civilization. Therefore, we believe that Christianity and the church in general must be Aryanized and, at the very least, transformed. We have no doubt that Aryan Christianity and paganism will not contradict the worldview of Tseghakronism. Tseghakronism is neither fully pagan nor fully Christian, but it is both at the same time, as the true foundation of both religions is the Aryan value system and the promotion of the noble Aryan lifestyle.

We believe that Vahagn and all the other gods of our mythology are merely expressions of different attributes of nature—representatives of the Creator. When viewed from this Tseghakron perspective, we see that Christians and pagans can cooperate harmoniously for the sake of the nation and fatherland.

All the major and widespread religions today—Christianity, Islam, Hinduism, and Buddhism—do not speak of blood and soil and are intended for all people, unlike, for example, Judaism, which is intended only for Jews. A religion that does not speak of the importance of nationality and having a fatherland cannot benefit our nation and fatherland. Tseghakronism is also a universal religion, but unlike the aforementioned four major religions, it does not preach false universal human values that disregard the importance of races; rather, it promotes the adherence to each race's values while supporting universal human values that encompass all races.

We are against atheism, but our conception of God is different. For us, God is not some merciless figure sitting on a throne, punishing people left and right, like the Jehovah of the Jewish Old Testament. In our view, God, or rather the Creator, is infinite consciousness—the soul of the universe—and our soul is also a tiny part of that universal consciousness. The Creator is the universal life force through which creation occurs every moment. In reality, the Creator is awake in all beings in the world, whether human or animal. Thus, we can consider ourselves manifestations of the Creator, and the godlike Aryan race is the Creator's most perfect manifestation—nature's masterpiece.

We are souls that have bodies, not the other way around, and the aspiration of each soul is to connect our unique life, which is but a moment in the history of the universe, to something greater. The oversaturated and comfortable life of the modern world has disconnected people from this very important idea. We all want to live a good and comfortable life, but it is far more important to live a meaningful, productive, and extraordinary life, because, as Nzhdeh said, there is nothing more dreadful than purposeless existence. From this purposeless existence arise the deplorable alienation, hedonism, nihilism, atheism, and materialism, which lead to drug addiction, gambling, and similar vices.

Due to the relentless propaganda of such phenomena, for most people, their religion has become materialism, and their God has become money. The enemy of all this is our spiritual worldview of Tseghakronism. Therefore, we believe that the purpose of life is to fight selflessly with all your will for a noble idea and mission and to enjoy that struggle, as the key to true joy can be found in the journey, not the destination.

Just as a tree cannot exist without roots, neither can a human, and what fundamentally distinguishes humans from animals is their ability to recognize the existence of their roots, established by their ancestors. In nature, the trees with the deepest and strongest roots are those that have resisted the strongest winds, which contributes to the tree's growth. The same can be said of humanity's races—the longer and harder a race struggles against the "winds," the deeper and stronger its roots become, making it more resilient and powerful. In short, comfort breeds weakness, while struggle breeds greatness.

Yes, we prefer to live a spiritual life as much as possible and reject materialism, fully aware that the meaningless accumulation of material goods and consumerism cannot bring us lasting joy in our lives, but we cannot reject the material world, as we live, so to speak, in a material reality, and acquiring material resources for the sake of the race must be one of the most important tasks of our lives. In other words, we do not consider it materialism if material acquisitions and wealth are a means for us and never an end in themselves. Almost without exception, all individuals and nations strive to have power in this world by acquiring various types of resources to impose their will on events, and for us, this should be no exception.

In this material world, we can all contribute to our fatherland in some way. Instead of being spectators, we can all be participants in the historical process. Whether we are teachers or police officers, workers or writers, or mothers with many children, by contributing our share, we can develop our country, our civilization, and contribute to our eternal race. Evil can triumph and cause harm only because good and honorable people remain inactive.

Only by dedicating our unique and transient life to the service of the eternal and enduring race can we achieve immortality. That is the key to immortality and the only path; therefore, for the progress of the race, we must live very productively, because we cannot take anything with us to the afterlife. We can only leave something behind, and that something must be nation-serving work for the sake of the race. Nation-serving work can only be virtuous and just work. Every person is the continuation of their ancestors, and the entire past of their nation is condensed in their genes. Through our fathers, we look to the past, and through our sons, to the future; therefore, our duty is to improve, develop, and pass on to our sons everything we have received from our fathers. Life is a wonderful gift that we must appreciate and use for this very purpose. With this mindset, instead of fleeting pleasures, we will have a sense of long-term satisfaction in our lives, and that is what we all truly aspire to.

Most importantly, we reject defeatism, foreign worship, weakness, and slavish mentality, which have kept our nation in chains for centuries. We also reject deceit and understand that in this era of falsehoods, speaking the truth and acting truthfully have truly become revolutionary actions. For us, it is important to be correct, not politically correct, because for us, remaining loyal to the truth is a virtue, and speaking the truth is a weapon that makes our enemies tremble. As already mentioned, we have reached the most critical time in our history—on the brink of the final loss of statehood and the destruction of our

race—and we must do everything, using every necessary means, to raise our nation and save the fatherland, disregarding the opinions of all those who want to destroy Armenia or keep it on its knees.

For us, our love for our nation is the most inspiring, but we understand that the ability to hate, given to us by the Creator for some purpose, is also significant. Love is the driving force and the most important feeling in this world for us, but without deadly hatred toward what threatens everything we love, love is indeed an empty word and an attractive term for cowards. However, we must not let that hatred and anger blind or destroy us; rather, we must use it as fuel to achieve the right goal, just as a furnace is used to heat a house, not to set it on fire. No matter how difficult and complex our situation is, we must think positively and view all negative events in the most positive light possible.

In any case, we reject evil, considering it an unnatural phenomenon deviating from creation and nature. It is terrible, but a fact, that in our times, it is not the widespread evil that is so horrifying, but the fact that we not only tolerate evil but, through our naivety, shortsightedness, and cowardice, defend and even worship that same evil. The more we tolerate, defend, and worship that evil, the more we ourselves become evil. Therefore, at all costs, injustice and evil must be punished, because if left unpunished, injustice and evil will ruthlessly continue and spread without pause. From this follows one of our most important moral principles: we can forgive our hated and bitter enemies only after punishing them.

The mission of “Hosank” is more than just spreading a new racial ideology in Armenia or preaching a new Aryan religion. Our mission is to awaken the deeply dormant Aryan spirit within the Armenian nation and to establish a new, Aryan sacred order in Armenia, which will be the spiritual pillar of our state. Our struggle must give rise to warrior-priests ready to fight and sacrifice their lives for a noble idea.

All our past heroes understood the undeniable truth that we are merely guests in this life. Therefore, walking the heroic path is the greatest thing a person can aspire to in this life. Through the events of history, the Creator gives us the opportunity in these critical times to walk that heroic path, and for that, we must be grateful. Not every person or nation is granted that honor. If we show the courage to walk that heroic path to save our statehood and civilization, we will prove to the Creator that we are worthy to live and multiply in the world He created. The path has been shown to us, but it is up to us to decide whether to walk it or not. Considering ourselves conscious beings, we must accept the duty to walk that path for the sake of our heroic ancestors and our future generations.

Our farsighted approach is necessary, absolutely necessary, and inevitable. Having a spiritual foundation is vital for our political struggle. The shortsighted approaches tried by other patriots before us for decades, such as changing the government or eliminating corruption, cannot solve the fundamental problems before us. They cannot restore our souls. It may seem ironic that we must plan to conquer and revolutionize not only our country but the entire world, that we must plan all this for the sake of universal truths and eternity, when those with far more resources than us have failed to achieve much more limited goals, such as removing traitors from the government or raising wages, but we must acknowledge that the simplistic thinking and shortsightedness of those working for these limited goals have been the reasons for their failures. The lack of a spiritual foundation and ideology is why our people are constantly pulled left and right and subjected to manipulations, because if you don't stand for something, you will fall for everything.

Rooting our plans in eternity is what inspires confidence and hope for our ultimate victory, regardless of how much time, effort, and sacrifice it will require from us. Therefore, I reiterate: our approach is not just a matter of choice; it is an absolute necessity. There is no other way but ours, there is only one path—the eternal and victorious path, which is the path of “Hosank.” That path is the path of creation striving for new heights like the Aryan race, a path we must walk with our resolute will. No one else, no other race, can walk that path for us. Only we can walk that path with the full dedication of our spirit if we want to reach the destiny that the Creator has prepared for us. A glorious destiny that we cannot even imagine at this moment.

This, of course, is a very heavy and immense responsibility, and if we were merely mortals living for the present, we could not bear it, but we know we can bear it and will bear it because we know we are more than that. We realize this because we carry the banner of eternity and act for eternity. And by acting for that eternity, we ourselves become part of that eternity.

From the Armenian highlands, waves will spread to destroy the obstacles to the spiritual development of the world. Those waves will be spread by unbreakable, resolute individuals inspired by the examples of our great ancestors.

The world, especially the Aryan race, has been in a new Inquisition since 1945, where truth is destroyed day by day, truth-tellers are persecuted the most, and all spiritual values are defiled under the guise of justice and equality. However, a new racial consciousness and faith is awakening—the conviction that protecting blood means protecting the divine essence of mankind as a whole. The new Armenian, anointed by Tseghakronism, will be starkly different from the present Armenian: it will be the AR-man, endowed with superhuman abilities, holding the inextinguishable torch that will lead humanity out of darkness.

Therefore, no matter how much the enemies of humanity try to bury our racial-spiritual values and the Aryan awakening, they will not succeed, as they cannot stop the Aryan tide looming on the horizon and the eternal movement of the race endowed with the wisdom of Tir and the strength of Vahagn—hosank. Garegin Nzhdeh had a dream, and we are that dream.

Pillar 4

Form of Government

For our envisioned Tseghakron state, we must simultaneously have a governance system that keeps our nation free from the threats of both tyranny and mob rule, while being capable and steadfast to govern the state. Therefore, we propose a new governance system—Arqayapetutyun, a state composed of leaders and their supreme leader - Arka, which can be described as a combination of meritocracy and constitutional monarchy. The Arka will be elected by a minority of citizens granted the privilege to participate in elections, and the Arka, in turn, may appoint leaders with leadership skills from the National Assembly, where, instead of numerous political parties, there will be independent deputies representing various strata and professions of our society. Everyone, from the ordinary citizen to the Arka, must be subject to the laws of the national constitution, which will solely be in the interests of the fatherland.

We are confident that millions of honorable people worldwide see what a monster the current artificial and nation-degrading democracy has become. The democracy we have today, controlled by media barons and giant capitalists and supported by their puppets, is diametrically different from the democracy that existed in Ancient Greece. Even then, democracy did not work well, as Socrates repeatedly pointed out. However, even if we assume it worked well, we cannot expect a system that functioned two and a half thousand years ago under entirely different conditions to work correctly in our case and in our times. In our times, democracy has simply become a scourge and a curse for our entire race.

Democracy, transformed into mob rule, is today a disguised tyranny that creates only an illusion of freedom and choice for people. In this corrupt system, candidates for a country's leadership are not honorable patriots concerned about the nation but deceitful scoundrels from various political camps, primarily sponsored by foreign agency networks through the media and financial system. These puppets are deliberately chosen, and then the fate of the country is placed in the hands of the ignorant and foolish within society, so they can choose which deceitful puppet will lead their country—to the detriment of the fatherland and to the benefit of anti-national forces.

Throughout history, it is often the minority that has made correct decisions, not the majority. The majority has frequently made fatal mistakes. This is why this democratic system is the best way to bring the worst people to power. In such a system, the nation will always be divided and humiliated, as that is precisely its entire purpose.

International hostile forces instigated two world wars in the last century to destroy monarchies and kingdoms in Europe and impose democracy—or rather, democratic tyranny—on Europeans. This democratic tyranny has turned our country's political life into a circus, resulting in our government being filled from top to bottom with all sorts of traitors, and the same can, of course, be said for all other democratic tyrannies. In this circus, the phenomenon of dishonorable sycophancy is widespread, where political figures flatter left and right for money or to advance their own interests. This has contributed to the degradation of Armenian political thought and, in general, reduced politics in Armenia to a depraved level. This is why people now equate politics with immorality. This is by no means a coincidence

but a deliberate conspiracy to keep our governance system and country crippled.

Democratic tyranny defiles and poisons our country's "immune system," as a result of which we can easily be infected by various types of "viruses." Therefore, in this modern information age, democratic tyranny is not only a lie and a shame but also an unmitigated disaster that is leading our entire race and civilization toward the abyss.

Considering all this, we prefer Arqayapetutyun, which will be not only honorable and intelligent but also a state composed of people with leadership skills. For the state and society to function properly, leaders—arkas—are needed, not mere state officials, "crown-wearers," who are likely appointed by external forces and merely sign papers and pass laws. Every sphere of state governance must have its arka (leader/minister), and according to hierarchical principles, these arkas must be subordinate to the Arka—the supreme leader of the state and armed forces. The Arka and the arkas can only be men, as we believe politics is a masculine domain.

Elections will be established to choose the Arka, but not everyone will have the right to participate in elections, as participating in elections must be considered a privilege, not a right. We cannot allow every featherless biped to have the right to participate in elections and determine our country's fate. To obtain the privilege of participating in elections, a citizen's health, judgment, logic, and rationality must be tested through various examinations, and even then, not all voters' votes will carry equal weight. We do not consider it fair, for example, that a soldier serving the nation has the same vote in elections as an idle couch potato.

Even after elections, we are against the elected Arka remaining in power for only 4 or 5 years until new elections, as this leaves the country in a paralyzed state. We believe that this should be decided by the very electorate granted that privilege. If the Arka and his administration can govern the country correctly and his health permits, we believe there is no point in replacing him. We are against imposing excessive restrictions on the Arka, as our movement is authoritarian but not tyrannical. The difference between a leader and a tyrant is that a leader serves for the sake of his fatherland and is concerned with the betterment of his people, while a tyrant serves personal interests and is only concerned with clinging to his "throne." The nation should feel that it has a father figure — someone it can revere — rather than viewing the head of state as just another transient official who is here today and gone tomorrow.

An authoritarian state is necessary to ensure order and discipline in the country. We cannot play democratic games when surrounded by hostile, bloodthirsty, militaristic tyrants. Without an authoritarian governance system, a constitutional republic, for example, will turn into the current democratic tyranny, which we must avoid at all costs. The Arka must be the highest representative of our nation and statehood in our country and on the international stage and, from a spiritual perspective, the Creator's messenger.

We do not believe that the title and position of Arka should be hereditary, as in kingdoms or monarchies, because history has often shown us that a king's son has not always been the right leader for a given country. The inheritance of power is primitive, unreliable, and selfish, and it should not be hereditary but earned through work and struggle. This, of course, should not be confused with hereditary rights, where citizens naturally have the right to inherit their fathers' or grandfathers' wealth and property.

We believe there must be a supreme leader—the Arka—governing the fatherland, but

he too must be subject to the laws of a national constitution derived exclusively from the interests of the fatherland. Everyone must be equal before the law, from the humblest citizen to the Arka. The need for numerous divisive political parties will be eliminated from our country, and, of course, there will no longer be the current parliamentary disgraceful chaos. Independent deputies in the National Assembly will raise various issues in their respective fields. From there, the Arka will appoint his arkas (ministers). They will be the highest experts or experienced individuals in their fields who have benefited society through their work. The National Assembly will also have the authority to impeach the Arka if necessary.

The Arka and the arkas in his government cannot hold dual citizenship, and if they already do, they must renounce the citizenship of the other country. Their family members (wife, children) cannot live outside Armenia, and they must not own any kind of wealth (houses, mansions, etc.) outside the fatherland. We consider this logical: where a person's family and wealth are, there their mind and soul will be, and this weakness can easily be exploited by foreign forces to harm our state through espionage or blackmail.

This Arqayapetutyun system is almost entirely in harmony with the laws of nature, as kings and the King will be those who have earned the privilege of receiving these titles through their path and work. Thus, we will have a government of action instead of a government of empty words and false promises. We will have a government that truly promotes national interests, not foreign or hostile ones. The people can respect, trust, love, and finally follow a state composed solely of leaders—arkas.

In Armenia, many seem to reject the idea of having a leader. In their view, following a leader is akin to "slavery," where you supposedly trample your self-respect. This stems from centuries of living under the yoke of Arabs, Turks, and Russians, where there were no leaders, only tyrants and slaves. Such people deep down believe that following a leader is equivalent to being a slave. This is why we often see in political movements or parties that they do not have clear leaders but "committees" where "everyone together" decides what the right step is for the movement. We often hear that a given political group has "several leaders," and they even take pride in not having a leader, as if that is a positive thing. Ironically, this comes from the same people who say they "don't care" about democracy. Naturally, such movements may achieve some progress to a certain extent, but they can never achieve great success because they contradict the laws of nature.

We believe that any decisive national movement must have a clear single leader, as he must be the face of that movement. History has repeatedly shown us that nations rally around strong leaders, not strong committees. The leader must respect their followers as much as the followers respect them, and it must be as honorable for the leader to lead their followers as it is for the followers to follow the leader. The leader is obliged to listen to all sensible opinions and advice, but the final decision must be made by the leader, which the movement's followers are obliged to carry out.

In our country, the idea of having a leader has been deliberately devalued, especially since 2018, when the leaders of the government and the false opposition played the role of false prophets, disappointing the majority of our nation. This was done deliberately because it is the best way to keep the nation divided and leaderless. And, of course, this is why in the 1990s, our enemies conspiratorially killed all our potential leaders so that none of them could become the supreme leader of our country and lead Armenia in the right direction.

Our compatriots must clearly realize that history is shaped by decisive individuals, and

any political movement that wants to develop and then build a national state must have a single leader, because people do not rally around ideas but around a person who embodies that idea. Until people know exactly whom they are following, they will not follow that movement. Our compatriots talk a lot about sparking a national awakening or staging a “national revolution,” forgetting that all great revolutions in history simply had their leaders whose faces were known to all.

It is often said that if we do not feed our army, we will be forced to feed the enemy’s army. Similarly, we can say the following: if we do not willingly choose to follow a living Armenian leader, we will be forced to be enslaved by a foreign tyrant.

We are advocates of the right to free speech, but that right must not be exploited to be used against our nation, fatherland, and state, and it must not cross obvious red lines. We are against the current widespread “hate speech” laws, whose purpose is to suppress truthful speech. Truth is considered “hate speech” by all those who hate the truth. Laws are created to criminalize speaking the truth, but in our envisioned society, any speech or propaganda against the Armenian nation will be criminalized. Positive and objective criticisms of the government will be welcomed, but they must not be abused to the extent that criticism becomes an end in itself and not constructive. All those who have ever engaged in anti-Armenian, anti-Aryan, or similar hostile propaganda or have been funded by such forces—through grants or other means—will not only be deprived of attending National Assembly sessions and the privilege of participating in elections but will also be deprived of the right to engage in politics or other public activities. In extreme cases, they may be arrested or stripped of citizenship.

The National Security Service will take on the mission of apprehending these agents and bringing them before the court. These trials will be conducted by the Armenian National Court, which will consist not of careerist, opportunistic political figures but only highly educated expert lawyers, and only they will be allowed to become judges. When the influx of foreign, hostile funding into our fatherland is stopped, the chaos and disorder in our political arena, which is widespread in our country today, will also be put to an end. This by no means implies that an Orwellian surveillance system will prevail, where the state monitors every step and action of a person; on the contrary, citizens’ personal privacy will be preserved and respected, and in our envisioned society, people will enjoy more freedom than in today’s “free democracies.” Armenia can also serve as a refuge for other Aryan political activists persecuted in various countries for speaking the truth.

We hold the conviction that the death penalty must be applied to criminals who have committed extremely sadistic atrocities against other citizens, especially children and animals. Those who have committed extreme treason against our state must also face the death penalty. If the National Court can prove these crimes beyond any doubt, those criminals will receive the harshest punishment—they will be deprived of the right to live. Therefore, the death penalty law must be reinstated, as traitors who are not subjected to the death penalty make treason a normal and widespread phenomenon in society.

However, for minor crimes, prisons will have improved rehabilitation centers for inmates so that, instead of rotting in prison, they can work on themselves and, after serving their sentence, emerge from prison as honorable citizens and become productive members of society. One of these rehabilitation methods will involve inmates, supervised by guards, participating in construction work and collecting litter in nature.

We understand that the rise in crime and depravity is one of the symptoms of our society's decline. It is also a sign that something is deeply wrong with our governance and political-economic system. These are some of the symptoms of our civilization's overall disease, but if we want to cure a disease, we must fight its cause, not its symptoms. In other words, we must address the root problem causing this general disease instead of masking the symptoms. Only then can we reduce the crime rate and eliminate all other symptoms of social disease.

The advocates of democratic tyranny will hypocritically call our proposed governance system "tyrannical," but we should not pay much attention to their babbling. Various states will also level the same accusations against us and ironically lecture us on justice, freedom, and peace, but no one has the right to preach justice, freedom, and peace to us, as Armenian history has proven to all that there is no nation more just, freedom-loving, and peaceful than the Armenian nation, which has fought against countless tyrants and tyrannies.

Pillar 5

Banking and Financial System

The economy is an indicator of a country's industry and a nation's productivity, directly tied to the banking and financial system operating within the country. It is impossible to have a stable and developing economy with a banking and financial system that operates on flawed principles, as we have today. Therefore, we condemn the usurious banking and financial system that plunders our fatherland, due to which the hyenas of international finance, like parasites, are slowly bleeding our country dry and keeping our state and citizens drowned in debt. Consequently, usury must be prohibited by the constitution, and those engaged in usury must be severely punished. A National State Bank of Armenia must be established and overseen by the national state. We will not surrender our country's natural resources in exchange for international debts, and this suffocating plunder will be halted. Only the National State Bank of Armenia will have the exclusive right to create money, intended for circulation, and the money in circulation will be equivalent to the combination of the Armenian nation's productive potential and labor efforts. The parameters included in this calculation will be fully transparent to the public. Our monetary system will operate on an entirely different principle, where our country's currency or paper money will have value directly linked not to gold or other precious metals, as in countries using the "gold standard," but to labor—thus effectively implementing the "work standard" concept, which is the best option for achieving a just and prosperous economy.

The current global banking system, a fractional-reserve banking system, allows private banks to create credit—in other words, to generate money out of thin air. The vast majority of money circulating in our financial system is created this way. Money has become merely a number in a computer system, with only a tiny fraction existing as physical currency. The actual value of the money in circulation does not exist. This also means that even if all citizens worked day and night to pay off their and our state's debts, it would be impossible because such wealth does not physically exist in our country. The same applies to other countries and superpowers that have fallen victim to this enslaving banking system. This conspiracy is one of the greatest frauds in all of history. It is the reason why inflation rises year after year and the value of currencies declines over time. By constantly printing money, the meaning of money is devalued—if money grows on trees, it becomes worthless like leaves. This phenomenon creates a massive economic bubble that will inevitably burst.

The state and the people, in essence, have no control over this system. This entire structure provides the banking elite with a complex mechanism to plunder the resources of countries and individuals. With such power, bankers can control states and create chaos worldwide. This dominant financial system must be fundamentally reformed if we truly want to create a prosperous life for our citizens.

Enslavement through interest rates is fundamentally baseless and unjust, as it means taking from the poor to give to the rich. In practice, this system rewards those with large sums of money with interest payments while penalizing those with little money through interest charges. The current practice is horrific, where average citizens are forced to pay high interest rates that constitute a significant portion of their monthly expenses.

This is a tool used by destructive financial forces to steal from the people.

Instead of charging interest, it would be appropriate to introduce a holding fee. Those who keep their significant capital out of circulation would pay a fee to the state. This would be an effective way to stimulate trade and production, which in turn would foster a healthy and vibrant economy. The mechanisms for this would be developed using empirical studies and adapted to the current situation.

In our envisioned national state, citizens will not take loans to pay for their well-being, as living an extravagant, shortsighted life so that our children and grandchildren bear the burden of national debt does not align with the values and principles of Tseghakronism.

Our movement, by nationalizing the monetary infrastructure, will eradicate usury—slavery through interest rates—and withdraw from the current global financial system to reclaim our fatherland's resources from the banking elite for our nation. This is one of the most crucial steps toward liberation from international Zionism, which controls the entire civilized world. Special and privileged trade agreements will be immediately signed with countries that also abandon the financial system of international Zionism.

An economy and civilization centered on loans and speculation, rather than fair and hard work, is doomed to collapse. The focus of all economists in our country must be on breaking free from this state-destroying banking and financial system and establishing the Armenian National State Bank.

Thus, we will expel the bloodthirsty usurers from our “temple,” as the Nazarene did two thousand years ago.

Pillar 6

Political-Economic System

At the core of our Tseghakron political-economic system are socialist and national ideas, which simultaneously reject nation-destroying capitalism and communism (Marxist socialism), as both are merely two sides of the same coin. We must be able to synthesize the principles of private ownership and business based on free market ideas with the positive aspects of a planned socialist economy—merging the two into one economic system. A proper balance between these two systems will eliminate the extreme unequal distribution of wealth and solve the issue of extreme poverty. What we are advocating is a *productive enterprise*, where the main emphasis is placed on the production of real goods and services—especially in vital sectors such as infrastructure, industry, agriculture, and energy. In this system, there is often state participation or guidance, with the aim of serving national interests rather than merely generating profit, as seen in capitalist systems, which push society to the extremes of greed and consumerism. Productive enterprise prioritizes national output and utility, applying centralized planning, targeted investments, or labor organization to properly direct resources. Thus, while the capitalist free market falsely assumes that profit alone will supposedly lead to prosperity, productive enterprise sees its purpose in the empowerment of the nation, self-sufficiency, and universal welfare—through production and labor, without abusing the rights of workers. Productive enterprise can be viewed as a blended, practical model of capitalism and socialism, taking the strong and positive elements of both systems while avoiding their extremes. From capitalism, it takes the incentives of private ownership and profit (companies can earn profits), competition and efficient production, and technological innovation driven by productive goals. From socialism, it adopts national planning and coordination in major sectors, the emphasis on the value of labor (where work is viewed as dignified and essential), and state participation that directs investments for public benefit—not just private profit. This system will create an atmosphere of innovation, encouraging entrepreneurship and productivity across all sectors. In such a system, massive capitalist criminal-oligarchs and foreign corporations will no longer be able to exploit the country's resources however and whenever they want, solely to fill their own pockets. This means those criminal-oligarchs who unlawfully enriched themselves at the expense of the country's development will be dispossessed, and their monopolies will be eliminated. Alongside this, foreign companies will no longer be able to plunder our underground riches, because our subsoil and all of the country's resources will be nationalized. All of this will stimulate the growth of both small and large businesses, and hardworking Armenians who have earned their wealth through sweat and effort will be valued much more. In the Tseghakron political-economic system, instead of giving everyone equal outcomes, equal opportunities for development will be provided—ensuring that the diligent will rise and progress in our society, while the lazy freeloaders will fall behind. Only in such a system can all individuals and social classes live in harmony with one another, and only such a system can bring about political-economic justice.

To make our country flourish, we must urgently adopt a Tseghakron political-economic system and condemn the nation-destroying capitalism and Marxist socialism—communism—created and spread by our enemies, which have only brought calamity to our civilization. Their goal is the same: to plunder and enslave the hardworking and dignified citizens of our nation—the first through capital, the second through brute force. Communism, which artificially divides society and pits classes against each other, is not true socialism but a corrupted version of it, promising equal outcomes by dragging successful, capable, and diligent people down to the level of idle and lazy ones. This is why all states infected with communism suffer from unemployment and poverty. Let us not forget that communism has killed more people in history than any other ideology. We are ideologically and fundamentally anti-communist and strongly oppose any sympathy for Bolshevism or the former USSR, even when disguised as “nationalism,” considering it highly dangerous for any national movement. Tseghakronism believes that the history of the world is not a history of class struggle but of the struggle between races.

As for capitalism, money or capital should serve as a means of exchange for work performed, and earning money should never be viewed as the ultimate goal, as seen in capitalist countries. Capital is a tool for efficient enterprise. For example, the United States achieved its economic success not because it was “capitalist” but because it was efficient and innovative. One reason for its impending collapse is its shift from productive enterprise to capitalism. After the rise of Marxism, Marxists began spreading the concept of “capitalism,” which tainted the very idea of efficient enterprise. By attacking this tool called capital, they demonized innovative and productive people as plunderers and exploiters. In short, they mixed everything up and created confusion.

We are not absolutely against the wealthy, nor do we believe everyone can have equal wealth, but the national state must not allow greedy, giant capitalists to use their capital to influence laws and corrupt the state system for their personal gain. Equal distribution of a country’s wealth is impossible and unnatural, but in an ethnocentric society, wealth will be far better distributed than in communist or capitalist systems, where wealth distribution swings from one extreme to another.

In the political and economic system of Tseghakronism, the government takes control of major industries and economic resources, striving to distribute them fairly within society. In this system, the government acts as the overseer of most of the economy. The ethnocentric government, as a powerful central institution, controls large-scale production, distribution, and consumption. It can enforce laws and regulations to manage prices, supply, and demand. The primary goal of Tseghakronism is to improve people’s living conditions and create social justice.

Everyone strives to receive fair compensation for honest work to at least cover their and their family’s basic expenses, living as prosperously as possible. We believe this can only be achieved in the aforementioned political-economic system. Productive enterprise, one of the best ways to provide society with something valuable, will be the driving force of the economy. In this system, the most capable and competent people will be hired, never through the petty “friend, acquaintance, relative” approach.

All citizens will have the right and duty to work. In such an Aryan system, all those mentally and physically able to work should easily find employment, and only hardworking people will advance, with their diligence valued, as diligence will be considered the highest

virtue and the best source of happiness. Here is another slogan: "Happiness through work." Such virtues can only be cherished in a Tseghakron society.

True happiness does not come from fleeting, empty pleasures but from the lasting, positive results of hard work. In hard work, we see not only happiness but also beauty, as the well-known saying goes: "Work beautifies a person." In this modern era, where technology has advanced, people may struggle to grasp the importance of hard work, but it remains a law of nature that has always operated and will continue to do so, regardless of circumstances. Throughout human history, all significant discoveries and successes have come solely through consistent and painstaking work, which truly sows the seeds of happiness.

This idea must be instilled in raising the new generation, so young people understand that work is the master of capital, not the other way around—that capital stems from work, not vice versa.

The highest esteem will be given to those who, through their intelligence and work, bring the greatest benefit to society, not those with the most money or material wealth. Earning quick money through deceit, without any work, should be considered one of the greatest sins, as there will be no place for parasitic freeloaders in the future Aryan society we build. Only in such a society will citizens understand the true value of things, not just their price.

Communism tries to convince us that one can be happy with nothing, while capitalism insists that only by greedily amassing money, without any noble purpose, can we be happy. Yet, we know both approaches lead only to widespread depression and misery, as seen in all "civilized" countries today.

However, as Tseghakronists, we realize that no matter how justly we earn personal wealth, we cannot feel fully happy in our country if a significant portion of the population lives in poverty. There is nothing wrong with becoming wealthy through honest sweat, but a person can truly be happy if they use their justly earned money to improve their community and benefit their nation, as each person's happiness, whether they like it or not, depends on the collective happiness of their nation. This does not mean, of course, that wealth should be forcibly taken from successful people and "equally" distributed to the unsuccessful, as was done in communist countries. Instead, the state must provide jobs suited to all its citizens, but we understand that not everyone is physically or mentally able to work. Therefore, successful people should feel a duty to help their compatriots who, for respectable reasons, cannot work and provide for themselves or their families. Consequently, tax revenues will fund a national welfare foundation for our willing but unfortunate brothers and sisters, and it will be the state's responsibility to ensure these funds always reach the right recipients. This approach stems from our spiritual worldview, which says we receive only by giving.

In such a just state, we are confident that by bringing balance, we can restore the middle class, secure the wealth of honest earners, eliminate oligarchy and plutocracy, and almost entirely eradicate unemployment, corruption, and poverty. Wages will naturally rise, as each person, with their unique role, will engage in their profession and contribute to society's prosperity. Only in this way can all our compatriots live in harmony, as one large family. The liberal says, "Everything for myself," the communist says, "Everything for my class," the capitalist says, "Everything for my wealth," but the Tseghakronist says, "Everything for the glory of the Fatherland," remaining loyal not to their ego, class, or money,

but to their race. For us, Armenia is above all.

By applying these principles, we are confident that over the years, we can pull the economy out of its current swamp, as everything will function naturally. As a result, it will be highly feasible for weekly working hours not to exceed 30 while maintaining the same wages. This will allow our compatriots more free time not only to rest but also to exercise, pursue science, create culture, and generally enjoy life.

Regarding work, we must emphasize that we oppose feminism, which encourages women to prioritize careers over forming families and having children, but we also oppose the kind of male chauvinism that oppresses women, as seen in many Muslim countries. Yes, women will have the right to work, like men, but women's work should never take precedence over motherhood. This issue can be resolved if employers, by state decree, prioritize hiring mothers with multiple children over single women without children. Of course, some jobs are suited to specific genders, and that tradition should be preserved. For example, a firefighter can only be a man, and a nurse a woman, but exceptions will always be considered, and people will be hired based on their abilities, never to push some unnatural agenda. Men and women should complement each other with the unique traits endowed by nature. In other words, we should have a masculine society complemented by femininity, not the other way around. In this case, women will be far more respected and valued than in today's feminism-infected times.

The national state must condemn feminism and, through advocacy, sanctify motherhood while financially supporting healthy women capable of having many children. Combating feminism is necessary if we want to eliminate the disastrous consequences of low birth rates and divorces. Feminism has not "liberated" women, as the deceitful international hostile media claims, but has misled and enslaved them, diverting them from their most natural instinct—motherhood. Those who preach "gender equality" care nothing for women or femininity. Men undertake grueling and difficult work so that our beloved wives, mothers, and sisters remain far from such tasks and are secure. Nothing is holier than motherhood, as our nation's life begins in our women's wombs. Without supporting motherhood, we cannot secure a future for our coming generations. Naturally, this means men must also become fathers, and the bachelor lifestyle must be condemned.

To encourage citizens' marriages and population growth, the state will provide newlyweds with a zero-interest large loan to purchase their own home, with the loan amount reduced by one-quarter for each child born, resulting in the loan being fully repaid after the birth of four children.

Adoptions will generally be encouraged, but only traditional-natural couples may adopt children. Naturally, same-sex marriages will always be illegal, but homosexuals will not be judged or punished unless they promote their unnatural orientation and lifestyle.

It is also crucial that any dignified state provide its citizens with free education and healthcare without discrimination. Pensions for the elderly will be raised sufficiently to cover their basic needs, ensuring they are not dependent on external funds or other incomes. An organization will also be established for retirees to voluntarily continue engaging with society and pass on their knowledge and life experience to the youth.

Of course, soldiers and officers who become disabled during military service, as well as the families of fallen and martyred servicemen, will not be neglected. The state will be obligated to adequately compensate them for their great sacrifices.

In recent decades, especially now, paying taxes to the state is seen as robbery, which is understandable, as when a nation has a government composed of unprincipled criminals, it will never want to give money from its pocket to the state. However, if we can establish harmony in our country through the aforementioned approaches, paying taxes will not be seen as theft that people try to avoid at all costs but as a duty, where people willingly pay taxes, knowing they serve the right purpose. They will realize that stealing from the state is the same as stealing from their own family, as the state, naturally, will have the same attitude toward its citizens. As a result, we are confident that in the state we envision, taxes will be much lower than they are today.

Progress and a successful state should not be measured by the size of its GDP but, first and foremost, by the prosperous life it can provide for its citizens and the entire nation amid constant change.

Pillar 7

Industry and Agriculture

For our country to be truly independent and self-sufficient, it must have a strong and comprehensive industry and a flourishing agriculture. Therefore, starting from small steps, we must raise our industry to a level where all necessary goods are produced in Armenia with quality, and raise our agriculture to a level where we can easily feed our population with food we have cultivated and grown ourselves. This is necessary for having a prosperous economy that is as independent as possible from other countries, foreign investments, and external factors.

In this era of globalization, where the industries, agriculture, and economies of many countries are interconnected, few countries can be truly considered independent. Very few can develop or even survive without external support, and this has caused especially small countries to become dependent on larger ones—especially superpowers. That's why, when a superpower faces an economic crisis, it affects all other countries as well. We are not against the type of globalization in which countries establish good relations and trade with one another, but the globalization we have today only keeps nations in dependency and destroys their sovereignty.

In such a situation, our creative nation has been reduced to merely a trading people, who, instead of creating something of quality, import cheap and low-quality goods from abroad and sell them in the markets. Thus, instead of producing and exporting goods, we only import them for the purpose of selling in the domestic market. This keeps us completely dependent on external factors. Because of such a mindset, the same approach exists in the construction sector, where, for example, instead of factories being built in our fatherland, mostly restaurants and hotels are constructed—turning Armenia into nothing more than a tourist destination.

It is astonishing that almost no political organization or party talks about this fundamental and crucial issue. For nearly all political analysts and economists, the only way to develop Armenia's economy is seen as receiving foreign investments and developing tourism—something that should seem absurd to any nationalist Armenian. Yes, foreign investments and tourism are certainly good things, but how can we base our entire economy on external factors? That would mean that if the whole world collapses and only Armenia remains, we would starve. Investments and tourism should serve only as supplementary aspects of any economy—not be seen as the sole driving forces. We view the failure to raise this issue as either the result of foolishness or a coordinated conspiracy by all those who want to see Armenia reduced to merely a country of lavash and apricots, rather than a nation with a powerful industry.

For Armenia, having a strong industry is a matter of vital necessity. Therefore, every essential item must be manufactured in Armenia—from the smallest construction tools to the largest technical devices. The label "Made in Armenia" should become equivalent to, or even surpass, the labels "Made in Germany" or "Made in Japan." Excellence must become synonymous with Armenianness. Only in this way can we instill and develop the consciousness among both Armenians in Armenia and the diaspora that Armenia is not just

a country to visit or invest in, but a country to live in, work in, create in, and raise future generations in.

Alongside strengthening industry, we must also ensure our food security, and we can do that only if Armenia is able to independently feed its population without any need to import food from abroad. This requires us to revolutionize our agricultural sector—placing more emphasis on plant-based agriculture rather than animal agriculture. We are convinced that by taking the right steps in this field, we can, even with our current territory, easily feed our entire population without facing food shortages. It is absurd that there is a shortage of food produced in Armenia when we consider the fact that we have fertile lands and abundant natural resources. There can be no hunger in a paradise if agriculture is put on the right track. All of this does not mean that different products and foods will not be imported into Armenia—it simply means that we must not be dependent on foreign imports for our survival and prosperity.

By implementing such radical changes in agriculture, the depopulation of villages will be halted, because villagers will no longer want or need to move to cities in search of work. In this way, villages will restore their deserved reputation along with their residents—as feeders and nourishers of the population. This also means that the population in our fatherland will no longer be concentrated only in cities or in the capital, as it is now. In contrast to the current “Yerevan-centered” system, the population will be more evenly distributed, and villages will no longer be seen merely as places to have summer homes. People will be just as able to live and find work in villages as they can in cities.

No longer will any job that contributes to the well-being of society be considered shameful—whether it’s being a garbage collector or a janitor. Shame will be felt by those who do not work at all.

No national movement can truly be national if it is not first and foremost created for the hard working people, because their rights must be protected above all others. Alongside patriotic propaganda, we must also promote the value of hard work, because one cannot exist without the other. A true patriot is a hard worker, and a truly hardworking person is patriotic. This contradicts both communist and capitalist anti-national ideologies, which ultimately turn the hardworking laborer and peasant into slaves and mock those who do hard, grueling work. But Tseghakron ideology tells us that diligence is one of humanity’s highest virtues, and doing any work for the benefit of the fatherland and the state is a great honor.

In general, we also consider it absurd that there is such high unemployment in our country when there are countless jobs to be done. When we establish a fair banking and financial system and focus on our industry and agriculture, the unemployment issue will naturally be resolved—leaving poverty in our past. This means that our population will gain an entirely new attitude toward labor and farming, and will realize that we can only preserve our land by loving it, and we can only love it by cultivating it. This is the core principle of the “blood and soil” doctrine.

We will instill in all citizens the mindset that one can serve the fatherland not only with a weapon, but also with a shovel and a scythe—regardless of their profession or social class.

The worker and the peasant will always be the pillars of our homeland and the backbone of the Armenian soldier standing at the border. Therefore, it is the state’s duty to support and provide for workers and peasants in all matters. Yes, without scientists

civilization will not progress, and without artists society will not be beautified, but without workers and peasants humanity would not exist at all.

This is one of the most important paths through which we can move from being merely de jure independent to becoming de facto independent. Through the strong hand of the Armenian worker in our factories and the unbreakable back of the Armenian peasant in our fields, we must once again become the shapers of our destiny.

Pillar 8

Science and Technology

The development of science and technology holds immense importance for Armenia in this modern era and is crucial for our overall security and prosperity. We must create a whole new science—not only to compete with and surpass our rivals and enemies, but also to showcase our creative spirit and genius to humanity. Our goal is for Armenia to become the scientific center of this planet.

It is no secret that science in Armenia is near death, and there is no sector in our country in a more critical state than the technical field. Science has reached this dreadful condition largely due to the shortsightedness, naivety, and greed of all our leaders. This has also been exacerbated by more than thirty years of emigration, which has emptied our country of intellectuals, especially experts in the exact sciences. The innovative spirit in science has been deliberately crushed so that Armenia does not make serious progress in the scientific field. However, we know that the Armenian nation possesses the potential to become a serious player in the international scientific community and to produce world-renowned scientists. Only dedicated scientists living and working in Armenia will be able to create a powerful military-industrial complex in our country that will surpass that of our enemies.

In the struggle against our enemies, numbers are not on our side, as our Aryan nation of three million is surrounded by one hundred million Turkic people who hate Armenians. In this matter, science and technology can be our most powerful weapons, because science can balance the situation—and even give us an advantage.

However, science should not be developed solely for military purposes. It is just as important for us to discover revolutionary new methods of obtaining energy, so that the need for and dependence on oil ends—causing significant harm to our hostile neighbors, whose entire economies rely on the sale of oil and gas. New energy technologies that align with the laws of nature have been suppressed for decades by oil corporations and other notorious forces, because the development of such technologies would free humanity from the chains of slavery.

The world is heading toward a major energy crisis, and we must not chase after these outdated technologies, because doing so will get us nowhere. If we want to achieve rapid growth, we Armenians must understand the necessity of creating an entirely new science. To create science based on new principles, we must place great emphasis not only on experimental physics, but also on theoretical physics, which has seen no progress over the last hundred years—mainly due to speculators who call themselves "theoretical physicists."

Just as our ancestors thousands of years ago discovered iron, invented the wheel and the chariot—the tank of that era—and, thanks to that ingenuity, advanced beyond all other nations, we too in this modern era must create entirely new energy-producing technologies and technical weapons based on new principles, if we want to get ahead in this technological race and take our rightful place on the global geopolitical stage.

Therefore, the state has a duty to emphasize the importance of science and technology everywhere, and to encourage young people from the youngest ages to become scientists. In addition to providing free education at universities, the state must also offer grants and

financial support to young scientists—especially physicists, chemists, engineers, and other such specialists—who are on the path to becoming serious scientists for the fatherland. We must not allow foreign forces to try to divert us from the kind of science that can truly benefit our country. We must not allow our young scientists to be exploited to advance their godless technocratic agenda. A separate and dedicated ministry will handle this issue—one devoted solely to science and technology—and it will not be treated as a subordinate office under other ministries.

Technology must serve to liberate and advance humanity, and our moral development must never suffer as a result of technological progress, unlike what we see in today's world, where billionaire technocrats serving Zionism use technology as a tool of evil—to enslave humanity. We cannot ignore all of this if we aim for the stars—both metaphorically and literally. We are obligated to uncover the secrets of the universe.

We must provide and support scientists in every possible way so that the number of scientists in the fatherland continues to grow, and the thought of emigration never crosses their minds again. We must not allow science to be buried in our country, for if it is, all opportunities for our future development will be buried with it. Science will flourish in Armenia—bringing light to a civilization sunk in darkness—and the world will once again witness the brilliance of the Armenian scientific mind.

Pillar 9

Education and Media

Education and media must not only have the duty to educate our population and convey the truth, but also play a primary role in moral upbringing. If we want to educate and raise an entirely new nationalist generation, the media and education system must be controlled by the national state, built exclusively on national ideas. All direct and indirect propaganda that is harmful to our nation—especially to the youth—must be banned, while all propaganda that supports the advancement of the nation should be encouraged.

Our future national state must not allow the degradation and denationalization of education, and in addition to controlling the country's media, it must also serve as a shield against international Zionist media, which pollutes people's minds and corrupts their souls. This corruption becomes more evident year after year, and alongside it, the degradation of our youth becomes increasingly apparent. Seeing the shameless state of the current education system and the unpleasant, anti-national propaganda in the media, these facts should not surprise us. Education—and especially media—can be powerful weapons, either for degrading a nation or for spiritually strengthening and uplifting it. Unfortunately, we see that in our case, it is the former. But we will not leave things in that condition.

We believe that schools have great potential to educate students properly—a potential that is currently unused. We believe that students are taught many things that they never apply in real life, and mostly just memorize facts instead of learning the deeper lessons behind those facts. Learning from history is essential so that our future generations do not repeat the historical mistakes of our ancestors. History is the biography of a nation, and without it, we have no past, which means we cannot have a future. Therefore, Armenian history, the Armenian language, and Armenology will be core subjects at every level of our education system. We need to promote Armenology to counteract the falsification of our history by our enemies. That falsification has one goal: to erase us from the pages of history before erasing us physically.

Along with fervent support for Armenology, great emphasis will also be placed on archaeology, because our inner voice tells us that many secrets remain hidden in our mountainous homeland, waiting to be discovered. If our compatriots want to truly understand human history, they must first understand Armenian history, because Armenian history is deeply connected to the history of global civilization.

To raise decisive and responsible individuals, schools will teach the art of survival, where students will learn how to use various tools and survive in nature with limited resources under extreme conditions. In addition, they will study military science, martial arts, weightlifting, and other important disciplines that must be instilled in our children from a young age. In short, schools must not only transfer knowledge to students but also teach them how to think and shape their character, turning each of them into a worthy Armenian. Schools will also organize expeditions several times a year, taking students to different corners of Armenia to acquaint them with their homeland.

Starting from kindergarten, children must be taught national ideology so that they grow up patriotic and become effective citizens in service of their homeland. Every nation deserves the government it has—therefore, we must raise a nation worthy of a good and honorable government. To support all this, we will need to create a state-run Armenian

social media platform.

Higher education, as already mentioned, will be free. But in those universities, as well as throughout the entire education system, students must be raised and inspired with the belief that what they learn is not just for getting a job and making money, but also to become useful to our nation with their knowledge. All of humanity's great discoveries and heroic deeds were not done for money, but with the goal of making the world a better place. To create a more positive atmosphere and stimulate creativity, schools and universities will be designed as campuses, like those seen in Europe and the U.S.

At the same time, we must have a national state media that does not contradict but complements what is taught in schools. Education and media are interconnected and cannot be separated. We cannot have a good education system without quality media, and vice versa. In our modern age, the word "propaganda" has acquired a negative connotation, and understandably so, since most current propaganda corrupts people and destroys families. However, as we already mentioned, media propaganda is a weapon that can be used positively, if it is wielded by the right hands. Without any doubt, national media can be a powerful weapon to educate and uplift the nation with truthful propaganda. This is necessary because if the national state does not educate its citizens, their minds will be brainwashed by hostile and false propaganda. We see the results of that today in our homeland, where the lack of national education has produced brainwashed individuals everywhere. Therefore, television, radio, and internet content must ban music, series, and films that degrade our youth.

Propaganda can be a powerful tool to stop the moral decay of the nation—something we cannot ignore in this modern technological age, where the number of spineless and soft individuals has dramatically increased. We know that hard times create strong people, who then create good times. But the state must keep the nation's immune system strong through constant education and moral formation, so that the comfort of good times does not create weak people, who will in turn create hard times again.

A major role in disciplinary education will also be played by the reinstatement of mandatory school uniforms. Throughout the entire educational system and media, every Armenian must deeply understand that there is no freedom without discipline, just as there are no rights without responsibilities. The more disciplined a society is, the more freedom its citizens will have. Likewise, new rights will bring with them new duties, and fulfilling those duties will lead to the acquisition of further rights. Freedom for both the individual and society is meaningful only when paired with responsibility and duty. Nothing good is easily achieved in this world of eternal struggle—therefore, there can be no glory without sacrifice for a higher cause. This is one of the most important lessons a man must learn if he wishes to transform from a "sub-man" into an overman—and beyond.

We recognize how the feminization of society has harmed masculinity in our civilization and weakened many men who were supposed to be the defenders and leaders of our nation. Statistics show that due to comfortable living and poor lifestyle choices, testosterone levels in men have dropped over the past 50 years. This decline negatively affects masculinity—and wherever masculinity is lacking, manhood will also be lacking. Our enemies know well that if they "castrate" men and weaken their masculinity, it will become far easier to control and manipulate society, because there will be no resistance to their demonic agendas. We can restore the masculine spirit of society only if the national state assumes the role of the father of the nation—striving to make its citizens as independent and self-sufficient as possible in all aspects, rather than dependent on the state for every small issue. Citizens will be educated to understand that a person with high values imposes duties upon himself rather than complaining about his rights. Such a person will pursue

greatness, not mere happiness—because the pursuit of greatness leads to a meaningful life and lasting joy.

In this way, by aligning education and media toward the same noble goal, we can bring truth to our people, raise honorable citizens, and—most importantly—nourish their souls and give profound meaning to their lives.

Pillar 10

Culture

Culture is the identity of a nation—the outward reflection of a nation’s inner spiritual world, which we must preserve and protect from all forms of anti-national degradation. The level of culture is also an objective indicator of the level of society. Therefore, our movement will initiate a very important action: to purify Armenian culture—its language, art, literature, music, dance, and architecture from all foreign, repulsive influences. Only by nationalizing and beautifying our culture can we honor, love, and value it as something sacred.

The cultures of our people—and indeed all Aryan nations—have been under heavy assault by international Zionist media for at least the past hundred years. Language has been degraded by sub-human "ghetto" slang; art has been desecrated by so-called "modern art"; literature has been corrupted by trash; music and dance have been degraded by jungle-like rap and hip-hop rhythms and movements; and architecture has been turned into an ugly, soulless domain where, instead of beautiful and impressive buildings and cities, concrete jungles resembling prisons are constructed. These are clear signs that our inner world has been maliciously distorted by our enemies, resulting in a warped reflection. That is why we are obligated to cleanse our culture of such elements, so that our children do not inherit this filth—because if we don’t, we cannot stop the degradation of our society.

This corrupted culture is essentially anti-national and anti-Aryan. Its goal is to destroy beauty in all areas of our society. We are determined to preserve this beauty by protecting our noble culture, which plays the greatest role in national preservation. From it flow our divine language, magnificent art, wonderful literature, beautiful music and dance, and awe-inspiring architecture. To beautify our lives, we must first beautify the cultural world that surrounds us. To do this, all kinds of perverted films, songs, literature, dances, and TV series that directly or indirectly promote feminism, homosexuality, pornography, "ghetto" subculture, and other such poisons that threaten our Armenian culture must be banned. The perversion of our culture is also clearly reflected in the clothing style of today’s youth, which has severely deteriorated and continues to worsen day by day. Nightclubs and casinos will also be shut down, because a healthy and conscious people will find such things disgusting and will no longer tolerate them. In their place, a much more elevated culture must spread—one that truly speaks to our hearts and souls.

Great emphasis must be placed on cleansing our language of foreign words and "ghetto" slang. Armenians must no longer have a careless attitude toward their sacred language. Architecture will also undergo a complete revolution, and those monstrous high-rise prison-like buildings inherited from the Soviet era—which provoke disgust every time they’re seen—will disappear. Every architectural initiative will have a clear plan developed by the best artists and architects of our nation. Roads, buildings, and all other constructions will be built to endure for decades, even centuries, rather than rot within a few years as they do now—intentionally built that way for the profit of greedy capitalists.

We will purge our culture of foreign-worship, which seems to have reached a pathological degree. However, this does not mean our culture will consist only of Armenian elements. We will not reject aspects and ideas from other Aryan cultures as long as they align with our Armenian cultural ideals. In any case, drawing lessons and examples from foreigners should not be confused with foreign-worship.

Overall, Aryan culture is superior to all others, and we Armenians—being the vanguard of this noble culture and residents of the cradle of Aryan civilization—bear an even greater responsibility than other Aryan nations to defend from corruption our God-given creative culture from corruption, which has reached us through thousands of years thanks to the sacrifices of our ancestors and has left its mark on many civilizations.

Pillar 11

Healthcare and Environmentalism

We cannot have a healthy nation if, naturally, we do not have healthy citizens. Therefore, beyond providing free healthcare, our healthcare system must be revolutionized by making it mandatory for medical professionals to study natural healing methods. The educational system and national state media will be obligated to teach and promote a healthy lifestyle, particularly emphasizing the importance of proper nutrition and exercise, to prevent diseases and even treat existing ones. The state will also provide tax incentives for the production of plant-based healthy food to make it affordable for everyone. We cannot have a beautiful and green country if we do not, to the best of our ability, heal the damage we have inflicted on nature by transforming our entire approach to nature and the animal world. This also means immediately halting mining operations, especially those that profit oligarchs and foreign companies. We have no right to show disrespect toward nature and the animal world by carelessly and ignorantly polluting it, as nature is the Creator's temple, of which we are all an inseparable part.

According to medical statistics, every year, the majority of our population (and the world's) dies from cardiovascular diseases, colorectal cancer, diabetes, kidney diseases, strokes, and other such dreadful conditions, which are primarily caused by poor diet and lifestyle. This is a staggering statistic because it reveals that more than half of our compatriots die each year without even living half of their life's potential. Most of our doctors are skilled at diagnosing diseases and performing surgeries, but unfortunately, they know almost nothing about healthy nutrition and lifestyle. This phenomenon is known worldwide in civilized societies because the greedy and corrupt pharmaceutical industry has bribed medical universities and the medical field in general with large sums, teaching doctors only to prescribe drugs for illnesses. However, as we know, prescribing drugs merely masks symptoms and does not cure the underlying disease. Modern medicine even deliberately conceals natural treatments for various diseases and cancers, such as prolonged fasting and raw veganism, because they cannot profit from such treatments.

With only healthy nutrition, a healthy lifestyle, and certain natural treatments, we can cure these diseases. Here, it is fitting to quote the father of modern medicine, Hippocrates: "Let food be thy medicine." For terminally ill or disabled individuals who are suffering and cannot be cured, euthanasia principles will be applied, with their consent, to end their lives.

We can prevent these deaths and almost entirely eradicate them by introducing small but radical changes in our lives, as we confidently assert that these diseases are not natural. Doctors will be required to learn what true health is. Schools will teach the importance of healthy eating, staying away from tobacco, alcohol, drugs, and harmful foods. Propaganda campaigns must be launched against these addictions and other harmful habits that damage health, as a healthy nation must consist of healthy individuals. Rehabilitation centers will be established everywhere to treat drug addicts and others with addictions, using natural psychoactive plants if necessary. Healthy lifestyles will be promoted everywhere in the media, inspiring everyone to adopt this way of life. Restaurants will be required to include healthy

plant-based menu options, and grocery stores will be mandated to offer a wider variety of plant-based foods. The Ministry of Health will have a special body to monitor the quality of food in restaurants and grocery stores.

Weightlifting, martial arts, gymnastics, running, hiking, yoga, meditation, and similar healthy activities will be promoted and taught in schools. The state will establish a network of gyms and martial arts clubs with numerous locations across Armenia, with membership fees that are highly affordable and accessible to all. Health is more than just being free of disease; it is about staying healthy in body, mind, and soul, which will overall contribute to our nation's prosperity.

When walking in nature or on the streets, it is clear how indifferent our population has become toward its environment. There is hardly a corner in our country that is not polluted, and we cannot call ourselves patriots if we do not address this issue. To have a pristine homeland, our collective attitude toward nature and the animal world must change. By adopting environmentalist perspectives, we will keep our homeland's natural world and ecosystem as unspoiled as possible. Such perspectives can be instilled from kindergarten onward, again through media propaganda. Those who litter must be strictly fined, and in extreme cases, harshly prosecuted. Alongside this, large recycling centers will be built in cities and villages to reduce the harm we cause to nature. Any significant changes in natural areas will require approval and permission from a central environmental protection authority.

By gradually transitioning agriculture to plant-based foundations, we will significantly reduce deforestation and water and air pollution, saving numerous ecosystems and promoting biodiversity. Scientific evidence has proven that animal agriculture is the greatest cause of harm to nature, as it wastes vital resources because most agricultural land is used to grow feed for animals rather than directly feeding people. Veganism not only greatly benefits nature but is also fundamentally more ethical and far healthier.

Having a positive attitude toward nature will be impossible if we do not have a positive attitude toward the animals living in it, which are the soul of nature. Humanity's cruelty toward animals has long been known and is nothing new, but we nonetheless strongly condemn cruelty to animals, and those who perpetrate it will be prosecuted to the full extent of the law. Animal sacrificial rituals will be banned. Cruel and harmful experiments on animals will also be prohibited. In short, laws will be created and enforced to protect animals from cruelty, as such acts contradict our morality and essence. Our children will learn from a young age to respect and love all animals, as they too are the Creator's beings who share our wondrous natural world with us.

We strive to see a cleaner, greener world, but we must not be swayed by "feminine" altruism, showing illogical compassion to the detriment of our race. We advocate for "masculine" altruism, which allows us to show compassion for animals, nature, and other races of humanity that are not our enemies, without compromising our race's interests. The goal of promoting masculine altruism is primarily the preservation, development, and proliferation of nature's finest species while causing as little harm as possible to its other creatures. We must not allow enemy manipulators to exploit and use our tolerance and altruism against us, as they already do. Vigilance in this matter must always be maintained, as ancient sages have said: the price of freedom is eternal vigilance.

Solving healthcare and environmental issues should objectively be the easiest, but it is quite complex because it is tied to lifestyle and habits, which cannot be changed overnight.

However, over the years, from generation to generation, we can nearly eliminate diseases and purify our sacred homeland through these changes. We will have healthy souls in healthy bodies, and healthy bodies in a brighter, greener world.

Pillar 12

Armed Forces and Nation-Army

Our efforts to forge a strong state and a prosperous society will be in vain if we cannot protect that state and society. Therefore, we fully recognize that the primary guarantor of our independent statehood and homeland's security is the Armenian Armed Forces. For a small nation surrounded by enemies like ours, becoming a nation-army is a necessity not only to preserve our independence but also to survive. The main goal of our movement is to transform our nation and state into a force to be reckoned with, capable of responding to an enemy's force with greater strength and to a strike with a more powerful counterstrike. A defenseless country is always pitied to no avail, while a formidable one is taken seriously. For this reason, we must completely overhaul our army's strategy and the mindset of our soldiers, building not only a defensive but, more importantly, an offensive army, as this is the only path to having victorious armed forces. Only in this way can we curb our enemy's aggression and attacks against our state. After this pivotal and crucial change, we must then focus on developing our defense industry to ensure it progresses in the right direction. Thus, alongside producing weapons, we will simultaneously purchase weapons from foreign countries that align with our armed forces' new strategy. Beyond changing and modernizing the army's strategy, it is equally critical and necessary to develop our state's intelligence capabilities in every way, as an army without robust intelligence is blindly marching into war. Similarly, propaganda warfare, often overlooked, must be prioritized, as it is just as vital as warfare with physical weapons. Mandatory military service must not only be preserved but also made stricter, while simultaneously improving the service conditions for soldiers in both barracks and frontlines. However, to have a victorious military, there must be a corresponding civilian backbone. Therefore, our culture and society must be militarized, transforming Armenia into an impregnable fortress—a modern "Sparta"—where citizens are raised from birth with a warrior mindset, gaining military experience and always ready for battle. Armenia must strive in every way to become, proportionally, the most militarized country in the world. There is no other way to ensure our nation's existence and preserve our independence. This is the only path to imposing lasting peace.

The fact that we have not been annihilated over thousands of years, standing at the crossroads of clashing civilizations, is proof of our fighting spirit and martial nature, which terrifies our enemies. For centuries, the Armenian soldier has instilled fear in our foes, and our warriors have been recognized as among the best in the world. The most recent example, of course, is the Artsakh Liberation War. This is why our enemies have constantly sought to break us psychologically, to make us doubt our military potential and adopt a subservient mindset instead. The 44-day treacherous war aimed precisely at this, with our internal enemies and traitors stabbing our army in the back to crush us spiritually, so we would no longer hope for military victories in the future. However, steadfast Armenians cannot be

deceived or humiliated by such conspiracies. We know we can defeat all our enemies if internal betrayals are prevented. As a nation, we must understand this and then proceed to build a powerful army.

It is no secret that the modernity and quantity of our weapons lag behind those of our enemies' armies. Therefore, upon coming to power, we will immediately take action to modernize our army without any hesitation. We must not only purchase weapons from various countries but also establish our defense industry and begin producing our own weapons, no matter how improbable that may seem at present. Here, too, we must recognize that every great endeavor starts with small steps. Thus, after producing smaller weapons, we will move on to manufacturing larger ones if we remain determined and consistent. Alongside having modern weapons and factories, we must have troops that match the quality of those weapons. To this end, we will simultaneously improve soldiers' service conditions by providing high-quality uniforms and equipment and renovating barracks and frontline positions. However, service will also be made stricter, with soldiers engaging in strength sports and martial arts, undergoing daily tactical training, and learning to operate all available weapons, not just those assigned to them. Contract-based military service will also become stricter while offering higher salaries. When our enemies look into the eyes of our army and soldiers, their faces should pale, and instead of speaking to us in the language of force, they should think of negotiating out of fear.

Only in this way can we impose peace, not beg for it. We have no right to even speak of peace if we are not prepared for war. We can impose peace only if we become a nation-army, and if we truly value peace, we cannot overlook this, as only a strong Armenia can establish stability and peace in this region. It is complete nonsense to seek and strengthen independence while simultaneously preparing for "peace treaties," as history has repeatedly shown that a country can strengthen its state's independence not by preparing for peace or chasing peace treaties but solely by preparing for war.

We won the First Artsakh War because we waged an offensive war, taking the fight to the enemy's territory, while we lost the 44-day treacherous war because our enemy employed that same aggressive strategy against us. They succeeded because, over the past twenty years, they thoroughly studied the reasons for their defeat, while we, instead of building an army based on the victorious strategy of our freedom fighters—one that would truly be an Armenian army in every sense—copied the blueprint of a foreign, Russian army and applied it to ours. It is critical that our military academies analyze the reasons for the victory in the First Artsakh War and the defeat in the 44-day war, so the former can be repeated and the latter never happens again.

To defend Syunik, we will head toward new and greater defeats if we rely solely on a defensive strategy. The only way to protect Syunik is to take the fight to the enemy's domain with active defense, as we did in the 1990s, liberating Artsakh. Waging only a defensive war will leave us no chance to hold our lands; this might be feasible for countries with large territories, but for a small country like ours, it would lead to catastrophic consequences.

History has also shown us that when we rely solely on a regular officer-led army and exclude the liberation spirit, we suffer defeat, as we did in 1920 and 2020, because those officer corps were either directly Moscow's agents or under its influence. We have achieved victories when those professional officer corps were led by resolute individuals imbued with the Armenian liberation spirit, as seen in the heroic battles of 1918, Mountainous Armenia,

and the Artsakh Liberation War. This is a critical factor we must not ignore.

In any country, especially one at war like ours, desertion must be condemned and considered treason, and deserters should not be able to hold their heads high. Boys who, due to health issues, cannot serve equally with other soldiers will serve in the army in other ways, and we are confident there will be no shortage of such roles. In the future Aryan state, serving in the army will be considered a true baptism—the most important process in turning a boy into a man.

As previously mentioned, our troops' readiness must no longer be solely defensive in nature. Future Armenian warriors must also be trained for offensive operations, as the best way to defend is to attack. Everyone, from young to old, and in extreme cases, all women, must be ready for battle or at least have acquired some military skills. The more sweat we shed in peacetime, the less blood we will shed in wartime; our readiness will determine our resolve. We must no longer rely solely on the heroic spirit of the Armenian soldier, though it has often saved us throughout history. To survive and thrive in this region—the most dangerous crossroads in the world—there is no other way but to adopt such an approach to military preparedness. Preparation is the best form of prayer.

All Haykazun youth must toughen like leather and harden like steel through a healthy lifestyle and rigorous training, never forgetting that the goddess of peace can live securely only under the protection of the god of war. The future Haykazun will discipline the mind and temper the body, thereby indirectly strengthening the soul. We will teach Haykazuns the importance of being warriors, as ancient sages have stated: it is better to be a warrior in a garden than a gardener in a war.

The Haykazun will feel ashamed not to go to the frontline during war, as heading to the border in wartime will be considered not heroism or even a duty, but an honor. Teenagers, admitted to Haykazun camps from the age of twelve, will undergo rigorous physical training to more deeply instill the mindset of service from that age onward. In those camps, as well as in the army, special ideological courses must be conducted to ensure that from ordinary privates to generals, we have ideological warriors in our military. We must raise and educate a generation that allows us to pass into the next world with a wide smile on our final day.

The salvation of the Armenian people comes only through arms, which is why we cannot oppose the right to bear arms. We believe that in a true national state, all dignified and healthy citizens, especially those living on the border, must have their own weapons—except for deserters, who will be stripped of this right. The population should not fear its state, just as the state should not fear its population. If such fear exists, it is a sign that the state is not serving the interests of the nation and fatherland. The international Zionist media tries to manipulate us into believing that the right to bear arms is dangerous to society, but this does not align with statistical facts or reality. A national state must also have a strong internal force to thwart anti-national coup attempts, whose instigators live beyond our fatherland's borders.

Mandatory service will also be established for girls, but for a shorter period and under lighter conditions, so that in extreme cases, they too are prepared not only to defend themselves but also our villages and cities. Greater emphasis will be placed on women learning medical aid and medicine in general.

All citizens who have served will be registered in the reserves to be periodically

called to refresh their military knowledge and retrain. Residents of border villages will be provided with free homes, weapons, and numerous privileges to encourage the population to live in the border zone, as the fatherland begins at the border.

Yes, in this world, the strong prevail, not the just, but this does not mean the strong must be unjust or evil. On the contrary, in this world, the good and the just are the strongest and bravest; even the word “bari” (meaning good in Armenian) contains the root “ari” (brave). Therefore, our strength must never negatively affect our righteousness. Committing cruelty against the enemy’s innocent civilians, especially women, children, and the elderly, is senseless and wrong. Doing so would only tarnish the reputation of the Armenian soldier instead of elevating it. There is no better way to instill fear in the Turks than having unyielding, prepared, brave soldiers. Undoubtedly, we must speak to the enemy in their language, but committing senseless cruelties does not mean speaking their language—it means becoming like them. In other words, it means resembling the evil we despise with all our hearts and fight against with all our spirit. Our goal is not to be senselessly ruthless but to build a strong state, a victorious army, and liberate our lost lands. By doing so, we will inherently punish our bitter enemies, and only then will we consider forgiving them and establishing relations. If innocent civilians are killed on the enemy side in the process, it will be considered collateral damage, not deliberate cruelty against the enemy. Thus, we must be strict but not cruel toward our enemies, brave but not savage, and warriors but not evil.

Without militarizing our entire society, we cannot become a nation-army. If we wish to preserve our independence instead of kneeling before the enemy—preventing our homeland from becoming a vilayet or guberniya—our only choice is to create a nation-army. This is the only path and guarantee to preserving our identity and remaining Armenian. Serving for the glory of the fatherland must be considered the greatest honor in every Armenian’s heart. Let us not forget that being male is a matter of birth, being a man is a matter of choice, and being a soldier is a matter of duty.

Regardless of our population size or our fatherland’s current dimensions, we must clearly show the world that we cannot be easily conquered, no matter how large their forces or how powerful their weaponry. Thus, we can create a modern, powerful army with a generation of devoted martyrs who will not only resolve the Artsakh issue by liberating Artsakh once again and fully uniting it with Armenia this time but also fulfill the most cherished dream of every true-blooded Armenian—the revival of Greater Armenia.

Pillar 13

Our Enemies and Their Agenda

The enemies of Armenia and the Armenian nation are pan-Turkism, Russian imperialism, international Zionism, their supporters, and the traitors who collaborate with them. Our enemies also include the neo-Bolsheviks, liberal democrats, feminists, anarchists, and other destructive forces backed by Zionism, all of whom, directly or indirectly, aim to annihilate the Aryan race and establish their anti-national "New World Order," which would be the end of our beautiful blue planet. Therefore, our state must neutralize all sects, secret organizations, foreign agent networks, NGOs, and political groups that serve the enemy's agenda and work against our nation.

For centuries, we have been in a struggle against our arch enemies, but this struggle intensified in the late 19th century with the simultaneous emergence of Zionism, pan-Turkism, and Marxism. The first two united and organized our enemies against the civilized world, while the third fractured and caused horrific damage to the Aryan race and all of humanity. We believe this is not a coincidence but a deliberate, coordinated conspiracy to bring the Aryan world to its knees. In the 20th century, these conspiratorial forces collaborated to orchestrate and carry out the Armenian Genocide, followed by the Bolshevik Revolution, which led to the deaths of hundreds of thousands of Armenians and millions of other Aryans due to their heinous crimes. Beyond committing genocides and anti-national revolutions, they also instigated two world wars to suppress nationalism in the Aryan world, particularly in Europe. They dismantled the old world order to create their nightmarish new anti-Aryan world order.

This is why, since 1945, there has been a moral and spiritual decline across our entire civilization. Seizing this opportunity, our enemies acted swiftly, using various destructive neo-Marxist propaganda to further degrade our race, and the devastating consequences are visible everywhere.

For over 200 years, Armenia has been trapped in a miserable Russo-Turkish cage, where these two empires, alongside Zionism, have consistently collaborated against our independence to prevent the creation of a truly independent and strong Armenia at all costs. Of course, Russia and Turkey, as well as the Turks and Zionists, have had numerous disagreements and even fought against each other, but when the Armenian question arises, these three forces unite against Armenia, as history has shown us repeatedly. The Turks are our overt enemies, the Russians pose as false "allies" and "saviors" who, alongside the Turks, conspire against us and then present themselves as "rescuers."

As mentioned, there is also the Zionist factor, which covertly collaborates with these two forces from the shadows. For decades, due to fear of the Turkish threat, most of our compatriots have adopted a pro-Russian stance, unaware that the Kremlin's imperial interests contradict the Armenian nation's goal of independent statehood. History has shown that when the Russian factor was present in our struggles against the Turks, we suffered losses, but when it was absent or less active, we achieved successes. Unfortunately, the Kremlin has pursued an anti-Armenian policy during the Tsarist, Soviet, and post-Soviet eras.

Nevertheless, we must also consider that since 1921, Russia, Turkey, and Zionism

have not directly waged war against Armenia but have used the artificially created Azerbaijan as a terrorist proxy state. The sole purpose of this godless state is to destroy Armenia's independent statehood, ensuring Armenia does not become a geopolitical factor or force.

Thus, one of the primary goals of our movement is to neutralize the Russo-Turko-Zionist tandem, which is the greatest external threat to our independent statehood and even our nation's existence.

The Zionists also opened the borders of Aryan countries, allowing millions of non-Whites to flood various White nations and erase their homogeneity, as only in such multicultural societies can these godless forces carry out their satanic activities. The Turks and other non-White races are used by international Zionism to wage a deadly war against our civilization. Due to their support, the Aryan world is gradually "darkening" racially and culturally.

The goal of the Turks, backed by the Kremlin and Zionism, is to seize Syunik and the rest of Armenia, gradually Turkifying our country from within and erasing it from the map as an independent state, which would also have catastrophic consequences for other White nations. Though Armenia is small in territory at present, one undeniable fact remains: Armenia's Syunik region is modern Europe's "Thermopylae," without which Europe would be Turkified and Islamized far more quickly and easily.

This is why our enemies fear a new wave of Armenian nationalism—a national awakening—that would thwart their plans. They dread the rise of a new Nzhdeh-like force in Armenia that would once again crush their sinister schemes against our independent statehood. They tremble at the thought that what happened nearly 100 years ago through Garegin Nzhdeh could repeat, this time laying the foundation for the liberation of all our other lands.

Zionism was not established solely to create Israel for the Jews; it was founded for far darker purposes. It systematically seized control of nearly all newspapers, radio stations, and television companies in Aryan countries, as they cannot advance their Talmudic agenda without such control. In pursuing their goals, Zionists destroy the societies in which they thrive. They do this because they are parasitic by nature. Just as it is in a snake's nature to bite and a scorpion's to sting, it is in their nature to deceive, corrupt, and destroy. They covertly "sniff out" our weaknesses and exploit them against us. They infiltrate our society, corrupting us from within by altering our mindset and behavior to make us easier prey for exploitation. In short, they gnaw at our civilization from the inside like worms. By corrupting everything, they destroy all societal structures and, with their audacity, desecrate all that is sacred.

In parallel, they plunder countries' resources through their financial system to keep populations in poverty, as people constantly preoccupied with daily survival lack the strength or means to resist their conspiracies. Through their media, they keep people in constant fear, knowing that fear makes masses easier to control. They spread bigger lies than small ones, as populations are more likely to believe grand lies. They may tell one truth today to conceal a greater truth tomorrow. When spreading lies and perversions, they often coat them in "sugar," mixing their propaganda with entertainment and humor. Their takeover of media corporations and control of finance give them the power to dictate domestic and international political events.

Regrettably, as a nation, we often act solely for personal gain, while Jews act for their

race's interests, which is the source of their strength and unity. They do everything to prevent such racial solidarity and consciousness from awakening in us. Without dividing us, they cannot achieve this, so they constantly employ a "divide and conquer" strategy, creating and funding various organizations and parties.

Our enemies use secret organizations (such as Freemasonry) to covertly share information and knowledge, but only their top members know the true conspiracies these groups are involved in. This is also an effective way to recruit various traitors who wield significant influence over society through their wealth or other means.

Perhaps the most dangerous and surprising trait of Zionists is their ability to create and lead false oppositions, as this is the best way to control adversaries. They do this in both domestic and global politics. People constantly fall for these false oppositions, labeling those like us with "extreme" ideas as mad, not realizing that madness is doing the same thing repeatedly while expecting different results.

We often hear that if we must choose between two evils, it's better to pick the "lesser evil," believing it to be more logical and sensible. Many believe this is the only realistic solution, but it's a trap into which many of our compatriots fall. We must understand that "lesser evils" are actually more dangerous than "greater evils" because the latter are typically chosen by the ignorant, foolish, or depraved, while "lesser evils" are chosen by fairly intelligent and decent people who are simply deceived out of frustration. This is the core issue, as these "lesser evils" offer false hope and divert the best segments of the population from joining a truly patriotic and honest leader and movement capable of uplifting their fatherland.

To advance any agenda, they need enemies and problems to start destructive wars. If those enemies or problems don't exist, they artificially create them through their media. They create a problem, elicit a reaction from the population, and then offer the solution they intended all along. Through their global web, they create shadow states—states within states—whose interests almost always contradict those of the nations within that web. International Zionism is the glue that binds our enemy's coalition, building bridges between numerous world capitals with its global connections.

We understand that not every Turk supports pan-Turkist plans, not every Russian endorses the Kremlin's anti-Armenian policies, and not every Jew agrees with Zionist agendas. There will be Turks, Russians, and Jews who even oppose these plans, and we welcome that decision, but it does not change the reality that, overall, the geopolitical agendas and actions of Turks, Russians, and Jews are harmful and destructive to our nation and race. This is the key point we must grasp.

The conspiracies against us may seem incomprehensible and chaotic if we examine them in pieces instead of seeing the bigger picture. To see that picture, we must connect the puzzle pieces so everything falls into place and their agenda becomes clearer.

If our enemies' satanic activities continue at this intensity without drastic changes, the 21st century will not be ours, as Vazgen Sargsyan confidently declared, but the final century for us and the entire Aryan race, leading the planet into darkness. International Zionists know well that if they dominate and enslave the Aryan race, they will dominate and enslave all of humanity, but in doing so, they will simply destroy everything.

This is crucial for us Armenians to understand if we want to see the bigger picture of why so many conspiracies are woven against us. The target is not only our nation but also

other Aryan nations. The fates of Aryan nations are intertwined, and we share the same enemies. Just as an individual cannot escape their nation's fate, a nation cannot escape its race's fate.

Nevertheless, we must clearly understand that our enemies' strength is an illusion, as we inadvertently give them power through our inaction and timidity. This illusion will dissipate once we recognize it as such. Our enemies hold the levers of power, but they are not gods and frequently miscalculate. We must use our intelligence to exploit their mistakes against them.

However, our most deadly enemies are the Armenian traitors who collaborate with our foes, as without their willing participation and support, our enemies would not pose such a significant threat. If we want our external enemies to respect and take us seriously, we must first punish our internal enemies and traitors. Thus, we must send traitors, opportunists, scoundrels, and all their minions to oblivion together. We are obligated to clean our own "palace," as Odysseus did three thousand years ago.

Still, we must not fixate on our enemies, as they do their work, while we, devoted sons of our nation and fatherland, must do ours. Neither the Russians, the Turks, nor even the Zionists are to blame for our problems. We are to blame for all our oversights and failures. We are at fault for allowing our enemies to treat us this way. We must take this critical personal responsibility to realize that everything depends on us. Only then can we find the strength to solve our problems and overcome our challenges. The Creator has given our nation a chance for redemption through our movement.

Times are changing, the hour of retribution is coming, and our enemies' most important Old Testament principle will be turned against them: "An eye for an eye, a tooth for a tooth."

We must focus only on growing stronger and achieving victory, and instead of fixating on our enemies, we should fixate only on the map of Greater Armenia. All our internal and external enemies are mere obstacles that we must crush to reach our goal.

Pillar 14

Repatriation

We believe it would be absurd and foolish for any Armenian government not to cooperate with the Armenian diaspora. We will create various opportunities for our compatriots living in the diaspora to contribute their knowledge and talents to the fatherland. The days when the diaspora was seen merely as a source of financial extraction will be over. We are ready not only to harness this potential for Armenia's benefit but also to create favorable conditions in our country to initiate a large-scale repatriation, gradually bringing our dignified compatriots from the diaspora back to the fatherland. We recognize that the Armenian diaspora is temporary, as an Armenian can preserve their identity and remain Armenian only by living on the land of their ancestors. Ultimately, we must save our dignified compatriots living in foreign lands from assimilation while we still have the chance.

Due to the atrocities committed against our nation by Turks and Zionists in the previous century, our compatriots were scattered across the world. Yet, through sheer willpower, many have tried to preserve their Armenian identity and avoid assimilation over decades. However, no matter how many Armenian organizations or schools are established on foreign shores, they cannot stop the assimilation process. Such efforts can only delay the inevitable. This is a truth that many diaspora Armenians stubbornly refuse to accept, mistakenly believing they can always raise Armenian generations while living in America, Europe, or Russia. But when we look at the youth in those countries, we can clearly see the devastating effects of assimilation. We observe that within just one or two generations, Armenians there almost entirely assimilate, identifying not as Armenians but as Americans, Europeans, or Russians with Armenian roots. For this reason, repatriation must be one of our primary goals before it's too late, especially considering the harsh reality that the majority of our population lives outside our fatherland's borders, which is, to put it mildly, staggering.

Repatriation is a necessity for our compatriots in the diaspora who wish to preserve their identity and keep their descendants Armenian, as Armenians are not a nomadic people but a nation firmly rooted in its land, like King Arshak in his mountainous homeland. We are part of that land, and that land is part of us, inseparable. Therefore, to stop Armenia's "bleeding," green card lotteries should no longer exist in our country, as they are one of the most insidious ways of depopulating Armenia. We live only once in this reality, and if we don't live in our fatherland in this life, when will we? Our freedom fighters fought and shed blood to liberate our lands so that we could live on them, not abandon them to Turks or our other enemies.

An urgent campaign for large-scale repatriation must be conducted so that all dignified diaspora Armenians fully realize the danger of assimilation. The idea must be instilled in them that we cannot escape the fate of our homeland. This campaign, of course, will also target our compatriots in Armenia who wish to emigrate.

At this moment, problems have escalated everywhere in the world, including Armenia's challenges. The difference is that Armenia's problems are our problems, and by participating and showing resolve, we can solve all our country's issues. However, we cannot do the same

while living on foreign shores, where our hands are tied, and we can only watch as spectators as those problems and dangers ruin our lives and society.

No matter how difficult and complex our fatherland's problems may seem, we have no choice but to solve and overcome them. If we don't address our issues, others will resolve them in their own way on our behalf. It is time to stand firm on our land like our warrior ancestors and not retreat, as retreating has never been and cannot be part of our Aryan essence. We must protect our land with the same resolve as the heroic resistance of the Arshakunis in the fourth century at the fortress of Artagers, besieged by the enemy Sassanids. An Armenian must stand firmly on their land to preserve their statehood, just as a soldier stands firm in the trenches to hold their position. In short, the fatherland is an outpost, and like warriors, we must not abandon our outpost and surrender it to others. Either Armenia belongs to Armenians, or it will cease to exist.

Understanding that repatriation will not happen overnight, we will strive to maintain close ties with the diaspora and provide various opportunities for those diaspora Armenians who wish to support our fatherland from abroad, even if they cannot yet relocate to Armenia. These opportunities will extend beyond financial contributions to include active participation.

Of course, while promoting repatriation, we are obliged to work diligently to build a country that not only prevents Armenians in Armenia from wanting to leave but also inspires diaspora Armenians to return. By building a thriving country, our compatriots will eagerly invest in Armenia without needing persuasion. They will come to realize that being a citizen of Armenia is an honor, as it is better to be a street cleaner in your own country than a king on foreign shores.

Our compatriots scattered across the world must abandon the modern Babylon, just as our ancestors did five thousand years ago, and return to the land of the Armans, the place where the Creator gave humanity a second chance.

Pillar 15

Foreign Diplomacy

We believe that conducting the right internal policy will naturally lead to the right external diplomacy, as one is a reflection of the other. In this world, and especially for our struggle, we will undoubtedly need allies whose interests genuinely align with those of our fatherland. This is why we must pursue our foreign diplomacy with a completely new approach, one that corresponds to the new era. Our movement is not only a pan-Armenian movement but also a pan-Aryan one, aiming to create a pan-Aryan military-political alliance with other Aryan nations while simultaneously strengthening our independence, as we believe that a true and lasting alliance can only be built on the basis of common racial interests. Only by creating such an alliance can we successfully counter the global Zionist threat, which poses a great danger to the Armenian nation and the entire Aryan race. Nevertheless, we will conduct sober, rational, and flexible diplomacy, always thinking several steps ahead and making all necessary calculations. It is an axiom for us that proper and national diplomacy stems from having a correct and national political stance.

To develop our fatherland, by implementing the radical but necessary changes outlined in this creed, we understand that many hostile forces may rise against us, as our actions will completely oppose their anti-Armenian and anti-Aryan agenda. However, these changes will take place when the current global system collapses under the weight of its own lies. Nevertheless, we will need allies who share common enemies with us—alliances that are also opposed to the agenda of the international Zionist and Russo-Turkish alliance.

Times are changing dramatically, and we see a rise in nationalism in Europe and other Aryan countries because everyone's patience, not just ours, has run out. We are not the only ones unwilling to sit idly by and watch our enemies steal our and our children's future. For decades, Aryan nations have witnessed their societies being corrupted and turned into nightmares due to the current nation-destroying system, which is hanging by a thread. Thus, we are presented with a golden opportunity to create an alliance based on new principles for this coming new era, one that serves the common interests of Aryanism.

The Armenian Highlands, as the cradle of Aryanism, is obliged to at least ideologically initiate and lead this pan-Aryan military-political alliance, encompassing all Aryan nations that share our worldview and glorious vision. This alliance must first and foremost include Iran, as no other country currently opposes Zionism's goals as much as Iran does, and our interests largely align in this regard.

In recent years, especially after the treacherous 44-day war, anti-Russian sentiment has grown significantly in our fatherland. However, our movement is not inherently anti-Russian, although it has become clear to us that Russia's foreign policy, at least since 1917, has been thoroughly pro-Turkish, as the Zionist-backed Bolsheviks seized the Russian Empire, killing the Tsar, his family, and millions of citizens. Russia became even more pro-Turkish in 1921 with the Lenin-Kemal alliance, and as long as that alliance remains in effect, it continues to pose a threat to Armenia. We see that present-day Russia is a continuation of Bolshevik Russia, pursuing the same anti-Armenian policy.

Our goal must be to involve all Aryan countries in a pan-Aryan military-political alliance. This does not mean that only members of this alliance can be our allies. There can and will be countries that are allied with us but not part of this pan-Aryan union, just as there are countries today that are not NATO members but are allies of the United States. One such country would be India, with whom we can maintain close military ties and conduct joint exercises. The more the grip of international Zionism weakens on independent states, the easier it will be for us to expand this alliance by involving all Aryan nations. Only by being part of such an alliance can the interests of Armenia and other Aryan countries be protected, and never by being members of NATO or the CSTO, to which we are fundamentally opposed. With such an alliance, we will achieve peace that is not established at the cost of our defeat.

However, before launching such an initiative, we must first find the strength within ourselves to stand up, and only then seek allies, not the other way around. No matter how limited our current resources or opportunities may be, we cannot ask for help or expect miracles if we do not act with the resources and strength we have. We must prove through our work and determined struggle that we are worthy of being allies. We must revive the fighting spirit within us and once again make the Armenian nation a force to be reckoned with, as without this, acquiring true allies will be impossible, and seeking them will be a waste of precious time. No country, no matter how pro-Armenian or aligned with our interests, will help us or be able to help us if we do not first want to help ourselves. Those who do not strive to stand up do not deserve the outstretched hand of others.

The issue of genocide recognition will, of course, remain on our agenda, but we will no longer beg for that recognition. The time has come for us to force our enemies to acknowledge it. Therefore, there can be no talk of opening the border with Turkey until we have the strength to impose our will. We must, through our strength, compel them to recognize the genocide committed against our nation by their government in the first half of the twentieth century.

The phrase "Artsakh will never be part of Azerbaijan" is illogical, weak, and currently meaningless, as due to our lack of vigilance, indifference, negligence, and ultimately foolishness, on November 9, 2020, 75% of Artsakh was treacherously surrendered to Azerbaijan with a single stroke of a pen, and the remaining 25% to Russia. About three years later, Artsakh was completely depopulated of Armenians. In reality, whether Artsakh is part of Azerbaijan is not the issue; what matters to us is that Artsakh be united and fully integrated into Armenia, with its security protected solely by the Armenian Armed Forces. Artsakh must be part of Armenia, not a transit region or base for Azerbaijan, Russia, or the West. That defeatist phrase was repeated for 20 years, and in the end, tragically, Artsakh almost entirely became part of Azerbaijan because the phrase has a defensive nature and negative undertones. It should have been replaced with a more pro-Armenian, national, and assertive statement: "Artsakh must only be part of Armenia, and that's final." Only with such an approach and mindset can we achieve victorious diplomacy.

When Leonid Azgaldyan said about Artsakh, "This is Armenia, and that's final," he did not mean only 25% of Artsakh (the so-called NKR) but the entirety of Artsakh with all its liberated territories. Nzhdeh, too, for his Davit-Bek oaths, did not say "Armenia, not for the Turks," but resolutely declared, "Armenia for the Armenians."

It is also absurd that for decades we have referred to Artsakh's territories using Turkish names, while Azerbaijanis continue to use Turkish names for the territories of present-day

Armenia. At first glance, this may not seem like a significant issue to many, but in reality, it is a serious problem, as it has injected poison into our people's subconscious, fostering a destructive mindset and psychology that those lands are not truly ours.

The infamous November 9, 2020, statement, which the November criminals artificially and treacherously imposed on our nation, will unequivocally be nullified. The November 9 document serves one practical purpose: it is a tool to justify military action against Armenia and provide a legal basis for it. That Russo-Turkish-Zionist agreement does not bring us peace but rather more wars, and it is fundamentally a treaty aimed at enslaving the Armenian nation.

We must also understand that the Artsakh issue is not independent of the Armenian issue and should not be separated from it. In reality, the war against Armenia continues, and our independence is at stake. By capturing Artsakh, our enemies aim to seize Syunik as well, as they are geographically connected, and doing so would immediately destroy our independence. Therefore, the hostile thesis "Give up Artsakh, and we'll live well," which has been fed to our nation for decades, is diametrically opposed to reality, as there can be no independence without Artsakh. Our independence has always been closely tied to Artsakh. The current borders of Armenia, drawn by the 1921 Moscow and Kars Russo-Turkish-Zionist treaties, are Soviet borders that exclude Artsakh, deliberately designed to ensure that Armenia, with such borders, could never be self-sufficient or truly independent in the long term. The liberation of Artsakh was a breach of those pitiful borders drawn by our enemies, paving the way for us to achieve true independence. Thus, we can conclude that all the wars in which the Armenian army and Armenian freedom fighters have fought over the past century have been for our independence.

Due to our internal enemies and traitors, a treacherous ceasefire was signed in 1994, which, instead of uniting Artsakh with the Republic of Armenia, made Artsakh an independent state and dragged us into the quagmire of a compromise policy, supposedly to gain some status for the "Artsakh Republic" from the international community. In the end, instead of gaining status, we lost our lands. From the very beginning, we were diverted from a pro-Armenian solution and prevented from finishing what we started in the 1990s by forcing Azerbaijan to sign a treaty of defeat.

The so-called "compromise" policy was, of course, a grand deception, as we, the Armenians, who were considered the victorious side, would gain nothing tangible. During those "compromises," only the defeated side, Azerbaijan, backed by the Russo-Turkish-Zionist alliance, stood to gain. This is precisely why, in April 2016, that alliance restarted the war against Artsakh, which was also against our independence, to forcibly impose those "compromises."

Yes, the First Artsakh War ended treacherously with a ceasefire on May 12, 1994, but it was still a victory. The problem is that it was never formalized on paper because Armenia's leadership cast doubt on that victory and, years later, continued to claim there was still a "Karabakh issue." In reality, there was no issue, as Artsakh had been liberated through a just struggle. By not celebrating that victory and failing to formalize it on paper from the outset, our four leaders gradually, step by step, led us from a victorious position to a shameful defeat. We surrendered our positions and independence in the name of security.

It was equally foolish that, when declaring independence in 1991, instead of becoming the legal successor to the First Republic, we created this fictitious "Third Republic," which is

absurd because there cannot be a third without a second, which was merely Soviet occupation. These mistaken decisions were made because our political elite served the Kremlin's interests.

Papers and legal aspects are very important, but only when balanced and interconnected with real and material factors. Paper without force is like a gun without a bullet. Papers have strength only when backed by force, as they have no magical properties, and the international community is not some benevolent figure that can save us.

Of course, after the treacherous 44-day war, we also saw how the international community "spat" on our "democratic bastion" and supported Baku's tyrant and his terrorist state, proving once again that force, not paper, creates rights.

Negotiations, papers, and international agreements truly mean nothing when a nation continues to carry a defeatist mindset and a slave mentality. Especially now, when our enemies are arming themselves to the teeth and are openly determined to solve all their problems through force. We do not want war, but that is not up to us alone. War is coming, and the world will not forgive us if we are unprepared.

The only way out of this situation is a devoted, organized struggle. But if we do not have a political movement capable of uniting the best elements of the nation and leading that struggle for the sake of our independent statehood, then defeat is inevitable. Our only hope for salvation is a clearly focused movement, led by a single leader—someone with not only an offensive military-political strategy, but also the resolve to mobilize 150–200 thousand Armenian soldiers and inspire them to fight the enemy until their last breath.

If we cut the noise and clear away the artificial fog clouding our people's consciousness, we will see that this path is the only realistic and pragmatic solution. We must prepare not for an "era of peace" or "dignified peace," but for a true great patriotic war.

The word "victory" seems to have become a taboo among our nation, and all major political forces avoid using it, even the so-called "opposition." Their only complaint about the 44-day treacherous war is not why we lost at all, but why we didn't surrender sooner. If you listen closely, you'll see that they all raised this absurd question instead of the logical and sensible one: how could we have won that war by crushing the Azerbaijani army and fully uniting Artsakh with Armenia? They all claim that "defeat was inevitable," which is a deranged statement, as we won the First Artsakh War under far more unfavorable conditions. There is a deliberate conspiracy to strip us of the hope of victory and destroy the will to win altogether. The first step in subjugating and enslaving any nation is to instill a loser's mentality and eradicate all hopes of victory. However, we are confident that the Armenian nation is one with the will to win, by its spirit and essence. One of our movement's main goals is to destroy this philosophy of submission and, following the example of our heroic ancestors, once again raise our fighting spirit and become a victorious nation capable of imposing its will on its enemies.

We can no longer be naive and are obliged to pursue a stronger policy. While having allies and creating military-political alliances is important, we must place our hopes solely in ourselves and not immediately trust aid from abroad. Relying only on ourselves does not mean not seeking or wanting allies; on the contrary, only by believing in our own strength can we gain true allies. We must strive to maintain good diplomatic relations with all friendly countries without ever compromising our sovereignty and independence. The more we strive to strengthen our independence, the greater the likelihood of gaining real allies.

However, our problem is far deeper than the Artsakh issue. The loss of Artsakh proved to us that our value system, mindset, psychology, and will are completely distorted and corrupted. Until we correct these, we must expect even greater losses in the future. If corrected, not only will the Artsakh issue be resolved in our favor, but all our fundamental problems threatening our statehood will be addressed.

In our foreign diplomatic relations, we will use all old and new documents beneficial to Armenia, regardless of what other states think of them. If it serves Armenia's state interests, it will be used as a bargaining chip at the negotiating table. Without a backbone, we cannot transition from being an object to a subject again and impose our will in international relations.

No one negotiates with a nation on its knees, no one supports a beggar, and no one will fight our battles for us. If we want allies, we must first strengthen ourselves, as the weak have no friends in this world. If we seek allies while on our knees, without offering anything of ourselves, no one will take us seriously or consider us a desirable ally, and they will treat us with disrespect. Therefore, our first step must be to restore our dignity and honor at all costs.

No solution interests us except one that ensures Armenia maintains its independence and allows our army to grow stronger. We must form a military-political and Aryan state of ideological warriors that will fight for the nation and fatherland, never becoming a puppet in any power's hands, and act solely for Armenia's interests, unwavering from the racial vision that Armenia belongs only to Armenians and never to the enemies of our civilization and humanity who thirst for Armenian blood.

We have no doubt in our nation's potential. We believe we can show other Aryan nations the importance and necessity of forming an alliance with us, and we will show the world that an alliance with Armenia means moving closer to security, justice, and victory.

"Hosank" Symbol and Flag

The symbol and flag of our Tseghakron movement, "Hosank", is the Armenian eternity sign—rendered in gold and white—set against a dark red background. Through its galactic spirals, it represents the unity of two opposing forces in the universe, without which creation is impossible. The rotation of the eternity sign also reflects "Hosank" itself—the eternal motion of the race. The dark red symbolizes the blood of the race, the sacred link through which we connect to the Creator and the act of creation. The purer and more untainted the blood of the race, the more radiant its soul and the stronger its connection to the Divine. In other words, it is through our blood that we are bound to eternity.

The eternity sign has eight arms—four gold and four white—because the number eight is not only the most widespread symbol in Armenian culture, but also a number of great importance in mathematics and science. In mathematics, the number eight is the upright form of the infinity symbol (∞). We live in a four-dimensional reality (three axes plus time), but that reality consists of the "Sis" (micro) and "Masis" (macro) worlds. Their union forms an eight-dimensional space.

In the gold we see the noble values of our Aryan culture; in the white, our national ideals; and in the dark red, the blood spilled for the independence and prosperity of our fatherland. Within the eternity sign, we also see the victory of the eternal struggle for the development of our race. All this aligns with one of our slogans: "Honor Your Culture, Love Your Nation, Defend Your Fatherland." The gold and dark red were also the royal colors of the Artaxiad dynasty of Armenia, particularly under Tigranes the Great, during whose reign Greater Armenia reached its zenith. The white was the color of the Bagratid dynasty and later the Armenian Kingdom of Cilicia—states that, through national struggle, restored our sovereignty. Thus, by combining our ancient royal colors with our invincible national symbol—the eternity sign—we will restore the glory and honor of our fatherland and state.

The shield of the "Hosank" emblem symbolizes the defense of our supreme values: nation, fatherland, and independent statehood. The sword represents peace—but peace through the defeat of our enemies and the victory of our armed forces. Above the shield and sword is the Eagle of Taron, gazing westward toward Ararat. It symbolizes that, to fulfill our mission and achieve victory, we must be as the eagle: brave, noble, strong, truthful, wise, just, loyal, far-sighted, determined, and purposeful. The emblem is also a modernized version of the coat of arms created in 1920 by Garegin Nzhdeh for the Republic of Mountainous Armenia—the first explicitly anti-Turkobolshevik Armenian state in history.

In the written version of the "Hosank" symbol, the Armenian word «ՀՈՍԱՆԿ» appears, with a golden lightning bolt in the center. This bolt represents not only literal electricity—the "current"—but also the spark that brings light to humanity, symbolizing "Hosank"'s mission. It also stands for victory, according to German philosopher and mystic Guido von List, who named the ancient Scandinavian "runes" the Armanen runes—perhaps subconsciously sensing that these symbols had very ancient Armenian roots.

Therefore, no movement should adopt names, symbols, or flags arbitrarily, without reason or meaning, as almost all political parties and movements do today. Meaningless symbols give rise to meaningless movements, while meaningful symbols lead to meaningful movements. In short, "Hosank"'s flag is the future flag of a victorious and Aryan Armenian state.

As Nzhdeh said, "Unconquerable is the flag that is raised for the race and in the name of the race," and we are convinced that he was speaking of the "Hosank" flag.

Afterword

At this very moment, as you read this, our enemies are relentlessly thinking day and night about how to erase us from the face of the Earth. That's why many will think it's pointless to sit down now and write, read, or share a manifesto. They will say "this isn't the time" and that we must take more "radical steps," yet years go by and they take no steps and do nothing. Their egos distort their vision. This shortsightedness and impatience is a destructive phenomenon we must uproot if we are to have a healthy and successful political struggle. Without foresight and determination, our political thinking will remain shallow and unserious, stuck at a petty level—just as our enemies want it. Our enemies are not only far-sighted and determined, but also very well-organized, and we can defeat such an enemy only by being far-sighted, determined, and organized ourselves. To organize, we must be ideologically aligned, and that is the purpose of this manifesto. We must move forward as one organism, as one body.

However, this manifesto is not a rigid or dogmatic text, because the pursuit of truth never ends, and for that reason, we must always keep our minds open. In any case, we are convinced that the ideas written in this manifesto are fundamental truths, upon which we must build our political movement and the state we dream of. This manifesto is not a wall to imprison our minds, but a door that opens the path to prosperity and victory.

In reality, what we must do is not complicated, but rather simple—though also very difficult. That's why we must not waste time searching for solutions, but instead start acting right away, and by working patiently, we will reap the fruits of our labor ten, twenty, or even fifty years from now. Those fruits may only be harvested by future generations, but that should not discourage us—on the contrary, it should inspire us, because it's clear that we fight for the future of our nation.

You don't have to agree with every single sentence in this manifesto—it's simply impossible. Even two close friends can't agree on everything. It is natural to have some disagreements on certain details, but we believe that every Armenian who truly cares about the nation will agree with the core ideas. Refusing to join "Hosank" because you disagree with a few sentences is ignorance and selfishness.

Many ideas and goals are mentioned in this manifesto, but let us not forget that our supreme goal is to guarantee the survival and development of our nation, and the strengthening of our fatherland's security and power. This can only be achieved together—step by step, with steadfast and consistent hard work. Let us not forget that even drops of water can eventually pierce through stone. The only path to that supreme goal is to create a national state, where the country's resources, its governance and political-economic systems, its laws, and all levers of power are used for the development of the nation and the prosperity and security of the fatherland—thereby reinforcing the sovereignty and independence of our statehood.

We also understand that many of the ideas in this manifesto cannot be realized immediately, and that the necessary changes will occur over generations. Even so, we must keep our future vision as clear as water, while living and acting in the present—and we must see every small victory as progress toward our goal, because every great victory is made up of smaller ones.

In this manifesto, I've managed to summarize our movement's entire stance on 15

key issues—but I can also express it more briefly in 15 words: we must ensure the development of our nation and a prosperous future for coming generations.

Some of our compatriots will criticize our ideas as “fascist” or “Nazi,” but such people care little about truth—they repeat these words thoughtlessly, influenced by hostile propaganda. We will also hear that our ideas are “extremist,” but we believe it is our enemies who treat us with extremism, and that our current condition is extreme. The solutions we propose are the way out of this extreme condition. They fail to understand that extraordinary and revolutionary solutions are necessary to escape extreme circumstances. Most people prefer to remain within the bounds of “political correctness,” but that should never be a moral principle—because in the long run, we cannot avoid radical change. Our guiding principle is this: our nation must live, our fatherland must prosper, and our state must grow stronger—and we will do whatever is necessary to ensure this.

We cannot say or do things just to please everyone—therefore, we must not aim in that direction. Our goal is to preach the truth, and those who try to please everyone with lies end up being hated by all. The false opinions and views of the present age must not determine what ideas we promote or what work we do. Our actions must be guided by loyalty to the supreme truth.

In politics, the most important thing is loyalty to a noble ideal—an ideal that ensures the existence and prosperity of our nation, our fatherland, and our statehood. From that loyalty flows dignity, from dignity comes courage, from courage—respect, from respect—strength, from strength—power, and from power—victory and glory. In these critical times and in our decisive struggle, this must be the creed of every devoted Armenian nationalist.

We’ve long understood that our society’s diseases cannot be cured with just ballots, reforms, or conservative measures, which merely preserve the current chaotic status quo. Only a revolution of consciousness based on racial values can awaken us, because we see racial values as essential to strengthening national self-awareness.

As already stated, extreme times demand radical measures, and our fundamental ideas and principles cannot be compromised. Times are changing rapidly, and we see the great powers of the world weakening everywhere, destabilizing their own social and economic systems. We see all current systems collapsing under the weight of their own lies, and this will open a window of new opportunities for us. For this upcoming new era, we need a manifesto suited to revolutionary ideas—with which we can build a new world upon the ashes of the old. To witness these pivotal changes, we must first become that change ourselves. From this moment, we must find our direction and make decisive and true choices—giving new life to Tseghakronism for the new millennium. Only around such a great goal can we unite our people, because half-hearted approaches have always failed and will continue to fail.

Our ideas are drawn both from consciously selected concepts and from uniquely Armenianized adaptations. Many are also entirely original—stemming from our own vision and spiritual worldview. But they are never copied wholesale from elsewhere, because we never blindly follow any ideology. We strive to be as transparent as possible with our ideas, so that we can attract conscious, devoted, and decent individuals to the ideological core of our struggle. If we don’t write and explain our ideas in clear language, how can we attract the right people? How can we fight a life-or-death battle—political and military—if we don’t clearly state what we’re fighting for? We cannot deny that both written and spoken words

have immense power, and therefore, our goals and supreme vision must be clearly written and spoken. Through words and focused work, our dream will take shape.

Our struggle may seem frightening to many, especially to the timid and spineless who have lived within their comfort zones for years. That is why we must show courage and take important steps in the right direction—no matter how afraid we are. For courage is not the absence of fear, but action despite fear, and the willingness to take risks.

We are obligated to take personal responsibility and act—even if the chance of success seems slim. We have decided to act, because the cost of inaction is far greater than the cost of action. Future generations must look back centuries from now and know that in these hopeless times, there were honorable Armenians who did not despair or kneel—who continued the fight regardless of circumstances. We must send a message to the future that in this age of lies, there were noble people who stood on the right side of history.

In life, there are two kinds of people: those who see the world as a place of darkness where no light can shine, and those who see the world as dark but believe that light can shine all the brighter because of it. We are interested in the second kind—the optimists who, instead of complaining about the darkness, light a small candle.

Many will label us “right-wing,” but we reject such labels. We are neither right-wing nor left-wing, nor a mixture of the two—centrist. We reject this artificial spectrum created by our enemies to divide people. Our worldview cannot fit within that artificial political spectrum, because it is vague and lacks clarity. For us, it is clear that there is one true path and many false ones, and we naturally stand for the true path. This true path is based on historical facts and accurate sciences. We adopt nationalism from the “right,” but not capitalism; we take socialism from the “left,” but not internationalism; from the right, we take the right to bear arms; from the left, we support animal rights. This is the principled position that can truly bring positive change to our fatherland.

We do not hide our desire to come to power, but our struggle is not for power alone, unlike most political movements. We simply cannot trust any politician or movement whose only ideology is regime change and whose only goal is gaining power. Our movement—like our ideals and our symbol—is immortal. And by carrying such ideals and an invincible flag, we fix our eyes not on next year, the next election, or even the next decade—but on eternity.

This fateful struggle has only two outcomes: either our enemies walk over our corpses, or we over theirs. Everything comes full circle. Vahagn will slay the dragon. Hayk will defeat Bel. It’s time to stop turning the last page of our history—and instead open a new one in golden letters, reclaiming our role as a nation of Aryan leadership and justice. Our struggle must triumph if we want our race to keep its place under the sun.

In all our negotiations and decisions, all this must be taken into account. Our entire culture, science, thoughts, actions, and steps must serve the goal of strengthening our race. That is the imperative of the new era. These are the prerequisites and necessities for building a healthy and progressive society—a society made up of responsible, dutiful, hardworking, honest, healthy, and racially pure, dignified citizens. We must create a new man, a new state, a new society, a new civilization. And the seeds of that glorious future must be planted now—and watered each day through our struggle.

The time must come in Armenia when we no longer take pride only in our past. The time must come when we begin to truly take pride in our present—because through our work, our struggle, and our sacrifices, we will create a country and state worthy of pride.

We believe Armenia will become the ark of civilization's rebirth and the salvation of mankind. We believe Armenia will again become the key crossroads connecting West and East, North and South. We believe Armenia must become one of the most powerful countries not only in the region but in the entire world—a nation that all others are forced to reckon with. From Armenia, a single match can cast light in this darkness—sparking the Aryan awakening like a wildfire among our fellow Aryan nations. We believe in this sacred historic mission, given to us—Armenian Aryans—by the Creator of the Universe.

In truth, “Hosank” presents a dangerous idea for the modern Babylon—an idea of a truly independent and powerful Armenia. We cannot abandon that idea, no matter what obstacles are placed in our path. We must be spiritually prepared as a nation to smash each of them and neutralize every assault directed at us. Our goal is great, and our challenges are many—because we are called to do the impossible. And to do it, we must use our most powerful weapons from the arsenal: loyalty, purpose, courage, devotion, hard work, and determination. And if even those are not enough, we will compensate with the strength of our will.

No matter how unimaginable this dream of a strong and independent Armenia may seem now, it must be our primary vision and supreme goal, from which we cannot deviate—because our purpose is the Creator's purpose, and our struggle is the struggle to fulfill the will of the Creator. There is a dream that is Greater Armenia and it must be realized.

About the Founder and Leader of "Hosank"

Hayk Nazaryan was born on May 12, 1989, in the state of California, USA. He is the youngest of four siblings. In 2015, he earned a Master's degree in Physics from California State University, where he also taught for three years. Always feeling deep in his soul that America—turned into modern-day Babylon—was not his true homeland, and inspired by the Four-Day April War, he made the decision in November 2016 to move to Armenia permanently with a one-way ticket. To gain military experience, he served as a contract soldier in the Tavush border region. As a volunteer, he participated in the 44-day war in the Martakert region from beginning to end.



For over 20 years, he has held nearly the same fundamental worldview. Remaining loyal to his principles and to the truth, he has never joined any political party. He has also never switched political camps or flattered anyone to advance in politics. Outraged by external enemies as well as by the traitors and internal enemies operating in Armenia, and disillusioned by the meaningless and hollow political chaos, he decided after returning from the front in 2021 to found "Hosank"—as an unknown repatriate and ordinary soldier. It is the only Tseghakron political movement in Armenia, reviving the ideas of Tseghakronism and bringing them into the political arena of the 21st century.



"Hosank" is an Armenia-centered force based solely on Armenian Aryan ideas. It is not supported or funded by any sect, agent network, or oligarch. With modest and limited resources, its goal is to become a serious political force in Armenia and, by establishing order amid this chaos, to create a unifying current for a nation that has been fragmented for centuries. Only in this way can Armenian nationalists—especially the youth—be brought onto the same ideological platform, united under the banner of eternity, to march forward together as one body, shoulder to shoulder, and realize our dream.

With the blessing of Nzhdeh's spirit, "Hosank" strives to turn Tseghakronism into a powerful movement and to gain power in order to build a Tseghakron state based on Aryan principles. Such a state, we believe, is the only path to a flourishing economy, a prosperous society, and a victorious army. We are confident in our victory—because there is no force more powerful in this world than an idea whose time has come.

Why and How to Join or Support "Hosank"

Why join or support "Hosank"?

If you're familiar with our ideas and have followed our movement for a while—or even if you've just recently discovered it—you might be wondering why you should join or support "Hosank" as a patriotic Armenian concerned about the fate of our nation, fatherland, and state. By reading and studying our materials, you'll see that "Hosank" is not only a genuinely pro-Armenian and Armenia-centered political organization with a serious and long-term vision, but also the only Tseghakron movement that brings Nzhdeh's ideas into real political life in the 21st century. We are not funded or supported by any agency, sect, or oligarchic network.

For this reason, any Armenian who considers themselves a conscious and responsible individual should support a movement like this, because nearly all of our national problems are political at their root. No matter how much we try to improve areas like culture or education through volunteering or donations, little will change if the political foundation of our fatherland remains broken. Without a truly national political force that represents the interests of the Armenian people, all efforts to revive our society from other angles will fall short.

That's why we appeal to all nationalist Armenians—whether living in Armenia or the Diaspora—who understand responsibility and duty, and who truly want to see a national Armenian state, to support "Hosank" in any way they can.

Your support and contributions have proven that the Armenian spirit transcends geography. It is a force that lives wherever you are. Today, our fatherland faces existential threats, and our generation has the historic opportunity to not just reform but fundamentally transform Armenia—to rebuild the foundations of national dignity, sovereignty, and strong statehood. For this reason, we are not just engaged in ideological debate. We are doers. Slowly but surely, we are working to implement systemic change.

"Hosank" aims for a strong, sovereign Armenia guided by national interests. We operate not merely as politicians—we are participants in a national struggle, political warriors whose goal is not short-term victories but the long-term rebirth of our country. However, no struggle can succeed without strong resources, stable funding, and the unity of the nation's best individuals.

Your contribution can make a real impact. Armenia's future depends not only on our will, but on the strength of your support. We are not asking for charity. We are offering meaningful collaboration where you can see the tangible results of your participation.

As someone born and raised in the Diaspora who returned to the homeland, I believe "Hosank" may be the only political force capable of building a real bridge between Armenia and the Diaspora. Our ideology does not divide Armenians based on where they live. We understand that all Armenians, no matter where they are in the world, share the same duty toward our nation.

Most Armenians still haven't heard of "Hosank," because the current establishment still treats us as a so-called "marginal" political group with "no future." But among nationally minded youth—both in Armenia and abroad—more and more are discovering "Hosank" and

feeling a connection to it, even more than to any major political force. That speaks volumes about the potential of our movement.

We aim to create a new national political elite based solely on patriotism and the national interest, not foreign agendas or personal gain. That new elite is forming now among a generation of young Armenians for whom statehood is not only a supreme value, but also something sacred.

We are seeing strong interest and growing support among the younger generation. This sets “Hosank” apart from other political movements, which have largely failed in this regard. For us, this is a clear sign that not only are we on the right path, but that our movement has a promising future.

Many people believe it’s pointless to fund a small or “marginal” movement like “Hosank.” They think we have no chance of defeating powerful political forces in Armenia or coming to power. But that’s short-sighted. History shows that in times of crisis and chaos, it is movements like ours that are called to act. And all rational Armenians understand that such chaotic times are coming. We must be ready. In those moments, the nation will look for bold movements and leaders who are willing to implement real change. In such conditions, movements like “Hosank” grow rapidly.

We are not intimidated by the size or resources of our political opponents. We believe they are built on lies and will collapse like a house of cards with just a breath of truth. What we are building may be small now, but it is rooted in truth and will endure for generations—even long after we’re gone.

Joining or supporting “Hosank” is not just a political act. It is a moral duty for any conscious Armenian nationalist. By doing so, you help ensure that Armenia, now and in the future, will have a genuinely Armenian political force capable of building the national state we dream of. Armenians must take control of their destiny and stop being pawns of foreign actors. Even the smallest contribution you make can help achieve this goal. You can be confident that your support, however modest, will go directly toward building our shared national vision.

How to Join or Support “Hosank”?

To join “Hosank,” visit our official website and complete the membership form. If you agree with the “Hosank” membership agreement and meet the listed criteria, you’ll be considered a member. One of our primary goals is to build a loyal, dedicated, and ideological core for the movement, of which you can be a part. This is how we will grow our ranks and slowly become a serious political force—one that no one can ignore.

If you’re not ready to officially join but still want to help, reach out to us and let us know what skills you can offer. We are always in need of journalists, lawyers, writers, graphic designers, digital artists, video editors, cinematographers, accountants, trainers, and other active professionals—especially younger people. Even if you don’t have technical skills, you can help by spreading our videos and posts or telling others about us.

If you’re unable or unwilling to show public support for any reason, you can still make a financial contribution. Whether large or small, every donation directly supports the development of our movement.

We need financial backing to pay dedicated specialists and cover important expenses

related to the movement. To build an organized force, we need capable people working full-time to expand our efforts. You can learn how to support us financially by visiting our website and checking the donation page. No serious political movement in history has succeeded without funding, and nothing has changed in the modern era. Even the smallest contribution can make a big difference when many people get involved.

Our enemies rejoice when they see a divided Armenian people—but they fear nothing more than a united Armenian nation. Separately, we are just scattered electrons, but together, we are “Hosank.” The victory of our struggle will truly be the greatest testament to the triumph of the will. “Hosank” has a destiny, and nothing can stop us.

This is not the struggle of one movement. It is the struggle of the Armenian nation itself.

Support or join “Hosank.” Become a pillar of Armenia’s rebirth.

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ONE NATION, ONE STATE, ONE WILL

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