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EDITOR'S FOREWORD

Khachatur Abovian Armenian State Pedagogical University and the Editorial Board of the journal WISDOM are honoured to deliver to the scientific community our 1(12) issue of 2019.

1(12), 2019 issue of WISDOM includes 10 articles referring to the issues that the main rubrics of the journal cover: Epistemology, Philosophy of Science, Metaphilosophy, Argumentation, Social and Political Philosophy, History of Philosophy, Theory and History of Religion, Chair of Young Scientist.

In the section "In Memoriam", we refer to the member of the Editorial Board of the journal WISDOM, late professor Vyacheslav STEPIN, with whom the Editorial Board of WISDOM had long-lasting prolific and productive scientific cooperation as well as very amicable and warm relations.

The Editorial Board of the journal has three new members, prominent philosophers: **Evandro AGAZZI** - Professor at the Department of Bioethics of the Panamerican University of Mexico City (Mexico), Professor Emeritus of the Universities of Fribourg (Switzerland) and Genoa (Italy), President of the International Academy of Philosophy of Science (Brussels), former President (and now Honorary President) of the International Federation of the Philosophical Societies (FISP) and of the International Institute of Philosophy (Paris); **Maria BAGHRAMIAN** - Professor (Ireland), Head of the School of Philosophy at University College Dublin (UCD), Member of the Royal Irish Academy (MRIA), Steering Committee Member of International Federation of the Philosophical Societies (FISP); **Andrei SMIRNOV** - Doctor of Science (in Philosophy), academician, President of Russian Academy of Sciences.

The positive feedbacks, observations and achievements on the already published issues of the journal are the evidence of the importance and value of the articles published so far. The Editorial Board extends the sincerest gratitude to all the authors, reviewers, professional critics and assessors of the papers involved. We extend our special appreciation to Khachatur Abovian Armenian State Pedagogical University's Administration for consistent support in publishing the periodical.

Given the significance of the underlying principle of pluralism over scientific issues and freedom of speech, we should remind that the authors carry primary responsibility for the viewpoints introduced in their papers which may not always coincide with those of the Editorial Board.

EPISTEMOLOGY, PHILOSOPHY OF SCIENCE,
METAPHILOSOPHY, ARGUMENTATION

Lalik KHACHATRYAN

ON THE RELATIONSHIP BETWEEN THINKING AND WORLD LANGUAGE MODELING: BASED ON OLD ARMENIAN LANGUAGE MATERIALS

Abstract

The analysis of the issues concerning the relationship between thinking and world language modelling showcases that linguistic modellings are at the forefront of the Old Armenian language and regulate the linguistic determinism and linguistic outlook of the society. Examinations of the Old Armenian sentence models and samples reveal that various qualitative manifestations of thinking existed in the 5th century, which are conditioned by the grammatical structure of Old Armenian, and the foreign-language influences. These were displayed both in translated literature and independent bibliographic works. Linguistic determinism as a synchronous maxim can also bear the stamp of foreign-language influences while genuinely preserving the peculiarities of national mentality.

Keywords: linguistic determinism, linguistic consciousness, linguistic outlook, maxim, linguistic symbol, language modelling, syntactic model.

The world is reflected in the consciousness of an individual through the symbolistic system of language. While the content of linguistic symbol is conditional, it is understandable for the native linguistic community. Word (partial symbol) and form (semi symbol) are linguistic symbols that are used in speech in sentence phrase and content. In this case, a sentence is considered to be a full linguistic symbol within which appear all the other linguistic features exhibiting diverse grammatical relationships towards each other (Kodukhov, 2013, p. 132). The sentence is the supreme form of language meaning modelling, which fully reflects all degrees of linguistic determinism (conscious action).[1]

Unlike the accepted approaches to thinking in philosophy and logic, here, (in philosophy thinking is actions of an individual aimed at rational cognition of the world, and in logic it is reasoning the components of which are concept, judgment, and inference), thinking is defined as the way we understand the things, phenomena, and the meaning of their connections and relationships existing in the world, that come to us through the linguistic membrane, in other words, coded signs.

Philosopher P. Kopnin (1968, p. 25) defines the concept of language as a form of knowledge

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[1] In fact, the dependence of language and thinking is more vivid and is largely manifested in natural language. The semantics of the scientific language seeks as much independence as possible from the linguistic means, whereas the language of argument includes

linguistic expressions, structures, and wordstrips typical of rhetorical speech (Hovhannisyan, 2009, p. 151; Hovhannisyan, 2017). Similar observations can be made in terms of language of science as well. Eventually, the language of science is developed on the basis of the natural language; however the examination of this issue is beyond the scope of the article.

that exists as a sign system. That's why knowledge is always as a language.

As noted by St. Chase, all the higher levels of thinking depend on the language (Whorf, 1966, p. VI). This observation stems from the primary role of the language in the context of language and thinking interrelation. The Sepir-Warf hypothesis is based on this theory, according to which thinking (consciousness) is dependent on language and is conditioned by language. In other words, people's thinking, worldview, and maxim are shaped by the content, structure and nature (Brutian, 1972[a]; Brutian, 1972[b], pp. 41-50; "Linguistic Encyclopedic Dictionary", 1990, p. 443) of a language.

Issues related to language and thinking have been studied by a number of philosophers, psychologists, linguists, and other specialists. In this field, the theory of expression of the conceptual system and the linguistic meaning developed by P. Pavilyonis is highly acceptable. According to the theory, the meaning of linguistic expressions includes both the fundamental concepts of concept construction and the possibilities of constructing a certain "world map" (Pavilenis, 1983, p. 207).

In this regard, the representatives of the Moscow Psychological School have developed the *content model of consciousness* known as linguistic consciousness. Language consciousness is a scientific structure, a component of consciousness in which content is modelled on the basis of the individual's word combinations and verbal response (Pishchalnikova & Sonin, 2017, p. 147; Tarasov, 2000, pp. 3-4).

Thinking and linguistic consciousness are interconnected and conditioned by one another.

If on the one hand we accept the primary function of thinking, in case of a separate language and on the other hand the principle of

determining the structure of mentality of language, we can say that the examination of the structure of Old Armenian, in particular, the linear model of the sentence, shows that we are dealing with different qualitative manifestations of thinking which are conditioned by the grammatical structure of Old Armenian, and the foreign-language influences displayed both in translated literature and independent bibliographic works.

The actual sentence structure analysis of different types of sentences in Old Armenian language shows that there are two trends in linguistic tactics in such language.

The first sentence structure is the *model formed by foreign-language influences,* which is particularly reflected in the translation literature and as a result of authentic literature. The second structure is the type of sentence (therefore, thinking), which is considered *as one of the foundations of modern linguistics, perhaps the most important one*. The classical syntactic models formed as a result of foreign-language influences have been manifested in the linguistic-stylistic system of translated literature. By examining the syntactic models and patterns of sentences in Old Armenian translations, one can draw on the key issues of the fifth-century Armenian system linguistic determinism (Hayrapetyan, 2005).

This particularly applies to the language of the Bible.

The free or literal nature of Bible translations has also been expressed in the syntax. Despite the fact that amongst translations of the classic period, the Bible is remarkable in its accuracy, it has been proved by E. F. Rhodes, that there are a lot of sentences in the New Testament reproduce the Greek syntax, with some restrictions (Muradyan, 2010, p. 207).

The study of the Bible's linguistic determinism can be anchored on the model sentences of translation books to showcase the level of foreign-language impact on national, linguistic determinism.

When conducted such examinations, it is vital to categorize the main and secondary parts of a sentence, the relationship of which implies and imposes the sentence structure as a syntactical-linear unit. Jahukyan (1989, p. 158) used the concepts of *nuclear* and *near-nuclear parts* to characterize compound words (root and derivative). In the syntactical-line the position, order and syntactic features of the sentence parts are acclimatized by linguistic determinism: the sentence brings the information bearer to the foreground, making it a substantial, primary unit, followed by members which interpret and complement its meaning.

For example, consider the following phrase from the Bible's Book of Proverbs: *The proverbs of Solomon, son of David, king of Israel*.

This sentence structure or such syntactic models are typical to Old Greek language from which the Bible was translated into Armenian. Though this type of sentence structures in Armenian originated as a result of the foreign-language influence, nevertheless, this syntactic model is quite common in Old Armenian manuscripts. In the given case, the word "proverbs" (*առակք*) is the main word, the nuclear part, of the sentence that is the centre of the communication unit and the linguistic symbol that carries the information. This sentence model demonstrates the peculiarities of linguistic determinism, according to which the primary importance is given to the content of the key member(s), followed by members interpreting its meaning with interdependent relationships.

The uniqueness of this sentence model lies within the fact that each subsequent sentence part complements the previous one expressing various grammatical (dependent) relations: the word *Solomon (Սողոմոնի)* is the specifier of the word *proverbs (առակք)*, the word *son's (որդւոյ)* is the apposition of the word *Solomon (Սողոմոնի)*, the word *David's (Դաւթի)* is the apposition of the word *son's (որդւոյ)*, the word *king (թագաւորի)* is the attribute of the word *David's (Դաւթի)*, the word *Israel's (Իսրայէլի)* is the specifier of the word *king's (թագաւորի)*. According to the linguistic determinism of Old Armenian, the order of the parts of this sentence is as follows: 1, 2, 3, 4, 5, 6.[2]

This sentence model, as well as its equivalent model of linguistic determinism, is widespread in the independent manuscripts of Old Armenian. This fact can be considered a consequence of the Bible translation, probably one of the earliest manifestations of Greek influence. However, Muradyan (2010, p. 201) notes that the translation of the Bible is of classical nature, in which the linguistic influence of Greek was minimal.

It should be noted that the language Greek influenced the linguistic model is absolutely not displayed as a unique sentence model. Language

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[2] This syntactic sentence model is typical to Ancient Greek. It matches with Latin, Russian, English, German and etc. Οι παροιμίες του Σολομώντα, του γιου του Δαβίδ, βασιλιά του Ισραήλ, Latin: Parabolae Salomomis filii David regis Israhel, Russian: Притчи Саломона сына Давида царя Израеля, English: The Proverbs of Salomon, son of Davit, King of Israel, German: Die Fabeln von Salomon des Sohns israelischen Königs David.

It should be noted that the same sentence in modern Armenian has absolutely reverse syntax, which testifies the peculiarity of modern linguistic determinism. Compare: *Isreal king's, David's son's, Solomon's proverbs. - The proverbs of Solomon son of David, king of Israel. (Իսրայէլի թագաւոր Դաւթի որդի Սողոմոնի առակները).* Compared with the Old Armenian, the sequence of the contemporary Armenian sentence model is 6, 5, 4, 3, 2, 1.

examination of the Bible shows that Greek (Phil-hellenic) style, in terms of syntax, is not specific to all of its books.

The syntactic sentence models of the translated books of the Bible mostly correspond to the linear structure of the sentences of the literary works in Armenian. However, in the Armenian self-regulating literary works (dogmatic, apologetic, historical, hagiographical, philosophical, etc.) the Greek style is mixed with Old Armenian syntactic models.

Comparisons:

- Չի թէ ոչ սաստ արարին նահանջէր զնոսա, մի մի ի նոցանէն բաւական էր զամենեսին սատակել՝ *առ ի խնդրելոյ զվրէժ անարգանաց հասարակաց արարչին* (Եզն., 16): [If the Creator's anger did not conflict with them, one of them would be enough to exterminate all and to take revenge on *the dishonour of the Creator of the universe* (Eznik of Kolb, 1826, p. 16).]

- …Բազում անգամ մարտնչէր ընդ այնոսիկ… սկիզբն արարեալ *յամացն Արշակայ արքայի որդւոյն Տիրանայ,* եւ կրուէր մինչեւ *յամն վեցերորդ Արտաշիսի արքայի Հայոց, որդւոյն Վրամշապհոյ* (Եղ., 6): [Many times he has fought against them… starting from the beginning of *the kingdom of Arshak the son of Tiran*, until *the sixth year of the reign of Vramshapuh's son, the King Artashes* (Eghishe, 1957, p. 6).]

- Վասն որոյ եւ աստուածպաշտութիւնն բարձրագոյն կամակարութեամբ երնելի լինէր յաշխարհին Հայոց, *ի սկզբանց տերութեանն Շապհոյ արքայից արքայի,* մինչեւ *յամն երկրորդ Յազկերտի արքայից արքայի՝ որդոյ Վրամայ...* (Եղ., 6): [For this reason, Christianity explicitly adored the King of Armenian Kingdom from the beginning of *the King Shapuh's reign until the second year of the reign* of *Vram's son, the King of King Hazkert* (Eghishe, 1957, p. 6).]

- Իսկ Բէլն… փութայր հասանել ի սահմանս բնակութեանն Հայկայ՝ *ի սիրտ եւ ի մարմին վստահացեալ արանց զօրաւորաց* (Խոր., 34): [And Bel…was hurrying to reach the borders of Hayk's residence, *relying on the strength and courage of his powerful men* (Khorenatsi, 1913, p. 34).]

These syntactic models gradually engage with the grammatical (syntactic) system of the Old Armenian language and act as shared manifestations of linguistic determinism.

Now, let's discuss the type of manifestation of Old Armenian language on which the modern linguistic determinism model is based.

The examination of the sentence models of Old Armenian manuscripts from the classical and post-classical time periods shows that the Armenian linguistic determinism portrayed in the independent manuscripts slightly differs from the syntactic models of Bible translations.

The point is that almost all Bible translations into European languages preserved the Greek syntax. Old Armenian and European languages, including Old Greek, have common types of the form and syntax, so they have preserved the translation tradition by adapting the language of the translation to the models of linguistic determinism of the original language.

Along with the importance of preserving the syntactic models of the original language and the syntax of translated languages, conservation of traditions was also an essential factor. On the other hand, a tradition, in its turn, can form corresponding linguistic determinism, which is partly manifested in the Old Armenian manuscripts.

In his book devoted to syntax, the Greek gospels and their Gothic, Armenian and Old Slavonic translations, G. Cuance showed through concrete examples that the Greek language syntactic influence on this or that sentence model is conditioned only by the internal logic of Armenian language (Muradyan, 2010, p. 203).

The fifth-century historians' language analysis shows that sensible keyword of a sentence is not always syntactically positions in the foreground: the subject and predicate can be followed by attributes. Such sentence structures and patterns do not correspond to the world's linguistic and philosophical perceptions.

Even a subtle observation of the syntactic models of the following original writings may give some idea of the 5th-century linguistic determinism. Compare:

- Աչօք իւրեանց տեսին զհափշտակութիւն արարոց իւրեանց, եւ ականջօք իւրեանց լուան չշարչարանս վշտից սիրելեաց իւրեանց. առան զանձք իւրեանց յարբունիս, եւ ոչ մնացին ամէնունին զարդք երեսաց իւրեանց (Եղ., 201): [They witnessed the plunder of their possessions and hear the sufferings of their loved ones: their ornaments were seized for the needs of the kingdom, and no ornaments were left on their faces (Eghishe, 1957, p. 201).]

- Սա ի մէջ սկայիցն քաջ եւ երեւելի լեալ, եւ ընդդիմակաց ամենեցուն, որք ամբառնային զձեռն միասպետել ի վերայ ամենայն սկայիցն եւ դիւցազանց (Խոր., 32): [This man was brave and well-known amongst the giants and turned against all those who tried to gain control over all the giants and the heroes (Khorenatsi, 1913, p. 32).]

- Եւ իբրեւ աւուրս բազումս անդէն ի նմին դեգերէր, յարուցեալ այնուհետեւ հասա-

ներ առ սուրբ կաթողիկոսն Հայոց Մեծաց, որոյ անունն ճանաչեր Սահակ, զոր պատրաստական զոանէր նմին փութով հաւանեալ (Կոր., 36): [And when he was wandering there for many days, he got up and came to the Holy Patriarch of the Great Hayk, known as Sahak, who was willing to quickly agree with him (Koryun, 1941, p. 36).]

- Յորժամ երկիր չեր եւ ոչ սունկք ինչ որ ի նմանէ, զբարամունան ուստի՞ զոանէր ունել ի ձեռին. կամ բնաւ զի՞նչ իսկ յազէր, զի անասունք չեւ եւս էին արարեալ (Եզն., 119): [When the earth and seedlings in it were not created where did he get the birches from, or what did he sacrifice when animals were not created yet (Eznik of Kolb, 1826, p. 119)?]

- Իմ այդ տեղի, ուր դուդ ես բազմեալ, յոտն կաց այդի, թող ես այդր բազմեցայց, զի տեղի ազգի մերոյ այդ լեալ է. ապա եթէ յաշխարհին իմ հասից, մեծամեծ վրէժս խնդրեցից ի քէն (Բուզ., 143): [That is my seat (the throne) where you are sitting now, get up, let me sit there because it's my dynasty's throne, or when I get to my country, you'll face my vengeance (Faustus of Byzantium, 1913, p. 143).]

The investigation of the linear patterns of these sentences as syntactic models has shown that these were the basis for the formation of sentences models of modern Armenian sentences.

Let us now consider the types of relations that exist amongst the primary sentence parts, between the primary and secondary sentence members in terms of linguistic determinism and how these relations are displayed in linear sentence patterns.

Language modelling of existing relation-

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ships between things and phenomena is done by means of equivalent linguistic symbols. Objects and actions are distinguished. Language reflects these realities through nouns and verbs. The noun is the linguistic (verbal) sign of the subject, and the verb is the action. At the same time, they have their own characteristics, attributes, which have their respective specifiers in language: adjectives supplement nouns, and adverbs supplement verbs.

What are the linguistic features of the subject and the action? What kinds of transactions occur in speech or in a sentence? The correlation of these sentence members and their reflections are conditioned by linguistic determinism. As chief sentence parts, the subject and predicate are in an equal relationship. This relationship is also reflected in the outside world where an object expressed by a subject and an attribute expressed by a predicate act as equivalents and equal realities. When the world is reflected through linguistic consciousness, the attribute expressed by the predicate becomes of primary importance. This notion is manifested in the linear plan of a sentence where the predicate is in the foreground compared with the other parts.

The examination of the syntactic sentence models of Old Armenian showcase that it is verb oriented more specifically with a syntax in which a predicate is placed in the foreground.[3] Since subjects and predicates are inseparable, it is worth mentioning that in Old Armenian syntactic sentence models the subject mostly succeeds the predicate or is syntactically placed after it (Khachatryan & Tosunyan, 2004, pp. 303-304).

Let's take a look at the language and sub-lexicon in the structural plan of the Old Arme-

nian sentences.

- *Համբարձ* **Աբրահամ** *զաչս* իւր եւ ետես, եւ ահա խոյ մի կախեալ կայր զեղջերաց սաբեկայ զեղջերաց. Եւ *գնաց* **Աբրահամ** առ զխոյն եւ *եհան* զնա *յողջակէզ* փոխանակ Իսահակայ որդւոյ իւրոյ: Եւ *կոչեաց* **Աբրահամ** զանուն տեղւոյն այնորիկ Տէր ետես (Ծննդ., ԻԲ, 13, 14): [*Abraham looked up* and there in a thicket he saw a ram caught by its horns. He *went over* and took the ram and sacrificed it as a burnt offering instead of his son. So *Abraham called* that place The LORD Will Provide (Genesis, 22: 13-14).]

- *Ծանեաւ* Հայկ զխումբ վառելոյ ջոկատին... Եւ *տեսեալ* Հայկին զՏիտանեանն կուռ վառեալ... կարգէ զԱրամանեակն... եւ զԿարդոս... ի ձախմէ (Խոր., 36): [*Recognized* Hayk, the armed military group... And *saw* Hayk Titania severely armed... had Aramanyak and Kardos stand on his left (Khorenatsi, 1913, p. 36).]

- Ապա *տայր հրաման* **Շապուհ** արքայ Պարսից, բերել շղթայս եւ արկանել ի պարանոցն Արշակայ (Բուզ., 143): [Then *ordered* **Shapooh**, the Persian king, to bring chains to throw around Arshak's neck (Faustus of Byzantium, 1913, p. 143).]

From the point of view of language perception, the grammatical role of the subject often becomes passive, and the predicted becomes absolutely dominant in the sentence:

- Արդ որովհետեւ *ընկալաք* զհրամանն պատուիրանի յաննախանձ բնոյց բարուց բնութեանն, *սկսցուք* արժան է սկսանել, թէպէտեւ *ոչ յօժարիցեմք* զթշուառութիւն ազգիս մերոյ ողբալ (Եղ., 5): [Now, because we *accepted* the order that comes from your not so jealous nature, *we start* from where it is worthwhile, though *we*

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[3] This sentence structure later became the basis for formalistic grammatical doctrine, the representatives of which considered verbs as the sentences.

would not agree on mourning the misery of our nation (Eghishe, 1957, p. 5).]

Objects and phenomena and their attributes are in a complementary relationship: linguistic determinism reflects their subordinate relationships by collocating the subject and predicate supplements in a reversed syntax in the linear sentence pattern.

Linguistic determinism and its comprehension have been adequately reflected in the Old Armenian sentence models: the subject supplements (noun or noun phrase) syntactically succeed it (Bagratuni, 1852, pp. 320-326).

- Ահաւադիկ կաս գեղեցիկ, **մերձաւոր** *իմ,* ահաւադիկ կաս գեղեցիկ, **Աչք** *քո* աղաւնիք, **ընդ քողով** *քով*… (Երգ., Դ, 1): [Look at you - so beautiful, *my dearest!* Look at you - so beautiful! *Your eyes* are doves *behind the veil* of your hair! (Song of Songs 4: 1-16).]

- **Պարտեզ** *փակեալ,* **քույր** *իմ* հարսն, **պարտեզ** *փակեալ* եւ **աղբիւր** *կնքեալ* (Երգ., Դ, 12): [**An enclosed garden is my sister, my bride; an enclosed pool, a sealed spring** (Song of Songs 4:12).]

- Ապա կոչեաց թագաւորն Պարսից Շապուհ զդիւթսն եւ զաստեղագէտսն … եւ ասեր, եթէ «Ես բազում անգամ կամեցա սիրել **զԱրշակ** *արքայ* ‹այոց, բայց նա համակ անարգեաց զիս» (Բուզ., 140): [Then the Persian king Shapooh called the magicians and astrologists and said: "I tried to love *the Armenian king Arshak,* for so many times, but he kept constantly insulting me" (Faustus of Byzantium, 1913, p. 140).]

The action and its attributes are in a complementary relationship as well. This same subordinate relation is reflected in the linear plan of sentences. Comparison:

- Զիաՠրդ **պաշտիցեմք** *զարեգակն,* որ

մերթ **կոչի** *իբրեւ զծառայ առ ի սպասան՝* յոր կարգեցաւ՝ *հասանելոյ,* եւ մերթ **երթայ** **ողէ** *իբրեւ զարհուրեալ,* եւ **տայ տեղի խաւարին** *լնուլ զմիջոց ի մէծի տանա* (Եզն., 15): [Why are we **worshipping** *the sun*, which like a servant is **called** to complete the service it is supposed to, and also it **goes and hides** like a scared creature **letting the darkness** *fill its big house* – the space (Eznik of Kolb, 1826, p. 15)?]

- Արա սակաւ ամօք յառաջ քան զվախճանելն Նինոսի **խնամակալեաց** *իւրոց հայրենեացն, նոյնպիսի շնորհի արժանաւորեալ ի Նինոսէ՝ որպէս եւ հայրն իւր Արամ* (Խոր., 48): [A few years before the death of Nynos, Ara **reigned** *in his homeland, receiving the same honour as Nynos and his father Aram* (Khorenatsi, 1913, p. 48).]

- Մերթ շանթեր **գալարէր** *իբրեւ զօձ թունաւոր,* մերթ պարզէր **գոչէր** *իբրեւ զառիւծ վայրացեալ.* զելոյր, զլորէր, **տապալէր** *երկրիմի մնոր* (Եղ., 16): [Sometimes it would shatter and **roll up** like a *poisonous snake*, then it would stretch out and **rattle** as *an injured lion*, crunching, rolling, and **suffering** from *double-minded thoughts* (Eghishe, 1957, p. 16).]

In syntactic models of Old Armenian, *service words* have foreground positions, and the premises and prefixes precede their direct object. Linguistic determinism explains this by the fact that the semantic load of the word is notified beforehand. On the other hand, the premises and the prefixes are preceded by the main parts of sentences.

The actions and their specifications expressed by verbs (attributes of place, time, reason, aim and etc.) which are articulated with preconception conjunctions, preceded their sup-

plements in syntactic models of sentences.

So, let's take a look at the following sentences, where the established supplementary connectors preceded the supplements.

- Պատմութիւն *յաղագս զհատոյ* **հայկական դպրութեան** (Կոր., 22): [A story about *the invention of* the **Armenian school** (Koryun, 1941, p. 22).]

- Զի մի՛ *առանց մեզ* **կատարեսցին** (Բուզ., 73): [Because *without us,* they will not be **accomplished** (Faustus of Byzantium, 1913, p. 73).]

- Հանեալ այնուհետեւ զմարդն *արտաքոյ դրախտին* **բնակեցուցանէր** (Ագաթ., 150): [Then he drove the men out and had them **dwell** *outside the paradise* (Agathangelos, 1909, p. 150).]

- Հեծեալք իբրեւ զմարդիկ *զիեռն երեոյ* **արշաւիցեն** (Եզն., 107): [Horsemen, as *people,* **are racing** *to hunt animals* (Eznik of Kolb, 1826, p. 107).]

- Բայց Սմբատ *հանդերձ մանկամբն* Արտաշիսիւ **ելանէ** առ ափն ծովուն Գեղամայ (Խոր., 170): [But Smbat, *along with* Artashes's *children,* **goes out** to the shore of the Geghama Sea (Khorenatsi, 1913, p. 170).]

- Հաւաքեալ *ի սայլս ներքոյ եղեգանն* բերեալ **թաղեցին** *ի նոյն հորս* (Խոր., 296): [*Under the reed, gathering in carriages* and **burying** them in the same pit (Khorenatsi, 1913, p. 296).]

- Գազանք *վասն վնասակարութեանն* ի չարէ ումեքէ արարչէ **կարծեցին** (Եզն., 146): [Wild animals, *because of their harmfulness,* **are thought** *to be invented by some evil creator* (Eznik of Kolb, 1826, p. 146).]

- Զոր *ի տեղի Արշակունւոյ* **թագաւորեցոյց** *ի վերայ աշխարհիս* Հայոց (Փարպ., 19): [Which **was turned into a king** of the

Armenian world instead of the Arshakunis (Parpetsi, 1904, p. 19)[4].]

The prefixes that express various grammatical relations, which are absolutely abstract forms (Abrahamyan, 1976, p. 227) not only towards their objects but also along with their objects have foreground place in the linear structure of a sentence. See:

- Որպէս նոքայն *առ տխմարութեանն* **կարծեցին`** թէ Որմիզդն զամենայն ինչ՝ որ բարի և զեղեցիկ է արար (Եզն., 145): [Because of *their stupidity,* they **thought** that Wormizd created everything which is kind and beautiful (Eznik of Kolb, 1826, p. 145).]

- *Առ լերամբն* ամրագոյն **տեղի գտեալ** դադարեցին (Փարպ., 74): [**Finding a** firm **place** *on the mountain,* they stopped (Parpetsi, 1904, p. 74).]

- Ես նմա բիւր բարիս խորհեցայ որպէս հայր որդւոյ կատարել, բայց նա ինձ չար *ընդ բարւոյ* **հատոյց** (Բուզ., 140): [I wanted to do good things for him as a father would do for his son, but he **rewarded** me with evil for *good* (Faustus of Byzantium, 1913, p. 140).]

- *Ըստ այսմ պատճենի* **հրովարտակ եհաս** յաշխարհն Հայոց (Եղ., 10): [According to this copy, **the decree reached** the Armenian Land (Hayots Ashkharh) (Eghishe, 1957, p. 10)[5].]

- Հրաման ունիմք *ի գեռղս* եւ *ի քաղաքս* **շինել** ատրուշանս (Եղ., 70): [We have a decree **to build** fire worship places in *the villages and in the cities* (Eghishe, 1957, p. 70).]

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[4] The adverbial phrase "of the Armenian world" has post position order over the main part (king) of the sentence.

[5] Phrases with the word *according* (prefix "Yst" (*Ըստ*) in Armenian) usually have reverse syntax.

- *Ցայժմ* ես վասն քո **յաշտ առնէի,** յայսմ հետե դու վասն իմ առնիցես (Եզն., 115): [*So far* I **have been performing a sacrifice** for you, from now on you will do it for me (Eznik of Kolb, 1826, p. 115).]

To sum up, the examination of the issues concerning the relationship between thinking and language modelling shows that linguistic models have a primary role in Old Armenian and determine the linguistic outlook and linguistic determinism of the society. On the other hand, as a synchronous maxim linguistic determinism can carry the stamp of foreign-language influences, preserving the essence and uniqueness of national thinking.

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SOCIAL AND POLITICAL PHILOSOPHY

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QUEER: A PHILOSOPHY PHENOMENON, A SOCIAL CONSTRUCT, A LANGUAGE SIGN

Abstract

The paper considers the ontology of queer as interpreted in philosophy, social studies and language. The short history of the concept analysed sheds light on transformations of its semantic structure. Queer is viewed inseparably from gender theory, where it gets apparent representation as a queer gender identity. The diffusive and trespassing nature makes queer contrary to stable and traditionally immutable sex/gender dichotomy with the normative male/female components. Queer violation of this long-established standard results in revolutionary shifts in the philosophy of human sex/gender freedom of manifestation and recognition, formation and alteration of social stereotypes, introduction and spread of verbal means serving the lingual signs of queer in general and queer gender identity, in particular. Texts of scholarly, publicist and functional literary styles depict "queer" differently depending on the objectives of each register and the appropriate scope of linguistic tools.

Keywords: gender, identity, lingual sign, queer, sex, stereotype, text.

Transformation of scholarly paradigms in the epoch of postmodernism, as well as reaction to the challenges of the globalized world, result in a revision of the stereotype principles of social interaction and relocation of the crucial figures on the chessboard of moral and value. Here belong such concepts as 'sex', 'gender', 'sexuality', the correlation and representation of which generally constitute the present-day widely acknowledged understanding of gender identity. The traditional sex dichotomy man/woman used to be actualized as male/female, the inherent properties of those latter being synchronically formed and approved by society. Until this established alliance provoked no doubts, the terms 'sex' and 'gender' alongside with the corresponding phenomena were considered synonym-

ic. Hardly the scholars (S. de Beauvoir, S. Freud, E. Fromm, R. Lakoff, M. Mead, A. Oakley, G. Rubin, R. Stoller, etc.) entered upon the first studies of distinctions between these, and the inborn nature of sex and constructivist character of gender, a well-defined line of differentiation was drawn.

Since the middle of the 19th century, the term "**queer**" had been operated to stand for womanlike men or homosexual practices what was both stigmatized as being a violation of physiological, moral, and social norms and signalled offensive identification. It served the sign of "accusation, pathologisation, insult" (Butler, 1993, p. 226). Besides, "queer" was employed as a narrowed umbrella term for LGBT during the so-called neo-liberal times. As M. Escudero-Alias

(2009) states, "queer" stands for "resistance to binary oppositions, such as male/female, masculinity/femininity, heterosexuality/homosexuality" (p. 3). This concept fixed the deformation of heteronormative stereotypes what is objectivized in the denotative meaning of the lexeme under analysis: strange, odd; slightly ill; homosexual" (adj.), "(informal, offensive) a homosexual man (noun)" (see "Oxford English Dictionary"). At this primary stage, "queer" comprised both nonnormative sexualities and such other categories of identity as race and class, appealing to its positive social apprehension.

Gradually, social apprehension of "queer" and queers acquired positive interpretation. In 1990, there was a gay parade in New York where a leaflet entitled 'Queers Read This' which aimed at disproving the wide-spread pejorative connotation of the term. Moreover, "the resignification of "queer" has resulted in the multiplication of meanings linked to the notions of gender and sexuality" (Escudero-Alias, 2009, p. 14). The concept in question split the traditionally stable twain gender/sexuality into a plurality of performances and freedom of combination. The unfolding of the "queer" narrative in the social and cultural discourse as options of sex/sexuality/gender combinations is theoretically grounded by J. Butler (1993; 1990) in her famous statement of "gender as performance".

From its origin as a complex concept and penetration into a public sphere, "queer" was labelled a symbol of the negative societal stereotype that caused expression of homonegativity and inspired a public debate concerning both the "legalization" of the concept and new semantic structure of the lexeme itself. The whole essence of "queer" revolted against heterosexism as the only normative sex/gender combination which queer-activists considered nothing more but a

"gendered expression of biology", or "biologic expression of gender" (Emslie & Hunt, 2008, p. 809). This socially and culturally rooted homophobia took "the form of anti-gay legislation" (Berg, Ross, Weatherburn, & Schmidt, 2013, p. 62) and went as far as neglecting the generally acknowledged and legally stated human rights and freedoms. Queers criticized and censured the idea of social hierarchy due to inborn sex qualities and advocated the statement of gender as a natural, inherent personal attribute different from sex and independent from socially and culturally construed norms and regulations. They proved Z. Bauman's assurance that "the word 'cultural' <…> is a misnomer dictated by the current standards of 'political correctness'" and "human-made [it] can in principle be human-unmade" (Bauman, 2010, p. 60).

The outspread of queer theory (frequently called 'coming out') is caused by the transformation and sometimes complete destruction of gender stereotypes, which, in their turn, are both formed and changed due to the mutation of social morals. In postmodern epoch, the traditional opposition "gender as difference" is substituted by "gender as diversity" (Annandale & Clark, 1996). Hence, instead of the regular "gender as structure" there appears "gender as performance" (Annandale & Hunt, 2000). The conclusion arises that as well as gender is construed in society, it influences the society the same way. It is a phenomenon of ambidextrous nature, a unity of fixed and flexible components, a dichotomy of stability and constant motion.

Accordingly, the present evolution of gender concept with its multiple meanings goes hand in hand with E. K. Sedgwick's theoretically grounded understanding of queer in its trespassing nature: "Queer is a continuing moment, movement, motive – recurrent, eddying, troub-

lant. The word 'queer' itself means *across* – it comes from the Indo-European root *twerkw*, which also yields the German *quer* (transverse), Latin *torquere* (to twist), English *athwart*… *queer* … is multiply transitive" (Sedgwick, 1994, p. xii). The whole philosophy of queer denies stability, routine, fixedness, and welcomes change, unexpectedness, diffusion, blur. It is a variable which opposes constancy and regularity and for this reason causes a miscellaneous social reaction, what, in its turn, attracts even greater attention and provokes a deeper interest.

With the course of time, queer abandoned its connotation of inferiority and entered scholarly research, culture and the arts bearing a new dimension of personality identification and novel approaches towards the analysis of formerly established norms and standards.

Scholarly discourse began to operate the term "queer" since the late 1980s – the early 1990s, especially after American scholar Teresa de Lauretis (1991) used it in her article "Queer Theory: Lesbians and Gay Sexualities: An Introduction", where the concept of queer was interpreted as a postmodernist articulation of alternative sex identity. As J. Tilsen and D. Nuland (2010) define its objectives, "queer theory rejects biological theories of sexual identity and calls into question so-called 'natural' sexuality" (p. 66). Queer theorists announced that there were much more variations in sexual behaviour than in the reproductive one. Boundaries between heterosexuality and homosexuality are the social product, the result of social and cultural stereotypes formalization. Thus, queer, as any other identity, is a social construct. In societies with homonegative ideologies, "queer" reveals the semantics of challenge, counterculture towards the normative culture and heterosexual one, in particular. To be queer means to be different

from the majority not only on the level of sexual practices but on the level of outlook, appearance, moral values. According to feminist theorists (J. Butler, B. Friedan, K. Millett), heteronormativity is a tool purposefully employed by the ruling authorities to preserve the existing power of heteronormative men upon women, homosexuals and the non-white: "The binary relation between culture and nature promotes a relationship of hierarchy in which culture freely "imposes" meaning on nature, and, hence, renders it into an "Other" to be appropriated to its own limitless uses, safeguarding the ideality of the signifier and the structure of signification on the model of domination" (Butler, 1990, p. 37). On the whole, "queer" is a semantically broad concept with blurred boundaries allowing the queer representatives treat their identity as floating, diffuse, fluid, shifting, thus being contrary to a stereotypically stable one. Queer identity is not a fixed norm but a constant process, performance, denial of dependence, public opinion and subjective appraisement.

Queer evinced the existence of two categories of sex: biological and social. The biological contents comprise a natural male/female body with its inborn features and functions as well as naturally predetermined relations. The social aspect of sex-identified bodies implies "all the practices and values that have come to represent those relationships" (Tilsen & Nylund, 2010, p. 66). Thus, the biological binary does not always result in social binary. The diversity of sexual practices with the increased possibilities of self-presentation in social and cultural ways, to say nothing about the progress in medical spheres in general and sex reassignment surgery in particular, enabled the outburst of identities with the non-normative socio-cultural representation of sex. This is generally known as gender within

which traditional (heteronormative) and queer identities form a vast spectrum of personal identification.

Following the queer theory may lead to a conclusion of rejecting biology and essentialism as the aspects structuring natural ontological nature of a human being and his/her sexuality and gender. Both are stated as completely performative and constructionist. There is no erotic desire beyond a historical time and cultural stereotypes which make a body "normatively" attractive.

So, through the course of its semantic development and social apprehension, "queer" transferred from the marginal "outness" to an affordable option (Butler, 1993, p. 227) constituting a new dimension of gender identity formation and explication. "Decolonization of sex identity" is mainly achieved by forming the provocative "counter-discourse" (Sabiniarz, 2015) destined to review the hegemony of normative values, ruin gender dichotomy and the relating social conventions what will give rise to the formation of a new scope of identities, queer among them.

Semantics of "queer" is fixed in dictionaries: gay or lesbian, noting or relating to a sexual orientation or gender identity that falls outside the heterosexual mainstream or the gender binary[1], an offensive way of describing a homosexual, especially a man, which is, however, also used by some homosexuals about themselves[2], used as a disparaging term for a gay man or a lesbian; a lesbian, gay male, bisexual, or trans-

gender person[3]. The meaning of deviant sex/gender behaviour is either missing[4] or marked as slang or taboo[5].

These definitions prove that so far there has not been any terminological certainty of the lexeme 'queer' what enables its interpretation and application. Socio-cultural background of the concept in question determines its lingual, mainly semantic, nature. By denying the natural feminine and masculine referent, the concept of queer undergoes resemantization: instead of the archaic pejorative semantics there arises multiplication of meanings which comprise the postmodernist assessment of sex and gender. Postmodernist queer-identity refutes social stereotypes and is constantly changing; it is 'elastic' and critically oriented (Fiol-Matta, 2002, p. XXIX). Postmodernist discourse (in its broad meaning) makes the terms "queer" and "other" synonymous.

Queer studies (Tilsen & Nylund, 2010) alongside with queer politics resist institutionalized gender binary system ("dominant heteronormative matrix" (Escudero-Alias, 2009, p. 8) and suggests equal moral and social rights for heteronormativity and homonormativity as those reflecting the already existing practices but being outshadowed by so-called 'natural' sexuality with its hegemonic apprehension. Research in the nature of queer fits in the current popularization of diversity brought forth by the world official policies and mass media (remember the official slogan of Euro-2012 held in Poland-Ukraine

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[3] See The American Heritage Dictionary of the English Language (https://www.ahdictionary.com/word/search.html).

[4] See American Dictionary of the English Language. Retrieved February 2, 2019 from: http://websterdictionary1828.com.

[5] See The American Heritage Dictionary of the English Language (https://www.ahdictionary.com/word/search.html); Browse Dictionary (http://www.dictionary.com/browse); Cambridge Dictionary (http://dictionary.cabbridge.org.); Oxford Learner's Dictionary (http://www.oxfordlearnersdictionaries.com).

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[1] See Browse Dictionary (http://www.dictionary.com/browse); Cambridge Dictionary (http://dictionary.cabbridge.org.).

[2] See Oxford Learner's Dictionary (http://www.oxfordlearnersdictionaries.com).

"Celebrate diversity"?). Queer enriches the dual identity division making it mosaic and fluctuating and introducing diversity into sex/gender combination; it "permeates everyday life and the myriad ways in which people take on identity positions whereby selves are transformed (or not)" (Woodward, 2007, p. 760).

One of the most conspicuous shifts is the transference of queer identity from the margins of social apprehension to the milieu of the community as a member with the equitable status. Homophobia is slowly being substituted by homonormativity advocated by "a more cautious, assimilationist approach" (Tilsen & Nylund, 2010, p. 67). Positive resignification of the term itself and those identified as "queer" lead the way to include other identity categories, such as racial, national, religious, besides gender and sexuality, into open social practices and cultural appropriation.

As it becomes obvious, the term "queer", on the one hand, aims at generalizing all the gender identities grounded on alternative sex relations, on the other hand, it tends to overcome homophobic social attitudes and 'legitimize' sex minorities. This way a new philosophy of identity is being formed: "the separation of sexuality and gender produces other identity positions that question the very notions of 'gay or lesbian'" (Escudero-Alias, 2009, p. 14).

Expansion of queer discourse in the late 20th century coupled with postmodern ideology bringing about a new term in Anglo-American linguistics – "pomosexual" (postmodern + sexual) – (of or relating to a person who does not wish his or her sexuality to be put into a conventional category (see "The Free Dictionary"). The term was introduced by C. Queen and L. Schimel (1997), co-editors of the collection of essays *"PoMoSexuals: Challenging Assumptions About Gender and Sexuality"* and was intended to describe "erotic reality beyond the boundaries of gender, separatism, and essentialist notions of sexual orientation" (cover inscription).

Lingual "verification" of queer as a personal identity takes place both in language and speech. Queer nominations do not form a separate glossary but enlarge the terminological system of gender studies. The functional style the queer vocabulary is used in determines its scope, semantics and stylistic colouring. Scholarly texts, mass media and fiction, are the spheres where the phenomenon of "queer" acquires distinctive linguistic features.

Like in philosophy and social sciences, the concept of "queer" has not got a homogeneous linguistic representation, either. The spectrum of lingual nominations of queer-identified individuals counts dozens. These come both from self-defined gender identities and socially apprehended phenomenon in question and nominated respectively, what may be considered as a right of any society as a speech community.

The queer phenomenon is variously reflected in contemporary texts. The incongruence between social and biological sex is designated by units of different language levels (morphological, lexical, syntactic) actualized in the texts of different styles. The nominations of those queer-identified vary across functional styles the lingual format of which primarily requires the selection of appropriate lexicon.

The first stylistic register to meet the social demand of queer marking is **scholarly**. The split of the gender binary and questioning of direct sex/gender correlation penetrated scholarly discussions in the middle of the 20th century alongside with other hot-burning issues brought to light by the second wave of feminism and the so-called "sexual revolution".

The term itself can hardly be found in a scholarly text as it tends to the normative use of terminology according to which a typical term is monosemantic and does not favour multiple interpretations. "Queer", on the contrary, is interpreted differently since the very phenomenon is not yet clearly designated. Scholars operate terms nominating every separate case of "gender dysphoria", as it is commonly attributed to any non-normative sex/sexuality correlation.

Avoidance of "queer" as a gender identity nomination results in descriptive passages or the use of lexical units with "sex" as a root morpheme:

> The polyamorous **pansexual**, the monogamously married **bisexual**, and the ex-**gay** struggling with **sexuality** can all be read as having **borderland sexualities** within a **shifting binary system** (Callis, 2014, p. 70).

Here, an academic author uses a metaphoric phrase (*borderland sexualities*) to stand for a queer identity where interdependence between sex and sexuality loses its status quo.

Other authors consider queer as different from the already mentioned pansexuals and treat it as a phenomenon of the same nature as bisexuals and pansexuals but of a specific sexual needs (note the title of a scholarly paper "***Bisexual, pansexual, queer**: Non-binary **identities** and the **sexual** borderlands*", published in *Sexualities, Vol. 17 (1/2), 2014, pp. 63-80*).

The **publicist** discourse "mirrors" queer as both resting on social stereotypes and formed by a journalist's personal view of the phenomenon. The contemporary nomination of the style – **journalistic** – more adequately designates the social and lingual specificity of the texts it comprises. A present-day journalist is much more responsible for influence on public opinion than public speeches which are no longer a powerful instrument of persuasion but rather a PR necessity: "journalists compose their discourse from the discourses of their sources, taking decisions concerning how and why show or hide them" (Cunha, 2015). Hence, among the complexity of decisions, any journalist must take in every disputable situation, the concept of queer remains one of the most controversial. The confusion between the lexical meaning of "sex", "gender" and their correlation results in the public conflicts where the top politicians are involved:

> The Trump administration has also aggressively shifted positions in cases involving **gay** rights, said Human Rights Campaign legal director Sarah Warbelow. In a New York case involving a skydiving instructor who alleged he was fired after telling a customer he was **gay**, the Trump administration's Justice Department weighed in to argue that a federal law barring **"sex" discrimination** means **discrimination based on gender** and doesn't cover **sexual orientation**. The Equal Employment Opportunity Commission under President Barack Obama took the opposite view (Gresko, 2017).

Here, the notions of *"sex" discrimination* and *discrimination based on gender* are treated semantically similar and do not imply *sexual orientation* what causes a legal collision as it violates personal rights (*he was fired after telling a customer he was **gay***). The nomination *gay* stands for a queer identity meaning social and cultural representation of sex, sexuality and a corresponding appearance and behavioural model known as gender.

The present-day newspaper text makes differences between queer identities and euphemistically calling them *transgender people* – the

nomination often serving as an umbrella term for each of LGBT abbreviation (lesbian, gay, bisexual, transgender). Moreover, contemporary media texts do differentiate between them and apply appropriately regarding the mentioned above identities as peculiar, what can be seen, for example, in the title "*Joining a public battle changed this private **transgender** woman's life*"[6] where the contents reveal the life of a person with the male-to-female transition.

The fictional portrayal of such phenomenon "resuscitates" in the characters of postmodern **literary** texts. These types are recognized by a set of elements: appearance, clothes, behaviour, social positioning, speech. Queer identity is often recognized as the one practising same-sex sexual relationship and opposed to "traditional" heterosexual model, as in the following quote from a novel by K. Fu (2014): *Perhaps from the way I sat there staring at the floor, **he** added quickly, "I am not **queer**. I've got a **girl** up in Innisfil"* – the character "he" justifies himself as not being queer by mentioning his relationship with a female (*I've got a **girl***).

Literary text may be prescriptive regarding queer identification. Here a vast variety of queers is depicted and nominated, respectively. Among them – *transgender* (a person whose social and cultural behaviour does not correspond to the qualities traditionally attributed to biological sex). Transgenders do not undergo a set of medical and psychological manipulations aimed at changing the born sex. The lexeme itself is a blend of two roots – *trans* (clipped from *transition*) + *gender* (not sex) what means that it is vital to be perceived as a representative of the opposite sex, not to become the one. In fiction, such queer identity is designated either by a full form (*transgender*) or by clipped (*trans*), abbreviated (*TG*) or converted (verbalized) form (*transgendered*). *Transsexuals* are predominantly known as those undergone SRS (Sex Reassignment Surgery) and the appropriate psychological and hormone therapy. Accordingly, fiction describes this transition in detail:

> Then a male and female couple revealed to me that she was **a male to female transsexual (MtoF)** and he was **a female to male transsexual (FtoM)**. Recently they had gone through the gender transition together (Evelyn, 1998, p. 18).

Fiction authors pave the way of introducing more exotic nominations into the social consciousness and speaking practice. The first text coming to mind is L. Feinberg's "Stone Butch Blues", American Library Association Gay & Lesbian Book Award (now Stonewall Book Award) Winner of 1994, where the protagonists, gender non-conforming individuals, are designated by such lexemes as *butch, stone butch, femme, drag-queen, drag-king, he-she, she-he* etc. The diversification of queers proves their difference from the marginally reputed *homosexuals*, as the long existing simplified approach suggests.

The research of queer phenomenon functioning in the three types of discourse suggests the distinction in its philosophical, social and linguistic nature: a) in scholarly texts "queer" is treated as a concept whose essence may be subject to scientific analysis. Therefore, queer is nominated by vocabulary terminological units serving the signs of scientifically relevant objects or qualities; b) in mass media, "queer" is a verbalized stereotype, existent or newly formed. Publicist texts mark queer by widespread nominations from the stylistically neutral lexicon and suggests some novelties like the semantically resignified colloquial units or neologisms; c) lit-

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[6]   See The Washington Post, April 30, 2016.

erary discourse brings to life queer characters positioned both as marginalized individuals and members of queer community members, where the scope of lingual units for their identification is the widest among the styles in question.

In conclusion, it is worth noting that in the epoch of postmodernism as an outlook vista and an instrument of perception and conceptualizing of knowledge when gender is posited as an option of personal choice rather than a born or constant attribute, the phenomenon of queer no longer remains in the outskirts of social consciousness but successively acquires its overt representation in the process of which lingual signs (lexemes, word combinations, stylistic devices etc.) are of vital importance.

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CHARACTERIZING THE IMPACT OF ORGANIZATIONAL CULTURE ON THE MANAGER LEADERSHIP QUALITIES

Abstract

The article presents the outcomes of sociological research to identify: the influence of organizational culture on the managers' leadership qualities and the interdependence of management style and leader's personality type of the Saint-Petersburg social services and organizations. It was revealed that the organizational culture type in the considered social institutions has a bureaucratic character; authoritarian management style predominates; the majority of branch managers are leaders with organizational skills.

It is determined that the passionate manager's personality type controls organization in an innovative-analytical style, which contributes to a greater activity efficiency. Such leaders are active, focusing on innovative work methods, encourage innovation, modern technologies and high performance, successfully apply brainstorming.

Thus, the manager's personality integral model is empirically tested and substantiated through sociological research.

Keywords: manager's personality integral model, personality type, organizational culture type, management style, leadership qualities, innovative and analytical management style, authoritarian style, Saint-Petersburg social institutions.

Introduction

A conceptual analysis of the manager's personality integral theory implies not only effective management model elements (manager's personality type, organizational culture type and management style), but also the development of the manager's personality in the Russian sociological management concept, in particular, the features of the leader's personality, his behavior, activity are considered in the works of the following authors: the role of personality enneagram in the control system (Aleshin, 2015); personality value indicators and manager's activity (Bushkova-Shiklina, 2012); individual's elite-oriented activities in management system (Karabushenko, 2013); the leader's identity and the motivation of his activities (Klukovkin, 2008); theoretical foundations of social regulation of managerial type (Tikhonov, 2009).

The leadership problem has long been a keen interest of sociologists and psychologists, both foreign and domestic. Scientists focus on the leadership moral aspects (Koestenbaum, 1991), and the issues of the interdependence

between organizational culture and management features (Shejn, 2002), mechanisms for developing leadership in a group and organization (Fiedler, 1972; Tannenbaum, 1962).

The problem of identifying the leadership optimal style was touched upon in domestic psychology (Zhuravlev, 2004).

The phenomenon of "organizational culture" has become an object of analysis among many foreign authors and researchers (Anchtoff, 1989; Dessler, 2003; Shejn, 2002), we also would single out K. S. Kameron and R. E. Quinn's (2001) "Diagnosis and Change in Organizational Culture", because it determines the direction to improve the manager's organizational culture for successful outcomes of the organization.

In the domestic literature, the concept of "organizational culture" began to be covered relatively recently in comparison with Western literature (Korotkov, 2002; Aleshina & Zaglada, 2016; Oganyan, K. M., 2013).

The analysis of the above mentioned showed the need to create the author's integral theory of leader identity by developing a three-component model of effective management.

The importance of leadership is increasing in the modern world, along with the increasing role of organization management. Various seminars and training are held, aiming to develop leadership skills among future leaders. However, in organizations, there are more and more employees who perform the leader's functions in the team with an effect on the team's members along with a formal leader. Leaders can both interfere with a real leader, and improve the "climate" in the organization (Oganyan, K. K., 2014).

The leader should rationally manage both the production and organization social compo-
nents. Nevertheless, the presence of a leader is not an indicator of stability and success; an important aspect here is its quality characteristics. All these qualitative characteristics of the manager's activity are reflected in management style and organizational culture type. It is these three components - leader's personality type, management style and organizational culture type that are the basic model components for effective organization management. (Oganyan, K. K., 2015). This theoretical model was developed by us and was empirically verified and substantiated by the conducted sociological researches at the Universities of Saint-Petersburg and regions (Oganyan, K. K., 2016), and within the framework of this article - in social institutions and organizations of St. Petersburg.

Some Characteristics of the Research Base[1]

Center 1: The St. Petersburg State Budgetary Institution "DSS TsSPiSD Petrogradsky district St. Petersburg" (see *Table 1*).

The institution was created to achieve the following goals:

- social service for families with minor children in difficult life situations;
- families in extreme situations;
- families who have adopted orphans and children left without parental care for upbringing;
- minors in socially dangerous position;
- teen-age (adolescent) mothers with babies, and pregnant teenagers;

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[1] The sociological research was conducted at the Center for Social Assistance to Families and Children of the Petrogradsky District of St. Petersburg and the Center for the Social Rehabilitation of Disabled People and Disabled Children of the Petrogradsky District of St. Petersburg.

- minors left without parental care, orphans and children left without parental care, aged from 18 to 23 in difficult life situations;
- women affected by any form of violence;
- refugees and internally displaced persons

in difficult life situations; HIV-infected citizens and their families, citizens dependent on psychoactive substances, in need of social services (hereinafter referred to as recipients of social services).

Table 1.

Center 1. Institution Structure

Branch Name	Branch Structure
Administrative and Management Personnel (AMP)	- Director - Deputy Director for Social Affairs - Chief Accountant - Human Resources Specialist - Document Manager - Economist - Head of the Administrative and Economic Affairs - Legal Counsel
Citizen Reception and Consultation Department	- Head of the Department - Social Work Specialist
The Department for the Prevention of the Minor Neglect	- Head of the Department - Social Work Specialist - Tutor
Organizational and Methodological Department	- Head of the Department - Sociologist - Secretary - Programmer
The Department of Psychological, Pedagogical and Legal Assistance	- Head of the Department - Psychologist - Lawyer - Organizer of Socializing Activity - Teacher of Further (Additional) Education
Department of Social Assistance to Citizens	- Head of the Department - Social Work Specialist - Psychologist
Social Hotel for Minors	- Head of the Department - Specialist in Social Work - Teacher Dealing with Social Work - Barmaid - Psychologist - Office Cleaner - Linen Keeper

Center 2: The St. Petersburg State Budgetary Institution of Emergency Situations "TsSRIIDI of the Petrogradsky District of St. Petersburg" (see *Table 2*).

The institution was created to achieve the following goal: social services for the disabled adults and children.

Table 2.

Center 2. Structure

Branch Name	Branch Structure
Administrative and Management Personnel (AUP)	• Director • Deputy Director for Social Rehabilitation Issues • Accountant - Economist • HR Specialist • Head Manager
Organizational and Methodological Department	• Head of the Department • Specialist Dealing with Social Work
Day Care Department for Disabled Children	• Head of the Department • Social Work Specialist • Organizer of Cultural Activities
Social Rehabilitation Department for Disabled Children	• Head of the Department • Specialist in Social Work • Speech Therapist - Defectologist • Psychologist
Day Care Department for Disabled People of Working Age	• Head of the Department • Social Work Specialist • Organizer of Social Activities • Barmaid
Social Rehabilitation Department of Disabled People of Working Age	• Head of the Department • Social Work Specialist • Psychologist

Discussion: The Comparative Research Results Analysis Based on the Impact of Organizational Culture on the Chief Executive's Leadership Qualities

The interviewees consider organizational culture and leadership from the "Now" and "I would like" positions, i.e., the situation by three indicators at the moment, and from the position of the examinees – in the ideal future of the organization, respectively.

Table 3.

Center 1 & 2. The Average Score for Each Option in %

The most important characteristics of the organization	Center 1.				Center 2.			
"Now"	18	15	44	23	19	20	39	22
"I would like to"	29	25	35	11	30	19	34	17
General management style in the organization								
"Now"	21	15	38	26	34	25	24	17
"I would like to"	24	20	31	25	37	21	25	17
Employee management style								
"Now"	14	22	38	26	10	34	26	30
"I would like to"	21	18	41	20	37	22	23	18

During the interview, most of the staff, which filled out the questionnaire, indicated the following characteristics of the organization.

Organizational culture.

1) The organization is focused on results. The main goal is to fulfil the state task. Employees are interested in fulfilling the terms of the state contract ("Now"- to a greater extent, and "I would like" -to a lesser extent)- typical for both Centers).

2) The organization has its own characteristics. The friendly team ("Now" -to a lesser extent, and "I would like" -to a greater extent) is typical for both Centers).

3) The organization has a clear structure. The employees' actions are strictly controlled ("Now"- to a greater extent, and "I would like" to a lesser extent) - typical for both Centers).

4) The organization is ready for change. Employees are not afraid of innovations. ("Now"- to a lesser extent, and "I would like"- to a greater extent) - typical for both Centers).

These indicators are typical for both Centers and testify to the bureaucratic structure of these organizations. Key values of success – adequate distribution of decision-making powers, standardized rules and procedures, control and accounting mechanisms. The organization is focused on results. The figures obtained can be explained by the fact that employees are interested in fulfilling the state contract terms since their material well-being depends on it (effective contract). If the main goal is not achieved, it can lead to reorganization and staff reduction.

Leadership style in the organization.

1) The leadership style in the organization is an example of a business-like and results-oriented approach ("Now" - to a greater ex-

tent, and "I would like" - to a lesser extent, typical for Center 1).

The leadership style in the organization is aimed at promoting employees ("Now" - to a lesser extent, and "I would like" - to a greater extent, typical for Center 2).

2) The leadership style is an example of clear coordination and planned business management ("Now"- to a greater extent, and "I would like" - to a lesser extent, typical for Center 1).

The leadership style in the organization is an example of a business-like approach and is result-oriented ("Now" - to a lesser extent, and "I would like" - to a greater extent, typical for Center 2).

3) The leadership style in the organization is aimed at promoting employees ("Now" - to a lesser extent, and "I would like"- to a greater extent, typical for Center 1).

The leadership style in the organization is an example of innovation. ("Now" to a greater extent, and "I would like to" to a lesser extent, typical for Center 2).

4) The leadership style in the organization is an example of innovation. ("Now" to a lesser extent, and "I would like" to a greater extent, typical for Center 1).

The leadership style is an example of clear coordination and planned business management ("Now" and "I would like" are equal, typical for Center 2).

Center 1. The leadership style in the organization can be referred to as the culture of power. It depends on the core of power and travels outwards in the form of waves. The control is carried out by the centre through people (apparatus) selected for these purposes, working by certain rules and techniques and a small share of bureaucracy; decisions are made, for the most

part, as a result of a balance of influences, rather than logic . The figures suggest that managers are result- oriented, no matter how results were obtained. There is no interest in understanding how each department works. Recommendations: the management should not only be able to coordinate and systematically conduct business, but also provide assistance to employees in solving the tasks.

Center 2. The leadership style in the organization can also be referred to the culture of power, but there are significant differences. The organization can respond rapidly to developments but largely depends on the decision-making by people from the Center, who seek to attract people inclined to politics, power-oriented, risk-loving, and underestimating security. These cultures rely on individuals, but not on the advice of others. Public order execution is evaluated by results, and the means of obtaining them are treated tolerantly. The data obtained suggest that the leadership style in the organization is aimed primarily at fulfilling the public order for social services and at solving problems related to attracting social services recipients.

Employee management style.

1) The management style in the organization is marked by high requirements for employees and promotion of their achievements ("Now" - to a lesser extent, and "I would like" - to a greater extent, typical for Center 1) typical.

   The management style in the organization is characterized by the encouragement of the entire team ("Now" - to a lesser extent, and "I would like" - to a greater extent, typical for Center 2).

2) The management style in the organization is identified by the requirements of subordina-

tion and stability in relations ("Now" - to a greater extent, and "I would like" - to a lesser extent, typical for Center 1).

The management style in the organization is characterized by the encouragement of individual employees ("Now" - to a greater degree, and "I would like" - to a lesser extent, typical for Center 2).

3) The management style in the organization is characterized by the encouragement of individual employees ("Now" - to a greater extent, and "I would like" - to a lesser extent, typical for Center 1).

   Management style in the organization is distinguished for subordination and stability in relations ("Now" - to a greater degree, and "I would like"- to a lesser extent, typical of Center 2).

4) Management style in the organization is remarkable for the encouragement of the entire team ("Now" - to a lesser extent, and "I would like"- to a greater extent, typical for Center 1).

   Management style in the organization is characterized by high employees requirements and promotion of their achievements ("Now" - to a greater extent, and "I would like" - to a lesser extent, typical for Center 2).

The obtained data shows that the staff management style in both Centers is liberal, i.e. a combination of authoritarian and democratic management styles. This suggests that the figure of the manager is formal, and he performs a mediation role between employees and senior management. The headsets tasks and fades into the background, providing an opportunity for independent task implementation. But in the Center 1, the liberal style is biased towards the authoritarian style, when the decisions are generally

made by the head, a lot of energy is spent on control, but not of all employees.

Given the survey results, we can draw the following conclusions:

1. Center 1 and Center 2 have a formalized and structured workplace. Managerial procedures rule employees. It is crucial to maintain the main course of the organization. The organization combines formal rules and official policy. Her long-term concerns are to ensure stability and development results. Both reputation and success are common concerns. The outlook focus is set on solving the tasks and achieving visible goals.

Recommendations: in the face of changing regulatory documentation, organize seminars for employees, training so that they should be ready for innovations.

2. The leadership and employees management style in organizations are different. Centre 1 is focused on fulfilling public order in any way possible. Requirements for employees are too high. There is strict control over the labour discipline and organization of the delivery service process, but not for all personnel. Not all employees are encouraged. The leader is a fighter; he is aggressive and determined. The leadership is based primarily on managing information. Achieving victory is the dominant goal; the focus of attention is on the external competitors and organization position in the area. There is an actively encouraged control. The basis of its influence is managing calendar schedules, appointments, finance, resource allocation, etc.

Recommendations:

- there is a need for better coordination and planning business management, to be an example of innovation;

- to fulfil the public order (fulfil the plan for the services rendered and attract primary users of social services), it is necessary to create trusting relationships in the team, encouraging not only some individual employees but the entire team. To promote the employees' initiative in every possible way. To assist in obtaining, improving education and skills.

Center 2 first and foremost renders all possible assistance to employees under the current difficult circumstances to fulfil the public order. Success is achieved due to good feelings towards the recipients of social services and caring for people. The leader has extensive experience, is partly a mentor, people and process-oriented person, settling conflicts and looking for consensus. He is an expert in various areas of activity, regulates the processes of interaction within the organization and outside of it. He encourages the entire team, but in the person of individual employees for personal merits, so that in the future everyone would strive for achievements.

Recommendations: the manager should listen to the opinion of the team, make decision-making collegial, and fully participate in achieving the results. This would serve as an additional incentive and motivation for employees.

Analyzing the organizational nature of culture, we came to the conclusion that the management style of the supervisory personnel and the presence of certain leadership qualities depend on its typology.

Let us analyze tests results by the degree of administrative or leadership abilities of the Center 1 leaders (see *Table 4*).

Table 4.

Results of the Test

№	Even Position, points	Even Position, %	Odd Position, Points	Odd Position, %	Total Points
1	37	31,50	79	68.10	116
2	45	39,13	70	60,87	115
3	31	32,63	64	67,37	95
4	62	57,41	46	42,59	108
5	86	48,86	90	51,14	176
6	48	38,71	76	61,29	124
7	47	37,60	78	62,40	125
8	35	36,08	62	63,92	97
9	63	56,25	49	43.75	112
Average value	50,44	42,51	68,22	57.49	118,66

The odd positions score implies the tendency to leadership; even positions score - to administration.

The abilities rank is determined by correlating the points scored on the corresponding position to the total amount of points and multiplication by 100%.

On the basis of testing, we analyze the leadership and administrative abilities of the Center 1 leaders. Seven people, from the management team, consider themselves to be leaders in the organization because their odd position score is more than 50 points. Two people have developed administrative skills, with an even position score of more than 50 points. All testers have leadership skills.

The degree of leadership abilities prevails over the degree of administrative abilities development of the Center's management staff.

Conclusion. The Center 1 survey and testing suggest that the organizational culture is bureaucratic; authoritarian management style dominates; the main part of branch managers are leaders with administrative abilities.

Sociological Research on the Impact of Organizational Culture on the Manager's Leadership Qualities Exemplified by a Comparative Analysis of St. Petersburg Social Services and Organizations

Sociological research was conducted by questionnaire. The research involved 30 people. The survey was conducted among the leaders of St. Petersburg social organizations.

The questionnaire is a list of multiple choice 11 questions, choosing one of the proposed options the respondent expressed his attitude to this choice in the form of a description, which is more consistent with his views.

Professional activity value in the respondents' life. The survey revealed that respondents, for the most part, appreciate the opportunity to display their abilities, knowledge and skills, and a sense of usefulness. At the same time, 10% of respondents are satisfied with decent earnings. For 25%, it is important that they can decide for themselves what to do and how. Most of the respondents have difficulty get down to busi-

ness that they have no interest in. Nevertheless, they note that they have more perseverance than abilities and that they can be unbearably boring without their favourite work. That is, ambitiousness and purposefulness are inherent in managers; they have also a creative component, authoritativeness, initiative. These qualities are inherent in the harmonious personality type (according to A. F. Lazursky), passionate (according to Heymans - R. Le Senn), an innovator, rationalist (according to A. B. Reznik). The ability to exercise their knowledge and abilities in their professional activities is very important for the survey participants. This may be due to the fact that people could not find themselves in another area (creativity, family life, political life), but the creative and constructive principle in them predominates and makes them achieve heights, strive for goals. They need to be wanted by society; they are ready to devote themselves to work and reveal at the same time their talents and abilities. But the majority of respondents treat uninteresting from their point of view jobs without enthusiasm, although they force themselves to deal with them, which is suggestive of the so-called "creative vein" and considerable willpower of the interviewed executives. Ideally, they need inspiring, unusual, interesting projects to work with, but in everyday life, they are fully capable of organizing themselves and the team to doing routine work.

Leadership style

Judging by the answers to the question "Do you think a good leader:

  a) takes counsel with subordinates regularly, especially experienced workers?
  b) allows his subordinates give not only advise but instructions to their supervisor.
  c) does not allow his subordinates to advise, and especially object?"

The majority of 85 % of respondents chose "a", that is, they regularly take counsel with the experienced subordinates. It speaks of dedication, the ability to value professional and human qualities of other people and to sacrifice personal motives in the interests of the cause.

As for authoritativeness, 62% of respondents answered clarifying the degree of its expression: in crisis, they are switching to more rigid methods of management, and if they are unaware sometimes, they turn to others for help. The need for power is one of the primary human instincts, so the desire to insist on their point of view and manage people helps to overcome difficulties in moving towards the intended goal.

The answers to the question of how managers react on the unavailability of subordinates (cancel a meeting) show that 23% of respondents almost never cancel a scheduled meeting, even if it turns out that employees are not ready for any reason, 23% answered that almost always in such cases they cancelled the meeting, and 54% did it sometimes or often.

The survey results on the interaction between the management and subordinates indicate that the management is either democratic, or organizational, or innovative-analytical . The leader character qualities form a certain management style. Thus, leaders who value external activities, spirituality, and altruism create a team at work that is capable of achieving their goals with enthusiasm and high efficiency. They are very committed to the cause and value loyalty in their subordinates, and while realizing the interests of the organization, do not forget about the individuals' interests, which contributes to the cohesion of the team. Emotional, active leaders, concentrating efforts in one direction, pay attention to innovative methods of work, thus creating in a

team setting for innovation, modern technology and high performance. They encourage creativity, initiative quick decision-making, practice brainstorming. Finally, leaders who prioritize high professionalism and mutual assistance manage their organization in a democratic style, focusing primarily on the human factor. Relationships in the team are based on mutual assistance.

The organization management style depends on the manager personality type, as well as on the team with its diversity of characters and temperaments, the presence of an informal leader in the team, standard or emergency situation, etc.

The survey revealed basic, in the opinion of the respondents, skills that a successful leader should possess.

The first opinion is the leader should be an example worthy of imitation. Since truly impressive results are achieved only in cooperation, and in no case under pressure, only when employees admire their leader, ready to follow him, trust him. To do this, according to respondents, a manager must be, so to speak, a psychologist, to understand what employees need at the moment, to hear them, to be able to motivate them to work.

The unanimous opinion was expressed in this way: a successful leadership style is impossible without such traits of character as purposefulness, determination, responsibility, creativity. Most of the respondents are also confident that only a free person, a self-confident and self-reliant person can sufficiently possess these qualities, though there are few such highly efficient managers in Russia today.

The sociological study on identifying the interdependence of the model components for implementing effective management in social institutions in St. Petersburg showed the following results.

1. Management style in the organizations under study is various. Center 1 exercises a strict control to fulfil public order task in many possible ways. The requirements for employees are too high. There is strict control over the discipline in the team and the process of rendering service, but not for all personnel. Not all employees are encouraged. The leader is a fighter; his character is aggressive and determined. The leadership is based on information management. Achieving results is the dominant goal; the focus of attention is on the external competitors and the position their organization occupies in the area.

In Center 2, there is all possible assistance to employees in the current difficult circumstances to fulfil the public order. The manager has extensive experience; he is partly a mentor, a people and process oriented person settling conflicts and looking for consensus.

It is revealed, the type of organizational culture in the considered social institutions is bureaucratic; dominated by an authoritarian management style; the main part of branch managers are leaders with organizational skills.

2. The sociological research on identifying the interdependence of management style and manager personality type in social institutions revealed that the passionate personality type, managing in an innovative-analytical style contributes to greater efficiency of the organization's activities. Such leaders are active, focusing on innovative methods of work, encourage innovation in work, modern technologies and high performance, successfully applying brainstorming. Innovative and analytical management style also has these characteristics.

Recommendation

The materials of the paper are useful for those who deal with the theory and methodology of sociology management, as well as for the development of new courses and seminars in leadership, management theory and practice, personality sociology and philosophy.

Acknowledgements

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A COMPARATIVE ANALYSIS OF THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF POLITICAL CULTURE

Abstract

In the modern world, various transformations have an impact on the social and political processes of the society. Even cultural changes somehow depend on these transformations. Therefore, social and political phenomena need new approaches for their study, where the political culture has its proper relevance.

The article explores the theoretical and methodological foundations of a political culture based on the analysis of foreign and Armenian scholars works. The behavioural, psychological, comparative and other approaches, as well as methods of political culture analysis, are examined.

As a result of generalization of theoretical approaches and summarizing the outcomes obtained from a comparative analysis of political culture methodologies, we can define political culture as the aggregate of political ideas, knowledge, traditions and values; as a whole of political participation and behavior models; as a relatively stable link between political consciousness and socialization, between stages and levels of political communication tools and political institutions, which defines the political process and which is expressed through the political discourse.

Keywords: theory of political culture, methodological approach, discourse, post-Soviet transformation, social and political processes.

Various transformations that occur in the modern world deeply affect different spheres of public life. Inevitably, these transformations, influenced by the political realities of the Armenian society, create a new requirement to study political phenomena where the political culture plays a very important role. Considering the political culture as a political system's element and as a result of the political process, the analysis of its theoretical and methodological approaches becomes an urgent and necessary scholarly issue. The study of political culture as an element of political system gives an opportunity to reveal its essence and content as well as to characterize political culture as a stable factor in the political process development.

The competition for the formation of new world order has dramatically increased the influence of the venal factor on social processes and particularly on the assessment and classification of the regimes created in the post-Soviet transformation countries. The most efficient way to minimize this impact is the application of new, more accurate approaches and methods of assessment. The problem is more complicated when the subject of the assessment is characterized not only by the political system and its institutions or by the legal norms and structural mechanisms organizing political power, but also by values, behaviour and other ones. In particular, J.

Linz and A. Stepan (1996) suggest assessing the consolidated democracy in three measurements: behaviour, value, and constitutionalism. The first two measurements are completely, and the constitutionalism is significantly (as it refers not only to the existence of relevant norms in the constitution but also to the attitude of the society towards them) related to the different types of manifestations of the political culture. It is not occasionally that one of the main factors predetermining the nature of new regimes created in post-Soviet countries is the existence of relevant political heritage (culture) in these societies (Linz & Stepan, 1996).

Consequently, from the point of view of the accuracy of social systems and regimes' assessment, the mechanisms and principles for political culture's assessment are of particular importance. This issue, indeed, needs a political analysis from the perspective to reveal the case of the Republic of Armenia.

This analysis is based on a study and a comprehension of Armenian and foreign researchers works.

From a methodological point of view, it not only allows to reveal the development and structure of political culture, to determine its place and role in society, as well as in the political system, but also it allows to reveal the theoretical, methodological and political aspects of political culture.

The last 25 years are characterized as a period of reforms and modernization in the Republic of Armenia. However, it should be noted that in the Armenian academic literature, this period is characterized as a transformation, which is undergoing a systemic crisis. In their fundamental works on the social and political transformations of a social system, the Armenian researchers like G. Poghosyan, T. Torosyan, A.

Yengoyan[1] and others referring to this issue, indicate that the process of modernization in Armenia was largely accompanied by certain social and political crises. These crises caused a feeling of some public discontent with the ongoing processes, which, however, did not diminish the desire of society to have a prosperous and stable future.

In this context, the sociologist G. Poghosyan explores the major trends of the modernization of Armenian society based on sociological data analysis. He analyzes the fundamental changes in social structure, in social and political institutions and in social consciousness over the past decade, which are obviously elements of political culture. In his work, the author also considers the issues of the effectiveness of modernization of the Armenian society and emphasizes the social process development prospects in the near future. The author rightly points out that an important theoretical conclusion of the social and philosophical analysis of modernization processes in our reality is the concept of "social backwards", which explains many complex phenomena in post-Soviet societies. First of all, he is talking about such phenomena that are widespread in the post-Soviet space, such as social polarization and deterioration of the social structure, increased emigration and growth in the socially marginal segments of the population (Poghosyan, 2006, p. 354). Thus, the author insists that the modernization in the Armenian society is not a process of reforms at a transitional stage, but rather a process of systemic transformation of society. In contrast to the regulated transitional phase, the transformation is such a change of socium, which initially represents a change in separate basic principles, and the sub-

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[1] See more in detail in the following works: Poghosyan, 2006; Torosyan, 2006; Yengoyan, 2011.

sequent course is out of control and largely has a chaotic and uncontrollable character (Poghosyan, 2006, p. 355).

The transformation process of the social system, trends and their political concepts have been thoroughly analyzed by political scholar T. Torosyan. The author proposes a conceptually new approach to the study of this phenomenon, considering the post-Soviet transformation as a multifunctional, multi-vector, systemic process in its three main dimensions - internal (political), ontological (public consciousness), external (international), the core of which is the choice between the goal of transformation and the way of its implementation based on the principle of civilizational compatibility. In terms of political culture, T. Torosyan (2006) suggests and substantiates the priority to study the role of the political opposition as a prerequisite for consolidated democracy which is an indicator of a full-fledged multi-party system (p. 298).

The concepts of political scientist A. Yengoyan regarding political transformations based on ideological foundations are also interesting. In his works, the author analyzes the key issues concerning ideological basis, strategies and tactics in the process of modernization of the Armenian society. The author's statement that the ideological foundations of modern social and political transformations are designed to adjust democratic principles developed by people to the features of the national political culture is very valuable (Yengoyan, 2011, p. 48). In this context, we can conclude that the artificial implementation of democratization without taking into account national political traditions and ethnic peculiarities cannot ensure an effective modernization of the social and political system. Particularly important is the fact that the author, when studying the ideological bases of social-political

transformation in Armenia, distinguishes three stages of the Armenian society's transitional process, which are conditioned by the priorities of one or another ideological system on each other. The first stage involves the period from the declaration of independence to the end of the 20th century and is characterized by the dominant role of liberal values. The second stage lasts for the first decade of the 21st century, when the "second breath" of national values opens, based on which the conservative worldview is activated. And the third stage, characterizing today's Armenian society, is proceeding on the national basis by the coordination and agreement of liberal and conservative ideological systems (Yengoyan, 2011, p. 48). It should be noted that political ideologies also have their place and role in political culture, the systematic study of which gives a clearer picture of the political culture in terms of its ideological features.

In this case, the Russian researcher A. Zdravomislov's (1999) definition of "catching-up modernization", which the author gives to the post-Soviet reality, is very well-turned. It should be noted that in almost all post-Soviet countries the process of modernization was accompanied by certain social and political crises that were inherent not only in public relations but also in various spheres of public life, such as spiritual crisis, crisis of values, which were accompanied by a crisis of public confidence in authorities. In this case, the importance of the value crisis should be emphasized, since its existence predetermines and conditions the essence of the social and political changes taking place in the political culture of the post-Soviet Armenian society. In fact, axiological measurements in political science make it possible to determine in the best way the dynamics of civic positions and transformation of power. And, finally, they let to de-

termine the degree of appropriation of social and political reforms by society.

The acceptance or rejection of values in politics largely predetermines the formation of peoples civil positions. In this case, power is seen as the most important political value to which the attitude of social groups or individual citizens can be regarded as a conditional factor characterizing political processes. The concept of power, in this case, is closely linked to the state, which one, as a social and political institution, should ensure the organization of its citizens' public life, the realization of national interests and protection of their rights. As the results of a research conducted by the Armenian Sociological Association (ASA)[2] show, over the past fifteen years, the majority of the Armenian society supports such values as democracy, political and economic pluralism, liberal ideology, etc.

In last years it is noticeable that, in our reality, political and economic modernization is largely accompanied by obvious or invisible conflicts. That's why this process which involves conflicting elements, first of all, requires an axiological approach for the observation of this issue. The transformations taking place in society and in state coincide in time with the individual and group interests, which leads to clashes between their carriers. And the presence of a high level of conflict in society is fraught with many dangers that can manifest themselves in favourable conditions and have serious social and political consequences.

There is also another circumstance that highlights the study of the theoretical and political aspects of political culture. The point is that American researcher K. Fenner (1992) states that the theoretical and axiological study of po-

litical culture allows "to define the basic values, knowledge, emotional bonds and loyalty of the citizens to the current system, to define the lack of civic culture values that guarantee stability, create constitutional and psychological conditions, which will lead to the formation of a full civilized or civic culture during political socialization" (p. 70).

The disclosure of the problem's axiological side may clarify the essence of the impact of political culture on the political process. The study of the political process in the frames of political culture makes it possible to take deep roots in the transformations of society and the state since political culture covers all aspects of political life.

It should be noted that in modern academic literature there are about five dozen definitions of political culture, which, among different authors, are mainly based on the differentiation of the whole society, its classes, social groups and individuals as separate elements. Recently, in the process of formation of the multi-party system, civil society and other democratic institutions in Armenia, one can note active studies regarding political parties, social and political movements as elements of political culture. These and other political institutions of our political system, as separate elements, are also studied by Armenian political scientists (G. Keryan, M. Margaryan, A. Markarov, L. Shirinyan, A. Alexanyan, H. Sukiasyan, E. Ordukhanyan[3] and others). These researchers have analyzed some elements of political culture such as political parties and their typology, the political elite and democratic transitions, the semi-presidential form of governance in post-Soviet era, the main social and political issues in the information society, and the politi-

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[2]   See more in detail on the official website of the Armenian Sociological Association: www.asa.sci.am.

[3]   See more in detail in the following works: Keryan, 2002; Margaryan, 2006; Markarov, 2016; Sukiasyan, 2009; Ordukhanyan, 2010; Aleksanyan, 2012; Shirinyan, 2012.

cal discourse analysis between authorities and opposition. However, the political culture as a separate political science category was studied in the joint research conducted by E. Ordukhanyan and H. Sukiasyan (2012). In this research, the authors observed the political culture in the context of political discourse and information society as new political science categories. In the framework of this research, political consciousness, political behaviour and participation, ideological features of political forces, advantages and disadvantages of e-democracy, etc. were studied. It should be noted that the authors rightly point out the impact of political discourse on political culture and the need for a new informational, political culture formation in Armenia (Ordukhanyan & Sukiasyan, 2012, pp. 93-94).

As for the studies on political culture in the post-Soviet period, it is important to highlight the Russian researcher Y. Morozova's "Regional Political Culture" work, where the author distinguishes three main approaches to studying political culture based on the analysis of Western political scientists G. Almond, A. Brown, S. Verba, R. Tucker, S. White and others' works.

Behavioural approach, which is based on the methodology of the exact sciences. In this case, the subject of political analysis is the empirical measurement of political behaviour, which includes the sociological sample, interview, mathematical and statistical methods for the scientific analysis of political behaviour.

Subjectivistic approach, which creates additional grounds for studying political culture (memories, fiction, historical and social-historical research). In this case, the past political culture is considered as the main factor fora new political culture formation.

*An interpretational approach,*which is aimed to redirect the political culture from the

political system analysis as a political behaviour to the true and perfect analysis of cultural patterns. In this case, the transfer of political values by symbols is defined as a political link, and the study of that system enables the analyst to explore the political culture in the context of contemporary cultural studies (Morozova, 1998, pp. 40-41).

It should be noted that political culture is deeply studied by Western political scientists, and we will analyze its theoretical and methodological foundations below.

So, one of the best representatives in Western political science who has studied the political culture as a separate political phenomenon is G. Almond. He has tried to make sense of political culture as a concept. G. Almond and S. Verba characterized the political culture as a relatively determined set of social objects and processes that lies at the heart of political actions. Individual orientations, according to the authors, contain several elements: a) cognitive orientation, that is, true or false imagination about political objects and ideas, b) effective orientation, that is, affection, engagement, reaction to political objects, c) estimated orientation, that are judgments and opinions about political objects, which, as a rule, require the use of comparative analysis criteria for political objects and events (Almond & Verba, 1997, pp. 594-595).

The study of Almond's works is crucial to identify the methodology of political culture research, since its method of comparative analysis of political systems first allows to trace the stages and mechanisms of the formation methodology for political science research, and then identify the features of a comparative analysis of political culture types. In his works, G. Almond was relying on T. Parsons methodology of structural functionalism, and he was observing the political

sphere of the society as a system that is balanced and interconnected with other social systems. His method of political research gives priority to the cultural-psychological definition of political behaviour. It should be noted that American political scientists G. Almond, as well as S. Verba, S. Beer, A. Ulam, R. Macridis and G. Bradford[4], are partisans of political culture analysis by behavioural approach. However, the restriction of political culture studies only by psychological factors does not allow to perceive this phenomenon in its collective integrity. Therefore, it can be argued that elaborations made by G. Almond and S. Verba have some vulnerabilities in terms of the differentiation of political culture elements. For example, ignoring political behaviour patterns and models adopted and appropriated by society in the process of political culture analysis narrows the concept of political culture. And American political scientists are often idealizing the Anglo-Saxon political culture by presenting it as a universal civilization criterion. However, it can definitely be argued that every nation, people or civilization has a historically and traditionally formed culture. The neglect of its peculiarities and the forced blind input of foreign elements cannot guarantee stability for the political system being under the formation of a new political culture.

G. Almond and S. Verba describe the US political culture of the 1950s as homogenous, the basis of which is freedom. However, later studies on US political culture conducted in the 1970s by D. Elazar (1972), reveal the unilateral nature of the above-mentioned statement, linking it with the powerful migration flows to the US and the resulting new political subcultures.

Another political scientist P. Sharan (1992[a]) as a supporter of the psychological approach, when studying political culture, gives preference to the subjective orientations of people, emphasizing that political culture in itself includes the main features of the political system and psychological standards (p. 152). Being one of the political system elements, the political culture predetermines its functioning. It means it serves as a factor in the development and orientation of the political process.

A Polish political scientist E. Vyatr defines political culture as integrity of attitudes, values, and behavioural models that relate to the relationship between authorities and citizens. In fact, in his works the Polish researcher provides a more comprehensive and general definition of the political culture structure, including the following components: a) *knowledge of politics, familiarity with facts and interest in them*, b) *assessment of political phenomena*, c) *the emotional aspect of political positions* such as love of country, hatred of the enemy, d) *types of political behavior in a given society that determine how to act in political life* (Vyatr, 1979, pp. 259-260).

The American researcher S. Lipset (1972) defines political culture as a whole of rituals, which is to preserve the legitimacy of various democratic operations (p. 203). It is impossible to study political culture from the material point of view and to reveal its influence on political process without studying foreign authors, since the elements of national political culture are analyzed from the point of view of specific positions of national representatives in relation to political objects (Almond & Verba, 1963, p. 13). The answer to this question is exhaustive. G. Almond and S. Verba (1997) note that their definitions and classifications on the types of political orientations are based on T. Parsons and E. Schiller's

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[4]　See more in detail in the following works: Almond & Verba, 1992; Beer & Ulam, 1958; Macridis, 1961; Bradford, 2000.

approach. "The orientations relate to appropriated aspects of social objects and relationships" (p. 595). American political scientist L. Dittmer points that with the help of political culture study, it becomes possible to characterize the national character and the impact of collective historical experience on national identity[5].

In foreign political science, the problem of personal political culture plays an important role. In some cases, the study of this issue is carried out by revealing the essence of political socialization. For example, Indian political scientist P. Sharan (1992[b]) interprets personal political culture as a subjective response to a political system (p. 46). On the one hand, P. Sharan perceives the political socialization as political views and values imposed on people. On the other hand, he perceives it as a situation when a person creates himself his views on political reality, which shapes his attitude towards individuals, politics, events and demands (Sharan, 1992[b], p. 6).

The main function of political socialization is to ensure the ability for the citizens to interact with the political system.The consideration of political socialization issue is important from a scientific and practical point of views since no political institution can be viable unless a person accepts it as part of a social mechanism and shows no interest in it. From the methodological aspect, the views of P. Berger and T. Lukman are important for us, because they view socialization as a social structuration of reality, distinguishing two main forms - primary and secondary. They argue that primary socialization is crucial for the development of an individual and society, the main element of which is the family. And sec-

ondary socialization is a special role-based acquisition when roles are directly or indirectly connected with the division of labour (Berger & Lukman, 1995, pp. 219-225).

In Western political science, the politicization is usually considered as induction of political culture, the result of which is the summation of positions, information, values and attitudes about the political system. In this case, the focus is made on the fact that politicization includes not only intentional inspiration of political knowledge and values through educational factors, but also it includes the political education in general ("International Encyclopedia of Social Science," 1968, p. 551). It should be noted that the politicization can both promote and inhibit the conservation of the political system's equilibrium. It functions as a factor that affects the stability of the political system, which is possible in the case of a targeted impact on the political culture. The projection of these theoretical positions on the contemporary Armenian society demonstrates that the excessive politicization of society, undoubtedly, has both positive and negative consequences the political system under appropriate circumstances. As an example, election and post-election processes, mass protests and other events can be cited.

The study of the views of foreign authors on political culture makes it possible to clearly distinguish their positions on the typology of political culture. For example, G. Almond and S. Verba (1965) distinguish patriarchal, subjective and participatory forms of political culture, emphasizing civic culture which is defined as "culture of loyal participation" (p. 54). The basis of this typology is a change in the political orientations of the subject to political institutions, the dynamics of its political activity, which are developed during historical development. As for Polish po-

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[5]   See more in detail in *Politicheskaya kul'tura v ramkakh politicheskogo menedzhmenta* (Political Culture in the Framework of Political Management, in Russian). Retrieved September 26, 2018 from: http://www.char.ru/348/298158.htm.

litical scientist E. Vyatr (1979), based on the relationship between political cultures and political systems, he suggests the following typology of political culture: traditional, bourgeois-democratic and social-democratic (p. 148).

The above-mentioned typology of political culture cannot be universal. It should be admitted that G. Almond, S. Verba, E. Vyatr and others have conducted their research in precise historical situations and concrete countries which have their own peculiarities. In their works, the most valuable is the methodology of scientific research, thanks to which they realized the typification of political culture. It should be noted that the methods and analytical approaches for political culture research developed by these authors are widely and effectively used even today by other researchers. The key element to define the types of political culture is the axiological component, which dominates in individual and societal consciousness. In this case, it is about the axiological definition of political culture typology.

We have to notice that the theories and classifications presented in these works explain only some of the characteristics or peculiarities of political culture relevant to specific societies. In this regard, the work of S. Kiss (2014) is very important for us, because there the author proposes to summarize various approaches to the measurement of the political culture in the context of the theory of culture, taking into account also the changes emerged in historical and political realities (p. 1). Language is the only common element in all cultures. And in the case of political culture, this is about political discourse. In other words, the discourse is an element that exists in any political reality. So it also gives an opportunity to examine, assess, and measure the political culture.

Studying M. Foucault's concept of "power and knowledge" on culture, V. Kravchenko mentions that political culture is interpreted as a normative attitude to politics, which people perceive as an independent assumption of something when the political culture is not that in fact, because no idea or notion cannot be considered a priori. The central role in this concept plays political discourse. Each discourse is structured in accordance with certain rules that limit the choice of possible discourse expressions. This is not an unwilling mixture of expressions, but a well-defined and limited semantic space. Thus, political culture as a set of cultural codes cannot be independent of what we are talking about and thinking about. It varies to the extent that our thoughts and words are changing. The political culture cannot be changed spontaneously or by anyone's will. It functions as a result of collective use of appropriate words and concepts in the whole of various discourses. In this case, the participants in political activities are not considered as its subjects, but agents (Kravchenko, 2004, pp. 135-153). From the point of view of this approach, it can be noted that political discourse directly reflects the political culture of society, since changes in political culture are manifested in political discourse. Therefore, the political discourse can be considered as a factor to assess the political culture.

The culture develops and exists as a result of communication, which is a two-way process. In order for someone to respond to your ideas, you need some means of communication that will be available to the respondent. That is some kind of gesture, voice, sign, and so on. And the language through which communication takes

place plays a very special role in the culture (Strezhenova, 2002, p. 142). Consequently, the political culture is developed and exists as a result of political communication, where the key-role is played by political discourse.

Conclusion

A comparative analysis of the theoretical and methodological foundations of political culture shows that in recent years the theory of political culture has been enriched with new scientific elaborations reflecting the features of political time and societies based on practical studies of the political process. The theory of political culture has been enriched by various scientific researches, especially on political subcultures, carried out by representatives of western and eastern political schools. Over time, the methodology for political culture research has also been expanded. The newly developed methods have largely derived from the objectives set out in precise research, as political culture, being the most important factor in the political process, is also changing over time, making dominant any model of the political culture in any society.

And finally, comparing the above mentioned theoretical approaches of political culture and summarizing the results obtained from a comparative analysis of political culture methodologies, we can define political culture as the aggregate of political ideas, knowledge, traditions and values; as a whole of political participation and behavior models; as a relatively stable link between political consciousness and socialization, between stages and levels of political communication tools and political institutions, which defines the political process and which is expressed through the political discourse.

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ACADEMIC AND CORPORATE CULTURES IN MODERN UNIVERSITY (A CASE STUDY OF ARMENIA AND BELARUS)

Abstract

Any reforms of modern education in the context of the Bologna principles somehow connected with the fundamental academic values and freedoms that guarantee institutional autonomy and social integrity of the universities. At the same time, post-Soviet transformations of the higher education systems (HESs) often assume the introduction of the market-oriented approaches to meet the economic challenges that may contradict the traditional academic culture. On the basis of research data gleaned mainly from expert interviews in framework of case study in Armenia and Belarus, the authors analyze the ongoing transformations in HES with a focus on the features of implementation of academic freedoms in the context of existing contradiction between the new tendencies in higher education (market-oriented values, the entrepreneurial university model) and its classical humanistic model oriented to academic values, as well as to assess a possibility of coexisting academic and market cultures within the university. The authors reveal the contradictory attitudes to the assessment of the level of implementation of academic freedoms and to the possibility of combining academic freedoms with corporate culture in mentioned countries. Moreover, HESs needs the radical changes that would not destroy its fundamental culture and help to adjust universities to global challenges.

Keywords: academic freedoms, corporate culture, Bologna principles, higher education, reforms, entrepreneurial university, Armenia, Belarus.

Introduction

After the collapse of the Soviet Union, the post-Soviet countries have been searching for ways to establish their own educational systems under the new conditions of a dialectical unity between the challenges of globalization and the desire to strengthen their national identity and cultural traditions. These contradictory tenden-cies were manifested in the adoption in the academic discourse the term "glocalization" (R. Robertson) to stress the inseparability of the globalization and localization processes (Roudometof, 2016). The system of higher education absorbed these contradictory tendencies as relevant ones as post-Soviet countries joined several regional associations trying to combine their international principles and values with the national priorities.

At the same time there was (and still is) a visible lack of a clearly articulated vision of philosophy of education to be applied to the national education practice (Bel'skiy & Borovinskaya, 2019, p. 27). A big common problem is the lack of proper funding of the sphere of higher education. Other economic, political, managerial factors also impede the integration processes in education and the achievement of national priorities.

A complicated situation in higher education systems was reflected in the logic of making managerial decisions and reforms. On the one hand, reforms are aimed at mutual integration within the post-Soviet space. On the other hand, due to the reforms, the national systems of higher education have become a part of the European higher education space (Bologna process). Finally, processes of modernization and globalization should not be obstacles to preserve the national cultural specifics and local traditions of each country.

The process of reorganizing higher education at the institutional level in accordance with the Bologna principles takes place in almost all post-Soviet countries. The Bologna principles are quite clearly defined in several documents[1]. However, in some countries, they are mostly reduced to the introduction of the two-level education system, credit system, quality control of education, and academic mobility that has a controversial impact on the development of HES in some post-soviet countries. For example, one of the consequences of such type of reforms is a brain drain.

On the one hand, the straightforward implementation of education reform technologies and the pursuit of formal Bologna indicators do not prevent the national HES from the new problems and do not automatically bring effective development changes. On the other hand, the new technological changes in the economy "dictate" the technocratic requests to the national HESs (Ivahnenko & Attaeva, 2019, p. 22). This is common not only for the post-Soviet region. In the EU countries participating in the Bologna Process, the process of unification the sphere of higher education is viewed as recommended but not imposed, and some principles are implemented with limits ("European Commission/ EACEA/Eurydice", 2018).

The topic of our research relates to modern universities and their modernization in Armenia and Belarus within the context of the Bologna agreements under the current conditions of globalization. The research questions devoted to the specific manifestations of corporative culture within the modern HES in these two post-Soviet countries and its relation to academic culture are discussed. We examine the existing discourse about the ability of higher education in Armenia and Belarus to survive under conditions of the market. The research questions are discussed from the angle of a humanistic approach to higher education as a social institution in the public sphere.

Method

Our case study includes the systems of higher education in Armenia and Belarus that signed the Bologna agreements in order to modernize their spheres of higher education and improve their level of competitiveness in the global

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[1] See for example Bologna Declaration of 19 June 1999. *Joint Declaration of the European Ministers of Education*. Retrieved January 25, 2015 from: https://www.eurashe.eu/.../bologna_1999_bologna-declaration.

educational market.

The research was based on the expert interviews made in summer of 2018 in Belarus with more than 20 representatives of the HES and in 2018-2019 in Armenia with more than 25 experts. A targeted sample was used in Belarus; in Armenia, this type of sample was combined with a snowball one. Interviewees had to identify the existing tendencies of the reforms in HESs in these countries.

Our research assumed that the experts in the HES in each country would assess not only the implementation of academic values but also express their views on some other issues of reforms and evaluate features of modern HESs in their countries. Additionally, the analysis of documents was used as well as focus groups with representatives of the HESs to investigate their attitudes about the Bologna reforms.

The selection of these two post-Soviet countries for comparison was determined by the differences in the implementation mechanisms of the Bologna agreements in their HES. As the period of time for the implementation of Bologna reforms in these two countries was different, it was reasonable to compare whether the attitudes to the reforms and the results would also differ.

Implementation of the Academic Values and Freedoms

The first research question was related to the academic culture within the Bologna principles. The Bologna Declaration includes such principles as academic freedom, institutional autonomy, accountability, social integrity and the like. They are not only a part of the numerous Bologna documents[2], and they are based on the UNESCO documents on education. The Council of Europe also adopted documents on the research mission of universities in 2000 and a recommendation on the responsibility of public authorities for academic freedom and institutional autonomy in 2012.

It is known from many types of research that different countries do not always apply the academic freedoms and academic culture into the educational and scientific practice because freedom of research can bring results that are not favourable for the particular government interests, freedom of speech can disclose the truth in some politically touchy cases, and freedoms of professional unions can be against the corporate interests in a particular country (see, for example, Doumani, 2006). Although both Armenia and Belarus are members of the Bologna system, they joined it at a different time: Armenia in 2005 and Belarus in 2015. So, the countries have a different experience in the implementation of the Bologna principles and face different obstacles in this process depending on the sociopolitical and economic conditions of each country. The core academic values that are in line with the Bologna agreements include the traditional academic values: academic freedoms, social responsibility, institutional autonomy, self-governance, the free election of the academic authorities, etc. However, some of these values are still valid only on paper. For example, according to our case study, the common practice is that academic personnel for several leading positions within the university in Belarus are ap-

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2   See Bologna Declaration of 19 June 1999. *Joint Declaration of the European Ministers of Education*. Retrieved January 25, 2015 from: https://www.eurashe. eu/.../bologna_1999_bologna-declaration.

pointed by the higher administration and not elected. It leads to the fact that these top-level staff persons (the deans, vice-rectors, rectors, etc.) are not responsible and not accountable to the academic community but only to the administration.

In modern educational discourse both in Armenia and Belarus the Bologna requirements to promote and support the democratic culture, freedoms of speech and freedom of research, right to teach in accordance with their scientific approaches, to join the professional unions and protect their professional values described in the international documents[3] are perfectly circulated. At the same time, the new editions of the Statutes of several institutions of higher education (HEI) in these countries already accepted the articles that somehow restricted traditional democratic values (for example, the appointment for the high staff positions, the lack of their accountability before the academic community, rectors' right to terminate the staff labor contract at any time for any reason not even mentioned in the Statute (Dunaev, 2018). This situation manifests a break with the previous classical model of the university as an independent social institution of a society, a community of intellectuals devoted to search the truth: whether this truth is "useful" and "profitable" for the political authorities and for the market or not.

The results of our research indicate a similar situation in Armenia and Belarus in some spheres. Many respondents mentioned cases of violation of academic rights and freedoms (freedom to teach on their own program, censorship,

the imposition of state ideology in the programs, etc.). They referred to the cases of plagiarism among the academic staff that were not even morally assessed as unacceptable at the universities. The respondents mentioned also the situation of lack of enough attention to the problem of academic values in the university environment. It is interesting to note that the university officials in both countries often somehow justified the decisions made by the Ministry in regards to the reforms whether these decisions were really good for the academic community or not. They also justified some restrictions of academic freedoms. For example, a Belarusian vice-rector said that it is safer to appoint the rectors and not be dependent on the academic communities that are often too critical and too liberal (Titarenko & Zaslavskaya, 2019, p. 68). As for the increased tendency of rectors to fire the university staff, such cases were known in Belarus (some university scholars were fired after publishing a critical book). This is a clear case of impairment the academic integrity (Dunaev, 2018, p. 41). The academic tenure can protect academic freedoms of the staff; however, it does not everywhere exist in Armenia and Belarus and makes the position of critically oriented academic staff under a threat of being somehow punished for their speech or research. In the case that academic values would be subordinated to corporate ones, there will be no more problem of this kind: a business corporation is based on the loyalty of its members.

In Belarus the situation with academic freedoms and institutional autonomy was accessed slightly worse than in Armenia: the concept of academic freedoms does not exist in the official

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[3] See *General Comment (1999). No. 13: The Right to Education (Art. 13 of the Covenant)* 12/1999/10. Retrieved September 19, 2018 from: https://www. refworld.org/docid/4538838c22.html.

documents on the sphere of education[4], although adoption of the Bologna principles automatically meant that Belarus would follow the legal principles Magna Charta Universitatum[5]. However, they are still not guaranteed in the official documents on education. Only the Constitution guarantees the fundamental rights to all the citizens, while Statutes of several HEIs have limitations (Dunaev, 2018, p. 80). What is even worse is that the European common space of higher education also experiences attacks from the market that may decrease the institutional autonomy and limit other academic values in the HES everywhere. The mechanism of this trend is functioning in Armenia.

Collective management bodies of the universities currently have to include more social partners from outside the particular HEI. As a result, a binary structure of the university management is increasingly widespread: it distributes power between the internal board (Senate) and the external one (the governing board). This way, the external stakeholders of the higher school (representatives of state and private corporations, government administrators, etc.) get more and more power in the academia. It becomes clear that "this new configuration of institutional autonomy is a challenge to the traditional values and models of academic democracy" (Dunaev, 2018, p. 80). This practice is not common for

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[4]   See: *Zakon (1991) Respubliki Belarus' "Ob Obrazovanii"* (Law of Republic of Belarus on Education, in Russian), 29.10.1991, №1202-XII. Retrieved March 16, 2016 from: http://pravo. levonevsky.org /bazaby /zakon/text39/index.htm.; *Zakon (2007) Respubliki Belarus "O vysshem obrazovanii"* (Law on Higher Education of the Republic of Belarus, in Russian), 11.07.2007, № 252-3. Retrieved September 24, 2015 from: http://www.pravo.by/pdf/2007-171/2007-171 (004-028).pdf.

[5]   See: Magna Charta Universitatum. Retrieved January 16, 2018 from: http://www.magna-charta.org/res ources/files/the-magna-charta/russian-1.

Belarusian HES where all the important decisions on higher education are made not by the HEIs, but the state power. However, this is already common for Armenia where universities have Boards of Trustees partly appointed by the state leadership, and whose power can be stronger than the power of Council of University. This means that the market challenges are gradually changing the orientations of higher education regardless of the formal documents, principles, and democratic university traditions. Today the new conditions in many European countries demand from the universities more flexibility and openness to the market so that the universities will gradually meet the criteria of economic efficiency similar to business corporations. This is a tendency that becomes visible in European and other advanced states even more than in such post-soviet states as Armenia or Belarus.

Corporate Culture and the Entrepreneurial University

Our second research question relates to the new model of the university (at least, new for the HES in Armenia and Belarus) – a model of the entrepreneurial university. The question is whether this model can be accepted by the academic staff in Armenia and Belarus, and if so – whether it will be able to really improve the whole system and make it closer to the market? As there is not enough research on this matter and not enough knowledge among the university staff, we made our research on the basis of the analysis of scientific literature in the region, the available official documents on this matter, and some information from the experts. It was pilot research that discovered the complexity of this issue and lack of clear decisions. As both coun-

tries are not rich enough, their spheres of higher education are not properly funded by the state. Governments want to make the HESs closer to the market and make higher education a profitable sphere. Therefore, the process of straightforward introducing corporate culture to the universities and imposing the model of the entrepreneurial university has started.

The current crisis in the sphere of higher education is not a local one. It started many years ago at the end of the previous century and was articulated by several famous scholars. For example, Bill Readings (1997) connected this crisis of the mission of the classical university as a social institution and a community of intellectuals searching for truth with the decline of the nation-state and national cultures under conditions of globalization. Readings stated that currently, a university had to become a corporation driving for excellence rather than to pursue the academic values and search for the truth. Currently, more than 20 years later, regardless of the fact, that nobody would agree with the decline of the nation-states, especially in the post-soviet space, a similar crisis of higher education has become a dramatic reality, and the same issue of the mission of the university arose. The reason behind this crisis is the globalization that assumes that the nation-states must be economically competitive in order to survive, and the "society of knowledge" should serve for this economic aim. The idea expressed by Readings that the new University of Excellence is "a corporation driven by market forces, and, as such, is more interested in profit margins than in thought", has been absorbed by many ex-Soviet political leaders and implemented in their educational policy. Therefore, the academic intellectuals (especially philosophers of education) in post-Soviet countries

have to think about possible ways out of this crisis and the new arguments to defend the university mission and traditional academic values.

At the end of the previous century, several scholars from Western Europe and the US already researched this model. In his well-known book titled "The Creation of an Entrepreneurial Universities. Organizational Transformation Directions" B. Clark provided five examples of such universities researched in the 1990s. Clark (1998) made his case studies in some provincial universities in five countries in order to show how the universities within the EU that have not been among the best ones have found the ways to improve their competitiveness. Clark did not propose this model as the only one that is possible for the future. For him, this model was suitable mainly for technical universities with the previous experience of good ties with business and corporate culture. Clark did not place in opposition to academic and corporate cultures. However, corporate culture, in his view helped these universities to become more rational and produce material products to sell on a market.

Currently, the entrepreneurial model is also not the only one in advanced western countries. There are many different models with different philosophies of education, adjusted to the national and cultural traditions, needs, previous experience, etc. For example, in the model of the "innovative university" academic culture is considered as a harmonious part of corporate culture (Christensen & Eyring, 2011).

However, the situation related to the post-soviet commercialization of universities is extremely problematic. Overall, in Armenia around 80% and in Belarus more than 50% of the students have to be stakeholders in their own education, i.e. pay for their studies (some years ago the

number of those who paid was even higher)[6]. Despite the fact that the commercialization of the higher education in the post-Soviet countries has been rapidly developing since the 1990s, these countries can't compete with the EU countries in funding research and teaching. Thus, according to the "continental model", like in Germany, universities are financed mainly from the state budget and offer their students free education. According to another model ("Anglo-Saxon"), like in the UK, universities are funded through a complex structure of taxation and encouraging patronage. In both cases, they have enough funds for study and research and still enjoy an academic culture.

When the students in Armenia or Belarus have to pay for their education, they often lose motivation to learn and do research: they simply want to buy a diploma. As the educational practice in Armenia and Belarus demonstrates, the consequences of this commercialization of higher education have been destructive for many young people: they have lost the motivation to learn and study. When a person is not interested in increasing his/her cultural capital, he/she wants an economic equivalent of economic investment. As Erich Fromm (2013) described, such person wants to get economic results as if it is a deal on the market: "No interest in the subjects studied or in cognition and comprehension as such, but knowledge of what raises the ex-

change value is the motive for obtaining a broader education" (pp. 78-79).

The other side of commercialization is a university professor who is losing the previous status of a scholar/researcher and turning to a seller on a market where knowledge has become a commodity. Her/his social prestige is disappearing, while as a teacher, he/she is losing their moral mission as an educator. This situation is already typical for some universities throughout the world. More than a decade ago Italian scholars pointed out that "the rigid application of the principles of productivity, the functioning of the university as an enterprise, the predominance of a managerial approach to a purely cultural and cognitive one, can quickly lead to a crisis in some disciplinary areas" (Bratti, Checchi, & Blasio, 2008).

The results of our comparative analysis showed the existence of a deep contradiction between the two different cultures within the systems of higher education. Most universities would like to follow the traditional missions and rely upon state finance, while the government demands the HES to be closer to the economic needs and business. As a consequence of such demands, a model of "university 3.0" was introduced in Belarus, and a new concept of "down to practice" higher education was officially developed by the university administrators (Kolesnichenko, 2019). The main idea of this concept is the necessity of adjustment of the academic culture to the demands of the corporate culture. In this regard, universities are forced to change their mission and subordinate their scientific and educational goals to the market.

In Armenia, the idea of bringing businessmen to the Boards of Trustee or the Council of the University is actively implemented (Titaren-

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[6]   See SCRA (2018). *Sotsial'no-ekonomicheskoe polozhenie Respubliki Armeniya v yanvare-marte 2018 g.* (The Socio-Economic Situation of the Republic of Armenia in January-March 2018, in Russian). Statistical Committee of RA. Retrieved May 15, 2019 from: https://www.armstat.am/file/article/sv_03_18r_5190.pdf.; NSC (2018). *Statisticheskii Ezhegodnik Respubliki Belarus* (Statistical Yearbook of the Republic of Belarus, in Russian). Minsk: National Statistical Committee.

ko & Zaslavskaya, 2019, p. 59). Our research confirms that a prevailing pragmatic attitude towards obtaining the immediate economic profit by any means prevails, as funding is the key (Titarenko & Zaslavskaya, 2019, p. 47). The research also revealed that the Armenian HES was developing extremely unevenly: in some areas, the reforms were rapidly carried out (the introduction of a credit rating system), and other areas still did not introduce reforms (for example, the development of educational programs). This imbalance leads to the fact that formal reformation often takes place so that a real vision of transformations is not clearly perceived. In the conditions of the loss of academic freedoms, the administration wants to combine education and research with business, invite new stakeholders, make study programs open to the practical demands and finally employ the university graduates to the new economic branches. There is a search for the appropriate ways of combining the two different approaches to the higher education and two different systems of culture in order to make the universities more related to the market requirements and therefore create a new type of entrepreneurial university.

Practically speaking, it is not clear how to combine different value systems together without the domination of market values over the academic freedoms. Theoretically, it is clear that a loss of academic freedoms and values will mean a break with the Bologna principles. This challenge will destroy the classical model of a university with its traditional academic culture. Still, the anticipated goals of increasing competitiveness and attracting new stakeholders to academia may not be reached without full subordination of higher education to market goals and the corporate culture.

Discussion

The major practical question under research is how to make modern university competitive and find new sources of finance. If we put this question in the framework of methodology of education, then we have to understand whether it is possible to remain true to the Bologna principles and academic freedoms, follow the traditional missions of the university and include the corporate culture into the higher education. These discourses may differ. Thus, on a pragmatic level, a model of the entrepreneurial university has been supported by the scholars from the most advanced universities like, for example, the Higher School of Economics (Chepurenko, 2018). However, many scholars are very sceptical and do not support the expansion of the corporate culture (Zborovskiy, Ambarova, & Shuklina, 2017; Kolycheva, 2019). Theoretically speaking, the scholars found out that the fundamental basis of this model is the postmodern theory of McDonaldization (Erovenko, 2019). The author of this theory, G. Ritzer (2009) clearly argued that it is destructive for society, and it can erode the human being. A special theory of McDonaldization of higher education was later developed and became well known in the US in the early 2000s (Hayes & Wynyard, 2002). Methodologists and philosophers of education in post-soviet states who support the transformation of a university into a corporation can learn from this theory and understand that its full implementation can manifest the end of classical education. The long-term consequences of commercialization and marketization of the university are currently unclear for a personality and a state. Unfortunately, Armenian or Belarusian social philosophers do not focus enough on this im-

portant theme.

Meanwhile, under the contemporary dominance of a rational economic approach to the state educational policy, the social institution of higher education is also positioned by the administrators and politicians as subordinated to the economy (either on a global or national level), especially the «knowledge economy» which is understood as the creation of products within the university and its market implementation. The governments consider the "usefulness" of education as a means to prepare "a good labour force" for the new digitalized economy. Thus, according to this approach, a high number of students at a particular HEI is an indicator of good quality of education. Demands of "industry 4.0" or a digitalized economy dictate the goals in the development of other social institutions regardless of their traditional social roles and missions in society and even regardless of the international agreements signed by the government earlier in regard to the particular social institution.

Our research showed that in the context of commercialization of the HES that is officially positioned as an important modern tendency within the ongoing reforms, there is a deep concern how to combine education, science and business values under the roof of an entrepreneurial university model. Unlike the administrators, many scientific researchers and university professors think that the combination of academic and business values will inevitably make the HES subordinated to the market. Hence, traditional academic culture can be destroyed and substituted by the entrepreneurial culture, and the social institution of higher education will disappear from the public sphere as an actor. HES will not even stay under the supervision of the state. Instead, a new market-oriented actor will appear

with a culture, that will be totally corporate and which actions will be determined by the profit motive. This is a real threat that currently, the state administrators might not even understand. Currently, they mainly worry about lack of money to finance the HES and try to find additional sources beyond the state budget. That is why the Ministries of Higher Education support an idea of the entrepreneurial university and assume that "university 3.0" would unite three missions: traditional university's mission to educate the young people as "good citizens," prepare good specialists for the national economy, and anew mission to produce and sell the marketable products. A part of this corporate philosophy is to connect the employers with universities: the former would be members of the universities' boards and determine which kind of specialists they would need, and the latter would adjust the curricula to the market requests. Although Clark (1998) was not a philosopher, he viewed an entrepreneurial university within the framework of a particular paradigm: "entrepreneurial" embraced the "entire universities", would provide them with resources and infrastructures and "enact an up-market climb in quality and reputation" (pp. 3-4).

Clark anticipated that the traditional academic staff at the classical universities would not accept the idea of the entrepreneurial university as it contradicts the university values and especially academic integrity. He anticipated that the "entrepreneur might continue to be a negative term in the minds of traditional academics, all the more so after they have seen hard managerialism in action" (Clark, 1998, p. 148). Clark believed that traditional academic communities do not have academic integrity because they consist of different faculties and have different scientific

interests. Clark ignored that traditional academic values (including integrity) relate to the academic institution and the academic community as a whole: these values exist beyond the level of professional interests; they are parts of the scientific ethos that is common for all who belongs to this social institution. That is why currently, these academic values are parts of a democratic culture shared by intellectuals within and beyond the academia/university itself, and they are an essential part of Bologna principles.

Half a century ago, a German social philosopher Jurgen Habermas argued that modern society has three quite different spheres: the state, the market, and the public. Each of these spheres has and pursues its own interests, so that if any of them is weak, then the two others would exploit it and even colonize it (Habermas, 1993). Traditionally, in European history, the social institution of higher education has belonged to the public sphere. Intellectuals often used the university to elaborate on the famous concepts of the nation-state, national culture, modernity, and the like. The state financed the higher education assuming that universities would teach the youth the values and modern knowledge that are necessary to support the proper functioning of the state and the moral standards in a society. Universities had institutional autonomy and the right to elect their staff. Neither the state nor the market could dictate to the universities what to study and how to teach. Classical universities (such as Humboldt University in Berlin) followed the academic culture and took care of university freedoms and rights to search for truth. The Bologna Declaration follows this academic heritage and supports the institutional autonomy of the universities. Such autonomous existence of higher education among the other different types of institu-

tions in society helped to support societal consensus for a long time. Many EU societies still follow this idea, trying to keep the social harmony between the state, the public sphere, and the market.

This is not the case for the post-soviet states. First, here, the state always dictates the rules for the sphere of higher education because the state provides financial support for the universities. Second, the state, being economically dependent on the national or global market, tries to work in line with the market as long as it does not touch its own interests. Third, the state considers the HES as a subordinated sphere because the state provides financial support for it. Therefore, the HES is responsible for the state's needs to educate good citizens, defend the national priorities, develop the ideas of national identity, traditions, etc. If the post-Soviet state would increase the role of the market (including financing research at the university) in the sphere of higher education, the HES might be turned into a market-dependent unit. Its future development will be unpredictable and mostly dependent on market interests. Only when the universities belong to the public sphere of a society, they can produce ideas and concepts that are necessary for the nation-state. If the universities follow the corporate culture and search for profits, they would pursue the vested interests similar to the business enterprises.

Recently Armenian scholars carefully researched the mechanisms of harmonization of university education and workplace requirements. They assumed that "the significant involvement of employers in the management and faculty councils will also have a positive impact on the improvement of the law-making practices and their role" (Hovhannisyan, H., Hovhannis-

yan, Hovh., & Petrosyan, 2018, p. 51). At the same time, it is necessary to stress the controversial character of the interrelations between the academic and commercial values that belong to the different sets of culture – academic and corporate; therefore, a possible subordination of the universities to the market would be the end of the process of higher education as formation of a personality with a broad world outlook and conscious responsibility for social behaviour. Therefore, we agree with a position that "it is expedient to revive the goals of the educational system determined by the national culture, the most important of which is the education of man as a spiritual and political being" (Mirumyan, 2018, p. 53).

Summary

The systems of higher education of Armenia and Belarus have to solve the complicated problems of meeting the global and national challenges. They pursue several reforms that sometimes conflict with each other. One of the unsolved problems is a search for a non-controversial balance between the classical university and traditional academic values, on the one hand, and the entrepreneurial university and corporate culture, on the other. These are two different cultures belonging to different sets of philosophical norms and principles: humanistic and market-oriented.

Probably market-oriented reforms of the HES can make education more profitable. Some researches confirm that corporate culture contributes to the improvement of competitiveness of the universities (Trotsuk & Suhoverova, 2018). Meanwhile, it is difficult to expect that business would pay for economically unprofita-

ble areas of science and education, which, however, have a great potential for development and future implementation in practice. However, science and education - these are areas of social functioning, the development of which is not always unambiguously predictable. The social institution of higher education belongs to the public sphere and can't serve commercial interests as its primary goal. Otherwise, the classical model of the university and related academic culture would be destroyed.

Many researchers in the sphere of higher education currently recommend universities to develop new forms and mechanisms to meet the market's demands that can be practically useful and help to bring the HES closer to the market. However, our research was focused not on the practical recommendations but on the assessment of the current reforms and the problems within the higher education. We discussed the results within the theoretical framework of democratic values and classical mission of the university as a part of the public sphere in society. Reforms in education can help to create conditions for the non-stop education of students, graduates, and specialists of different level to meet the new and changeable workplace requirements (Titarenko & Zaslavskaya, 2019). The new innovative mechanisms will relate to the improvement of the educational practice. As for the philosophy of education, it has to remain independent from the market expansion and provide the basis for the academic norms, values and principles that are necessary to keep the higher education institutions within the public sphere. HES may coexist and communicate with the market, but it must not be totally subordinated either to the market or to the state.

However, as both countries are relatively

poor and their sphere of higher education is not properly funded, governments want to make the systems of higher education closer to the market. In order to make higher education a profitable sphere, the process of introducing to the universities corporate culture and imposing the model of the entrepreneurial university has started, although for a democratic academic culture this tendency might be a pitfall.

Moreover, when the academic culture of a modern university in post-Soviet countries is often limited by the administrative actions, that is especially the case in regard to the implementation of academic freedoms, several problems associated with the straightforward implementation of corporate culture may cause unpredictable consequences.

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Liudmila VASILENKO

FRACTAL-SYNERGETIC APPROACH TO THE RESEARCH OF ENTREPRENEURSHIP IN THE NON-PROFIT ORGANIZATIONS

Abstract

We have applied the term "entrepreneurship" to the development of non-profit organizations working in the field of social and innovation activity, as a movement through the development of ideas towards creating new enterprises. We reviewed the promotion of social innovations on a methodological basis of sociosynergetics using cross-disciplinary and fractal-evolutionary approaches. The introduction of innovations is accompanied by the irreversibility expressed by the violation of symmetry between the past and the future (according to I. Prigozhin), and the research of innovations requires the introduction of the concept of an "event". Some events should have the ability to change the course of evolution. The criterion for evaluating the advancement of social innovation is the degree of its influence on the social system: the local nature of the impact – Auto-Poesies models; the emergence of a new parameter of order – Synergy-integrating models; the allocation of a new sub-system in the modernized old social system – Openness entrepreneurship models; the birth of a new social system. In managing innovation processes, it is important to choose such innovations that are in line with the trends in the development of the social system.

Keywords: social innovation, synergy, complexity, natural ordering, cross-disciplinary synthesis, fractal, values, openness, evolution, the models of entrepreneurship.

Introduction

Social innovation is considered as the introduction of the new into the quality of the "sociality" of the social system, which through the practical use of new ideas leads to a change in the structure of society or the growth of social capital. These changes are connected with social relations, culture, the direction of solving socially important problems. The mechanism of the spread of innovation is similar to the process of spreading the epidemic (self-organization, super-fast mass distribution of the "infectious agent", a certain prototype of a social fractal). The relevance of the article is due to the problem of finding tools for the study of self-organizing processes that contribute to the promotion of social innovation. These tools are based on identifying the consequences of the activities of non-commercial entrepreneurship for the social system.

The aim of the article is to present a research approach related to the identification of development trends caused by the emergence of social innovations and their spread by non-profit public organizations in response to the emerging needs of society.

Methodological Framework

The methodological basis of the study is based on three directions.

1. We will apply the theory of complex systems to the research of innovations that promote non-profit organizations. The beginning of the theory of complex systems (the theory of self-organization, synergetic) was put almost simultaneously by three leading scientific schools but applied to various scientific fields of knowledge. Representatives of these schools are Nobel Prize winner I. Prigozhin (see Prigozhin, 1985; Glensdorf & Prigogine, 1973), H. Haken (1977) and S. Kurdyumov (see Kurdyumov, 1990; Kurdyumov & Malinetskiy, 1983; Knyazeva & Kurdyumov, 1992). The contribution of the Russian school in this scientific field is significant, especially in the area of applying synergetics to "living" systems, to the humanities of knowledge. For more than ten years, the formation of a synergistic school in the dynamic processes of the development of social systems under the guidance of Professor V. S. Yegorov. Famous scientists of the world took part in the annual seminars and conferences of 1991–2007 (see "Selforganization, Organization, Governance", 1996; "Information and Selforganization", 1997; "Synergy and Education", 1997; "Synergy and Social Governance", 1998; "Synergy and the Educational Process", 1999; "Synergy, Human, Society", 2000; "Nonlinear Dynamics and Post-Classical Science", 2003; "Strategy for the Dynamic Development of Russia: the Unity of Self-Organization and Management", 2004; Astafieva & Riznichenko, 2007; Astafieva & Budanov, 2009, etc.). Many famous works of scientists in the field application of synergetic to the humanitarian fields of knowledge - philosophy, psychology,

sociology, political science, linguistics were created during these years, including Ye. Knyazeva and S. Kurdyumov (2002), H. Haken (see Haken & Mikhailov, 1993), I. Prigozhin and I. Stengers (1996), V. Branskij (Branskij, 1997; Branskij, Oganyan, K. M., & Oganyan, K. K., 2018), K. Maitser (2015), V. Arshinov and V.Budanov (2006) and others.

Non-profit organizations promoting social innovations make changes to the organizational structure of society and thereby increase the complexity of the social system as a whole. The increase in complexity is also due to the fact that the spread of innovations always combines the synthesis of two opposing processes - organization and self-organization. Self-organization is a stochastic process, in which a new order in the structure and functioning of a system is self-creating, self-created and self-reproducing, without which it is impossible to carry out structural changes in the social system. At the same time, the new order being created must be matched with the former order parameters that ensured the vital activity of the old system, which necessitates management actions.

2. We are using the theory of evolution Development of German researchers Livehud Bernard and Fridrich Glazl (2000) for the analysis of the evolution of non-profit entrepreneurial organizations to build effective and safe interaction between organizations that are at different levels of organizational development. To do this, we introduce the following qualitative characteristics (self-identity, development strategy, structure, functions and opportunities for the distribution of powers, the degree of co-operativeness, the processes of life activity that are implemented, the types of social behavior, the attitude to managing all types of resources, the level of development

of the leader, the risks of evolutionary development) and others (see Vasilenko & Vronskaya, 2010).

3. The complexity of the social system, its dynamic variability structurally and qualitatively require an interdisciplinary research approach. However, "interdisciplinary scientific dialogue and relevant research cannot be conducted on the basis of the simple addition of various methodologies. These methodologies were created to solely take away their field of study from other disciplines. Lyudmila Kolesnikova argues that we cannot connect "by simple addition or merging what stands on fundamentally different fundamental principles". But it is possible, she argues, "to transform the system of basic principles into a new quality, allowing to rethink decisions and revise the system of actions. And for this, it is necessary to synthesize the initial fundamental paradigms", which suggests a method of cross-disciplinary analysis and synthesis in research involving various subject areas (see Kolesnikova, 2014, p. 14).

4. The management of the processes outlined above should take into account the trends of "natural" processes occurring in the social system, as well as the possibility of producing social risks that increase its disequilibrium. The use of the methodology of natural ordering as a scalable invariant self-similarity, coupled with an increase in entropy and the theory of fractality allows using the universal laws of the nature of the living and of the nature of the consciousness to analyze social innovations (see Kolesnikova, Vasilenko, & Mityassova, 2017). In the modern natural science theory of the nature of living, the principle of self-organization is associated with a bifurcation of the system into a phenotype and genotype, where the information program looped into the ring with its protein product, and its enzymatic activity is aimed at preserving and reproducing the program (Galimov, 2001). The fractal approach allows us to represent the elementary unit of the created innovation construct as a phenotype and genotype. Such a construct serves as the core of an innovative fractal. The recursive cyclic repetition of this original form, by one and the same rule, at different scales, determines the universality of the mechanism of fractal ordering. Fractal self-similarity is a special recursive feedback mechanism. Fractals compactly compress information, optimally build communication channels of information and energy transfer - from lower to higher levels of the hierarchy and vice versa. In the article "Applying the Fractal Concept to Research of Destructive Processes of the Methods of Clinical Sociology" (see Vasilenko, Kolesnikova, & Pisklakova-Parker, 2012). The principle of similarity and mathematical methods help to reveal the interdependence of microscopic of behaviour and macroscopic scale, explain the hierarchy of multivariate functional systems (see Bogatyich, 2011).

Conducting Research and Some Results
The Phases of the Evolutionary Development of Nonprofit Organizations

Social fractal gradually formed in the process of the evolutionary development of the nonprofit entrepreneurial organization. At each phase of organizational development formed the specific characteristics, a part from which are fixing in the social fractal. At the core of social fractals lies unchanging basic values, spiritual principles. The tools such analysis were tested and were presented in Table 1 (see Vasilenko & Vronskaya, 2010, p. 20).

Table 1. The phases of the evolutionary development of nonprofit organizations in the promotion of social innovations.

Elements / Phases of development	Pioneer	Derivations	Integration	Association
Self-identity, Values Framework	Solving specific social problems. Authority – the basic value of the head, values of employees – family, children, health.	The prevalence of material and physiological requirements above spiritual and ideal values. The consensus of basic values. Low.	Benefit to society. Values: safety, information, know-ledge. Ready for re-assessment of values The consensus of basic values average.	The consensus of basic values high. Value: life, health, safety, humanism, democracy. Social, informational, spiritual values precedence over material values.
Develop-ment strate-gy	The idea of positive society development, personal knowledge of the situation in the management.	Systematization, the order logic, manage-ability, feasibility.	Vision objectives, strategies and the guidelines are generat-ing by all.	The long-term policy, trust and coherence. Co-operation with outside social structures.
Structure	The personality of initiator is fixing at the structure, the style of the work, in all.	Formal structures rules, standard re-quirements.	The network of smaller, relatively independent structures. Business network.	Structural integration of external organizations, associative forms of au-tonomous entities.
Functions, the degree of cooperative-ness	Functions are for-ming around the ability of the leaders. The ability to coop-eration offline. High polarization. The culture of power.	Differentiation levels management, con-constructively, ra-tionalism. Infrastruc-tural cooperative. The culture of the tasks, The culture of the roles.	Integrated features, commands, autonomous groups. The accumula-tion of social capital. The high degree of in-ternal cooperatively. Development of organi-zational culture, the cul-ture of the individual.	Comprehensive and sys-tematic. Integrative, "connecting" manage-ment. The high degree of internal and external cooperativeness. Enter-prise culture, the ability to resolve conflicts.
The process-es of vital activity	Improvisation - flexibility.	The requirements fixed in the regulati-ons and statutory re-gulations. Assessment	Needless planning. Assessment of material risks of the initiative activities.	Personal development and mutual trust. Asses-sment of material, social and informational risks

		of material risks.		the initiative activities.
The types of social behaviour	Interactive, entrepreneurial behaviour of head, authoritarian, charismatic, leadership. Conformist behaviour in employees. Dosed openness.	Reform behaviour in the head. Conformist behaviour of employees, fixed functions, independence within the competence. Dosed openness.	Modernist behaviour of employees encouraged elements of entrepreneurial behaviour in order to increase the competitiveness of the Organization. The open activities are understandable for all employees.	Transform's behaviour. Transparency, open activities understandable for to all employees and the people of the environment.
Attitudes toward the use of resources	Means are "not important".	Differentiation of access to resources. Responsibility, planning, execution, reporting and control.	Self-organization, self-control. Using the material, technological and information resources. The widespread use of goodwill and symbolic capital.	Innovative entrepreneurship, social and information and knowledge capitals are- development resources.
	The required level of the head, and his mind			
	Direct perception of information;	Orderly, analyzing, comparing perceptions. The average level of informational.	Perception - Interpretation - Understanding the value or meaning, the meta-level. High level of informational.	The reflection higher intelligence or wisdom. High level of informational and morality.
	Risks of evolutionary development and entrepreneurial activities			
	The chaos, arbitrariness, lack of independence of employees.	Excessive formalization, over organization, bureaucracy. The risk of criminalization, local changes in the existing order of the parameters does not support changing rules and regulations.	The trend toward excessive autonomy of individual divisions, the struggle for autonomy. The high level of opposition to the new parameters of order in society, the growth of social tension.	Blocks and strategic alliances usurping power in the company ("state within a state"). Lack of coordination of entrepreneurship, organizational and economic cultures destroys the livelihoods alliances.

The Models of Entrepreneurship in Innovation Processes

The search of "fractal channels" of the diffusion such the innovations have led us to the division of models of entrepreneurship in innovation processes on the three groups. Evaluation of systemic effects, is the basis of this division, taking into account the qualitative state of the social system. Criteria for assessing the impact of innovation are selected based on the carried functions and their impact on civil society. The quality of influence on changes in the social system is chosen as a criterion. As a result, we have identified three groups of models:

- the first group – Auto-Poesies models;
- the second group – Synergy-integrating models;
- the third group – Openness models (see Vasilenko, 2011, p. 71).

Auto-Poesies Models

The name of the group comes from the essence of the term "autopoiesis", which means a way of existence (reproduction, self-organization) of a social system, a behaviour of the system that allows it to reproduce itself and exist autonomously in a changing environment. Autopoiesis is a way for the system to reproduce itself in active interaction with the external environment, "completion of construction social worlds", a method of harmonizing social space, revising legal norms, initiating responses to emerging social fluctuations, and overcoming the destabilizing interaction of innovation participants process.

This group of models assumes local changes to the existing order parameters in the social system. A change in the behaviour of a social system under the influence of the external environment is manifested, firstly, in its desire to reproduce itself, i.e. maintain their regularities (structures, norms, decisions, values, processes), ensure their autonomy. The autonomy of the system is manifested in the fact that its regularities (structures, norms, decisions, values, processes) are born in it. The function of models – proactive adaptation of society to promote innovation in social practice.

Examples of such models are: "Coordination of Social Norms", "Reframing in Anticipatory Adaptation of Society to Promote Innovation in Social Practice", "Treatment of the Social Diseases" (see Vasilenko, L. & Vasilenko, V., 2013, pp. 115-144). For example, a network organization of counteraction to drugs "The Union of Civil Initiatives", which unites 42 organizations. Over the years, the organization has helped more than 55 thousand people. More than 28 thousand people completed a course of rehabilitation and returned to normal life! All people rehabilitated free of charge and regardless of nationality, place of residence, religion. "The Union of Civil Initiatives" created the official standard of its services to rehabilitation of persons suffering from drug addiction. They held an extensive discussion and public examination of this standard and then filed an application for approval of the standard to the Federal Agency for technical regulation and metrology has issued a certificate of registration. December 12, 2012, the "The System of Voluntary Certification of Rehabilitation Services to Persons Dependent on Narcotic Resources, Psychotropic Substances and Alcohol". This work allowed to improve their services and helps to protect from biased control over their activities from the authorities.

Synergy-Integrating Models

Synergy-integration models of entrepreneurship are associated with the growing complexity of social systems. The basis of this group of models is the formation of the ability of the combining parts of the future complex system to achieve the effect of synergy or save it from external influences. They predetermine the search for ways to accelerate evolution, the application of the laws of combining complex social structures through the birth of new social connections, co-evolution, and the harmonization of development rhythms in the social system.

We are talking about how to coherently and consistently to act together, how to destroy outdated social relations. Methods of achievement are determined forming relationships, the quality of interactions, the conditions and principles of uniting social communities into a common complex system, which is a qualitatively new fortune.

Examples of such models: "Cluster's Cooperation", "Integration", "Corporate Citizenship and Social Responsibility", "Self-Regulation – the Form of Integration Processes" (see Vasilenko, L. & Vasilenko, V., 2013, pp. 160-240).

For example, one of the forms of transfer of authority from the authorities is the transfer of control and supervisory functions of the state over the activities of subjects in a particular area to the market participants themselves through a self-regulation mechanism. The implementation of the self-regulation mechanism is carried out through the development of rules and standards for professional activity and business ethics and the practice of relations among themselves, with clients and with the authorities; ensuring proper control by professional associations over the ac-

tivities of their members, including sanctions for their violation; representing the interests of participants in self-regulatory organizations before third parties, including out-of-court settlement of disputes between members of an association and between members of self-regulating organizations and consumers. Instead of state licensing of a huge list of types of professional activity, collective regulation of stakeholders in a particular area is carried out. In case of non-compliance with the rules, sanctions can be applied to the violator, both by the state and non-state actors in the process of self-regulation. Entrepreneurs themselves determine the "rules of the game" in the market, exercising control through elected collegial bodies.

Openness Entrepreneurship Models

The group of opening models defines the processes of opening social systems for the future. Their use makes it possible to realize the potential possibility of the emergence of fundamentally new order parameters, a new fragment of a social system, as well as a radical modernization or destruction of the order parameters of the old social system, hindering its development. The basis of opening models lies in the ability of society to adjust the basic principles, values, the system of rules by which it lives, in connection with the world changed and our ideas about it. The key element of the global and universal evolutionary process is man, and the degree of openness of society is directly related to the information development of man and his social activity.

The use of modern marketing technologies in the conditions of an innovative information environment requires, firstly, the development of

effective communications, and secondly, a combination of various ways of presenting contagious, memorable means of presenting innovations, applying all the possibilities of social marketing – sampling (design of innovation), reframing (the conclusions of the appeared sample in the new frame) and branding (the formation in future consumers of the adoption of innovations images, that have the desired properties and characteristics) in order to stimulate the social epidemic for innovation.

Openness entrepreneurship models include the processes of nucleation of new order parameters of the social system, modernization of old order parameters or their destruction. Examples of such models: "Birth Order Parameters", "Reducing the Resistance to Social Change", "Social Investment" (see Vasilenko, L. & Vasilenko, V., 2013, pp. 257-262).

For example, the national network against violence "ANNA", uniting more than one hundred non-profit and governmental organizations from Russia and countries of post-Soviet space. In the process of the internship, pursued by ANNA for the representatives of the Russian public and state organizations (crisis centers, courts, law enforcement bodies, social workers of municipalities, etc.), working with the domestic violence problem, have mastered knowledge and skills that help to increase the effectiveness of their practical work. The result – "Standards of service activities to victims of domestic violence" and the draft law "On prevention and prevention of domestic violence" and the public examination of this bill. The bill discussed on the public and parliamentary debates. The Presidential Council on Civil Society and Human Rights gave a ruling "On the pre-Prevention and prevention of domestic violence" and handed him to the

President of Russian Federation V. V. Putin. The draft this federal law aims to create a legal mechanism for implementing economic, social and political measures to combat and prevention with violence in the family and domestic sphere.

Conclusion

We think about the new entrepreneur like a man of the future (Homo Divinans), which has a high level of consciousness and morality, informational openness, the creative thinking, the ability to find a consensus of basic values to build these models. We have identified the tendency of formation of such individuals in the sociological studies of NPO "SOCINCO" (see Vasilenko, V., Vasilenko, L., Kazantseva, & Tarasova, 2015). We research the interactive dialogue between power and citizens. On this basis, we created 16 models of the interactive dialogues and written the handbook for authorities and non-profit organizations on.

In summary, we note that the fractal-synergetic approach to the study of entrepreneurship in the non-profit organizations allows us to consider innovative behaviours of citizens in the dynamically developing democratic society.

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HISTORY OF PHILOSOPHY

Romik KOCHARYAN

THE CONCEPTION OF THE UNIVERSAL DUAL CATEGORIES OF WISDOM IN MOVSES KHORENATSI'S DOCTRINE OF HISTORY

Abstract

The author of this article presents a system of 12 dual categories of the philosophy of history first outlined in his monograph dedicated to the study of the philosophical-methodological aspects of Movses Khorenatsi's great work "The History of Armenians". The system of 12 dual categories of the wisdom of history suggested by the author of this article demonstrates that Movses Khorenatsi's theory of history builds a firm conception of philosophizing "science of history".

Keywords: history, philosophy of history, wisdom, category, conception, understanding, interpretation.

Introduction

The problem of categories comes from Aristotle's work under the same title (see Ackrill, 1963). Aristotle suggested here ten basic notions for describing any object of human apprehension: **substance, quantity, qualification, a relative, where, when, being-in-a-position, having, doing, being-affected** (*Categories,* 1b25-2a4). Aristotelian categories are generally conceived as a list of the *highest genera* of beings (see Carr, 1987). From the realist approach, categories of philosophy are conceived as the central problem of ontology (see Grossmann, 1983). One can note the realistic approach to categories is present also in metaphysics: "the differentiae of any genus must each of them both have being and be one" (Aristotle, *Metaphysics,* 998b22-3). It should be mentioned also that neither Aristotle nor other prominent researchers had explicitly investigated the task of

demonstrating the completeness of the suggested systems of categories (see Studtmann, 2007).

Emanuel Kant radically changed the interpretation of the essence of categories, presenting them as *a priori* necessary conditions for any possible cognition of objects (see Kant, 1958/1781). One can have *a priori* knowledge by means of the categories, only if the categories are due to the nature of the mind and are imposed by the mind on the objects which it knows (see Paton, 1936). Later generations of philosophers preferred to approach the problem of categories in a neutral spirit refraining from ontical interpretations (see Carr, 1987).

This "neutral approach" is transformed into a principle by Edmund Husserl. He put the emphasis on the *meanings* of categories which may then be used to draw out *ontological* categories as the correlates of the meaning catego-

ries. In contrast to traditional approaches, Husserl never demonstrated concern for any empirical matter about whether or not there are objects of the various ontological categories (see Thomasson, 2018).

Amie Thomasson has justly mentioned that philosophers suggesting a system of categories face a variety of difficulties. Namely, they must address the issue of what the proper methods are by means of which categories are to be distinguished, how many categories there are and what they are, whether or not there is a single *summum genus* subsuming all other categories, and whether we should distinguish a single system of categories or multiple dimensions of categories. Possibly, it is quite reasonable to investigate categories as such, not getting involved in meta-theoretical discussions (see Hoffman & Rosenkrantz, 1994).

In the fundamental work of Movses Khorenatsi (2006) "The History of Armenians" the being of history is revealed not merely as an *empiric history*, but rather as present in it human and in particular Armenian identity, life and culture including science of history, by means of *self-understanding wisdom,* thus with contained in it problematic and deliberations, and in essence, with thinking deserving its high calling it appears also as *historical wisdom* accepted in scientific publications as *historical-scientific conception* mainly due to its astounding perfection and instructive quality. "According to his historical-scientific and historical-philosophical conception, *the true presence of history is the presence of wisdom embodied and contained in history for the identity and life of "reading-loving" and "study-loving" contemporaries"* (Kocharyan, 2016[a], p. 491).

Indeed, according to the historical-scien-

tific conception of Khorenatsi, the *true presence of history* is the symbolically contained presence of wisdom in the significant events of human identity, life and culture in the present and future of "reading and study lovers", in the identity and life of contemporaries and coming generations. One can fix in detail that "*the calling of the being of history and its participation in the life of humanity, and respectively, the true intention and realization of history and its essential presence are understood and interpreted as the <u>presence of wisdom</u> formed and contained in history in the name of perfection of the identity, lifestyle and culture of "reading and study lover" contemporaries and coming generations*" (Kocharyan, 2016[a], pp. 491-492).

In my studies querying the wisdom shaped and contained in the history of Movses Khorenatsi, and summing up and rethinking the results of the investigation, I have concluded that **the wisdom of his historical doctrine is disclosed by the twelve dual categories indicating its inner dichotomy and bi-unity**, which is presented not only as the achievement and the result of investigation but also as an essential component of the methodological conception applied in my studies. Moreover, with substantiation it is also fixed, that the wisdom available for human capacity, not only in historical science, but – in virtue of universality inherent to it in principle – in all fields of human life and activity as well as in all sciences reaches the completeness of its fullness by the twelve dual categories. "Studying the wisdom of "the science of history" of Movses Khorenatsi, and also immediately applying it, the presence of wisdom for human self-identity and life – reaching to the completeness of wisdom's fullness with this kind order – in my (above cited)

monograph is interpreted as the **universal methodological conception** for studying and disclosing **the very truth of being of all entity, and adequately to it – of the <u>wisdom</u> of science and activity, available for human capacity**" (Kocharyan, 2016[a], pp. 626-627).

So what is the wisdom revealing the truth of the being of history as such that is theoretically-conceptually embodied and chosen from the significant fulfilment of the self-identity, life and culture of Armenian people in the history of Movses Khorenatsiand understood as the wisdom of his historiosophy? What is the wisdom of his historical science by its inter-related properties and components understood and interpreted with the help of the twelve dual categories and by that present and expressed by inner dichotomy and twofold-unity of its essence? And in particular, which are the twelve dual categories revealing the unified-whole wisdom of the "science of history" of Movses Khorenatsi?

1. In cognition of things and understanding events of human acts in all sciences are investigated **the being of the particular and general**, e.g. the concrete being of the given entity and **as such the being of the general nature of this existence**, revealing their "what" and "how" exposing wisdom which by that is understood and interpreted by dual categories expressed by their components of inner dichotomy and twofold-unity.

The revelation of the truth of the being of things acts, phenomena and also of history can be understood as the revelation of the truth not only principally of the being of history as such, but also of its singular and unique being. In the given study by this formulation of the problem and only in this measure of the definition of the

"history" of the **required unknown** and of the **demand of this unknown** the expected answer is thought over as a **particular solution**. Indeed, to reveal the truth of being of any existing thing, humanitarian, social or of any other phenomenon means the revealing of their nature in all the specificity of their singular, concrete and particular, unique and individual *modes* of being – in the interwoven wholeness of their specifically expressed and fulfilled particularities, that can be definitely understood as the revelation of the just one among the other possible real and concrete *modes* of being of each one in the dimension of time.

In our study, this kind of revelation of the nature of the own special way of the being of history is carried on by investigating the work "History of Armenians" of Movses Khorenatsi and in it the truth of being of history as such, and interpretatively explicating the specificity of his Christian conception of history. But we consider such formulation of the task of the undertaken research as a particular case, and our investigation by its intention and fulfilment is not either limited or satisfied by this extent of revelation. The intention of this article formed as a whole complex of the inner ordered and interwoven components is perceived the principle problem of revealing the truth of the **nature of history**, in other words, of the being of history as such.

2. Human being is a **cognizing and self-cognizing** and/or **understanding and self-understanding** creature, and all the accessible to human capacities wisdom reaches its completeness with the help of the inter-complementary dual components presented by the following dual categories – **understanding** (of others) and **self-understanding**, or **cognition** (of others) and **self-cognition**, and by that the wisdom appears

with its inner dichotomy and twofold-unity. Thus all the science as such and the contained in it wisdom appear with the help of dual categories by their inner dichotomy and inter-woven twofold-unity: for natural sciences – by cognition and self-cognition, for human and social sciences – by understanding and self-understanding.

One can add also, that understanding (cognition) of others in its maximally all-embracing meaning can be considered as self-understanding (self-cognition). Therefore we'll deal just and only with self-understanding (self-cognition) and with the contained in it wisdom present with its two-component dual categories. How it can be? Natural sciences investigate the material world – inorganic, organic, plants and animals – and by revealing the truth of being that is characteristic just to their nature, they also investigate and reveal the wisdom contained in the truth of the world. Hear, in essence, as "self-understanding" appears the understanding (or cognition) of the universal-general and particular qualities of the **material, organic and animal,** which are contained in these all the existence and build the human spiritual-**bodily** nature, carrying his rational soul in them, and just this kind of self-understanding creates the natural science as such. Human and social sciences investigate and reveal the truth of purely human things in their truly human and different from all other existences by their **spiritual nature**, by understanding and interpretation of its properties that realize psychic, social, cultural, civilizational dimensions, components and qualities of the inner and outer spheres of human being: self-identity and life-mode, and just this kind of self-understanding creates human and natural sciences as such. At the same time in natural sciences as well as in

human sciences or social sciences is realized the self-understanding of the theory itself, with the help of which these sciences are developed and brought to completion as capable of understanding and interpreting, and therefore containing in themselves the truth of human self-identity, life and culture.

Thus, in the "science of history" of Movses Khorenatsi the **being of history** is such, those inner queries have already got in it essential significance too, and history is becoming one, which understands and interprets significant being of human, and in it Armenian, **identity, life-mode and culture**, as well as it **self-understands** and **self-interprets** by itself its being, truth and meaning, and so it exists as a **self-understanding** and **self-interpreting** phenomenon. His "theory of history" is not presented and identified only as a theory describing the bygones (or yore) of Armenian life and also its practice, and as such - just a "collection of observations". Together with understanding, already by its self-understanding feature too, the history of Khorenatsi has also the quality of theorizing its nature. His history conceives the authentic destiny of its being, as well as the meaning indicating the truth of its own being adequate to the recognized destiny. In this connection, it should be noted, that in history of historiography, there are also many other conceptions differently understanding and interpreting the destiny of history. In such way the conception of the "science of history" of Movses Khorenatsi having necessary for science general feature, in it and/or by it indicates its principal and essential property of "self-understanding" too, which develops his conception on the path to the perfection of knowledge, possible for "science of history". The history of Movses Khorenatsi by its "self-

understanding" feature contains in itself the comprehension of the meaning which reveals the truth of its being corresponding to its destiny, and rising up by pondering over **the counsel of wisdom** contained in that meaning, in this modus of its being internally becomes and is cognized as a true **"science of history"**, that contains in itself the truth and wisdom of its own being corresponding to its genuine destiny.

Thus, the second dual category that with inner dichotomy and unity presents and interprets the wisdom of the historical-scientific conception of Movses Khorenatsi is defined in the formation of the history as such by the components of "understanding" and "self-understanding", or just by two modes of "self-understanding".

Which is concretely the wisdom of the history of Khorenatsi itself appearing by twofold components as "understanding" and "self-understanding" or by two-meaning modes of "self-understanding"? **The first**, Khorenatsi in his work and/or by his work realizes the understanding of the "becoming of the nature of human and in it Armenian self-identity, life and culture", which can be identically re-understood and re-interpreted as self-understanding, and just by this way is created and born history. Because for the history and concretely for the Armenian history of Movses Khorenatsi and also for the entire social science to understand the truth of the human and concretely of Armenian self-identity, life and culture means to realize the self-understanding of the **common spiritual- and life-experience of the national and personal self-identity, life and creative-cultural capabilities** both by the self-becoming way and the virtues for perfection and ascending, as well as by passions, obsessions and vices of seduction, stumbling and perdition.

And **the second** modus of the self-understanding is that the Father of Armenian History in his treatise realizes also **the self-understanding of the principle possibility of the "science of history"** and thus creates **"the theory of history"** capable by its adequate openness to perceive in itself, comprehend by understanding and explicate by interpretation this same substantive and objective truth of human self-identity, life and culture. Thus self-understanding is the basis not only for the principle genesis of history but also for the process of its self-perfection and self-becoming as of the "science of history".

We would like to mention also that this study of the Khorenatsi theory of history the "object of the query" – **the being of the history as such** discloses not only as an **ontical** unit – as a purely empiric (the description and fixation of bygone, yore) historiography. The being of history as such is disclosed also as the questioning of its own being by revealing the sense (meaning) and understanding-theorizing its nature and as self-understanding "theoretical activity" and just as science, that is in self-reflection of its content – ontical and empirical history, already as an **ontological** unit.

So, in the historical-scientific conception of Movses Khorenatsi the **nature of history** or **being of history as such** is revealed both as **ontical** and **ontological,** and for this reason, the being of history, as **the same-single and identical**, should be understood as **ontic-ontological,** and just such an existence is called existential phenomenon. For this reason, the hermeneutical consideration of the existential phenomenon is principally realizable and is realized in this investigation and should be realized by the conception of phenomenological hermeneutics of historical texts and the meaning horizon provided

by it.

Thus, it can be fixed that the wisdom of all sciences and concretely of the "science of history" of Movses Khorenatsi manifests itself and is interpreted by its dual components of "understanding" and "self-understanding" (or by pair modes of "self-understanding") perceived with its inner dichotomy and twofold unity.

3. Which is the third duality and in it genuinely own two-component of whole wisdom of the "science of history"? Which is the third dual category that in new and different way discloses the wisdom of "the science of history" in its inner duality, with its genuine and peculiar two-component of wisdom and the principal wholeness? In this study the wisdom of the history of Armenians of Movses Khorenatsi is presented and interpreted, and according to this implication of his teaching, also the wisdom of all possible (scientific) histories is principally presentable and interpretably disclosable for the fullness of its whole accomplishment carried also by its other dual categories, that express its two-component inner dichotomy and two-fold unity: first, in history contained substantive meaning and wisdom, that expresses the truth of "continual being" of nation's and people's self-identity, life and culture as such, and second, the wisdom, that constructs all these entities adequately understanding and interpreting the "theory of history".

And here, in the direct connection with the previous point, concretely the wisdom of the "science of history" of Movses Khorenatsi is studied by the dual categories of the above mentioned counsel of wisdom that reveal the truths, first, **fulfillment of the Armenian identity, life and culture**, second, of the **"theory of history"**, and therefore the wisdom is perceived

again by its inner dichotomy and twofold-unity. Let us note that the wisdom of the "science of history" is principally investigated and revealed by two fundamental aspects and, in essence, for each science, and also for social science and, in particular, for the science of history as such – by the twofold-unity of the own dual components. Each science is realized and manifests itself as a twofold content of its components, namely, - by dual components of its understanding and, in essence, – by **knowledge of wisdom**: first, searching that wisdom by which is just built the peculiar being of the universal and particular existence, by certain perception, division or dissection of the separated from the all existence as object and subject field of its research; and secondly, the wisdom by which is composed the becoming of the theoretical construction of the given science in its adequate openness and the capacity of cognition of the object of its investigation. Therefore, by the wisdom of the "science of history" of Movses Khorenatsi is meant, firstly, the wisdom expressed in the events of the past and present life, i. e. the revealing in the truth of the events of Armenian life the sense and meanings proclaiming and transforming to improved-order and wisdom of human self-identity, life and culture of contemporary readers and readers of coming generations, and secondly, the counsel of wisdom of the "theory of history itself".

4. In the Genesis story of the creation of man – by **revelation**, while in works of antic, later and contemporary philosophers, theoreticians of hermeneutics, while in particular sciences – by the **investigation**, from the oldest times it is well known that the **nature of the being-in-world of man is spiritual-bodily.** Together with human self-identity, the nature and

being of human life and culture is also spiritual-bodily. And if human self-identity and human life in this earthly world in its just spiritual-bodily being its presence has by principally being alive and in it – by the self-completing spiritual life, the presence of culture is rational-substantial, and to the human personality and life-related intercomnection, by their being as such existence-forming significance culture is present in the sense of fulfilling its own genuine being by **life-giving and providing spiritual enhancement.**

So all human, social sciences and, in particular, history investigate human personality, life and culture as spiritual-bodily existence. In this study by querying and investigating the "wisdom of the science of history" as such and its particular embodiment in the "History of Armenians" of Movses Khorenatsi, it is thought up and critically pondered over by its significant presence for the spiritual-bodily twofold-unity being of human self-identity, life and culture. Here revealing that the wisdom of the "science of history" manifests itself in this world by its significance in relation to the twofold spiritual-bodily unity pare of the nature of the being of man, his life and culture it can be fixed that it is manifested by its dichotomy and twofold-unity. Therefore in this article, the significance of the wisdom of the "science of history" in regard of spiritual-bodily pare of the composition of the human self-identity, life and culture are investigated just by the two components of its twofold-unity essence. The first component is the spiritual-life-enhancing significance of the wisdom of the "science of history" related to the spiritual-bodily unified being of these all. In this spiritual bodily unity as a leading substance, having in view just the principally subordinate

co-being of the "body" or "substance" to the "soul", the second component is the soul-enhancing presence of the wisdom of the "science of history" for the spirituality of human self-identity, life and culture.

The first component is the soul-enhancing presence of the wisdom of the science of history together with the specificity of its purely spiritual significance in the human identity – for the rational soul, while in the life and culture – for the spiritual as such. The second component is the life-giving presence of the wisdom of the science of history in regard to all the above aspects of the spiritual-bodily unity co-existence.

5. Considering the science of history of Movses Khorenatsi, one should take into account that for the medieval thinker and scholar the understanding of the Existence, Universum is all-embracing – things divine and human, while in contemplation and especially in theories of modern thinkers "all the existence" is not perceived by such a complete fullness of its all-embracing dimension. Herewith the medieval religious scholars sought the "divine" not only in purely divine things but also in human things, especially in the events and acts of human self-identity, life and culture. So Movses Khorenatsi investigating and narrating the truth of human things in his treatise – some measure of possibilities of good-ordering, significant events and acts of human and concretely of Armenian life, in all these gives the possibility to perceive and understand **the divine**. In the problematics of investigation of the wisdom of his historical-scientific teaching or the "science of history" one has to understand the problem of revealing the narrated in his historical work fulfillment of human life, not only the invented by people according to their capacities for wisdom, but also the **counsel or cove-**

nant of the divine wisdom accessible to human understanding. Herewith the medieval religious scholars sought the "divine" not only in purely divine things but also in human things, especially in the events and acts of human self-identity, life and culture. So Movses Khorenatsi also in his treatise investigating and narrating the truth of human things – some measure of possibilities of good-ordering, significant events and acts of human and concretely of Armenian life, in all these also gives the possibility to perceive and understand the divine. From the religious apprehension expressed on the numerous pages of the treatise of the faithful believer Movses Khorenatsi, it is possible to see, that the purposefully investigated and interpreted wisdom of his historiography is revealed by another general specificity – as *the interwoven unity of human and divine*. Therefore the wisdom of the "science of history" of Movses Khorenatsi also is manifested by its inner dichotomy and twofold-unity.

6. In philosophy arises a principle problem – to investigate the "**particular-general or universal being**". **The science as such - in its genuine being – is adequate to its calling, only when it self-understands and becomes the science of "sense" and in it – of "wisdom", that reveals the truth of divine and human things or any particular sphere in "being of Entity"**. All science is an entity in its own mode of being and the essential problem is to investigate and study also the "**being of the science**". Following the revealed by M. Heidegger two-component philosophical query of "entity" and "being" (see Heidegger, 1962, pp. 19-28), the integral query of the "being of entity" and as such – also of the "being of all science" one can realize and find the principle unity by their twofold-unity.

History also is a peculiar entity with its own modus of being, and it is necessary to investigate the "being of history" or "history in its being". And the wisdom that is embodied and contained in the "being of history" or "history in its being" is manifested for history by its **own** twofold composition and with adequate and inner orderly interconnectedness of these components – by their twofold-unity. Which are these components? The wisdom of the "being of history" as such is revealed by its two-component composition: by the query of just the "history" – "What is the history?", "Which kind is history", "What for is the history?", and also by the query of the peculiarity of its being – "Which kind being has a history?" and also – "For what is its being"? By this kind explication of the problematics of the investigation of the wisdom of the "science of history" of Movses Khorenats, it becomes visible such twofold composition and twofold unity of the searching wisdom too.

7. Which is the seventh duality and in it – the original own two-component unity of wisdom of the "science of history"? The intention and problematics of the given investigation with the inner mutual interwoven order is the following: to understand and interpretatively explicate the truth of the being of history as such and, in particular, the history of Armenians, and by that – the intrusted and conserved wisdom of the scientific conception of history of Movses Khorenatsi. By this formulation of the problematics of investigation denotes another – the seventh duality and also the own two-components of the wisdom of the "science of history", and here also is revealed the twofold-unity of the wisdom itself.

8. It should be noted when we query the wisdom of history or of the historical conception

of self-identity, life and culture of human intelligent creature, the wisdom of all possible historical conceptions and, in particular, of the historiosophy of Movses Khorenatsi, there arises before us with its original and fundamental pair of general, inherent to the wisdom itself **theoretical and practical** components. Which are these inherent to the wisdom properties in the case of history?

It has been fixed above that in the historical-scientific conception of Khorenatsi is essential – fundamental and form-building – the revelation of truth in the investigated past and present fulfilment. Here, the "truth" should be understood, first of all, as **the truth** of the essence, space and time, cause and result and other attributes, i.e. as the revelation of theoretical truth. The **theoretical wisdom of history** is that in history only theoretically, and in the case of Movses Khorenatsi also by the wisdom, revealed essence, causes and results, the deep meanings of events and human acts, and also their manifestation in the "theory of history" intelligible to their truth, are narrated "the meaning revealing truths" of the significant bygones, demonstrating to the reader the essence of the conceptual constructed theory having the ability of adequate understanding and interpreting them.

Together with the **theoretical truth** in the historical-scientific conception of Khorenatsi as another component of the **single truth,** it should be understood, comprehended and revealed the **practical or active truth**. The practical truth is the narrated sense of events investigated in the historical treatise of Khorenatsi, with the contained in it historical-philosophical and historical-scientific conceptions – in them themselves hidden and comprehending mysteries and explicitly expressed by the council (or

covenant) of wisdom and also directing to the perfection potential more than 1500 years had "active" presence, and in the future also they'll have essentially-significant participation and inner influence in the life and culture itself of Armenians, in contemporary "philosophy of history" and the "science of history", in the present and future of the "theory of history".

In the conception of Khorenatsi history exists not only as a **spiritual-theoretical cognition and science** of fulfillment (a thing accomplished in the past and yet continuing its being in the present and future) for the Armenian self-identity, life and culture, but also with its narrated content having dual significance for the educational perfecting progress of the human and just of Armenian self-identity and life-mode, this history exists as a **spiritual-active science**. In his treatise, narrating virtues of persons and their activities with praises and full disclosure, and vices – with reprehension and partial disclosure, history as such and, in particular, the Armenian history is presented interwoven with their **theoretical** forming, just as **active history**. In this sense, in the historical-scientific conception of Movses Khorenatsi the history appears not only as an intention of **theoretical interest** and the **theoretical-scientific capacity** but also as the human live activity itself and by that – the vital "decorating" active science, designed and aimed to cognition of goodness, by self-perfection for the good order of the separate and joint being of the human self-identity. In the historical-scientific conception of Khorenatsi, in the narration of essentially significant events and fulfillments aimed to understand and interpretavely explicate theoretical and practical wisdom, the history appears as a twofold-unity of the theoretical and the practi-

cal. Summing up the above said and concluding, it can be fixed that in this study the wisdom of the "science of history" of Khorenatsi is interpreted also in its theoretical and practical inner dichotomy and twofold-unity.

9. In the direct connection with the previous point, the wisdom of the "science of history" of Movses Khorenatsi in this article is investigated and explicated not only by theoretical **understanding** of the truth (of the theoretical) and of good (of the practical), but also by practical activity or **fulfillment**, and by that the wisdom again appears by **dual** categories revealed by the inner dichotomy and twofold-unity of their components. Because the wisdom as such and, according to its calling, by its principle quality – not only the understanding of the **truth and good** (goodness), but at the same time making **good** in the soul-enhancing and life-creating good-meaning of their relation for the further improvement of the good-order of the human self-identity, life and culture. We have earlier presented to human rational soul, namely to the access to its theoretical and active capacity of wisdom a laconic formula of thought: "**Wisdom is the perception and fulfilment of the truth (theoretical) and good (practical), to the best of human abilities**" (Kocharyan, 2016[a], pp. 16, 491, 508). One can see that following to the explication of the human self-identity, life and culture and the wisdom contained in them, to the critical and scientific investigation, historical thinking, the past and present comprehending and interpreting ponderings of Khorenatsi is inherent just such an understanding of wisdom. In his work together with the "theoretical" function of the history is principally emphasized to contemporary and future all "reading-lovers" and "learning-lo-

vers" the significant "active" function of history, and for that in his narration Khorenatsi pursues to understand and interpret true **spirituality** in meaning revealing the truth of fulfilment of human self-identity, life and culture – by the presence in them of ingenious virtues and good-order for humanity and humanness.

In regard to the above-suggested formula of wisdom available to human capacity it is necessary also to understand and fix: **all that in the past events in the world, and in it – of the life, is genuine truth and goodness in the frame of their good-meaning in the eternal spiritual world, this is true as well in regard of the present and future**.

It should be noted that these dual categories of theoretical understanding and practical fulfillment can be related not only to the "science of history", but also to the problematics of study and explication of wisdom, present in all human knowledge and in the science itself, revealing the truth, and by that opening also in this modus its inner dichotomy and twofold-unity.

10. As it was firmly stated in the previous two points, the human creature with his rational soul is **cognitive and active**, and by this unity of the **theoretical-cognitive** and **practical life-active** appears also the human life. Therefore the science also is called to life by need and intention both of cognition and action. In a certain degree of becoming a cognitive science, revealing the deep essence – "power" and "order" of things, namely, of **"what" and "how" of the being of the investigated entity**, and then by the already cognized and in some modus and measure to the fulfillment able its maturity the science also is active. One can fix also that the wisdom necessary and available in fulfilling the dual – theoretical and life-active – capacities of

the human rational soul, by its destiny, appears and reaches the completeness of its truth by the unity of its **theoretical-cognitive** and **life-active** components.

In the above suggested formula of wisdom, by saying "truth" we mean not only that which is perceived as reliable "truth" in the concrete place and time of its fulfilled being, not only by certain human choice of actual being of "events and deeds", but also as potency, in which one can see "in what" and "how" actualized being could be with another choice, concretely in such fulfilling, which follows the **authentic calling adequate for the being of these "deeds and events"**. In the history of Movses Khorenatsi and embodied in it historical-scientific conception just by this understanding of the truth become principally possible, necessary, preferable and "pre-chosen" all those ponderings, in which are fulfilled "evaluating judgments" about thoughts and deeds – by their praising and condemning meanings that in modern science are called "value-judgments" and from the times of M. Weber are differentiated from "science judgments". The approach exposed later, in essence, does not inherit and by that is not the heir of the historical-philosophical truly scientific principle of Khorenatsi: **by accordance or non-accordance of the being of events and fulfilment of human deeds to its genuine destiny** – to define their **true** or **untrue** being.

The "truth" presents itself to the "cognitive" and "active" human nature as a twofold unity, in which are unity-interlaced present the **"ontological truth"**, which is appearing and defined in accordance and/or non-accordance with its genuine destiny, the truth of the concretely actualized its being, and the **"teleological truth"**, which is appearing as the preferable

in the perspective of the good-ordered being of the world and life in the problematics of the forthcoming human activity. Truly, for the explication of the nature or truth of genuine being and the revealing its sense and wisdom humanitarian, social and cultural being, among them also of "history", one must have in view, that in the "unified truth" together with the Gadamer's (1960) "truth of being" there is another component too (see Kocharyan, 2006, pp. 190-194). In psycho-physical phenomena human life is life-giving and soul-enhancing, therefore also for the historical, and as such – for all human and social investigations, is essential the formulated in contemporary hermeneutics Ricoeur's "teleological truth", the truth by which one can be and preferably should be goal-directed in his life (see Kocharyan, 2016[a], p. 510; Kocharyan, 2016[b], p. 132). To the preferable being directing teleological truth is present in realities of life, and is duly called to present to their theoretical investigation and then by its essential significance also active good-order seeking theory and science in their present and future. And it should be noted, that in wisdom, i.e. in just science of the truth and good, by the interwovenness of these two – the truth of being and the teleological truth, it is possible to reach genuine and perfect completeness of the truth, at the best of human ability. It is explicated in all the exposition of my above-cited monograph that such an all-uniting understanding and concept of "truth" leads Movses Khorenatsi in his investigating query and search of **history, and in it and with it just of the wisdom**, and his answer to this query – in the "History of Armenians". The essence of the question, the gist that is searched and the answer of the historical investigation of Khorenatsi and by the above-cited

monograph the history and other relevant phenomena are considered and cognized both by the truth of being and the teleological truth, only this two-fold unity making possible to reach the all-embracing holistic truth, at the best of the human ability, striving by perceiving intention and fulfilment.

The true calling of all human and sociological science, as theoretically cognitive and life-active – doing just the good and the goodness, and by this – is to be life-creating and fulfilling the good-order **of the human self-identity, life and culture.** Because **all the human science and in particular historical science is called to life by the need and perceiving intention of the good-order of human self-identity, life and culture**. Meanwhile, all the human and sociological science, and also historical science studying realities – the past and the present, and namely the order of their being, critically meditates all over, firstly, in statics of their being – in the given interval of time, and secondly, in the dynamics of their presence (in the case of some things – during the time of their stable functioning), and secondly, in dynamics of their becoming and change, therefore by this inter-complementing duality disclosing and revealing the truth of the being itself, about the fulfilment of all as the knowledge gains only the **theoretical truth**.

Father of Armenian History considers everything from the viewpoint of **the query of the true potential of their being and factual fulfilment: in the historical-philosophical or historical-social investigation, the reviewed given phenomenon has been factually realized according to its vocation and destiny and the true potential of its necessary and preferable and pre-chosen being?**

We have realized the same query also in regard of the "history" itself: the history in itself and/or by itself "narrated", and also in its "modus of narration" has been **actually realized according to its destiny and true potential of its necessary and preferable and pre-chosen being?** According to such way explicated conception, in their true being, therefore also in their own being, is disclosed the sense and wisdom of the being of all phenomena and, in particular, history. One of the fundamental points of this conception is that all these phenomena and in particular the "history", in accordance to its destiny, become in their own being only due to their "What?" and "How?" becoming and staying in the "present" and fulfilled, at the best of human ability, **true, good and just life-giving divine wisdom**, without which reside only in an **elusive, untrue and not-own being of human self-will**. It is essential to fix also that for the successive explication of the truth of the hermeneutical experience of the "science of history" of Khorenatsi the principle, and categorical meaning of this statement is characteristic for the universality of its theoretical and practical application.

Father of Armenian History narrating the good-meaning and evil-meaning events of the past and thus drawing the picture of possibilities of becoming of the self-identity, the way of life and culture, and also of all that perfecting good, and also of all that braking evil, inherits, edifies and exhorts the "reading-lover" and "learning-lover", in comparison with the happenings, the refusal of the evil-meaning and the life-braking, and similitude in the fulfilled good-meaning and good-ordered counsel. In his treatise the principal needs of the Armenian self-identity, life and culture and as the answer to them – the aspiration, understanding of the forthcoming

deeds and of the deeds of the past generations and contemporaries, and also of the produced by the state of things in whole, are considered and thought over in comparison with the following two fundamental ideas – **"justice"** and **"humanity"**.

In the life of human generations in this or another extent of understanding and fulfilment of "humanity" is created a certain normative system. Expressing this in more detail, it could be fixed, that in the life of humanity in the certain form and extent by understanding "love of God" and "love of mankind", sometimes (and quite often) by forgetting the first and not always considering the first in regard of the second and thus correcting by it, is acting a system of moral order and is created some perception of "justice", and in a lesser degree, as a demonstration of collective will of the human race and society, are created judicial laws and norms. It can be established by the human history that the deeper understanding of "humanity" changes the perception of "justice" and the system of law called to put in order the life of people with all its manifold content. According to Christian wisdom, humanity reaches the perfection of its completeness in the "love of each other by God": "to love people so as loved and precepted our Lord Jesus Christ". And in human life, the "humanity" – by its growing understanding and fulfilment – is that fundamental idea and factor which brings to perfection in human life the "present" or the established "justice" to the divine "justice", to the perfect completeness of justice.

Movses Khorenatsi in his history narrating the affairs and orders of life in all times, and in particular, narrating about Tigran, Vagarshak the Sage et al. – explicitly, and in some other places – implicitly, makes perceivable **the dual categories of wisdom – "justice" and "humanity", directing and bringing it to the perfection and completeness the wisdom called to fulfil in human self-identity, life and culture.** Thereby, the wisdom of the "science of history" of Khorenatsi, in essence, getting interlaced in history itself by ideas of "humanity" and "justice", the complete truth of human and concretely of the Armenian self-identity, life and culture with its "existential" and "teleological" components once again appear by their inner dichotomy and twofold-unity.

11. In the world and in life, human beings, in the all-embracing vital activities – thoughts, words and acts – significant importance belongs to the principle need of understanding and acting by the **necessary and preferable (pre-selected)** wisdom accessible to human's capacity. In the "science of history" of Khorenatsi by the dual categories "necessary and preferable" are considered both the objective content of history and his understanding and interpreting "theory of history". These dual categories have also their use and a thorough presence in the previous points of the explicated by dual categories of components of wisdom. Thus, the wisdom of the "science of history" appearing in the above said third point – as the investigated "realities of the life and culture" and the "theory of history", in the fourth point – as the essentially significant for the "soul" and "body" categories of the "soul-livingness" and "life-creativeness", in the sixth point – as "historical entity" and its "being", in the seventh - as the "narrated content" and "modus of narration", in the eighth – as the "theoretical" and "active" ("practical") and as such - "truth" and "good" (goodness), in the ninth – historical "understanding" and active "fulfill-

ment", and by that appearing just as denotats of the dichotomic and twofold-unity of wisdom, one should principally study all them again in the light of the components of dual categories – **"necessary" and "preferable" ("pre-chosen")**. Hence the wisdom of human, social sciences, and in particular the "science of history" can be explicated also by such inner dichotomy and just twofold-unity of its presence in human affairs.

12. In this study, the wisdom of the "science of history" is embodied and interpreted also by dual capacities of the rational soul, namely by **belief** and **thought,** reachable and presumable sense, that reveal the counsel and covenants of wisdom present in these meanings – by their dichotomy and twofold unity.

Truly, in the text of the famous treatise of the Father of Armenian History, in its narration by the inter-connected weaving, together with **the sense and meaning and in it – the wisdom, revealing the truth of mentally comprehended things,** everywhere are co-present **the sense and counsel and covenant of wisdom**, **revealing the truth of belief**. The information handed over to the treatise of Khorenatsi to be preserved in it and by that becoming accessible to the "learning-lover-readers": the truth of Armenian identity, life and culture, and also revealing and interpreting its sense has manifold content. **His treatise "History of Armenians" is a history interwoven by the principle of Christian theology.**

According to Christian theology, mankind's rational soul reaches wisdom by his ability of belief and thought. And **there is no contradiction between the "truths of faith" and genuine science, but only peace and inner unity. The unity-whole wisdom is complementary unified-interwoven by the access to human capacity "wisdom of faith" and wisdom of the "truths of thought".**

History is born and has its existence in human life by understanding and interpreting of the past of human identity, life and culture. By means of reasoning, understanding and interpretation being born in dens concreteness and substantially significant fulfilment of the world's unique genesis and in it - of a genuine and essential event and presence of the spiritual-bodily essence of human self-identity, life and culture, **history by understanding becomes spiritual.** It should be said, that **history just by understanding had been transformed into a spiritual sense and wisdom, self-realizing and self-asserting into its own spiritual nature.**

The genuine goal and truth, the true and complete results of this type of human activity, like the sciences – from all or from the significant fulfillment and of the past of human self-identity, way of life and culture – the possible fruits of human comprehension and life-realization of all the wisdom (of the good-meaning of truth and goodness) in the life of readers of contemporaries and past generations. Thus, the understanding and fulfilment of the truth and good, at most of human ability is just the accessible wisdom of all human self-identity and humanity. Therefore in work "History of Armenians" of Movses Khorenatsi and in the contained in it historical-scientific conception the truth of Armenian history appears as an interpreting explication in all past Armenian self-identity and life-beautification, problems of life and culture – happened and fulfilled in a concrete time and place – raising and also in its present and future preferable wisdom, "totally and all-embracing applicable for humanity" virtues, dignities and good-social-order. As such, his theory

of history and his historical-scientific conception is revealed as **philosophizing "science of history"**.

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THEORY AND HISTORY OF RELIGION

Andranik STEPANYAN

CRITICAL REMARKS ON THE ESSENCE AND SCOPE OF PHILOSOPHY OF RELIGION

Abstract

The goal of this article is to critically examine the essence and scope of philosophy of religion, its place and relation to philosophy and religious studies. The philosophy of religion is interrelated with philosophy and religious studies and is an interdisciplinary field of study. Being an inter-disciplinary field on the boundary of philosophy and religious studies and as a phenomenon of western rationalistic tradition philosophy of religion is engaged in conceptual and theoretical examination and analysis of the content of religion. Philosophical reflections on religious matters, concepts, claims and practices, the origin of religion, the relation between religion and other fields of knowledge and culture, and so on, are the scope of philosophy of religion. It is based on a rational approach. One of the functions of philosophy of religion is to verify from the standpoint of logic whether the religious or theological claims and statements are trustworthy and rational, true or false. From this viewpoint, philosophy of religion ought to be, to some extent, a *normative* discipline, a feature that has been overlooked by many scholars and philosophers of religion. The aim of this discipline is the philosophical examination and understanding of the phenomenon and essence of religion.

Keywords: philosophy of religion, religious philosophy, theology, philosophical theology, natural theology, religious metaphysics, philosophy, religious studies, the phenomenon of religion, the essence of religion.

Introduction

In the history of mankind religion as a social phenomenon, has almost always accompanied it through the stages of human development by having had, to some extent, its positive and negative influence on the awareness of a society and an individual. Religion as a type of spiritual activity, has taken a part of the culture of different groups, ethnic-national units and humanity in general. Religion is a complex and rich human phenomenon which has been studied by different thought systems, conceptual models, methodological approaches and fields of knowledge that seek to grasp and comprehend the religious phenomenon.

In contemporary religious studies (from theoretical and historical standpoint) there are many theoretical and methodological approaches concerning the origin of religion as a phenomenon, definition of the concept of religion, by which scholars, from different fields of knowledge and expertise, attempt to explore and understand the essence and/or nature of religion.

The differences in "theories and methods are conditioned by scholars' world view orientation and methodological approaches which impact on the body, nature and features of knowledge and research in religious studies and outline academic attitude regarding the phenomenon of religion and future development of religious studies" (Stepanyan, 2012, p. 230) as a multi-disciplinary system of knowledge.

In the contemporary study of religion, there are major conceptual models to understanding and interpretation of religion: philosophical, theological (denominational), sociological, psychological-cognitive, biological, anthropological. Every conceptual system has its own premises, methodological principles and approaches which distinguishes one from another but all conceptual systems are interrelated and interact with one another. The following branches of contemporary religious study are philosophy of religion[1]; sociology of religion; psychology of religion; cognitive studies in religion (still becoming); history of religion; phenomenology of religion; anthropology of religion.

The philosophy of religion is one of the above-mentioned conceptual models or fields of knowledge that examines religion. The goal of this article is to investigate the essence and scope of the philosophy of religion, its role and place in relation to philosophy and religious studies.

The occurrence of "Critical Remarks" in the title of my article is not occasional. This is my second article, which starts with "Critical Remarks". In my first article (See Stepanyan, 2017), I have critically examined Vahanian's death of God theology. Hence, the appearing of "Critical Remarks" in the title of the article shows my intention to critically examine and analyze the issues and matters. So I believe that this critical mood and intention will be continued in my future research.

Philosophy, Religion and Religious Studies

What is the philosophy of religion? Why one has to study religion philosophically? Where does philosophy of religion stand? These are just a few questions that arise concerning the philosophy of religion.

Philosophical reflection on religious matters is almost as old as the philosophy itself. Historically the roots of philosophy of religion go to ancient Greek philosophy, namely Plato and Aristotle but Hegel (1988) seems to be the first that used the term 'philosophy of religion' as the title of his book demonstrates. Therefore, this intellectual enterprise is not new in contemporary academic study. How should philosophy of religion be understood? First, one deals with two terms: philosophy and religion. The proper way to understand the philosophy of religion is to comprehend the meaning of these two words. The word *philosophy* in Greek means 'love of wisdom.' Here are a few generally accepted definitions of philosophy. Philosophy is the study of general and fundamental questions about existence, knowledge, values, reason, mind, language, etc. Philosophy is a conceptual comprehension of the world; it is the knowledge of the general taken as a whole. From this point of view, philosophy is the integrated whole that consists of rational, conceptual-theoretical and worldview-axiological components.

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[1] It is noteworthy to mention that many scholars of religion and academic schools do not consider philosophy of religion as a branch of religious studies (See Shakhnovich, 2015, p. 9). Nevertheless, the author considers this viewpoint as groundless and counts the philosophy of religion as a branch of religious studies as well as philosophy.

Next important thing that needs to be clarified is religion. What is religion? There is no generally accepted definition concerning religion. There are a number of definitions of religion, but the aim of this article is not to study it deeply. Nevertheless, as Chad Meister rightly said "attempting to offer a *definition* of religion which captures all and only what are taken to be religions is notoriously difficult. Central to some religions is a personal God and other spiritual entities; for other religions, there is no God or spirits at all. Some religions view the eternal, personal existence of the individual in an afterlife as paramount to understanding Ultimate Reality and much more important than temporary earthly existence. Others see what we do in *this* life as fundamental, with little if any consideration of the hereafter. Other differences among the religions abound. But as diverse as religions are, several components seem to be central to the world religions: a system of beliefs, the breaking in of a transcendent reality, and human attitudes of ultimate concern, meaning, and purpose. Given these three elements, the following perhaps captures what most take to be the essence of the concept of religion: *a religion involves a system of beliefs and practices primarily centred around a transcendent Reality, either personal or impersonal, which provides ultimate meaning and purpose to life"* (Meister, 2009, p. 6). I think these three components described by Meister are acceptable if not by all but at least by many scholars of religion as a general definition of religion.

Secondly, as far as the philosophy of religion is *philosophy* then it belongs to philosophy; it is a part and field or branch of philosophy in the same way, and similar as a philosophy of science is to science, philosophy of law is to law, philosophy of art is to art and so on. At the same time, it is the philosophy of *religion,* which means that it also belongs to religion, namely, to the sphere of study of religion, hence religious studies. Accordingly, philosophy of religion is interrelated to both philosophy and religious studies. This is the reason why the author does not accept the position of some scholars of religion, academic schools and philosophers who claim that as far as it is *philosophy of* religion then it only belongs to philosophy but when it comes to sociology of religion, psychology of religion or history of religion, etc. it is accepted that these inter-disciplinary fields of knowledge belong to or are parts of religious study. Consequently, philosophy of religion is *not only* interrelated to both philosophy and religious studies, but it is an interdisciplinary field of knowledge. At last but not least, we have religious studies. What are religious studies or science of religion? I would like to offer two definitions of religious studies which, I do hope, will thoroughly explain what religious studies is all about. Accordingly, "Religious studies represent … a scientific interdisciplinary field that investigates the phenomenon of religion, religious beliefs and perceptions, religious consciousness and experience, religious institutions. It describes, compares, classifies and explains the religion in its totality and diversity. Religious studies are systematic; it is based on historical reality and has inter-cultural directness" (Vermishyan & Stepanyan, 2015, p. 105). The second definition, though it differs from the first one but is very important because it discovers another dimension of this field of knowledge: "Religious studies are a relatively self-reliant comprehensive field of knowledge. … Religious studies investigate the laws of origin, development and functioning of religion, its structure and different components, its diverse phenomena as they had appeared in the history of society, its

interrelation and interaction with different branches of culture" (Yablokov, 2004, p. 5).

Indeed, philosophy of religion can be "the relevant section" as for philosophy so for religious studies. Of course, as it is rightly said: "the status and relations of the philosophy of religion in philosophy and religious studies are not the same" (Yablokov, 2016, p. 82) and it is impossible to be the same due to the characteristics and subject matters of both disciplines. In philosophy "the integrating" sections are metaphysics, ontology, gnoseology (epistemology), social philosophy and the philosophy of religion interacts with them as well as with logic, ethics, aesthetics and other philosophical sections and disciplines. In religious studies "the philosophy of religion is itself the integrating" component and is tied to sociology, psychology, phenomenology, history of religion and other sections and disciplines. Here "the philosophy of religion puts together multi-levelled and diverse knowledge about religion in a system and plays appropriate methodological function" (Yablokov, 2016, pp. 82-83).

The Essence of Philosophy of Religion

As far as we have given definitions and conceptual clarifications regarding the terms, namely, philosophy, religion and religious studies, we can move to the next step: what philosophy of religion is all about. The essence or nature and scope of philosophy of religion is a topic that has been discussed by many authors, and we will go through some of them in order to understand it. In academic literature, there is a controversial situation among scholars and philosophers of religion concerning what philosophy of religion is supposed to be.

During its history, philosophy made religion the object of its scrutiny and comprehension.

There are many approaches and viewpoints in the philosophy of religion. Actually, the differences behind them depend on each individual philosopher. Historically, all philosophers (Spinoza, Hume, Kant, Hegel, Marx, Engels, Feuerbach and etc.) who studied or had contemplation on religion had used different premises and methods for making religion the subject matter and object of their philosophical inquiry. However, what is common among them is that all of them studied and analyzed religion *philosophically,* from a philosophical point of view. The essential attribute of the philosophical methodology is "universality and substantiality" (Radugin, 2001, p. 13). Philosophy attempts to comprehend or "explain all phenomena and processes of the reality from the viewpoint of its general laws and principles by determining the 'essence' of entities, processes and phenomena" (Radugin, 2001, p. 13). Philosophy applies the critical approach for all the phenomena of reality, including religion. Philosophy in contrary to theology, which is based on faith and revelation, doubts and questions everything. Philosophy suspects in order to verify and make sure whether the claims and statements are trustworthy and rational.

A theological approach to religion is 'inner' as far as it attempts to understand and explain religion, religious claims, concepts and perceptions from within and from the position of religious ideology (Stepanyan, 2012, p. 231) and interpret it for its own community of believers. As opposed to theology, philosophy of religion analyzes religion in general and approaches religion from external, 'outside,' from unbiased, unprejudiced and objective position and standpoint. The philosophy of religion ought to be neutral as far as possible. And above all, the philosophy of religion is to be non-religious. The methodology of philosophy of religion differs

from a theological approach. If "theological methods and approaches act in the framework of religious experience based on religious ideology and doctrines taken as the premise and absolute truth then philosophical methodology requires to come out of the framework of that experience and study and learn religion critically" (Stepanyan, 2012, p. 233), that is using rational thinking and critical reasoning as basis of its methodology.

The problem in contemporary philosophy of religion is that there is no current consensus on precise identification of what counts as a philosophy of religion. The situation is more complicated due to the following reasons: 1. There are many religions like Judaism, Buddhism, Christianity, Hinduism, Islam and etc. And the question rightly arising is the philosophy of which religion. Then it is understandable what the outcome will be. 2. As far as the philosophy of religion is the phenomenon of western rationalistic tradition, there are different worldview orientations within the philosophy of religion: theism, pantheism, deism, atheism, agnosticism, secularism and etc. Also, there are many schools and thought systems in philosophy with different approaches: positivism, Marxism, pragmatism, analytic philosophy, phenomenology, existentialism and etc. 3. There are a few terms which have an almost similar meaning, or the distinction is not so big between them: philosophy of religion, religious philosophy, religious metaphysics, philosophical theology, natural theology. As a result of that, there can be confusion of how to understand, define and differentiate them. 4. Finally, the identification of philosophy of religion, what it ought to be, what the nature of the philosophy of religion is.

If we have a look at some definitions of the philosophy of religion, we can see that there are two major types for understanding what philosophy of religion is. The mainstream types, according to the definition of and what is meant by the philosophy of religion, are a. rational defence of religion, b. philosophical reflection or contemplation on religious matters and issues. In this article, we will review some definitions of the philosophy of religion offered by English-speaking and Russian scholars and philosophers.

Some scholars or thinkers have defined the philosophy of religion as the rational defence of religion. According to John Hospers (1997), philosophy of religion is concerned, as philosophy always is, with the justification of belief. By what arguments, if any, can a religious belief be defended or attacked? (p. 201). Wayne Proudfoot (1987) defines the philosophy of religion as the philosophical scrutiny of religion and gives it two main tasks: 1. assessment of the rationality of religious beliefs with some attention to their coherence and to the cogency of arguments for their justification; and 2. the descriptive analysis and elucidation of religious language, belief and practice with particular attention to the rules by which they are governed, and to their context in the religious life (p. 305). Philosophy of religion, according to D. S. Adam (2003), "is the highest stage or form of theology" (p. 299). If one looks at the philosophy of religion from this viewpoint then, of course, the philosophy of religion is almost identical or similar to systematic theology or philosophical theology, or it is as Adam rightly says "the highest stage or form of theology".

Unfortunately, if one surveys many books, companions or guidebooks on the philosophy of religion, then one can see that many of them are either systematic theology or some form of theology books. But the philosophy of religion is to be distinguished from all of them – philosophical theology, systematic theology, apologetics and

even religious philosophy. As P. Helm (1991) rightly says "Unlike philosophical theology, which is concerned with ontological and logical reflection on the doctrine of God (and which has as a matter of historical fact been closely tied to the Judaeo-Christian tradition), the philosophy of religion is concerned with religion as a pervasive feature of human culture. And unlike the apologist, the aim of the philosopher of religion is to understand and evaluate religion from a philosophical standpoint rather than to defend religion, or a particular religion, by philosophical argument" (p. 513). Therefore, the philosophy of religion is not and can not be the rational defence of religion. The author does not support this view on the philosophy of religion. This is not the right way to understand the philosophy of religion.

Contrary to the first viewpoint, the author is in favour of the second one; that is the philosophy of religion is philosophical reflection or contemplation on religious matters and issues. Now we will look at some contemporary definitions of the philosophy of religion in the framework of the second viewpoint offered by English-speaking and Russian thinkers and philosophers, which, in my opinion, are noteworthy and correctly express the identification and meaning of the philosophy of religion as an intellectual enterprise. According to John Hick (1990), "The name "philosophy of religion" for what (by analogy with the philosophy of science, philosophy of art, etc.) is its proper meaning, namely, philosophical thinking about religion" (p. 1). For Michael Peterson et al. (1991) "Philosophy of religion is the attempt to analyze and critically evaluate religious beliefs" (p. 8). Charles Taliaferro (2003) writes that "Philosophy of religion explores philosophical issues that arise from reflection on the nature and truth of religious belief

and the meaning of religious practices. … The field includes philosophical arguments for and against belief in a Creator of the cosmos, comparative treatments of the Divine, accounts of the meaning of religious language and faith, the ethical implications of religious commitments, the relation between faith, reason, experience and tradition, concepts of the miraculous, the afterlife, the sacred revelation, mysticism, prayer, salvation and other religious concerns" (p. 453). In his another article Charles Taliaferro (2019) says that "Philosophy of religion is the philosophical examination of the themes and concepts involved in religious traditions as well as the broader philosophical task of reflecting on matters of religious significance including the nature of religion itself, alternative concepts of God or ultimate reality, and the religious significance of general features of the cosmos (e.g., the laws of nature, the emergence of consciousness) and of historical events (e.g., the 1755 Lisbon Earthquake, the Holocaust)". According to C. Stephen Evans (1982), philosophy of religion is "critical reflection on religious *beliefs*" (p. 11).

Russian philosopher D. V. Pivovarov (2006) writes that there are three main forms of the philosophy of religion: 1. Philosophy of religion understood as the totality of worldview ideas existing within a given religious system, for example, Buddhism; 2. Philosophy of religion as a part of a given philosophical system, for example, the philosophy of religion in the philosophical system of Hegel; 3. Philosophy of religion understood as a relatively self-reliant philosophical discipline like the philosophy of science, philosophy of law and etc. which has divisions like metaphysics of religion, gnoseology of religion, logic of religion. However, Pivovarov is in favour of the third form of philosophy of religion, the subject matter of which is man's religious

attitude to the world and his relation to the absolute (pp. 8-9). For P. S. Gurevich (2007) "Philosophy of religion is the totality of philosophical presuppositions in relation to religion, philosophical comprehension of its nature and functions, as well as philosophical justification of the deity, discussions on his nature and his relation to the world and human being" (p. 27).

In the book *Philosophy of Religion* written by a group of Russian philosophers "The philosophy of religion counts or represents by itself as philosophical comprehension of the essence of religion. The philosophy of religion by studying varied religious forms defines what religion is all about in general, what is its content, what are the functions of religion, what role it has in the history and in the life of a man. Philosophy of religion not only attempts to discover the forces of the origin of religion but studies the questions concerning the origin of the idea of God and the possibilities of the evidence of God's existence. It investigates the nature of religious faith and consciousness, relations between religion and science, religion and art and, characteristics of religious language" (Shakhnovich, 2015, p. 11). According to the book *Religious Studies*, "Philosophy of religion is the totality of philosophical concepts, ideas, notions, principles, methods through which philosophical explanation and understanding of the object are given" (Yablokov, 2016, p. 83). So understood the philosophy of religion is "specific philosophical discipline" which applies philosophical knowledge, gained from metaphysics, ontology, gnoseology (epistemology) and other philosophical disciplines, to the analysis of religion (Yablokov, 2016, p. 83).

According to Russian philosopher Yu. A. Kimelev, the philosophy of religion is divided into two parts: philosophical religious studies and philosophical theology. Philosophical religious studies are "the totality of philosophical reasoning the subject of which is man's 'religious attitude' or man's 'religious consciousness'" (Kimelev, 1998, p. 12). The purpose of philosophical theology is "to create the doctrine of God through philosophical means only" (Kimelev, 1998, p. 16). In a different way, we can affirm that philosophical theology builds or creates religious doctrines through philosophical concepts, notions, categories and means. Here the philosophical theology is identical to or like natural theology, religious philosophy, Christian philosophy, religious metaphysics or rational theology. All these names are synonyms because all of them are religious-philosophical forms of theorization on religious topics, matters and issues from the standpoint of religious ideology.

Based on the above-mentioned definitions of the philosophy of religion, of course, in the framework of the second viewpoint, we can shortly affirm that the philosophy of religion is a philosophical reflection and/or contemplation on religious matters and issues.

One has to distinguish the philosophy of religion from religious philosophy. Religious philosophy is always based on a given religious ideology, doctrines and worldview orientation "which is closely linked to theology and uses philosophical concepts for religious comprehension of the world and philosophical reflection for interpretation of religious experience" (Shakhnovich, 2015, p. 10). Besides that, religious philosophy studies philosophical issues from the position and standpoint of religious ideology, doctrines, worldview and thinking. As Evans (1982) rightly puts down "As a form of reflection, philosophy is always self-conscious and critical. …It is this critical and reflective side of philosophy that is more evident in the philosophy

of religion" (p. 16). Therefore, contrary to religious philosophy, "philosophy of religion is not so much religious thinking as it is thinking *about* religion" (Evans, 1982, p. 16). The object of the study of philosophy of religion is man's religious attitude to the world and reality.

Philosophy of religion, by being an interdisciplinary field on the boundary of philosophy and religious studies and as a phenomenon of western rationalistic tradition, is engaged in conceptual and theoretical examination and analysis of the content of religion. Philosophy of religion is based on the rational principle and approach. One of the functions of philosophy of religion is to verify whether the religious or theological principles, claims and statements are trustworthy and rational, true or false, adequate or nonadequate from the standpoint of logic. Viewed from this position philosophy of religion is or ought to be, to some extent, a *normative* discipline, a feature that has been overlooked by many scholars and philosophers of religion. Usually, to many scholars and philosophers, the philosophy of religion is understood as a descriptive analysis of religious matters. This is the reason why we can see the lack of critical analysis in contemporary literature on philosophy of religion.

Therefore, "philosophy of religion is multifaceted, multifarious and comprehensive study of religion" (Stepanyan, 2012, p. 235) and from discipline standpoint philosophy of religion attempts to comprehend, explain and evaluate the phenomenon of religion, that is: religious matters, religious beliefs, religious concepts and claims, religious practices. After all, the philosophy of religion is a philosophical examination and comprehension of the phenomenon and essence of religion.

The Scope of Philosophy of Religion

Once we have clarified the essence and/or nature of the philosophy of religion now, we need to outline the scope and issues of philosophy of religion, which is very broad and diverse. It includes matters and issues that are beyond religion, but the subject matter of philosophy of religion is religion itself in a narrow sense. The scope of philosophy of religion varies due to the wide range of topics, themes, matters and issues that are included in religion like religious claims: for example, that God exists; religious concepts: omnipotence, omniscience, immutability, paradise, hell and, etc. and how one can interpret and understand these concepts, and religious practices: prayer, rituals, symbols and about which can be asked whether each one is sensible and if so what is the meaning of it. Besides that, there are different issues and matters like the origin of religion, what are human needs in religion and expectations from it, the relation between reason and revelation, the relation between science and religion, ethics and religion, culture and religion, religious language, religious pluralism and etc. One of the issues or matters that is of great importance for the philosophy of religion is to analyze the religious consciousness in its relation to the language of religion, religious beliefs and judgments.

Among the scope and issues of the philosophy of religion, the following considerations based on the book, *Religious Studies* are very important and noteworthy: 1. To reveal the status of the philosophy of religion in philosophy, religious studies and other related fields of knowledge; to define specifics or characteristics of philosophical comprehension of religion and to solve the question of philosophical methods for

understanding religion. 2. To consider the features and structure of the knowledge of religious studies, the laws of its development, the role and place of religious studies in the system of sciences. 3. To analyze different variants for the disclosure of the essence of religion, to find appropriate methods to define religion, to formulate the philosophical definition of the concept of religion. 4. To reveal the ontological foundations of religion and to analyze the gnoseological premises of religion. 5. To examine the characteristics of cognition processes in the religious consciousness. 6. To study the religious worldview and its different types, religious beliefs, concepts, perceptions, judgments, statements, the structure of inference or speculations, the language of religion, theistic doctrines of God and justification of his existence, and etc. 7. To reveal the content and specifics of religious philosophy – religious metaphysics and ontology, epistemology and anthropology, ethics, and etc. (Yablokov, 2016, pp. 83-84).

Accordingly, philosophical reflections on religious matters, ideas, concepts, claims and practices, the origin of religion, the relation between reason and revelation, the relation between religion and other fields of knowledge and culture; philosophical analysis of the religious consciousness, the religious language, and etc. are the scope of philosophy of religion. The subject matter of philosophy of religion is religion itself in its wholeness and totality.

Conclusions

Therefore, the philosophy of religion is *not only* interrelated to both philosophy and religious studies, but it is an interdisciplinary field of knowledge. Philosophy of religion is a multifaceted, multifarious and comprehensive study of

religion, from discipline standpoint philosophy of religion attempts to comprehend, interpret and explain the phenomenon of religion, that is: religious matters, religious beliefs, religious concepts and claims, religious practices.

Philosophy of religion ought to be, to some extent, a *normative* discipline, a feature that has been overlooked by many scholars and philosophers of religion. For many scholars and philosophers, the philosophy of religion is understood as a descriptive analysis but not a critical analysis of religious matters.

Philosophy of religion studies and explains man's religious attitude to the world and reality. Hence, the philosophy of religion is a philosophical examination and comprehension of the phenomenon and essence of religion.

Philosophical reflections on religious matters, ideas, concepts, claims and practices, the origin of religion, the relation between religion and other fields of knowledge and culture; philosophical analysis of the religious consciousness, the language of religion, and so, on are the scope of philosophy of religion in a wide sense. Taken only in its wholeness and totality, religion is the scope or subject matter of philosophy of religion in a narrow sense.

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THE FEATURES OF POLITICAL PARTICIPATION IN CONDITIONS
OF INFORMATION SOCIETY

Abstract

In the 21st century, the Internet and information technologies form new opportunities for political participation. The Internet wide coverage has created unprecedented opportunities for dissemination of information on social-political processes, for enlargement of the aware sector and for their active involvement in social-political processes.

Use of the Internet in politics leads to the evolution of the conventional model of political participation, thus, securing the impact of broad masses on the political decision-making processes.

Political Internet participation makes it possible to overcome such obstacles as time and distance. The political discourse that had acquired features of horizontal communication is turning into a multi-component, multi-lateral model of interactive communication.

The article presents the role and influence of the Internet and means of electronic communication on political ongoings and participatory processes. An analysis is given on the role of the Internet and information technologies in the revolutionary events and power turnover processes of 2018 in Armenia.

The author comes to the conclusion that neutralization of abuses and risks of the opportunities given by continually developing technologies, supposes not only philosophical consideration but also moral and legal studies and practical mechanisms.

Keywords: information technology, political participation, internet, social network, information society.

Under information society, the Internet and information technologies form a new platform and opportunities for political participation. Wide coverage of the Internet, mobilification have made it possible for broad social layers to be more informed and more or less involved in political processes. Currently, the Internet is employing a specific function: from a passive addressee of information, a user is transforming into an information developer and is becoming a subject of internet communication. The Internet forms an environment, a unique social space for the active sector of the society to present their initiatives and implement projects, such as fundraising for the solution of various issues, for collecting signatures, social actions, and so on.

Swift enlargement of the Internet coverage has opened unprecedented opportunities for the dissemination of information about social-poitical processes, for the increase of the informed portion and for its active involvement in social-political processes.

Comprehensive transformations due to the development of technology, unlimited access to

information resources are typical for post-industrial or more typical for information society (Sargsyan, 2008, p. 9).

Internet space is viewed as a special sphere of social life.

Active implementation of the virtual space to impede and to activate political participation in Armenia has become a serious factor during the last decade. This phenomenon achieved its pinnacle during the spring and summer months of 2018.

The aim of the present survey is to reveal the role and significance of the Internet and electronic communication in the revolutionary events and power turnover in Armenia in 2018.

Still, in 1996, Lawrence K. Grossman (1995) (former president of NBC News and former president of the Public Broadcasting System) predicted that the Internet would give wide opportunities to involve the public in the decision-making process (p. 290). Grossman's predictions are coming true in the 21st century.

John Barlow in his "A Declaration of the Independence of Cyberspace" in a figurative way condensing the processes taking place around the world said: "In our world, who wants and wherever wants, can express his thoughts, no matter how unusual they are, without fear that they will be forced to keep silent or to agree with the majority. ... In our world, everything that creates human thought can reproduce and dissolve endlessly without paying any price". It's about cyberspace (Barlow, 1996).

Wide coverage of the Internet has resulted in a new method of political participation – political participation via the use of Internet resources.

Political participation through the Internet means involvement of various groups via information technologies in political processes, as well as in presentation by the authorities of positions and proposals concerning issues of public importance, ways to resolve them, projects concerning them, or in taking decisions through formation of public mood and opinion, in influencing the processes aiming to enforce these decisions.

Voynov D. A. offers to classify forms of political participation through the use of Internet resources following the traditional classification of forms of political participation. **Conventional** and **non-conventional** forms of political participation are singled out here. Conventional political participation is implemented in compliance with legal norms and procedures set in a definite political system. Non-conventional participation occasionally breaks these norms and is displayed via direct actions, bypassing representative institutions. Besides, some forms of internet communication activities can be classified among methods of political protest, which differ from non-conventional ones merely because don't presume immediate physical impact (Voynov, 2016, p. 50).

Conventional forms of political participation on the Internet include:

1. voting at Internet elections, polls, referenda;
2. creation and dissemination of political information through blogs, websites, Internet-papers, etc.;
3. fund-raising to support a party or movement;
4. participation in discussions of political issues in certain blogs, websites, teleconferences of political parties (movements), Internet communities, state bodies.

Non-conventional forms include:

5. hackers' attacks on citizens' websites, portals of state bodies, political parties and others;

6. such political provocations as technologies of "black PR" (creation of clone-sites, dissemination of false information) (Voynov, 2016, p. 50).

There are different meetings and ways of classifying political participation in political literature: orthodox and unorthodox, elemental and organized (Vasilik, 2000, pp. 213-214), latent (non-explicit, unspecified) and explicit, individual and collective, legitimate and unlawful (Ekman & Amna, 2012, p. 289).

Chadwick A. and May C. (2003) consider it expedient to divide political activeness on the Internet into three groups: **managerial**, **consultative** and **participatory** (p. 276).

Within the **managerial** model of internet participation, the process of involving Internet-technologies is viewed solely as improvement of traditional technologies implemented to update employment of state capabilities and allowing to "combine high speed of making decisions at low cost" (Chadwick & May, 2003, p. 276). Information flow is linear (top to bottom). The main aim of communication is the reduction of bureaucracy and expenses, provision of information to citizens.

The **administrative** model presumes wide opportunities to consider citizens' opinions on issues of public importance in the process of taking political-administrative decisions. Even though this model promotes certain efficiency of state policy (as public opinion is taken into consideration while taking decisions), the information flow, just as in the previous model, is vertically organized – top to bottom – and the information space is strictly regulated by the state. In other words, citizens can voice their opinion only on matters identified by the government. According to Chadwick A. and May C., the administrative model is a transitory one

between the managerial and participatory models combining their main characteristics: participation of citizens in the process of taking political decisions and management of the information agenda.

Finally, the **participatory** model characterizes multi-faceted, horizontal and multi-direction interrelations between citizens and politicians. Its main advantage is that its format supposes organization of contacts not only at layers citizen-citizen and government-citizen but also the existence of well-established feedback communication from citizens to the state. The participatory model presumes that governments should be open for dialogue with citizens and organized groups.

Whatever the bases and forms for the classification of political participation, they are all exposed to the impact of IT, gaining new qualities and modernity.

In general, the following options of political activity and participation via the Internet are distinguished:

- voting at Internet elections, polls, referenda;
- creation and dissemination of political information through blogs, websites, Internet-papers, etc.;
- fund-raising to support a party or political movement;
- participation in discussions of political issues in blogs, websites of different political organizations;
- hackers' attacks on political actors' and parties' websites, portals of state bodies;
- such political provocations as technologies of "black PR" (creation of clone-sites, dissemination of false information) (Voynov, 2016, p. 50).

The analysis of political activity and participation phenomena provided in this study is

based on the above-mentioned disclosure of political participation and its methods and ways listed above.

To achieve the target set in the article, content analysis of documents (publications in the mass media), monitoring of Facebook and consequential analysis of research in this field have been held.

Already in the 2000s, the Internet began to assume an essential role in the public life of post-Soviet countries. For instance, in 2005 Estonia held elections to local bodies through the Internet for the first time in Europe. More than 9 thousand citizens or about 1% of those eligible to vote took advantage of voting through the Internet. That number has been incessantly increasing during the following years. Since 2005, 6 electronic elections have been held in Estonia. And a sweeping number of citizens, 43.8% of the electors were eager to vote via the Internet at the 2019 elections to Estonia's National Assembly (The Riigikogu is the unicameral parliament of Estonia) (Valimised, 2019).

Almost all forms of political participation via the Internet were employed during the 2018 "Velvet Revolution" in Armenia. The opposition leader N. Pashinyan used his FB personal page to inform the public and to improve their political activeness.

It should be noted that most local TV and radio companies were to some extent under the control of the former authorities or their associates. The Internet remained the only means for information about non-violent demonstrations and for stimulation of active participation of broad masses. Perhaps, if it weren't for the Internet, a large number of FB-users (1.2 million) and wide coverage of the Internet throughout Armenia, the "Velvet Revolution" would hardly have come true.

The protest leader Nikol Pashinyan notes regarding this issue: "Currently my Facebook page has a huge audience comparable to that of a TV audience. This is a rather effective means for dialogue with the public and citizens. Facebook definitely played a big role in the process of our revolution and was a very effective channel for information flows to invite people to demonstrations" ("Deutsche Welle", 2018).

This is a new phenomenon and a new culture of political participation in Armenia. The authorities never used to apply the Internet to transmit urgent information to the public. Before the "Velvet Revolution," FB was more a forum for analyses and personal information. Many government members, especially young ones, had their personal FB pages; however, Internet activity wasn't considered anything very positive by most of the public. Sceptical approach towards the FB forum was also drastically reviewed after the 2018 change of government. In August 2018 R. Kocharyan, the second RA President also created his personal page; representatives of the former authorities began to present their messages to the public via FB as well.

The leader of the "Velvet Revolution" N. Pashinyan gave live reports every hour about the march that commenced on March 31 and resulted in revolutionary events just three and a half weeks later. Monitoring of his FB page proves that his page became 72 times more active within two weeks. During the first five days of the march, his live messages were viewed 31 345 times on average, while during the last five days the figure reached 225 651. The most powerful tool in the hands of the opposition at the time was Internet communication. With the help of Internet monitoring opposition figures were able to point out the issues mostly worrying the crowds that had taken to the streets. Thus, they

were able instantly to change slogans, namely: "I am making my step", "Anti-Sashik", "Make a step, deny Serj", "Help Serj to retire", "Policeman, join in", "Policeman is one of us", etc.

At that moment the TV as a source of information was upstaged because, before it was able to process the available information, the situation in the country would change, events developed in some unpredictable way and rather quickly. Live broadcasts from Internet media and FB users remained the main source of updated, latest and first-hand information.

After the opposition leader assumed the post of the Prime Minister, TV programs presented live broadcasts from his FB page, which had no precedent during the former authorities.

Results of the syndicative sociological survey conducted by Gallup International organization a month before the parliamentary elections of 2017 April and 2018 December also prove the decline of the role of TV.

The data of surveys held within 1.5 years show that TV has lost its position as a primary source of information by 14.7%. The number of people acquiring information from the TV has reduced, while the number of those gaining information from Facebook and e-media has increased by 13% and 10.4% respectively ("Gallup Int. Co", 2017; 2018).

Hence, 84.2% of the respondents mentioned TV, 24.7% Facebook and 18% e-media as the main source of information on political processes during the poll carried out in 2017 ("Gallup Int. Co", 2017).

While the same question concerning what source is the main to get information on political processes of the 2018 poll displays that 69.5% of the respondents mention TV, 37.7% Facebook and 28.4% e-media ("Gallup Int. Co", 2018). See Diagram 1.
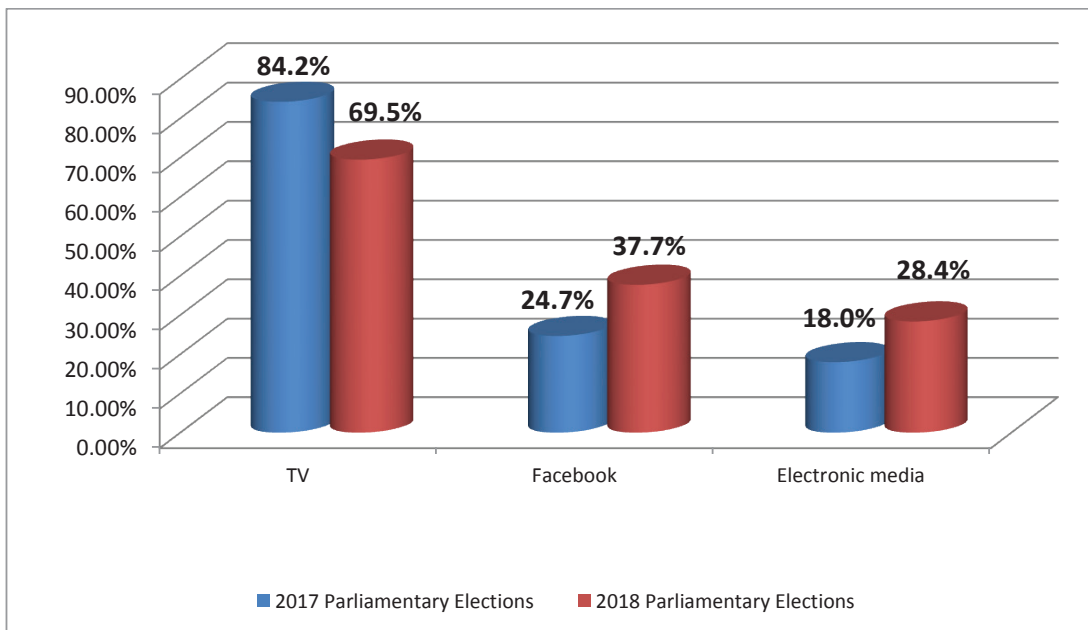

Diagram 1. Main sources of information prior to elections to the parliament of the 6th and 7th convocation.

Implementation of the Internet in politics promotes the evolution of the conventional participatory model. The consultative model of political participation is being replaced by the inter-

active model providing the impact of broad masses on the decision making in political processes. However, the influence of the Internet on political events varies from country to country, depending on national, cultural characteristics (Avzalova, 2015, p. 191).

Internet political participation contributes to the elimination of vertical contacts in communication processes and to the formation of horizontal political institutes-public relations. The genesis of the democratic, participatory model can be traced in the RA since the turnover of 2018 spring. The newly elected authorities are rather sensitive about the communication on the Internet platform. They not only present reports on the work fulfilled, but also follow the feedback of the society.

Thus, political participation via the Internet has its advantages and characteristic features. Firstly, Internet participation gives an opportunity to overcome time, distance and geographic obstacles, an example of which we witness during the spring-summer months of 2018 in Armenia when citizens, independent of their place of residence, watched the political movement in action in the country and integrated into the events following the opposition leader's all instructions. The crowd mobilized instantly and impeded traffic, held demonstrations and strikes and other acts of civil disobedience.

Another major function of the Internet gives a citizen the opportunity to impact the process of making decisions on significant issues of public importance. In some cases, representatives of the newly elected government address the public: on their FB page they raise the issue and ask the public what solution they see in that definite situation. There are also cases when some decisions are reviewed or suspended after they have been sharply criticized on the Internet by society.

In other words, Internet participation provides feedback between the authorities and the public.

The political phenomenon with acquired features of horizontal communication is transforming into a multi-component, multi-faceted interactive form of political communication.

Although any powerful weapon (like the energy generated when an atom is split) may have a positive implementation, promote resolution of problems and advance of civilization, it may just as well be employed erroneously and produce disastrous effects. In the 18th century, Jan Jack Russo noticed that development of science and technology contains inherent consequences menacing to the progress of society and the person. The issue has been relevant at all times, including today (Russo, 2014).

In this context, the person who created these technologies assumes an essential role with his moral outlook and value problems; meanwhile voicing and regulation of the latter, as the history of civilization shows, "lag behind" scientific and technical revolutions. Neutralization of abuses and risks of capabilities of continually developing technologies supposes not only philosophical consideration but also moral and legal studies and practical mechanisms.

And yet, development of science and technologies is indivertible; it has no alternative and is to serve the wellbeing of man, enhancement of democracy. The study of the above-mentioned influence of information technology on the social, political, economic, educational and cultural spheres of public life bearing not only theoretical and emotional but also practical importance.

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Yervand RUMYAN

THE EFFECT OF FILM FRAME SERIES ON VIEWER'S REFLECTIVE PROCESSES
(IN THE CROSSROAD OF ART, EPISTEMOLOGY AND PSYCHOLOGY)

Abstract

What kind of a toolkit should be used and how in order to have an impact on the viewer's reflective processes as well as a guide such processes through a film? The author of this article explicates the idea that editing arrangement of shots (frames) series is essential in this aspect. He believes that the full effect and precision of what you want to say is conditioned by the meaningful structure of the series of shots (frames). The latter is achieved as a result of well-thought-out editing. The analysis, hypotheses, and statements presented in the article are subject to further detailed study, particularly from the perspective of general psychology and epistemology. However, it is beyond any doubt that specific succession of shots is forming a contextual and implicative information environment enabling to guide the audience's perception process, thus affecting a person's contemplation processes and emotional state.

Keywords: reflection processes, series of shots, editing structure, film effect, the meaningful structure of shot series, editing, perception process.

"If we can awaken the audience's feelings, make them comprehend the idea; then I think that in the future, we will be able to control the reflection process of the audience. This will be one of the greatest achievements of cinematography of the future" (Eisenstein, 2002, p. 34). Sergei Eisenstein said this still years ago when the filmmaking was just beginning to evolve. But the master's prediction was long-standing.

It is one thing to have an influence on the thoughts of the audience and a different thing to guide the process of their thinking activity. One way or another, each film has a certain effect on the audience's psychological activity. But it is different when the filmmaker guides the viewer not only in the process of comprehending the film but also during the meaning processing of perceptions using a particular toolkit – in this case, through a specific sequence of shots. As a result, the viewer is able to perceive and feel exactly what was planned by the author.

If we presume that shots are different senses and their entirety affects a person's getting full perception, then a proper understanding of those perceptions would be comprehension, i.e. meaningful perception. Therefore, seeing shots of the film, the viewer perceives them as separate fragments beginning to combine with each other and as a result getting the complete perception. In this process, the role of the audi-

ence's thinking processes is essential as the whole analysis of perceptions is based on it.

By saying reflection process, we should understand an abstract logical action that allows the person to combine direct perceptions with the information stored in the memory and get a new result through analysis (Nalchajyan, 1997, p. 259). Without this quality, the viewer would not be able to even understand the general idea of the film developed with the simplest structure of shots. Given the fact that the general analysis of perceptions is made through contemplation, we can assume that guiding the contemplation processes of the viewer will make it possible to manage the development of film perception process.

We find that corroboration of the following concepts is important:

- *Shot - a combination of image and sound;*
- *Editing - intellectual and technical process determining the meaningful structure of a series of shots in the film.*

By saying film, we should understand a specific, meaningful structure of shots enabling the viewer to understand this or that idea, feel strained or relaxed, express happy or sad emotions, feel and perceive, imagine and think. The shot structure is a specific "skeleton" containing shots that are interlinked and following each other and leading to the general idea. Removing even one of the ten succeeding shots that contain a general idea can change the whole idea. It is also possible to remove several of them from the series and keep the general idea. However, the shots become powerful and influential when presented as a whole since part of the whole might become senseless.

"An important part of the film, which is essential in making a psychological influence on the viewer is the editing structure of shot series"

(Yanovskiy, 2014, p. 78). Cinematography, as art that combines image and sound and talks through shots, uses editing as a primary tool for structuring the shot series. The series of shots is a system that guides the process of film perception meaning that the viewer has the ability to see and perceive the content placed in the shot series. Based on such perceptions, the viewer makes the general analysis through the recollection of transmitted shots. Editing enables to structure of the shot series in a way that limits not only the entire film perception process but also guides the course of psychological processes generated as a result of the viewer's perceptions.

The possibility of generating different sensations in the viewer's psychology through shot structure was proved still in the initial stage of cinematography. In 1917, Russian film director Lev Kuleshov conducted an experiment that showed the diversity of messages as a result of combining the shots and the differences in perception. This experiment is known as "The Kuleshov Effect". The experiment proved the hypothesis that the same shot can be interpreted differently due to the content of the next shot. In other words, as a result of interaction between two shots, new content is generated that is not separately reflected in either the first or the second shot (Sokolov, 2005, p. 14-15). Later, Sergei Eisenstein furthered the theory of his teacher, "interaction between two shots results in generating a completely new idea based on their meaningful content they bear" (Sokolov, 2005, p. 16). Then he develops the hypothesis referring also to its psychological significance. "The facial expression on the screen is always relative. It depends on what comes next. If we show a smiling face followed by a close-up of a child, you will always say that it is an amiable man or a kind

woman who are full of paternal or maternal feelings. But if we show the same smiling face followed by a murder scene, the expression of that face will acquire touches of sadism" (Eisenstein, 2002, p. 33). Approaches of experts mastering film language show the flexibility of editing; i.e. shot assembly. Hence, throughthe synthesis of shots, it is possible to not only get new content but also transfer different psychological signals generating different emotions in the viewer. Years later, Artavazd Peleshyan came to the following conviction. "I realized that I am not interested in the interaction between two shots being next to each other regardless of their being combinations or intermissions. I did not combine; I did not merge shot with a shot, but rather I "split", placed them, threw them into space" (Peleshyan, 1988). "Distance Montage": This is how the famous Armenian documentary filmmaker Artavazd Peleshyan titled the rationale of shot sequence authored by him. Peleshyan's films contain numerous psychological effects that transmit the ambience contained in the shots to the viewer and draw inside the screen, making him/her part of the film process. This process is not always at the conscious level during the perception by the viewer, and we can say that such films are mostly perceived at the subconscious level. This means that if the viewer does not perceive the meaning content of the shot series structure at the conscious level, then he/she automatically or subconsciously perceives the whole atmosphere and influence contained in that structure. "The whole is more than the sum of the parts", this famous statement is supported by professor of London College University, Beau Lotto, who states that the viewer sees only 10 per cent of the images through eyes, while the rest is seen by the brain (Florea, 2016, p. 261). Many studies have resulted in a very interesting

and important argument: if the full effect of editing structure of film shot series was not perceived by the viewer at the conscious level, it might be perceived subconsciously. "The speed we detect the images during the watching process allows us to maximum perceive only at the unconscious level. It is impossible to focus on the whole visual information that is simultaneously displayed on the screen. We have to always ignore some of what we have seen to focus on the other part. But what we do not see consciously we still see unconsciously. This is an instinctive process that happens to everyone without realizing" (Korbut, 2005). This is the general impact of the film; the viewer receives and perceives many emotions-impulses even when it is not always happening at a conscious level, and the meaningful processing is made througha comprehensive analysis of emotions and perceptions. "The impact on sensory organs is more in the cinema than in the literature; the film directly talks to the unconscious" (Korbut, 2005). The overwhelming majority of perceived impressions do not disappear from our mental world; it remains deep in the memory. This huge mass of our experience not only characterizes our personality but also has a profound impact on today's thoughts and emotions, as well as foresight of the future (Nalchajyan, 1997, p. 95). By studying the so-said "subconscious perception" we can see that the information acquired in everyday life of a person is not entirely at the conscious level, that is, the information received, which in essence has been memorized, is not always available for reproduction. As a result, the previously obtained information is possible to use instinctively only in specific situations. The information acquired is not lost; rather than kept if not at the conscious level, then possibly in the subconscious. On the same principle, the Ameri-

can businessman James Waikerie decided to carry out an experiment based on an in-depth study of the so-called person's "subconscious perception". With the use of 25th frame, he was able to convey short, but effective information to the viewer (Florea, 2016, p. 261). Consequently, we can assume that film perception is in progress at all levels – conscious, unconscious and subconscious, while the particularity of this process is conditioned by a certain structure of shots. Talking about the influence of films we should note down one more important feature – the greatest manifestation of the film effect on a person's emotional field is associated with the phenomenon of "catharsis". Certainly, the living-through process is related to the viewer's encounter of a favourite character in film, nevertheless, in order to convey the entire spectrum of characters' emotions to the viewer it is necessary to have such an assembly of shots that would lead the viewer to certain emotional state causing the viewer to live through and resulting in catharsis.

All this is a consequence of the fact that shot series can direct the whole process of the viewer's perception. In the "Psychology of Film Perception" research thesis the Soviet psychologist Nikolay Zhinkin trying to explore the viewer's perception mechanism, i.e. how the film is perceived, claims that "unlike other forms of art, a film is a form of art that causes directional perceptions" (Zhinkin, 1971). K. P. Korbut (2005) also expressed a similar opinion characterizing the effects of film as follows: "Unlike painting, when we can scrutinize the details and analyze their influence, the film images are presented only briefly like in the dream process; we are not able to stop the film (except when we are making mental analysis) and focus on a particular image". Consequently, we perceive what is presented to us and perceiving more than that is ba-

sically limited by the film and the main reason for that is directing the viewer's perception.

The structure of the shot series limits the perception process focusing the viewer's mental activity on the film and affecting a range of mental processes – attention, senses, perceptions, memory, imagination and thinking. The film is a specific sign system encoded through a series of shots and intended to be decoded during the perception process. All this is done through the deliberate rendering of shot series. In other words, a specific combination of shots structured through editing logics already predetermines the viewer's possible perception. "Film is a continuous link between the shots that do not have gaps, breaks and distances. That is why a film can rule not only the initial perception but also the meaningful processing of information" (Zhinkin, 1971). Looking for the probable psychological impact in the editing structure of shots we come to the conclusion that all psychic processes taking place during the viewer's perception are conditioned by the transmitted shots with their effect being determined by a certain meaningful arrangement and presentation as a whole. Consequently, if the editing structure of shot series makes it possible to affect several psychological processes of the viewer, then the probability of affecting the thinking process is also logical.

In order to direct the viewer's thinking process, first of all, you need to move it. When Jesus Christ, God's only begotten Son wanted to transmit a new commandment to his disciples, he was doing it through parables. What was the purpose of communicating it in that manner? The point is that conceptual thinking is not typical to everyone, and not everyone understands it. While imaginary thinking is comprehensible and understandable to everyone. After all, he could

convey the word in a clearer manner simplifying the process of perception and understanding. The idea was to wake up the interlocutor's thinking: when we hear new information, let's say something simple that does not require long mental work to comprehend it; but when a parable is told that generally requires interpretation the interlocutor's mind initiates cognitive processes in an attempt to satisfy his/her cognitive needs. Thinking is placed in action, i.e. reasoning, combining these or other thoughts, recalling the information previously available in the memory and making general analysis, thus trying to satisfy the cognitive needs of the person.

It should be also noted that the correct and full understanding of the transferred information depends on individual abilities. This is also true for a film, where the editing structure of shot series is moving according to the above-mentioned principle, i.e. such structures of shot series that would not only stimulate viewer's thinking processes but also affect them.

The Bible is a book having, at first glance, simple content, but simultaneously, it has many layers that very often are not perceived and interpreted unequivocally. It is an inexhaustible source of diverse interpretations and analysis. Unlike all other books, the Bible has a peculiarity: The Old and New Testaments talk about the same topic and in order to understand what is being said in one of these two books it is necessary to study half of the other book in details. The importance of completeness is also expressed in the film. For example, in A. Peleshian's film "We" the close-up sight of a girl looking on the camera lens is repeated in a time-space; each time when this frame appears on the screen it makes the viewer mentally go back to the previous scene and find the link between these two scenes. The frames can be distributed in

space and time, thus expressing their main message only in the complete structure. As a result, the viewer needs to collect the shots in different parts of the film and make a general analysis. But if the concentration of resolute attention and memory is required from the viewer for combining different fragments read in the book then in the film it's different. The film director uses all audiovisual tools to force the viewer to recall all the perceived frames and combine them with the frames being transmitted and as a result, make a general analysis. Thus, through a certain meaningful structure of shots, it is possible to guide the viewer by affecting his/her thinking processes.

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IN MEMORIAM

VYACHESLAV STEPIN
1934 – 2018

On December 14, 2018, passed away Vyacheslav Semenovich Stepin, Advisory Editor of the journal WISDOM, Deputy Academician-Secretary of the UN RAS, Honorary Director of the Institute of Philosophy of the Russian Academy of Sciences, President of the Russian Philosophical Society, Laureate of the State Prize of the Russian Federation, Academician of the Russian Academy of Sciences. V. Stepin was not only the greatest scientist, an outstanding organizer of science, but also an excellent lecturer, creator of a scientific school, who became the great master for several generations of philosophers in Russia. His concept of theoretical knowledge and types of scientific rationality, the concept of a post-non-classical scientific picture of the world give the most holistic view of the history of development, the prospects of technological civilization and have received universal recognition.

While studying at the Faculty of Philosophy of the Belarusian State University in Minsk, he simultaneously studied theoretical physics at the Faculty of Physics, which allowed him to be a high professional in the philosophy of natural science, to cooperate on an equal footing and discuss the problems of physics with its outstanding representatives. He professionally mastered the history of culture, the theory of artistic creativity and architecture, which allowed many years later to create the concept of post-non-classical science, including not only positivistic, but also general cultural discourses, contributed to the dialogue of two cultures in the framework of the philosophy of science, and helped to create the concept worldview universals of culture and types of civilizational development.

The name of V. Stepin is connected with the transformation of the Institute of Philosophy from an ideological institution into a truly scientific institute. Becoming Director of the Institute in 1988, V. Stepin introduced democratic governance principles. Being a director of an academic institute in one of the most difficult periods of the existence of the Academy of Sciences, he was an example of a scientist fully dedicated to his work. With the example of his everyday work, V. Stepin set the standards for the academic work of the learned philosopher. Regardless of what post he held in the academic hierarchy, he never stopped research work and for years kept teaching at Moscow State University after Lomonosov.

A man of crystal honesty, having accepted for himself the ethical norms of a scientist-philosopher, he followed them rigorously until the last days. His whole life was connected with the philosophy and history of science. He is the author of a large number of books, articles, one of the organizers of the New Philosophical Encyclopedia. It is difficult to imagine the development of Russian philosophy of the last 40 years without the influence of his works. His work on the methodology of science became

known to all scientists and philosophers and became models of philosophical creativity from the days when he was an associate professor of the department of philosophy in Minsk. He developed an original concept of the philosophy of culture and put forward a number of constructive ideas on social philosophy, which were used in scientific and wider public discourse.

A man of fine intelligence, he was at the same time a very devoted and reliable friend, always helping people not only within the framework of scientific work but also in any other field.

The death of great academician is an irreplaceable loss for the whole philosophical community.

The Armenian Philosophical Society, particularly the Editorial Board of the journal WISDOM has rich traditions of cooperation with Academician V. Stepin and the organizations headed by him, as well as very bright memories.

We grieve this great loss. Vyacheslav Stepin will remain in our memory forever.

Editorial Board of the journal WISDOM

NOTES TO CONTRIBUTORS

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- should not exceed 200 words,
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Toulmin, S. E. (1958). *The Uses of Argument* (updated ed., 2003; reprint, 2006). New York: Cambridge University Press.

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Calfee, R. C., & Valencia, R. R. (1991). *APA guide to preparing manuscripts for journal publication.* Washington: American Psychological Association.

For a book by an editor:
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For an article in a periodical:
Djidjian, R. Z. (2016). Paradoxes of Human Cognition. *Wisdom, 7*(2), 49-58.

In case of citing various works of the same author published in the same year, it is necessary to apply to a letter differentiation method, i.e. a, b etc.:
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- Djidjian, R. Z. (2015). Understanding Capacity as the Principle Difficulty in Building Artificial Intellect. *WISDOM, 4(1)*. Retrieved May 26, 2016, from: http://www.wisdomperiodical.com/index.php/wisdom/article/view/115
- Djidjian, R. Z. (2016). Paradoxes of Human Cognition. *WISDOM, 7*(2), 49-58. doi:10.24234/wisdom.v2i7.137

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Materials that are written in free style and are free of the respective requirements for scientific articles are accepted for publication. Such kind of works cannot be involved in the official records on scientific work as a scientific publication.

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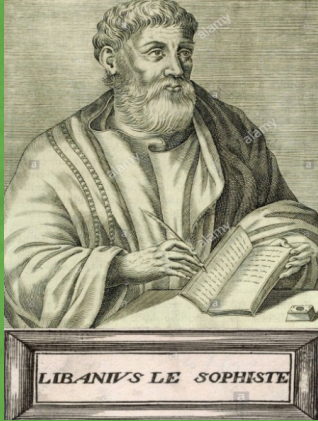
Parouyr HAYKAZN (Latin: PROHAERESIUS)
## Armenian philosopher, rhetorician, expert of Greek

"He was a man who conquered the world with his eloquence, who deserved statues for his reputation, and who was honest in his behaviour" (Roman author Libanius, Letter 16).

"All Pontic Greeks and nearby provinces, and, of course, Armenia among them, were sending students to Parouyr, to a man whom they knew and who had great eminence and reputation among them. Moreover, groups of people from Asia Minor, Egypt and Lebanon, admired by his genius, would turn to Parouyr whose fame had gained ground everywhere" (Arshak Alpoyachyan, historian).

LIBANIVS LE SOPHISTE

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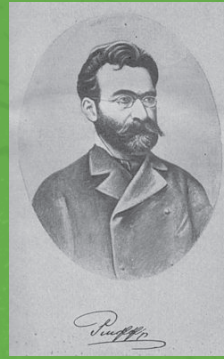
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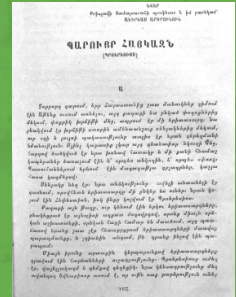
Parouyr Haykazn was born in 276 in Caesarea (a.k.a. Cappadocia, in Asia Minor) in an Armenian family. He was the student of famous philosophers Ulpianus in Antioch and Julianus or George of Cappadocia (Athens). After getting his education, he headed the Chair of Philosophy and Rhetoric at Athens University. Parouyr was the headmaster of the School of Rhetoric in Athens. He taught Greek and also wrote in Greek. Unfortunately, his works are not preserved. Parouyr Haykazn died in Rome in 368.

The school of Parouyr Haykazn was well known. Among many of his disciples, we can see his biographer Eunapius, the future Emperor of Rome – Julian, famous rhetoricians Libanius and Ghevondius, well-known theoreticians of Christianity and philosophers Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzus and others. The group of his disciples comprised many Armenians from Cappadocia.

Though Parouyr Haykazn was a Christian, he actively disseminated the traditions of ancient pagan culture and science through his pedagogical activities and writings.

Parouyr Haykazn was also well-known in Rome, where he was invited as a teacher for the crown prince. His talent of the invincible rhetorician, Teacher of Rhetoric and Philosophy was highly prised in Paris, as well, from where he would receive reiterated invitations for public speeches and lectures.

Rome would distinguish the talented Armenian Philosopher's service in the domain of Ancient Science and education development. The evidence of this is the bronze statue of Parouyr Haykazn in one of the squares in Rome with the inscription that reads "From the queen of cities – Rome, to the king of Eloquence." ("Rerum regina Roma – regi Eloquentiae") erected during his life (See: author Libanius, Letter 278). Vol. 2. Yerevan: Haykakan Hanragitaran Publishing House.; Melkonyan, M. G. (1984). Hin ashxarhi hr'chakavor Proteresios – Paruyr Haykazn (Famous Prohaeresius of Ancient World – Parouyr Haykazn, in Armenian). Historical-Philological Journal, 1, 163-170.)

Prohaeresius "argument was so able and so elegant that Anatolius jumped up from his seat, the audience shouted applause till they burst, and every man there regarded him as a divine being." (Philostratus and Eunapius The lives of the sophists.With an English translation by Wilmer Cave Wright, Ph.D. Professor of Greek, Bryn Mawr College. London: William Heinemann; New York: G. P. Putnam's Sons. MCMXXII, p. 505).

The famous Armenian novelist Raffi refers to Parouyr Haykazn's life in his novel "Parouyr Haykazn" (1884) (the novel was devoted to his friend, Professor of Brislav University, Andreas Artsruni) and Hayk Khachatryan in the historical novel "Kertoghahayr" (Master of Writing) (1985). Observing the figures of Movses Khorenatsi (Armenian historian a.k.a. Moses of Khoren) and Parouyr Haykazn, within the respective time parallel, Raffi opposes cosmopolitanism against patriotism confirming that eternity and immortality of glory are inseparable from the ideas of homeland and national unity.