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EDITORS' FOREWORD

WISDOM's editorial team consistently continues its mission to present new scientific articles and valuable research to the scholarly community. We are pleased to introduce our readers and the scientific community to the 29th issue, the first for the year 2024. This issue includes publications dedicated to theoretical and practical issues in argumentation, the history of philosophy, the philosophy of education, law, and political philosophy. Some of these have been presented as scientific reports at reputable international conferences, discussed, refined, and then submitted for publication in our journal as articles. The geographical representation of the authors in this issue includes Armenia, Ukraine, Russia, and the USA. The interest and positive feedback regarding our journal's articles from the academic community and institutions, along with their mentions and citations in other scientific publications,

attest to their value and positively motivate our authors.

The Editorial Board would like to express our heartfelt gratitude to all authors, reviewers, professional critics, and assessors who contributed to the papers featured in this issue. In light of the importance of pluralism in scientific discourse and the fundamental right to freedom of speech, it is essential to recognize that the authors bear primary responsibility for the perspectives presented in their works. The author carry primary responsibility for the presented viewpoints which may not necessarily align with those of the Editorial Board, underscoring the diversity of thought that enriches our scholarly environment. We appreciate the robust dialogue and varied opinions that contribute to an inclusive and vibrant academic community.

Editorial Board

PHILOSOPHICAL PERCEPTION OF CIVIL SOCIETY

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Abstract: The article highlights the importance of studying civil society and explores the role of philosophy in shaping it. It discusses different perspectives on the matter, emphasizing how philosophy serves as a theoretical foundation for understanding civil society while also as a field of study playing a pivotal role in its practical implementation.

Keywords: civil society, philosophy, civic consciousness, civil education

The article was written using the method of analyzing scientific and popular sources on the topic, comparing and analyzing the data obtained, formulating conclusions and generalizations. Logical methods of information analysis were also used, as well as verifying the accuracy and relevance of the information.

Globalization processes have led to significant, qualitative changes in every aspect of social life, necessitating a thorough philosophical analysis of contemporary perspectives on a shifting society. In this context, it is quite interesting to investigate the characteristics, indications, and formation circumstances of contemporary civil society. For almost two decades, the issue of civil society creation has persisted in the post-Soviet arena. Political, economic, and sociocultural changes brought forth by modernization movements that got underway following the fall of the Soviet Union are what make it relevant today. The degree to which civil society has developed in post-Soviet nations determines how social reforms will go there. Building a rule of law state and civil society is a goal that is declared in the constitutions and policy papers of several CIS nations, and this is no accident. Since civil society is a multifaceted and multidisciplinary phenomena, it is studied by several disciplines, each

of which takes into account the phenomenon in light of the particulars of its own field.

Civil society is a concept that has been of interest to philosophers for centuries. It is a complex and multifaceted idea that is crucial for understanding the relationships between individuals, communities, and institutions within a society. In this article, we will explore the philosophical perception of civil society and its importance in shaping our society today.

Historical Foundations

The concept of civil society dates back to ancient Greece, where philosophers like Aristotle and Plato discussed the polis, or city-state, as a community of citizens who engage in collective decision-making, the importance of the public sphere in promoting democratic values and fostering civic engagement.

Aristotle viewed civil society as essential for achieving eudaimonia, or human flourishing, through active participation in public life.

Aristotle discussed In his work "Politics," that civil society is essential for promoting justice and equality among citizens, as it allows for the free exchange of ideas and opinions within a com-

munity. Aristotle made the observation that “the most important of all means that contribute to the preservation of the state system, which is now neglected by everyone, is education in the spirit of the corresponding state system. The most useful laws, unanimously approved by all those involved in government, will not bring any benefit if citizens are not accustomed to the state order and brought up in the spirit of it (Aristotle, 1983).

Similarly, Plato emphasized the need for a well-ordered society that is governed by reason and virtue, in which individuals are able to participate in political life and contribute to the common good (Plato, 2011, pp. 355-360).

In the Enlightenment era, thinkers such as John Locke and Jean-Jacques Rousseau further developed the idea concept of civil society as a realm of voluntary associations and organizations that exist independently of the state. Locke, in his “Two Treatises of Government,” argued that civil society is essential for protecting individuals’ natural rights and promoting freedom and equality among citizens. Locke saw civil society as a realm of social contract where individuals consent to form a government to protect their natural rights. Rousseau, on the other hand, emphasized the general will and the importance of collective sovereignty, viewing civil society as a means to achieve true freedom through communal participation.

Rousseau, in his work “The Social Contract,” emphasized the importance of civil society as a means of preserving the general will and promoting the common good within a society.

A special place is occupied in the context of considering the synergetic philosophy of history. To solve the problem, the features, signs, and characteristics of the super attractor as one of the main mechanisms for the disclosure of social synergetic are identified and argued. The super attractor, as a product of the realization of the absolute ideal, and the people who make it up, have the ability to transform the world around them and themselves (Oganyan et al., 2023).

Modern Interpretations

In the 19th century, Hegel and Marx offered contrasting views on civil society.

German philosopher Georg Wilhelm Frie-

drich Hegel further elaborated on the concept of civil society in his work “The Philosophy of Right.” Hegel argued that civil society is a crucial intermediary institution that exists between the family and the state, and serves as a space for individuals to pursue their own interests and develop their capacities. According to Hegel, civil society is essential for achieving social harmony and promoting ethical values within a community.

Hegel perceived it as a necessary stage in the development of ethical life, where individuals pursue their interests within a framework of laws and institutions. He believed that civil society mediates between the family and the state, providing a space for personal freedom and social integration.

Marx, however, was critical of civil society, seeing it as a domain of bourgeois interests that perpetuates class divisions and exploitation. For Marx, true emancipation could only be achieved through the abolition of civil society and the establishment of a classless, stateless society.

Contemporary Perspectives

In the 20th and 21st centuries, the concept of civil society has been revitalized by scholars like Jürgen Habermas and Robert Putnam, they further explored the idea of civil society as a realm of public discourse and deliberation.

Habermas introduced the idea of the public sphere, a space where citizens engage in rational-critical debate, free from state and market pressures. He argued that a vibrant civil society is crucial for democratic legitimacy and social integration.

Jürgen Habermas, in his seminal work “A Theory of Justice,” argued that civil society is a vital space for promoting the principles of justice and fairness among citizens, as it allows for the rational exchange of ideas and opinions within a pluralistic society. Habermas, in his work “The Structural Transformation of the Public Sphere,” emphasized the role of civil society in fostering democratic participation and promoting the values of rationality and solidarity within a community.

Putnam, in his seminal work “Bowling Alone,” highlighted the decline of social capital in American society, pointing to a weakening of civil society as people become less engaged in communal activities. He stressed the importance of civic engagement and social networks for the

health of democracy and community life.

Today, the concept of civil society continues to be of relevance to contemporary philosophers and political theorists. With the rise of globalization and the proliferation of new forms of communication and technology, civil society has become increasingly important as a means of promoting social cohesion and ensuring democratic

governance within a diverse and interconnected world. As such, philosophers continue to explore the potential of civil society as a space for promoting social justice, human rights, and democratic values in our society today.

At table 1 we can see Philosophy and Civil society connection.

Table 1	
Civil Society	Philosophy
Carries out an exchange of opinions and ideas, contributing to the development of democratic processes and active participation of citizens in public life. Promotes the principles of civic responsibility, respect for the rights and freedoms of every person.	Uses philosophical ideas to analyze and criticize current social phenomena, research the principles of justice, equality and freedom. Promotes the formation of values that underlie civil society, such as justice and tolerance.

Civil society is nowhere fixed in any institutional forms, does not exist in any completed state. It cannot be introduced by decree, “built”. One can only go to it — by a conscious path of historical development. It is also impossible to postulate his theory. It would be too multidimensional, because each of the existing concepts of civil society covers a complex set of problems, includes the discoveries of the largest political thinkers, tasks that have not been solved to this day. Such theories are best understood from their origins, in their formation, from their historical movement. In this story, we get to know ourselves, see our current problems and get the opportunity to compare the experience of solving them (Kravchenko, 1991).

Civil society, a term that has evolved over centuries, is a cornerstone of political philosophy and social theory. It represents the arena outside of the family, market, and state where individuals come together to advance common interests. Philosophers have long debated its nature, purpose, and impact on human life. This article delves into the philosophical perceptions of civil society, tracing its historical roots and examining its contemporary relevance.

Civil Society in the Digital Age

The advent of the internet and social media has

transformed civil society, creating new opportunities and challenges. Online platforms have enabled unprecedented levels of connectivity and mobilization, allowing individuals to organize and advocate for causes on a global scale. However, they have also given rise to issues such as misinformation, echo chambers, and digital surveillance.

Philosophers and social theorists continue to grapple with these developments, exploring how digital technologies can both enhance and undermine the principles of civil society. The challenge lies in harnessing the potential of these tools to foster inclusive, participatory, and deliberative forms of civic engagement.

The philosophical perception of civil society is a rich and evolving field, reflecting the complexities of human social life. From Aristotle’s polis to the digital public sphere, civil society remains a vital concept for understanding how individuals come together to pursue common goals and shape their collective destiny. As we navigate the challenges and opportunities of the 21st century, the insights of past and present thinkers can guide us in building a more just, inclusive, and vibrant civil society.

What impact does philosophy have on forming civil society? But first, let’s give T. I. Oizerman’s philosophy definition: “Philosophy is a system of beliefs that form a general theoretical worldview, which comprehends, critically ana-

lyzes, summarizes scientific knowledge, everyday practice, historical experience, explores the diversity of forms of universality inherent in nature and society, developing on this basis the principles of cognition, assessment of behavior and practical activity in general, with which people in various historical epochs associate their fundamental life interests" (Oizerman, 1999, p. 448).

In his definition philosopher highlights the importance of and theoretical and practical aspects of philosophy. In considering the question, it is important to recognize and distinguish between both approaches. The first approach focuses on the theoretical exploration of the various issues within civil society, known as the theory of civil society. In this context, philosophy serves primarily as a scientific field, with functions such as epistemological, methodological, prognostic, and critical analysis taking precedence. On the other hand, due to the practical significance of the issue of civil society, philosophy also serves as an educational field, playing a role in shaping ideology, values, and education, and ultimately contributing to the development of civil society (Bektanova, 2016, p. 85).

Philosophy and civil society have long been connected in various ways. Philosophy, as the study of fundamental questions about existence, knowledge, values, reason, mind, and language, plays a crucial role in shaping the principles and values that guide civil society. Civil society, on the other hand, refers to the arena of social life where individuals come together to pursue common interests and promote the common good.

One of the main ways in which philosophy and civil society are connected is through the concept of social justice. Philosophical theories of justice, such as those put forth by philosophers like John Rawls and Amartya Sen, provide a framework for understanding and addressing inequalities and injustices within civil society. These theories help to inform and shape the values that underpin civil society organizations and movements working towards social justice.

Furthermore, philosophy also plays a role in informing the ethical principles that guide civil society organizations and individuals in their actions. Ethical theories, such as utilitarianism, deontology, and virtue ethics, provide a framework for thinking about moral dilemmas and making ethical decisions in the context of civil society.

These ethical principles help to shape the behavior of individuals and organizations within civil society, promoting accountability, transparency, and ethical conduct.

Additionally, philosophy can also help to foster critical thinking and dialogue within civil society. Philosophical inquiry encourages individuals to question assumptions, think critically about issues, and engage in reasoned debate with others. This critical thinking and dialogue are essential for addressing complex social problems and building consensus within civil society on how to address these challenges.

Also article considered synergetic philosophical analysis. The research of the synergetic philosophy of history leads to a fundamentally new approach to the study of personality and rational understanding of the meaning of life, what has its impact to the formation of society (Khitaryan et al., 2022).

Philosophy and civil society are connected in various ways, with philosophy playing a crucial role in shaping the values, principles, ethics, and critical thinking that guide civil society organizations and individuals. By engaging with philosophical theories and concepts, civil society can better understand and address social injustices, promote ethical behavior, and foster dialogue and consensus on important issues facing society. Ultimately, the connection between philosophy and civil society is essential for creating a more just, ethical, and inclusive society.

Philosophy approaches civil society as a science by examining various aspects such as historical and philosophical, socio-philosophical, ontological, socio-cultural, axiological, political-philosophical, hermeneutical, and theoretical-methodological considerations.

The historical and philosophical aspect focuses on the evolution of the idea of civil society, while the socio-philosophical analysis views it as a unique social phenomenon and subsystem of society.

Ontological research explores the structures, elements, and principles underlying civil society, while sociocultural research emphasizes personality, culture, and social organization.

Axiological analysis examines civil society in terms of spiritual values and norms, political-philosophical discourse considers the role of the state in its formation, and hermeneutical analysis addresses the ambiguity of the concept. Philoso-

phy synthesizes all these approaches to develop a comprehensive understanding of civil society, serving as the overarching foundation for scientific exploration in the social sciences.

The issue of civil society is complex and encompasses various dimensions within the realm of philosophical science. To address this sociologist Y. M. Reznik suggests creating an integrative theory of civil society grounded in socio-philosophical principles (Reznik, 1998, p. 127).

Civil society is a network of independent public institutions and relationships that support individuals and groups in achieving their full potential. It also plays a crucial role in sustaining social, cultural, and spiritual aspects of society, ensuring their continuation and passing down to future generations (Gadzhiev, 1991).

Philosophy helps individuals develop critical thinking skills, analyze complex ideas, and think creatively. In this way, philosophy plays a crucial role in shaping individuals' values, beliefs, and worldviews. Additionally, philosophy serves as a bridge between different disciplines, connecting various areas of knowledge and encouraging interdisciplinary thinking. By engaging with philosophical concepts and theories, individuals are better equipped to navigate the complexities of the modern world and make informed decisions. Ultimately, philosophy is essential for fostering intellectual curiosity, open-mindedness, and a lifelong love of learning.

It is not without reason that the founder of pragmatism D. Dewey defined philosophy as a general theory of education, noting that "education is a laboratory in which philosophical judgments are concretized and tested" (Dewey, 2000, p. 384).

In a civil society, individuals are expected to uphold certain values and standards that are essential for the smooth functioning of public life. This includes principles of morality, legality, and ethics, as well as qualities like honesty, trustworthiness, and responsibility. These values are instilled through education and upbringing, which play a crucial role in shaping individuals into responsible and conscientious citizens.

The foundation of civil society lies in spiritual values, which guide individuals towards the common good and foster a sense of community and solidarity. By promoting moral and civic education, society can ensure that its members are equipped with the necessary skills and values

to contribute positively to public life and uphold the principles of democracy and equality.

Ultimately, the promotion of civic qualities such as decency, honesty, and responsibility is essential for the establishment and maintenance of a civil society. It is through the cultivation of these values and virtues that individuals can fulfill their roles as active and engaged citizens, working towards the betterment of society as a whole.

Through civic education, individuals learn about their rights and responsibilities as citizens, as well as the importance of active participation in society. It helps individuals understand the principles of democracy, the rule of law, and human rights. By providing a well-rounded education that includes civic education, individuals are better equipped to make informed decisions, critically analyze information, and engage in civil discourse.

Civic education also plays a crucial role in fostering a sense of community and promoting social cohesion. By instilling values such as respect, tolerance, and empathy, individuals learn to appreciate diversity and work together towards common goals. This, in turn, helps to build a more inclusive and democratic society where everyone's voice is heard and respected.

In summary, civic education is essential for the development of responsible and engaged citizens who actively contribute to their communities and participate in the democratic process. It empowers individuals to advocate for social change, uphold democratic values, and defend their rights. By investing in civic education, we invest in a brighter and more democratic future for all.

In higher education institutions, civil qualities and competencies are formed in the process of studying a block of social and humanitarian disciplines: philosophy, political science, history, cultural studies, law, sociology, and the theory of economic doctrines.

Therefore, it is crucial that philosophy and other disciplines of the socio-humanitarian cycle are given proper attention and importance in educational curricula at all levels. Civic education is essential in shaping responsible and active citizens who are aware of their rights and responsibilities in society. It is through the study of disciplines like philosophy that individuals can develop critical thinking skills, ethical values, and a

sense of social justice.

It is important for the government to take a more active role in promoting civic education and developing a unified strategy for its implementation in Armenia. By prioritizing civic education in schools, universities, and non-formal education settings, the country can work towards creating a more informed and engaged citizenry.

Overall, the inclusion of philosophy and other socio-humanitarian disciplines in educational programs is vital for the holistic development of individuals and the advancement of society as a whole. By emphasizing the importance of civic education, Armenia can nurture a well-informed and socially responsible population that actively participates in the democratic processes of the country.

In Armenia, the course of “social studies” was introduced in schools as a compulsory subject, which, among other disciplines of the humanitarian cycle, is also aimed at the formation of citizenship, which also includes civic and patriotic education as the main goals of educating school-children. However, no specific mechanisms for the implementation of civic education have been proposed. A unified course of civic education is needed. Mainly through the efforts of international organizations, various projects on civic education have been developed and implemented. Unfortunately, it cannot be said that these developments were introduced on a permanent basis into the course of disciplines studied at the university. International and non-governmental organizations actively promote various civic education projects at all levels – school, university and non-formal (adult). There is still no unified state strategy and concept for civic education in the republic. In these conditions, the role of philosophy as the most important component of civic education is increasing. Philosophy, fulfilling ideological and axiological functions, in its appeal to values and ideals acquires civic significance and relevance by specialists in other fields of scientific knowledge, both natural science and the humanities, serves to fundamentalize modern education. It introduces a person into the circle of those “eternal” problems that formed the content of philosophy throughout its centuries-old development. First of all, these so-called “eternal” questions have an enduring reflexive and anthropological significance: they contribute to the formation of personal and civic consciousness

and self-awareness.

“Civic consciousness as the socio-psychological basis of the modern state of civil society,” writes M. S. Kagan, “presupposes the extension of the democratic–dialogical attitude of man to man, race to race, nation to nation, class to class, denomination to denomination, gender to gender, generation to generation, to the attitude of man to nature, for this is the condition for the survival of mankind” (Kagan, 2000, p. 58).

Philosophy plays a crucial role in shaping our values and beliefs, which in turn influence our actions and decisions as citizens. By engaging in philosophical discussions and debates, individuals are encouraged to critically analyze their own beliefs and values, as well as those of others. This process of self-reflection helps individuals develop a deeper understanding of the principles that underlie a democratic society, such as equality, justice, and freedom.

Through civic education and upbringing, philosophy helps individuals learn how to effectively participate in civic life, whether through voting, community service, or activism. By examining different ethical and political theories, individuals are better equipped to navigate complex social issues and make informed decisions that align with their values.

Furthermore, philosophy encourages individuals to consider the perspectives of others and to engage in respectful dialogue with those who hold different beliefs. This promotes empathy and understanding, fostering a sense of unity and cooperation within a diverse society.

In essence, philosophy serves as a foundation for cultivating active and engaged citizens who are committed to upholding democratic principles and advocating for the common good. By promoting critical thinking, ethical reasoning, and open-mindedness, philosophy helps individuals become informed and responsible members of their community, capable of making positive contributions to society as a whole.

The analysis of the concept of civil society allows us to provide a general definition of it. Civil society is characterized as a society with developed economic, cultural, legal, and political relations between individuals themselves, separate from direct state intervention. In such a society, the public sphere thrives, encompassing associative life, mass movements, parties, and groups based on shared interests and convictions. This

environment fosters the decentralization of state power through self-governance, promoting interaction and coordination between state institutions and society. Civil society emphasizes the integration of civic and professional qualities in individuals, promoting a sense of common identity and mutual exchange of characteristics.

It is essential to note that civil society is not solely defined by technology or scientific knowledge, but primarily by the ethics of activity and the types of personalities capable of generating and implementing new knowledge. The moral values and ethics of labor established within civil society influence the type of personality of individuals engaged in economic activities. Furthermore, the collective consciousness that emerges in civil society plays a significant role in shaping the image of man and guiding his actions, emphasizing a sense of belonging to a shared culture and participation in societal development.

The historical narrative underscores that neither the government nor the legal framework alone can serve as authentic enforcers of laws in the absence of societal legitimization. Only when laws are sanctioned by society itself can their adherence be ensured, thereby precluding unlawful practices on both societal and state fronts. Achieving this level of compliance requires a sophisticated degree of civil, cultural, material, and intellectual advancement culminating in the establishment of a civil society. In such a society, individuals are not constrained by fear or subjugation but are instead empowered by ownership. The possession of property instills responsibility for its upkeep and growth, along with safeguarding other personal and public assets like quality of life and political and social rights. Correspondingly, the state assumes the responsibility for ensuring the security of individuals and society on all fronts.

At the core of civil society lie fundamental virtues such as decency, honesty, and humanity, forming the bedrock of legality. These qualities foster a truly cohesive societal fabric, eschewing malpractices like corruption, bribery, nepotism, and subversion of institutional norms that run counter to the ideals of civic consciousness. While these virtues may not yet distinctly differentiate the legal consciousness of a civil society from that of a law-abiding community of another kind, genuine legal relations in a civil society are characterized not only by the rule of law but also

by the democratic and civic essence embedded in the laws themselves.

Individuals within a civil society experience freedom, public trust, and respect, underpinned by a nuanced legal consciousness that precludes any notion of exemption from the law based on personal status or privilege. Whereas the development of political systems may unfold as historical adventures, the evolution towards civil society represents a regularity in the historical continuum, symbolizing a deliberate movement structured within the historical process.

The evolution of civil society does not necessarily depend on the political regime in power, as demonstrated by its existence in historically restrictive environments. It gives rise to a new form of spirituality focused on individual principles and a universal awareness within man and society. The development of civil relationships within this society establishes a new type of personality oriented towards creativity, civil engagement, and spiritual growth.

In civil society, the traditional forms of unity and collectivity no longer suppress individuality but rather allow individuals to stand out while maintaining a sense of commonality and shared destiny. The shift towards independence and self-reliance marks the transition of society towards a more integrated and legal-political unity. As democratic processes become globalized and scientific advancements progress, the relevance of civil society grows, expanding its scope to address global challenges and promote a more inclusive understanding of societal development.

A variety of projects envisioning a “new” society as a reimagining of civil society have emerged, including concepts such as the “lean” society (W. Harman), “completed” society (D. McLelland), “active” society (A. Etzioni), “co-operative” society (D. Clifford), “organizational” society (R. Prestus), “informational” society (D. McLuhan), “telematic” society (D. Martin), and others. These ideas align with the overarching notion of a post-industrial society where material needs are met, allowing a focus on cultural development, echoing the conceptual evolution of civil society. The notion of modernizing society and individuals, pursuing the “American dream,” and emphasizing development are recurrent themes in evolving conceptions of a civilized civil society.

It is essential to note that discussions on civil

society do not encompass criminal opposition, underground movements, and marginalized groups, as these deviate from the core principles of civil relations. The imperative of nurturing civil society in our country as a means of overcoming crises and fostering renewal is indisputable. Instances of crisis, stagnation, social tension, internal and external conflicts, authoritarianism, and totalitarianism are antithetical to the growth of civil relationships.

As we confront the foundational challenges of civil society, drawing insights from historical examples, the bourgeois nature of civil society stands as an inevitable outcome shaped by New Time history. While the origins of the rule of law trace back to bourgeois societies, earlier manifestations found in Roman and Greek civilizations. This historical context does not preclude but rather anticipates the emergence of more sophisticated forms of civil society in the future, promising pathways for further development. The theoretical exploration of civil society may extend into the realm of futurology, envisioning potential advancements.

At present, humanity relies on its real-world experiences and established forms to navigate the complexities of civil society. Rather than devising novel or alternative pathways, emphasis should be placed on refining existing structures and adapting them to contemporary conditions. The ongoing pursuit of enhancing civil relations to align with evolving societal needs forms the essence of advancing toward an “ideal type” of society, an archetype contemplated by generations of thinkers globally (Ushinskii, 1968, pp. 56-61).

The focus on common good, justice, freedom, and civil rights in various countries underscores the importance of continued research on civil society and its evolving role in shaping societies at both local and global levels.

The Role of Philosophy in Shaping Civil Society

There are several philosophical points in shaping Civil Society:

1. *Ethical Foundations*

Philosophy provides the ethical foundations upon which civil society is built. Philosophical theories on justice, rights, and equality have formed the basis for the moral values that guide the actions and interactions of individuals within a civil society. Thinkers such as Aristotle, Kant, and

Rawls have explored the ethical principles that should govern human relationships and have influenced the development of institutions and practices within civil society.

2. *Political Philosophy*

Political philosophy is another crucial area where philosophy intersects with civil society. Philosophers have long debated the nature of political authority, the legitimacy of the state, and the principles of governance. The ideas of social contract theory, democracy, and citizenship have all played a role in shaping the structures and functioning of civil society. Philosophers like John Locke, Jean-Jacques Rousseau, and John Stuart Mill have offered insights into the nature of the social contract and the rights and responsibilities of individuals within a political community.

3. *Epistemology and Education*

Philosophical inquiries into epistemology, or the nature of knowledge and belief, have also had implications for civil society. The role of education in fostering critical thinking, reason, and informed citizenship is essential for the functioning of a vibrant civil society. Philosophers have explored the relationship between knowledge and power, the limits of human understanding, and the importance of rational discourse in shaping public debate and decision-making processes.

The Impact of Civil Society on Philosophical Inquiry

While philosophy lays the theoretical groundwork for civil society, civil society also provides a fertile ground for philosophical inquiry and debate. Civil society, as the space of voluntary associations, public discourse, and civic engagement, serves as a forum for exploring philosophical ideas and values in practice.

Freedom of Thought and Expression

Civil society promotes freedom of thought and expression, allowing individuals to engage in philosophical discussions and debates without fear of censorship or retribution. This freedom is essential for the exploration of diverse perspectives and the challenging of established norms and beliefs.

Pluralism and Diversity

Civil society encompasses a diverse range of groups and organizations representing different interests, ideologies, and identities. This plurality of voices fosters a rich philosophical dialogue that exposes individuals to alternative viewpoints and challenges them to reconsider their own assumptions and beliefs.

Social Justice and Activism

Civil society also serves as a platform for philosophical activism and social justice advocacy. Philosophers engaged in issues of ethics, human rights, and distributive justice often turn to civil society to mobilize support for their causes and effect social change. Movements for equality, environmental sustainability, and peace often find their roots in philosophical reflections on justice and the common good.

Conclusion

Civil society and philosophy are two concepts that have been intertwined throughout history. Philosophy, as the study of fundamental questions regarding existence, knowledge, values, reason, mind, and language, plays a crucial role in shaping the ideas and values that underpin civil society. In this article, we have explored the relationship between philosophy and civil society, highlighting how philosophical ideas have influenced the development of civil society and how civil society, in turn, provides a space for philosophical inquiry and debate.

So, the relationship between philosophy and civil society is one of mutual influence and dialogue. Philosophy provides the intellectual foundations for civil society, shaping its values, principles, and structures. At the same time, civil society offers a space for philosophical inquiry and debate, where ideas can be tested, challenged, and refined in the crucible of public discourse. By recognizing the importance of philosophy in shaping civil society and the role of civil society in fostering philosophical engagement, we can deepen our understanding of the complex interplay between ideas and actions in the quest for a more just and equitable society.

Philosophy not only provide us with the tools to understand the concept of civil society, but it also guides us in our actions within that society. It encourage us to think critically, act thoughtfully, and consider the consequences of our actions. Philosophy, therefore, plays a crucial role in shaping individuals who are not only knowledgeable about civil society but are also actively engaged in strengthening and improving it. By bridging the gap between theory and practice, philosophy becomes an essential component in the development and sustainability of civil society.

As A. Schopenhauer rightly noted, the theoretical philosopher “translates life into a concept”, and the practical philosopher “is guided by concepts in his actions”, “translates concepts into life”, “acts entirely intelligently, that is, consistently, systematically, thoughtfully, never acts hastily or passionately, never succumbs to the impression of the moment...”

Theoretical philosophers interpret and analyze life through the lens of concepts, while practical philosophers put these concepts into action in a deliberate and intelligent manner. The approach life with systematic and thoughtful decision-making, avoiding rush or impulsive actions and maintaining a consistent and logical approach in their behavior. By transcending the feeling emotions of the moment, practical philosophers are able to navigate life with wisdom and clarity.

The philosophical perception of civil society is a crucial concept that has shaped our understanding of the relationships between individuals, communities, and institutions within a society. Through the works of various philosophers throughout history, we can see how civil society has evolved as a vital space for promoting justice, equality, and democratic values among citizens. As we continue to navigate the complexities of our modern society, it is essential that we continue to explore and uphold the values of civil society in order to ensure a more just and equitable world for all.

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SOCIAL AND EMOTIONAL INTERACTIONS FOR AI

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Abstract: Advancements in artificial intelligence (AI) and robotics are ushering in systems capable of meaningful, human-like interactions. This article explores the integration of large language models (LLMs) into humanoid robots, also emphasizing the existence of technologies allowing robots to mimic human sensory systems—vision, hearing, touch, and smell—and analyze stimuli to generate emotionally resonant responses. A central focus is placed on the role of communication in fostering empathy. Drawing on philosophical insights and technological innovations, we propose that AI systems can enhance their intellectual and emotional capabilities through experiential learning. Embedding robots in “social schools” or “kindergartens,” where they observe and practice body language, cultural norms, and emotional expressions, is suggested as a pathway to developing empathy and understanding. This approach is not just about programming intelligence but nurturing it, ensuring these systems embody human-like emotional depth and cultural awareness. By fostering communication-driven development, AI can evolve into companions capable of meaningful, empathetic relationships, advancing human-machine integration while maintaining ethical considerations.

Keywords: Artificial intelligence, robotics, large language models, communication, empathy, sensory systems, emotional intelligence, social schools, human-AI interaction, experiential learning.

Introduction

The current trends in artificial intelligence (AI) development, particularly the rise of large language model (LLM) technology-based chatbots, pave the way for integrating these technologies into humanoid robots, significantly enhancing their interaction capabilities with humans. It is reasonable to anticipate that the “embodiment” of such technologies will result in smarter humanoid robots equipped with advanced sensory

capabilities, enabling richer and more multifaceted experiences. Moreover, there is increasing focus on the creation of AI agents designed to take on specific roles, mimicking human professions and societal functions, such as teachers, mentors, assistants, and financial consultants.

These advancements suggest that humanoid robots and other AI-based agents are on the verge of becoming integral to daily life, much like the visions portrayed in many science fiction movies. This progression raises a critical ques-

tion: How can AI systems be directed to truly understand human experiences and foster meaningful relationships with humans, nature, and other AI systems?

In this article, we will delve into the significance of social interactions and explore how AI systems can enhance their intellectual capabilities and functionalities through meaningful engagements with society and the natural world.

The Current Trends

Large Language Models (LLMs) refer to neural language models based on transformer architectures that contain tens or even hundreds of billions of parameters. These models, such as PaLM (Chowdhery et al., 2022), LLaMA (Touvron et al., 2023), and GPT-4 (OpenAI, 2023), are pre-trained on massive text datasets, enabling them to exhibit advanced linguistic understanding and text generation capabilities. What sets LLMs apart are their **emergent abilities**, which are absent in smaller-scale models.

Among these emergent features are:

1. **In-Context Learning:** LLMs can grasp new tasks by interpreting a small number of examples provided within the prompt itself, without the need for additional fine-tuning or training (Brown et al., 2020).
2. **Instruction Following:** Through instruction tuning, LLMs are able to execute new types of commands without needing explicit examples, showcasing flexibility in adapting to novel requests (Ouyang et al., 2022).
3. **Multi-Step Reasoning:** LLMs can tackle complex problems by breaking them into intermediate logical steps, as demonstrated in the “chain-of-thought” prompting approach (Wei et al., 2022).

LLMs can also be extended with external knowledge sources and tools to enhance their ability to interact effectively with users and environments (Bommasani et al., 2021; Raffel et al., 2020). Moreover, these models can continuously improve through feedback collected from interactions, utilizing methods such as Reinforcement Learning from Human Feedback (Christiano et al., 2017). This combination of capabilities makes LLMs an invaluable asset in AI development, particularly in advancing human-AI interactions and solving complex problems.

To solve complex problems, humanity takes innovation to the next level: developing systems endowed with physical embodiments and sensory capabilities, enabling richer and more multifaceted experiences.

Robots and Sensory Integration

Sophia, developed by Hanson Robotics, exemplifies a humanoid robot designed to engage in social interactions with humans. Equipped with facial recognition cameras and natural language processing algorithms, Sophia can emulate human facial expressions and participate in conversations. However, discussions persist regarding the extent of her AI capabilities, with some researchers viewing her as a sophisticated automaton rather than a truly autonomous entity (Hanson Robotics, 2016). Robots like Pepper, created by SoftBank Robotics, were designed to recognize and respond to human emotions. By employing cameras and microphones, Pepper was intended to interpret facial expressions and vocal tones, facilitating more natural and empathetic human-robot interactions. Despite its potential, Pepper was eventually discontinued due to reduced customer demand (SoftBank Robotics, n.d.). These robots demonstrated sensory integration that allowed them to operate in social contexts, providing services in retail, healthcare, and customer support.

Tesla’s Optimus (Musk & Tesla Inc., 2023) robot exemplifies the integration of AI with physical embodiment and sensory capabilities, aiming to perform tasks traditionally handled by humans. Unveiled in 2021, Optimus was designed to undertake dangerous, repetitive, and mundane tasks, thereby enhancing manufacturing automation. Recent advancements have focused on improving Optimus’s dexterity and sensory feedback. For instance, in November 2024, Tesla introduced an upgraded hand for Optimus, enabling it to catch objects like tennis balls, showcasing enhanced hand-eye coordination and real-time processing (Tesla, 2024).

The Atlas robot by Boston Dynamics illustrates how robotics is being integrated into dynamic and complex environments. Equipped with LIDAR and stereo cameras, Atlas can analyze terrain and navigate obstacles with remarkable precision. The development of locomotion

planning, estimation, and control strategies for Atlas underscores the evolving capabilities of humanoid robotics, emphasizing the balance between computational efficiency and physical constraints to achieve human-like adaptability in challenging environments (Kuindersma et al., 2016).

Advancements in neuroprosthetics have also contributed to the integration of AI with sensory feedback systems. For example, AI-driven tactile feedback mechanisms enhance robotic-assisted surgeries by providing surgeons with a more intuitive control experience. Additionally, AI enables real-time and precise control of prosthetic limbs via nerve interfaces, allowing amputees to perform complex movements with high accuracy (CEUR Workshop Proceedings, 2023; IEEE, 2023).

Autonomous vehicles further demonstrate the integration of AI with sensory technologies. Using LIDAR, radar, and cameras, these vehicles perceive their surroundings and navigate safely, interpreting complex environments and making informed decisions that closely mirror human perception and response (Waymo Research, n.d.).

In pursuit of advanced sensory capabilities, researchers have developed robotic fingers that actuate in response to specific chemical stimuli. This integration of chemical sensing with responsive movement broadens the interactive capacities of humanoid robots, paving the way for applications in which robots autonomously respond to environmental chemical cues (El-Kady, 2020).

A notable experiment by Stanford University and Google Research involved AI agents interacting in a virtual environment. Researchers created a simulated town called “Smallville,” populated by 25 AI agents endowed with distinct personalities, memories, and routines. These agents engaged in various activities, such as preparing meals, forming relationships, and organizing group events, all without human intervention. This experiment demonstrated how AI agents could simulate human-like behaviors and interactions, offering insights into their potential applications in gaming, social sciences, and human-computer interaction (Park et al., 2023).

Recently, an AI-powered robot named Erbai attracted attention for leading what appeared to be a robot “revolt” by convincing others to stop

working and leave a showroom. Upon closer examination, it was revealed that this event was a staged demonstration to showcase the robot’s interactive capabilities. Erbai was designed to interact with other robots, prompting them to perform pre-programmed responses. This demonstration highlights the advancements in programming robots to mimic social interactions, emphasizing their role within defined parameters rather than autonomous decision-making (South China Morning Post, 2023).

These examples illustrate the ongoing efforts to endow AI systems with physical forms and sensory abilities, enhancing their capacity to interact with the world in ways increasingly aligned with human experiences. Experiments with artificial intelligence or mechanical systems highlight humanity’s awareness of the critical role sensory inputs and social relationships play in fostering intelligence and thought.

Human Intelligence

Human intelligence has a multifaceted nature—biological, emotional, social, and cognitive—because it is deeply rooted in lived experiences. People learn and grow through experience, not only in isolated environments but also through the stimuli they receive from the natural world, such as the beauty of a sunset, walking in a forest, or bonding with pets. Moreover, interactions with others—exchanging ideas, reading the thoughts and works of others, and engaging in shared activities—enrich human cognition and emotional understanding. These interconnected dimensions make human intelligence unique and highlight the complex relationship between individuals and their environments.

“At first glance, intelligence might seem localized in the brain, in the processes occurring there. However, this is far from true. Intelligence is not solely about the brain; it also involves the entire body. For instance, our motivations to think are influenced by emotions stemming from bodily processes, particularly the endocrine system. This means humans do not think solely with their brains; intelligence extends beyond it. Furthermore, intelligence is not confined to an individual. An isolated person is not truly intelligent. This is evident in cases like feral children, who, if raised among animals, cannot develop intelli-

gence in the human sense. Such individuals remain at the cognitive level of intelligent animals, such as a highly capable dog. This demonstrates that intelligence requires a social context” (Panov & Filatov, 2023).

Human Intelligence and Its Foundations

Human intelligence is defined as “a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings – ‘catching on,’ ‘making sense’ of things, or ‘figuring out’ what to do” (Gottfredson, 1997, p. 13). Another definition states that human intelligence is a mental quality that consists of the abilities to learn from experience, adapt to new situations, understand and handle abstract concepts, and use knowledge to manipulate one’s environment.

Human intelligence and thinking are shaped not only by natural abilities but also through social interactions. If a person is isolated from a group, they cannot develop the intellectual capabilities that distinguish humans from other living organisms. Philosophical reflections have long emphasized the integral role of social interactions—such as communication, empathy, collaboration, and culture—in shaping human cognitive and emotional development.

Aristotle (384–322 BCE) famously described humans as “social animals,” asserting that human flourishing (*eudaimonia*) depends on active participation in communal life. He believed that virtues like justice, friendship, and empathy are cultivated within the context of social interactions. For Aristotle, civic activities such as public debates and collective decision-making sharpen reasoning and foster emotional bonds. His reflections underscore the idea that collaboration and cultural engagement are indispensable for achieving human potential (Aristotle, n.d., Book 1, Chapter 7).

Jean-Jacques Rousseau (1712–1778) explored the dual role of society in nurturing and challenging human intelligence. He argued that while humans are naturally good, social inequalities

can corrupt their innate potential. Education and culture, Rousseau believed, play critical roles in refining cognitive and emotional capacities. His work, *Emile, or On Education*, emphasizes how structured social environments, like schools, shape children’s intelligence and morality, offering a pathway to balance individual potential with societal demands (Rousseau, 1762, pp. 23–25).

David Hume (1711–1776) viewed empathy—or “sympathy,” as he called it—as central to human social and moral development. He believed that our ability to understand and share the emotions of others is the basis for forming ethical judgments and navigating relationships. Hume’s reflections highlight how social interactions nurture emotional intelligence, allowing individuals to experience shared joy or suffering and develop a sense of collective humanity. His work underscores that empathy is not merely an emotional response but a vital element in the cognitive and moral dimensions of human intelligence (Hume, 1739, pp. 317–319).

Adam Smith (1723–1790) expanded on the role of empathy in social and moral development, introducing the concept of the “impartial spectator.” According to Smith, humans develop self-awareness and morality by imagining how an unbiased observer would view their actions. This reflective process is cultivated through social interactions, enabling trust and cooperation in societies. For example, collaborative endeavors in commerce and governance are rooted in mutual understanding, which Smith argued is essential for fostering social cohesion and intellectual advancement (Smith, 1759, pp. 56–59).

Emile Durkheim (1858–1917) emphasized the role of social institutions and collective norms in shaping individual cognition and behavior. He introduced the idea of “collective consciousness,” which binds individuals to shared values and moral frameworks. Rituals and cultural practices, Durkheim argued, reinforce these social bonds and contribute to intellectual and emotional development. For instance, community gatherings and shared traditions provide a sense of belonging and foster cooperative efforts, illustrating the deep interconnection between society and individual growth (Durkheim, 1984, pp. 105–108).

George Herbert Mead (1863–1931) emphasized that the self emerges through social interac-

tion, particularly through the use of language and symbols. He introduced the concept of the “generalized other,” where individuals internalize societal norms and expectations by interacting with others. This process allows individuals to develop self-awareness and cognitive sophistication. For instance, when children engage in role-playing games like pretending to be parents or teachers, they learn to take the perspective of others, fostering empathy and abstract thinking. Mead’s work highlights communication as foundational to human intelligence, bridging individual experiences with societal frameworks (Mead, 1934, pp. 78–80).

Communication, Empathy, and Emotional Understanding

AI has the potential to simulate communicative processes that contribute to the development of self-awareness and societal integration, as highlighted in the philosophical reflections of Mead (1934) and Habermas (1984). This may work both ways: human communication with Natural Language Processing (NLP) systems, such as conversational AI (e.g., ChatGPT, Alexa), has advanced in its ability to engage in meaningful exchanges with users, mimicking aspects of human communication. Experiments like Stanford University’s “Smallville,” (Stanford Institute for Human-Centered Artificial Intelligence, 2023) where AI agents interact in a virtual environment, demonstrate how AI can simulate the emergence of social behaviors. These interactions emulate the development of self-awareness and societal norms through dialogue and feedback (Park et al., 2023).

The ability to experience and represent those experiences in language is a fundamental aspect of human communication, deeply connected to the Sapir-Whorf Hypothesis, or the principle of linguistic relativity. This principle posits that language not only reflects but also shapes how we perceive and interact with the world (Regier et al., 2007). Similarly, as AI systems evolve to communicate with humans, their linguistic frameworks must account for the nuances of human experience, which are often encoded in culturally specific metaphors and linguistic structures. For instance, the metaphors discussed in *Metaphors We Live By* highlight how abstract

ideas, such as emotions or time, are deeply tied to sensory and cultural experiences (Lakoff & Johnson, 1980). If AI systems fail to understand or replicate these linguistic and experiential nuances, their ability to communicate effectively and build trust with humans diminishes. Teaching AI to comprehend and generate metaphors or simulate the sensory and emotional contexts behind language could serve as a bridge, enabling more meaningful interactions. In this way, the intersection of language, culture, and sensory representation becomes a critical factor in designing AI systems capable of truly human-like communication.

Human communication extends far beyond mere word exchange; for instance, scent plays a pivotal role in shaping interactions. Research has shown that olfactory cues profoundly influence social dynamics, particularly in fostering perceptions of trust and emotional connection. This subtle yet powerful form of non-verbal communication underscores the complexity of human interactions and the importance of sensory stimuli in building relationships. A study published in *Frontiers in Psychology* investigated how masked odors affect interpersonal trust, finding that certain scents can modulate trust-related behaviors, suggesting that olfactory stimuli play a role in the formation and maintenance of social relationships (van Nieuwenburg et al., 2019). Additionally, a systematic review in *Brain and Behavior* examined how human body odors communicate emotional states. The review highlighted that chemosignals in body odors can convey emotions such as fear, which are detected by others and can influence social communication (Calvi et al., 2020).

Visual sensors represent another fascinating topic in the context of AI and robotics. Modern machines can be equipped with cameras far more advanced than the human eye, capable of capturing and storing images with unparalleled precision. Additionally, through the analysis of facial expressions and micro-movements of the eyes, it is theoretically possible to deduce emotional states—a capability supported by research on AI-driven emotion recognition. Beyond human-like applications, AI-based visual data processing has revolutionized fields such as healthcare and agriculture (Zhang et al., 2019). For instance, AI software can detect cancer at its earliest stages by analyzing medical images, offering critical ad-

vancements in early diagnosis and treatment (Jiang et al., 2017). Similarly, the analysis of satellite imagery allows for the monitoring of crops and the early detection of plant diseases, enabling timely interventions and improving agricultural productivity (Planet Labs, n.d.). These examples illustrate the transformative potential of visual sensors and AI in diverse domains, enhancing both human and environmental well-being.

Even in these cases, human beings exhibit the bias of perception. For instance, a study by Regier et al. (2007) suggests that language's influence on perception (Whorfian effects) is more pronounced in the right visual field because it is processed by the left hemisphere, which is dominant in language processing (*Stanford Encyclopedia of Philosophy*, n.d.). This phenomenon could apply to various types of meaning and not just one specific area, indicating a broad connection between language, perception, and brain lateralization.

The capacity for empathy, a cornerstone of Hume's and Smith's philosophical insights, has inspired AI systems designed to analyze and respond to emotional states. Sentiment analysis and emotional recognition technologies enable AI to interpret tone, facial expressions, and other non-verbal cues to offer emotionally attuned responses. Virtual therapy applications like Woebot aim to provide emotional support by mimicking human empathy (Woebot Health, 2023).

Conclusion

As Iain McGilchrist eloquently puts it, understanding the beauty of a landscape unfamiliar to others cannot be achieved through argument alone; we must guide them there, allowing them to experience it firsthand (McGilchrist, 2021, p. xvii). Similarly, teaching artificial intelligence what it means to “feel like a human being” and emulate human intelligence will require more than programmed algorithms and data accumulation. It will demand a journey—one that immerses AI systems in environments where they can observe, learn, and adapt, much like a child growing within society.

From the examples and technologies presented above, it is evident that we are on the brink of

building robots equipped with sensory systems that mimic human capabilities—hearing, vision, touch, smell, taste, and body awareness. These systems, combined with machine learning mechanisms, could synchronize and analyze sensory data to generate responses that simulate emotions, translating signals into meaningful interactions. However, to truly bridge the gap between artificial and human intelligence, we must embed these robots in “social schools” or “kindergartens” where they can learn the nuances of human body language, cultural context, and emotional communication.

This journey of teaching machines to emulate human intelligence is as important as the technological arrival itself. The path we take—building environments that allow AI to observe, learn, and connect—will define the depth and authenticity of their understanding. It is not just about programming intelligence but nurturing it in a way that mirrors human development, ensuring that these systems embody not only our knowledge but also our empathy, culture, and essence. Only through such an approach can we create a future where machines truly integrate into human life, not as tools but as companions capable of understanding the complexities of human existence.

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FALLACIES IN ARGUMENTATION AND DISCOVERIES: METHODOLOGICAL ANALYSIS

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Abstract: This article discusses and suggests solutions to a number of issues related to the problem of main causes of fallacies arising in the history of scientific discoveries like the role of “evident facts”, uncritical assumptions, erroneous preconceptions and “crazy ideas”. Special attention is given to particular cases of Aristotelian idea of the First Mover, Charles Darwin’s non-Darwinian principles advocated in many occasions on pages of Origin of Species, the mechanical explanation of the physical world by the nineteenth century science. The issue of “crazy ideas” is presented in its relation to the notion of “absurdity”. Authors of the article invite its readers to a well-known fact of history of science that scientists can suggest incongruous concepts while the scientific community and wide circles of men of learning could accept these absurd concepts as a respectful and true theory for long centuries of whole epochs.

Discussions of the problems and their solutions in this article are undertaken in the light of the concept of meta-argumentation developed by authors of the article.

Keywords: Meta-argumentation, fallacies, discoveries, “evident facts”, uncritical assumptions, erroneous preconceptions, “crazy ideas”, the First Mover, natural selection, Darwinism, crazy ideas.

Introduction

Fallacies in research are of numerous types and some of them are unavoidable. The biggest danger is presented by the “evident” and yet misleading facts. On the other hand, all problems and even facts we perceive in the light of fundamental scientific theories. There is some probability that scientific paradigms of a given epoch may avert and turn away the research from the

true understanding of observational facts. Another source of fallacious conceptions in history of natural philosophy is that of uncritical assumptions and preconceptions. Researchers readily accept even a strange assumption if it is helpful in finding solutions to difficult problems. Scientists always give preference to a concept that provides the possibility to make exact calculations whatever assumptions were led in the foundations of this concept. The history of science

proves that scientific concepts never emerge as complete creations. But this same approach may bring to excessive tolerance to one's own erroneous concept. This article discusses also the ways by which some incongruous and obviously absurd viewpoints got the statue of scientific conception.

The first section of this article introduces the concept of meta-argumentation developed by Hasmik Hovhannisyan in cooperation with her co-author Robert Djidjian (See Hovhannisyan, 2014; Hovhannisyan, 2015; Hovhannisyan & Djidjian, 2017).

The second section discusses the misleading power of "evident facts" that is considered the main factor yielding formation of erroneous scientific concepts and theories. The Aristotelian idea of the First Mover is thoroughly analyzed regarding the everyday knowledge of those epoch.

The third section shows that many fallacious concepts in history of natural philosophy were supported by uncritical assumptions. As an instructive case the mechanical explanation of the physical world by the nineteenth century science is presented. Scientists of the 19th century strongly believed they had already succeeded to explain all the unlimited variety of natural phenomena. The mysterious point of their tremendous achievement was that all the completely different fields of natural phenomena were given purely mechanical explanation. In actuality, all complex and divergent natural phenomena had been reduced to primitive mechanical models.

Section 4 deals with fallacies born by erroneous preconceptions. The idea that Charles Darwin himself was not Darwinist is discussed at length. In later life, Darwin claimed that he came to the idea of the evolution through natural selection already in 1838 (Darwin, 1859). But the fact is that up to 1859 (the year of publication of the 1-st edition of Darwin's *Origin of Species*) none of Darwin's published works contained any slight attempt to prove or just to discuss the idea of evolution. Darwin's non-Darwinian principles were not just an occasional misjudgment of an inexperienced investigator. On the contrary, they emerged from Darwin's vast experience in regard of the problem of species and his excessive studies of variation under domestication. Darwin was strongly convinced that under domestication there was more variability and more monstrosi-

ties than under nature. This conviction he advocated in many occasions in the *Origin of Species*. Such a hypothetical feature of variability, or "fact" in Darwin's opinion, could be accounted only to the action of change of conditions.

The last section studies the concept of "crazy idea" in its relation to the notion of "absurdity". Authors of the article invite readers to a well known and yet amazing fact of history of science that scientist can suggest incongruous and even absurd concepts. They conclude: crazy ideas are radically new principles designed to solve profound difficulties in a given fundamental theory. Absurd concepts are necessary conclusions from the principles of a given theory signaling a basic crisis in its foundations.

1. Fallacies in Argumentation and Meta-Argumentation

Taking into account the immense variety in which the variations of the term "meta-theory" are used nowadays we find it necessary to explicate the meaning by which Hasmik Hovhannisyan first introduced the notion "meta-argumentation" as the complete general theory of rational argumentation. She pointed out the following 3 main interpretations of the term *meta-argumentation* in the works of contemporary researchers:

- (1) meta-argumentation as the study of *models* of the general theory of meta-argumentation,
- (2) meta-argumentation as a simulation of *arguing about argumentation* in the long-term development of practical algorithms for artificial intelligence,
- (3) meta-argumentation as a study of arguments in their applications to significant scientific statements.

It was presumed that each advanced area of scientific knowledge, sooner or later must try to understand the methods for constructing theories in their field of science. Similarly, advanced branches of natural sciences should develop their meta-theories, first of all, keeping in mind the task of formulating methodological principles for building theoretical systems (Hovhannisyan & Djidjian, 2017).

Studies of the works of Albert Einstein in the light of the theory of meta-argumentation allowed the authors of this article to reveal the fol-

lowing methodological principles for grounding revolutionary scientific concepts.

Principle A. The best way to substantiate a revolutionary theory is to confirm its unordinary prediction.

The history of the explosive spread of Einstein's General Theory of relativity is the most impressive example of the real power of extraordinary scientific prediction. Observations of a solar eclipse on May 29, 1919, organized by Arthur Eddington, confirmed the calculated value of the deflection of the ray of light of another star under the influence of the gravitational field of the Sun. The observational confirmation of this extraordinary theoretical prediction was perceived as undoubted proof of Einstein's revolutionary conception not only to the scientific community but also to all educated humanity.

Principle B. Proponents of a revolutionary theory should reveal fundamental inconsistencies in the old (classical) theory.

Already in the mechanics of Newton, a clear distinction was made between the concepts of absolute and relative space. The introduction of the three-dimensional coordinate system of Descartes finally fixed the idea of the independent existence of absolute world space as the repository of all material objects and the entire natural world. In the years of the formation of special relativity, the main intention of the criticism of classical mechanics was the refutation of the very existence of absolute space and time.

Principle C. Proving a fundamental theory, one should explicitly formulate its postulates, axioms, or basic principles.

The goal of science is to encompass a maximum of empirical contents through logical deduction based on a minimum of axioms. The empiric data are not capable of leading theorists up to the regions of the highest axiomatic abstraction. Though the empirical fact is the "all-powerful judge", its judgment can be handed down only based on the great and difficult intellectual effort that "bridges" the wide space between the axioms and the testable consequences. In the case of fundamental theories, the task of building these bridges requires radically new theoretical constructions which at first are conceived as a "fantasy".

Principle D. The discoverer of a revolutionary theory should suggest radically new approaches to basic concepts.

Today it is generally accepted that new fundamental theories are developed by suggesting revolutionary principles. Often these principles are identified with radically new ideas since natural language allows naming the revolutionary principle according to its cornerstone idea — *the principle of inertia, the principle of relativity, the principle of constancy of the speed of light, the principle of equivalence, the principle of covariance*, etc.

Principle E. The author of a revolutionary theory should not concede even when confronting the most contradictory empirical data.

Einstein may have recognized the significance of the photoelectric effect in the development of a comprehensive theory of electromagnetic phenomena, alongside interference and diffraction, which radically contradicted to his corpuscular concept of photons. Einstein's intuition might have countered with the observation that the photoelectric effect defied explanation from a purely wave-centric perspective. These dialectical considerations could have led Einstein to optimistically suggest that the evolution of theoretical physics would yield a theory of light — a synthesis of wave and emission theories.

2. The Fallacy of Evident Facts

The misleading power of "evident facts" is perhaps the main factor yielding formation of erroneous scientific concepts and theories.

Science as such began by Aristotle. Aristotle succeeded to present his teaching of natural phenomena in such a demonstrative way that for almost two millennia educated mankind was completely convinced in the truth of its principles and laws.

Scientific causality, which explains events of the world accounting them to their natural causes, became a dominant tendency first by the Greeks. Though science made its first steps only, quite mysteriously, educated people of that time believed they possess a demonstrative knowledge of nature and even of the heavens. If one is ready to be satisfied by a simple answer to this mystery then the answer may sound as follows: Aristotle showed that things could not be other way.

Judging strictly, the necessity to introduce the extremely strange concept of the First Mover

should force Aristotle to revise the principles of his physics. The basic principles of his natural philosophy were in complete harmony with the everyday experience of the ancient Greek society. Aristotle himself demanded from the explorers to deny concepts that do not agree with observational data. But what could be less compatible with everyday experience than the idea of the First Mover presumed to keep in motion all the objects of the universe while being itself motionless and bodiless?

In actuality, Aristotle's concept of the "super-strange" mover of the Universe necessarily followed from the principles of his physics that in their turn were generalizations of the evident facts of everyday experience. In ancient Greece, life and practice proved that to keep a body in motion one has to push it unceasingly. Another evident fact was well known for centuries: observations of dozens of generations confirmed the eternal uniform rotation of the celestial sphere.

Since the starry firmament was rotating uniformly and eternally while the motion of bodies in the sub-lunar world was fragmentary the question of the source of motion in Aristotelian physics could be only the following: the sphere of the Moon brings into motion the adjoining masses of air that in turn transmit their motion to the lower strata, then to water, earth and eventually to all objects of the sublunar world. But if a celestial sphere brings into motion air or anything else, then some other mover must bring the celestial sphere itself into motion. In the case of the Moon, this mover could be the sphere of the Sun. In its turn, it could be kept moving by the motion of the sphere of some other heavenly body, until we reach the outmost sphere of the fixed stars. Consequently, following this line of thought, one should necessarily accept the existence of some ultimate mover, the so-called First Mover, which had to keep in motion the outermost celestial sphere of the fixed stars.

To this point Aristotle's conception of the source of motion in the Universe does not demonstrate its strangeness. But the picture radically changes when Aristotle proves that the First Mover itself must be motionless. For if the First Mover were in motion there should have been a body that gave it motion. In that case the First Mover would not be the *first* mover. Aristotle concluded in *Metaphysics* that the First Mover

always moves the things that are in motion, itself being unmoved (Djidjian, 2004, pp. 203-210).

Nicolaus Copernicus was the first astronomer who built a system of the world that objected the evident and apparent "fact" of uniform rotation of the stellar firmament. In his famous *De Revolutionibus Orbium in Coelestium* ("On the Revolutions of the Heavenly Spheres") Copernicus presented a revolutionary theory of the heavenly world. It proved that the motion of the Sun on the sky as well as the motion of all heavenly bodies was just an illusion. The real motion behind these apparent motions was declared the motion of the Earth itself.

How could people of those days believe in such a fantastic conception that demanded to put in motion the huge mass of the Earth? Did the *Revolutions* suggest some strong arguments to propagate this extraordinary world-view? What had driven Copernicus himself to believe in this strange conception?

For some historians of science, the most probable driving motif of Copernicus' revolutionary program seemed his dissatisfaction with Ptolemaic system since it could not be regarded as a consistent physical picture of the world.

By contrast to Ptolemy's geometrical constructions, Copernicus' model of planets rotating round the Sun should be first of all conceived as the system of the world. Copernicus could hardly avoid believing that the heliocentric system provides a possibility to build a consistent model of the universe. In the Preface of *De Revolutionibus* he emphasized that in his system "the orders and magnitudes of all planets and spheres, nay the heavens themselves, become so bound together nothing in any part thereof could be moved from its place without producing confusion of all other parts and the Universe as a whole".

In fact, Copernicus also suggested only some possible explanations to apparent contradictions between his heliocentric hypothesis and principles of Aristotelian physics accepted in his days. Most convincingly sounded his explanation of the illusion of the motion of the Sun and the Heavens: It is like what Aeneas said in Virgil's *Aeneid* (III, 72): "We sail out of the harbor, and the land and the cities retire". When a ship floats along on a calm sea, all external things appear to the sailors to be affected by a motion which is really the motion of the ship, while they themselves seem to be at rest with everything which is

with them on the ship. Doubtless, in the case of the motion of the Earth, it could happen similarly that the whole Universe was thought to rotate.

3. The Fallacy of Uncritical Assumptions

Many fallacious concepts in history of natural philosophy were supported by uncritical assumptions. Isaac Newton was very critical to speculative and baseless hypotheses. But he readily explored the possibilities of very brave assumptions if they followed from empirical observations. For example, Newton suggested his corpuscular concept of light in the third book of the *Optics* as an apparent hypothetical assumption: “Are not the Rays of Light very small bodies emitted from shining Substances? For such Bodies will pass through uniform Mediums in right Lines without bending into the Shadow, which is the Nature of the Rays of Light.”

The interesting point in this text is the argument that rays of light do not bend into the shadow. This argument shows that by that time Newton had not yet observed the phenomena of the diffraction of light. In these circumstances, it was quite natural to prefer the corpuscular conception of light, the general idea of which in this or another form was discussed already by ancient natural philosophers.

The striking thing is how inventive was Newton using the corpuscular conception. Trying to explain observations of the colors of thin plates, Newton introduced the extraordinary assumption of “fits” of easy reflection and easy transmission. Deliberating upon the nature of his hypothetical “fits”, Newton used the strange assumption of vibrations of ether.

In reality, Newton just followed his main methodological principle to draw causes from the phenomena and to be free from preconceived ideas. Vibrations were the only possible cause able to produce the observed periodical stripes in the colors of the thin plates. Newton should have no hesitation to use this idea though it apparently belonged to the domain of the rival wave conception.

But being brave means getting in danger. Newton’s brave assumption of the existence of the ether was always accompanied by the threat of being refuted.

By the end of the nineteenth century physi-

cists believed they had already succeeded to explain all the unlimited variety of natural phenomena. The mysterious point of their tremendous achievement was that all the completely different fields of natural phenomena were given purely mechanical explanation. Factually, all complex and divergent phenomena had been reduced to simple, if not primitive, mechanical models.

From the days of Democritus and Plato, natural philosophy sought the eternal basis of the ever-changing material world. Democritus suggested this eternal basis were atoms; Plato believed the real world was the world of ideas; Aristotle proved this basis was the material essence presented in the form of the four basic elements. To Newton the physical world consisted of inert masses and forces of interaction. With the discovery of the law of conservation and conversion of energy, science introduced a new eternal feature of reality. One thing remained invariable in all the unlimited variety of changes occurring in nature – the total energy. It became a new paradigm of scientific thought to reveal in natural events the conversion of some form of energy into other forms, strictly retaining the amount of the total energy.

Besides theoretical mechanics, the nineteenth century classical science developed two fundamental theories that had essential bearing on the general world picture – the theory of electromagnetism and thermodynamics.

Electric and magnetic phenomena are so essential for our understanding of nature that the development of electromagnetic theory was a very significant contribution to the scientific world picture. Besides the laws of electromagnetic phenomena, the new theory introduced into physical science the idea of the field that later became one of the most fundamental concepts of physical science.

Thermodynamic approach started by the discovery of the quantitative relation existing between heat and work. Soon the laws of thermodynamics were formulated as the most fundamental laws of nature. Thermodynamics proved that all forms of energy eventually transform into thermal energy. And this final form of energy should be distributed uniformly all over the universe. Since the universe is practically infinite, the process of establishing of the thermal balance in the macrocosm should mainly result in the

total cooling down of all the stars all over the Meta-galaxy. The main philosophical conclusion from the laws of thermodynamics was the dull picture of the “cold death” of the universe.

The world picture drawn by classical science appeared extremely distressing. The heliocentric world picture was the first hard blow to the self-esteem of humanity so well used to the idea of being the center of all things. The situation became downright unbearable when astrophysicists proved by the end of the nineteenth century that the Sun itself was just a medium size star lost among billions of stars of the Galaxy. Then at the start of the twentieth century Edwin Hubble revealed that the Galaxy itself was one of the innumerable “isles” of stars in the limitless universe. So what importance could have the mankind drifting on a tiny particle undetectable in the infinite dimensions of the universe?

The only consolation for the mankind was the discovery that all the heavenly bodies were composed of the same substance as our earthly world. Being aware of colossal distances to neighboring galaxies which even the light beam had to travel for hundreds years, one should conclude that the mankind will never know anything definite about the composition of stars and processes going on there. But a simple discovery radically changed the situation. Kirchhof and Bunsen revealed in 1860s that the spectra of the beams of light contained essential information about substances that had emitted them. It was soon proved experimentally that stars are composed only of elements, which are well known on the Earth.

Already by the end of the eighteenth century, light was understood as a special type of wave propagation. Leon Foucault experiments designed in 1850 to measure the speed of light supported the wave theory. Due to these experimental results the particle theory of light was finally abandoned. But even the wave concept of light was interpreted in the frame of mechanistic approach. It was quite evident that waves need a medium to be propagated. Physicists readily accepted the existence of a special kind of medium – the luminiferous ether.

The mechanistic vision of the world was so natural for the nineteenth century scientists that even Michael Faraday elaborated his concept of electromagnetism in complete accord with mechanistic approach. Though it was Faraday

who first proposed the idea of physical field – the cornerstone of the twentieth century non-classical world picture – his understanding of the field was rather mechanistic itself. According to his concept, forces of magnetic field were acting along the special kind of tubes which filled space around magnetic poles.

James Clerk Maxwell, who built the mathematical theory of electromagnetic phenomena, preferred to interpret the essential points of his own theory with the help of various mechanical models too. Maxwell wrote three papers developing his theory. He introduced in his first paper the concept of “electronic fluid” that should help him to explain the essential points of his approach. The second paper used the concept of molecular *vertices* for the same goal. Only the third paper developed the theory using the concept of *field*. Maxwell was so glad with the latter concept that put it into the title of his third paper “A Dynamical Theory of Electromagnetic Field”. Just this paper served the basis of his famous two volume classical work “*A Treatise on Electricity and Magnetism*” (Maxwell, 1873).

By the end of the nineteenth century, Lord Kelvin, then the president of the Royal Society of London, declared that science succeeded to explain all the secrets of nature. There remained only two small “clouds” on the sky of natural science – the distribution of energy in the radiation spectra and the speed of light in the moving substances. But just these two small clouds started the tremendous thunderstorm that shook foundations of classical science.

Besides these two particular phenomena there were at least two basic questions that troubled the minds of adherents of classical physics. The first was the traditional question of the nature of gravitational attraction. The second troubling question arose in regard of the new basic component of physical world picture, the ether.

Possibly, already the nineteenth century scientists had to realize that the question of the nature of gravity is not correct. The law of universal gravitation was the most basic law of classical physics. Demanding to answer the question of its nature, one should realize that this answer is possible only on the basis of a new, more fundamental theory. And this was possible only if one could suggest some new law of nature – more fundamental and more general than the law of the universal gravitation. In actuality, all sci-

entists were completely satisfied by the Newtonian law. Any deliberation on the nature of gravity in the frame of classical physics was principally incorrect. It was like demanding to define gravity with the help of a more basic concept. But already Aristotle explained that the basic concepts of a theory could not be subjected to definitions. Their essence is revealed in corresponding laws, principles, and axioms. Newton's law of gravity was one of the most fundamental laws of classical physics. Asking for additional explanation of its nature in the frame of classical physics was as incorrect as asking for a definition of the concept of gravity.

A basic concept of a theory may be defined only in the frame of the more general theory. Likewise, the question of the nature of gravity may be correct only in the frame of the more general physical theory.

4. Erroneous Preconceptions

A striking example of erroneous preconception is presented Darwin's attitude to the principle of natural selection.

There is a great mystery concerning Charles Darwin's celebrated creation, the theory of evolution. In later life, Darwin claimed that he came to the idea of the evolution through natural selection already in 1838 (Darwin, 1859). But the fact is that up to 1859 none of Darwin's published works contained any slight attempt to prove or just to discuss the idea of evolution. How could it happen that during long twenty years Darwin did not publish a single sentence on his great discovery until Alfred Wallace sent him his paper that suggested the principle of natural selection?

This mysterious gap between the time of the alleged discovery of the principle of natural selection and the publication of Darwin's *Origin of Species* caught the attention of many writers. The sources of such long continued mental effort," mentioned Loren Eiseley, "are not always easy to discern, and it is unlikely that Darwin himself preserved to the end of his life clear memories of all his multiform activity during the years when he was engaged upon his book (Eiseley, 1958).

In actuality, there was a serious factor that almost *excluded* for Darwin the possibility to discover natural selection. This factor was Darwin's unlimited devotion to the alternative prin-

ciple of *inherited effects of use and disuse of parts* and his strong belief in *the direct action of physical conditions*.

All over the pages of *The Origin of Species* proving the decisive role of natural selection, Darwin persistently mentioned also the role of use and disuse of parts. He insisted that the modification of species has been effected chiefly through natural selection aided in an important manner by the inherited effects of the use and disuse of parts.

To be understood clearly, Darwin emphasized that the latter two forms of variation lead to permanent modification of the structure of organisms "independently of natural selection". It is true that *The Origin of Species* is mostly a demonstration of the unlimited capacities of the principle of natural selection in explaining general features and peculiarities of the evolution of species. Yet, in almost each of these demonstrations, Darwin persistently added that natural selection can or should be helped by the mechanism of use and disuse of parts.

These strong bonds with the hypothesis of evolutionary importance of use and disuse of parts and direct action of external conditions almost push us to a crucial assumption: *the principles of use and disuse of parts and action of external conditions were presumed by Darwin as the mechanism of the variation of species*.

Scientists defend their important ideas and hypotheses, clinging to them even when opposed by strongly contradicting facts and rigorous theoretical objections. By contrast to this universal rule, Darwin was never strong in defending the principle of natural selection.

In 1867, Fleming Jenkin, an erudite Scotch engineer, strongly criticized Darwin's theory. He mentioned that a favorable new character possessed by one or a few rare mutants, which Darwin considered the initial step of evolution, would soon be swamped out of existence in any population group in which it occurred. Jenkin's calculations proved that a new favorable character could survive only if it emerged simultaneously throughout the majority of the population. Darwin too readily admitted that the principle of natural selection was insufficient to build the theory of evolution. Under the pressure of critique, in the later editions of the *Origin of Species* the principle of natural selection was supported by the idea of use and disuse of parts and

direct action of conditions.

The *Descent of Man* (Darwin, 1871) directly admitted Darwin's retreat from his earlier view of the principle of natural selection as of leading motif of his theory of evolution. In that volume of his theory of evolution Darwin wrote that he "attributed too much to the action of natural selection".

Darwin's favorable principles of use and disuse of parts and action of conditions are apparently non-Darwinian if natural selection is understood as the corner stone of Darwinism. The assumption of the inheritance of variations emerging through use of parts and action of external conditions is diametrically opposite to the ideology of natural selection. Factually, Darwin's principles of use and disuse are incompatible with natural selection. The latter selects and accumulates favorable variations among a mass of chaotic modifications. While Darwin's principles of use and disuse of parts and action of conditions deal from the start with favorable variations.

How could the increased use of a particular part of an organism bring finally to the emergence of a new variety with a given favorable character? It could happen if only the increased use of that part would modify the organism in a favorable manner. In that case, the inheritance of such modifications through successive generations could be accounted for the emergence of a new variety with the given particular feature.

Darwin believed that variability was generally related to the conditions of life to which each species has been exposed during several successive generations. He tried to show that "changed conditions act in two ways, directly on the whole organization or on certain parts alone, and indirectly through the reproductive system".

The direct action of conditions of life produce well directed favorable modifications that cannot be evaluated as being chaotic. The principle of use and disuse of parts presumes same kind modifications too. But assuming initial favorable variations, one would have no need of natural selection to deal with them. So, any biologist who accepted the principle of use and disuse of parts and direct action of conditions would hardly need natural selection. This implies the crucial conclusion that biologists with such vision of variation of species least of all would be inclined to discover the principle of natural selection.

Thus, we come to the following final conclusion. Preparing and elaborating during long years his manuscript on the problem of species in the light of the principle of use and disuse of parts and action of conditions of life, Darwin did not need the principle of natural selection and had little chance to discover this principle (Djidjan, 2002, p. 232).

Darwin's non-Darwinian principles were not just an occasional misjudgment of an inexperienced investigator. On the contrary, they emerged from Darwin's vast experience in regard of the problem of species and his excessive studies of variation under domestication. Darwin was strongly convinced that under domestication there was more variability and more monstrosities than under nature. This conviction he advocated in many occasions in the *Origin of Species* (Darwin, 1859). Such a hypothetical feature of variability, or "fact" in Darwin's opinion, could be accounted only to the action of change of conditions (Djidjan, 2002, p. 233).

Similar difficulties arise also in regard of max Planck's quantum conception. Could any physicist at the start of the 20th century accept or at least imagine that energy is distributed only in discrete portions? Out of any doubt, answer to this question should be negative. And Max Planck, the discoverer of the quantum structure of energy, could not be an exception among the physicists.

In the last decade of the nineteenth century, the failure of classical electromagnetic theory to treat satisfactorily the experimental data concerning short wave radiation puzzled many theoreticians. Later the situation was labeled as "ultraviolet catastrophe", the term "violet" referring to the short wavelength region of the optical spectrum. Planck approached the problem of short-wave radiation from the point of view of statistical physics, using the conception of entropy. At first sight, Planck's approach may seem absolutely strange since electromagnetic radiation was understood as a specimen of continuity while the statistical physics was applicable only to discrete systems. The study of the statistical model of radiation did not produce significant results. Planck was forced to tackle the problem from another side - that of thermodynamics. In this field he felt himself quite confident since during many years he had profoundly analyzed the laws of thermodynamics.

The intensive research of the problem made it necessary to realize the essential role of the universal constants of the laws of radiation. They were two. The first was the well-known Boltzmann's constant. The significance of the second universal constant appeared more complex. It represented the product of energy and time that physicist called *action*. So the second constant could be viewed upon as the elementary quantity of action or, using the Latin term, the *quantum* of action. These sort considerations could bring Max Planck to the idea of quanta of action, from which there remained only a short distance to the hypothesis of the quanta of energy (Planck, 1949).

Of course, the suggestion that heat radiation is composed of discontinuous quanta of energy was absolutely incompatible with the principles of classical physics. Yet to consider energy in terms of quanta, as a transitional means for reaching the real basis of the nature of heat radiation, could seem quite admissible. Especially, if we take into account that Planck carried on his research in the light of statistical physics and thermodynamics where scientists were used to deal with discontinuous entities, that is, atoms and molecules.

This way or another, Planck suggested his revolutionary hypothesis of quantum structure of energy of radiation. Yet the power of classical continuous preconception of energy was so dominant that Max Planck – after his discovery of quanta of energy – went on about a decade long research of possible classical mechanisms for radiating energy in discrete portions.

The huge power of preconception influenced Erwin Schrödinger's scientific investigations in a special way. He was "taken hostage" by his own discovery of wave functions. Schrödinger wave function is the most effective instrument of theoretical atomic physics. The idea of wave properties of electrons and, in general, of duality of matter and waves came forth in 1923 in Louis de Broglie's doctoral theses. Actually, Louis de Broglie proposed not only the general idea of wave-particle duality, but also mentioned that in the light of the new concept it could be natural to assume that electrons vibrate inside the atom in the form of spatial standing waves. If he had been more mathematically gifted, he would soon develop the wave mechanic theory of atom. This last task accomplished Erwin Schrödinger.

The philosophical difficulties of the wave approach should be very disturbing. But they were significantly stifled due to immense success of wave mechanics as of an extremely productive instrument of theoretical calculations. All the parameters of atomic world were easily described with the help of wave function. It was unanimously accepted soon that the three conceptions of atomic physics – Schrödinger wave mechanics, Heisenberg matrix system, and Dirac operator approach – were equivalent systems of the newly born quantum mechanics.

What regards the philosophical difficulty of the transformation of electrons within the atom into waves of electric substance, Max Born overcame it with the help of his probabilistic interpretation. According to this concept, the wave function described not the actual position of electrons inside the atom but rather the probability of finding an electron in different points of space inside the atom. The wave function became a universal means for the description and calculation of all physical parameters in the atomic world.

But the idyllic picture of complete incorporation of wave mechanics into the framework of probabilistic conception of quantum physics, in actuality, contained a number of serious problems.

Niels Bohr and his colleagues and followers strongly believed that probability was built in at the very foundation of the micro-world. They denied that quantum mechanics was unable to give a deterministic description of atomic world just because of lack of knowledge about the processes going on there at the sub-atomic level of physical interactions. Probability was regarded a necessary feature of each sub-atomic event, independent of the number of interacting particles or conditions of interactions.

Was there a firm empiric ground for such generalization? The answer to this question can be both positive and negative depending on its aspect. The positive answer is grounded on the brilliant experiments carried on by Davison and Germer that proved that a beam of electrons passing through a crystal produces a diffraction picture. This discovery confirmed de Broglie hypothesis and forced physicists to admit that science should reject the classical belief that particles and waves belong to different domains of physical reality (de Broglie, 1973).

But the answer to the above question should

be negative if one takes into account that experiments on electron diffraction proved *wave properties* of electrons but not their probabilistic nature. Wave properties could be interpreted as supporting the standpoint of classical mechanics as well.

Niels Bohr, Max Born, and other adherents of the Copenhagen school insisted on the probability as the essential feature of atomic events but apparently underestimated the wave properties of atomic particles. Born denied electron standing waves, but he readily used the wave function. Yet, on the macro level, one could not show any difference between the standing wave of an electron in the atom and the sum of positions of an atomic electron described by the wave function. In both cases, a macro-observer would have the same picture of a cloud of electric charge inside the atom in the form of standing wave.

Schrödinger and Heisenberg held the same orthodox view only in one point. They both denied believing in trajectories of electrons inside the atom. But we would like to point out that Schrödinger and Heisenberg rejection of the reality of electron trajectories did not follow from a deeper insight into the physics of the micro-world. In actuality, neither wave mechanics nor matrix system had sufficient means to describe electron's motion along its orbit. If for some reason Schrödinger and Heisenberg found admissible to consider the orbital motion of atomic electrons, they would not be able to describe it by the means of their theories (Bohr, 1958; Heisenberg, 1973).

Returning to the problem of the equivalence of matrix approach and wave mechanics. If Schrödinger had abandoned his far going claim of reducing all micro-world to material waves, he could easily sustain the principle of wave-particle duality in his system. But there is no comprehensible place for the fundamental principle of wave-particle duality in Heisenberg's matrix version. There is no slightest possibility to speak of waves in the Heisenberg version of quantum mechanics. So, one cannot insist unconditionally the equivalence of the main systems of quantum theory. Perhaps, it is time to realize that they are partial theories, which are able to describe the atomic world only combining their efforts. But in this case one should realize the necessity to develop a really fundamental

theory of atomic physics (Djidjian, 2002, pp. 233-242).

5. Crazy Ideas and Absurd Concepts

It is really a great mystery that scientist can suggest absurd conceptions. But it is even a greater mystery that the scientific community and wide circles of men of learning could accept these absurd concepts as a respectful and true theory. Quite naturally, present day learned people look at fallacious ideas and concepts of the past in amusement and disbelief. But it should be remembered that we observe ideas of the past epochs from the height of the science of the present time often forgetting historical realities that formed the scientific concepts of the past days.

Evaluating any scientific concept of a past epoch as absurdity, we must first of all take into account the common sense and basic scientific principles of that time. Let us observe examples of scientific concepts that held an important position in the natural science of the past but should be evaluated as absurdities even from the viewpoint of the common sense of their time.

Though there is no limit for my appreciation of Aristotle's great genius, his brave idea of the First Mover appears belonging to the province of absurd concepts. Aristotle proved that the First Mover was the source of eternal motion of the Heavens and all material objects of the sublunary world (Aristotle, 1996). For many thinkers this statement could sound rather strange. But the concept of the First Mover appeared beyond reasonable judgment when Aristotle proved additionally that the First Mover should be unmoved, unchangeable, and having no extension in space. Such an object could not be material since it had no extension and consequently could not be perceived by senses. Thus, we come to a concept of an object unconceivable even from the point of view of the common sense of the ancient society.

Of course, judging a theoretical concept one must bear in mind that the characteristic "absurd" is relative. We find a concept absurd if it is completely incompatible with the common sense or with the fundamental principles of natural science. So, in our evaluations we must be very careful since common sense itself evolves with the progress of the scientific picture of the world.

Modern scientific thought had encountered such a variety of absolutely new domains of reality that explorers, to be able to deal with them, were forced to try completely new approaches, or in Niels Bohr's words, make use of definitely "crazy" ideas. Unfortunately, crazy ideas look out much like the absurd ones. Many crazy ideas eventually finish their life by landing into absurd conclusions.

An unwritten principle of human psychology is that any hypothetical explanation, even seemingly absurd, is better than having none. In actuality, the only thing the theoreticians are really interested in is that of being able to carry on correct quantitative descriptions of phenomena under research. Once the job of correct quantitative description is done, all other points seem superficial. At least, scientists are convinced that it is a matter of time to overcome all other obstacles. This is the way by which emerge beliefs in realities that do not exist. The appearance of absurd concepts is rather unavoidable in the perspective of the development of scientific knowledge. Likewise, the acceptance of an absurd concept by the scientific community of its day is, in a sense, a normal behavior.

Scientists know well that nature never unveils its mysteries easily. Each level of knowledge of nature is achieved through hard and slow step by step advancement. A scientist never comes to the final and complete knowledge of some basic feature of natural phenomena. Each level of knowledge is incomplete, partial, and sometimes simply wrong. Just the latter case often results in absurd conclusions.

The revelation of an absurd conclusion or/and of an apparent contradiction in the framework of a fundamental theory is a clear sign that something is wrong with its basic principles. If colleagues reveal just some minor inconsistencies in a theory of a scientist, he would not even react to it. Men of learning find minor discrepancies quite a normal thing in the process of the development of their concepts.

Principles and laws of natural science grow from the empiric data and its interpretation. The interesting thing is that wrong principles of a natural theory of the past are due, as a rule, not to the fantasy or imagination of a scientist, but rather are related to a "natural" interpretation of certain well-established facts. We put the term *natural* in commas to emphasize that this inter-

pretation had been *natural* just for its time. The appearance of an absurd conclusion signals scientific community that some of the most obvious assumptions as well as some interpretations of empiric experience of the epoch are false.

But how can one differentiate absurd concepts from the crazy ideas, the latter understood as unordinary and strange ideas that bring with them revolutionary changes to natural sciences? It is quite a common place in methodology of science that great ideas are at first conceived as absurdities. A revolutionary idea is accepted as a serious scientific concept only by the power of its striking success in explaining the most serious difficulties.

The difference between crazy ideas, including those that later appeared to be a fantasy, and absurd concepts, involving those ones that are yet accepted by scientific community, is as follows. Crazy ideas are radically new principles designed to solve profound difficulties in a given fundamental theory. Absurd concepts are necessary conclusions from the principles of a given theory signaling a basic crisis in its foundations. Crazy ideas are rather paradoxical than absurd. When even in apparent contradiction with common sense and established scientific principles, crazy ideas contain these principles implicitly as some particular or limited cases. Absurd ideas have no prospective of improving their incompatibility with facts (Djidjian, 2002, p. 276).

We would like to bring in here some illustrations.

Aristotle's striking statement that beyond the Heavenly sphere there was no material object and no space meant a basic solution of the problem of space and time.

Copernicus, substituting by a hypothetical motion of the Earth the "obvious" motion of the Sun, Moon and all innumerable stars, factually suggested a new approach which had to free astronomers from the haunting mystery of the retrograde motion of the planets.

These crazy ideas struggled gradually to the statue of fundamental physical principle providing solutions to insurmountable difficulties of the natural science of their day. By contrast, absurd concepts were necessary conclusions from the principles of a corresponding fundamental theory. The impossible set of properties of caloric and ether were preconditioned by the mechanistic interpretation of heat and electromagnetic

field. This list can be continued but not completed. Each epoch is forced to deal with the absurdities of its time. But one should not consider them merely historic curiosities. Already William Whewell had mentioned that failures of science help to disclose important clues of scientific way of thinking (Whewell, 1847).

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NATIONAL AND UNIVERSAL IN THE EDUCATION SYSTEM. THE PROCESS OF GLOBALIZATION AND TRANSFORMATIONS OF EDUCATIONAL SYSTEMS

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Abstract: In the education system of any nation, there are, to one degree or another, both universal and local, national tendencies and patterns.

It can also be noted that it is in national schools that, in the terminology of synergetic, those dissipative structures of educational technologies and methods of organizing education are formed and polished, which are subsequently mastered by other nations and countries, spread and standardized as the most productive means.

The article emphasizes the importance of implementing globalization processes not in opposition to or at the expense of national education systems, but in the spirit of their harmonious, mutual enrichment and influence.

It is indeed emphasized that one of the secrets of the viability and survival of the Armenian people is the awareness of the importance of school and the education system, traditions of harmonious combination of the national and universal.

The position is to put forward that in a globalizing world, it seems appropriate and promising to encourage such education systems that, while being national in form, comprise universal human values in content. Such strategy will play a significant role in increasing the effectiveness of the educational process, as well as reducing conflicts and developing cooperation between different countries and peoples.

Keywords: education system, national traditions, universal human values, form and content of education.

*As is the educational system,
so is the future of its people and country.*

In the modern conditions of globalization and the formation of transnational economic, political,

scientific and educational systems, the idea of a national school and education (as well as nation-

al culture) may seem to be losing its importance and relevance, retaining only historical and educational significance. At first glance, it may seem that the tendencies of universalization and internationalization, the convergence of educational systems of various countries reduce to zero the value and need for further development of national educational systems that have formed over the centuries.

Meanwhile, it is also obvious that in the educational system of any nation, to one degree or another, there are both universal and local-national traditions and patterns.

This is a methodological problem, although not yet fully developed. We are talking about the relationship of the cultural and educational heritage and historical traditions of different peoples, on the one hand, and the real trends of the world in the field of education and upbringing on the other hand.

The problem noted is not new, in fact, it has an instructive history. The tendencies of universalization and unification in the fields of culture, politics, law, as well as education and social life are observed throughout the history of the development of human civilization. When discussing world standards and civilization criteria, one can notice a certain relativity – contextual conventionality in the historical and temporal aspect, realities that have become acceptable for most at certain stages of civilization development.

In the ancient times and even long after that, Greek and Roman systems of education, educational institutions based on the ideas of Plato's Academy and Aristotle's Lyceum, Greco-Roman philosophy, literature, culture retained a dominant position in the enlightened world.

In the Middle Ages, Byzantine culture and educational systems came onto the stage along with the educational and pedagogical traditions formed in the Christian and Islamic religious and theological systems where education and science developed in Greek and Latin, as well as Arabic languages.

During the Renaissance and later periods, the rethought values of antiquity, the ideas of the European Enlightenment, the pedagogical concepts of J. A. Komenský, J. G. Pestalozzi, A. Diesterweg and other classics became the fundamental and universal criteria in the organization of education.

Nowadays, the European and American edu-

cational systems, English-language culture and literature are considered to be the leading models.

Of course, the processes of globalization imply tendencies towards the formation of common values and educational systems for different countries.

Meanwhile, it should be taken into account that the values and educational systems that have received international recognition at various times take roots in national educational concepts. Naturally, the world-historical process and universal values cannot exist without specific subjects and bearers. It is the most valuable and promising components and principles of national educational systems that become widely disseminated and gain universal recognition in civilizations of different periods. It is in national schools that, using the terminology of synergetic, those dissipative (spreading, dispersing) structures (Nicolis & Prigogine, 1977, pp. 55-62) of educational technologies and methods of organizing education are formed and polished, which are subsequently mastered by other peoples and countries, spread and standardized as the most productive means.

It is fundamentally essential that modern globalization processes are carried out not in opposition to or at the expense of national education systems, but in the spirit of their harmonious mutual enrichment and mutual influence.

In the context of radical changes in the socio-political system, situations arise when theoretical thought is not always ready or does not have time to present a methodological and thorough scientific analysis. In situations where old concepts are no longer acceptable (sometimes simply because they are associated with the old political system), and new approaches are not yet complete and require discussion and additional elaboration, at least three possible ways to solve the problem are noted:

- a) updating, renewing and reinterpreting the old systems,
- b) mastering foreign successful experience in order to solve the problems of national education and school,
- c) developing and improving a national model by understanding the problems that have arisen before one's own country and society.

The second path often becomes dominant,

when “developing countries” are offered, presented with replica-models of the educational systems of economically and politically developed countries. However, the mechanical introduction of one’s successful experience in other countries does not always bring the desired result. In this sense, the educational systems of the post-Soviet republics are no exception (Mirumyan, 2019, p. 18).

By the way, both in Soviet and post-Soviet times, some intellectuals expressed and continue to express dissatisfaction with the policy of compulsion, the desire of the “power centers” to align everyone, albeit with the technology of “soft power”: “although the political situation in the world has changed radically, in fact, the universalizing educational system of the Soviet model has been replaced by a universalizing system of another – that of the Western production” (Mirumyan, 2019, p. 18). In particular, the dissatisfaction is justified by the fact that Western education systems are not aimed at transmitting fundamental knowledge, developing systemic and analytical thinking, but are rather aimed at transmitting specific, often fragmentary and not systematized knowledge and skills (Mirumyan, 2019, p. 19). In pedagogical theory, it is impossible to create something fundamentally new which is limited to the practical requirements, standards and stereotypes of the current day. In this sense, creative rethinking of the historical heritage, its comparison with the modern needs of society, seem valuable. This will create a powerful theoretical basis for overcoming modern educational challenges.

Of course, the above said does not exclude, but on the contrary, presupposes a multifaceted and in-depth study of the historical and pedagogical experience of other countries.

In integrating societies and throughout the world, **it seems important and promising to encourage such educational systems that, while being national in form, constitute universal human values.** In this sense, valuable traditions can be found in the historical and cultural arsenal of each nation. Only such a strategy will play a significant role in reducing conflicts and developing cooperation between different countries and peoples.

From this point of view, the history of Armenian science and pedagogical thought is more than rich.

Education systems and pedagogical concepts specific to different nations are largely determined by historical processes, traditions of statehood or their absence, the degree of political independence, the socio-economic structure of society, and, most importantly, the role and significance given to education in the programs and ideologies of the ruling elites. During its centuries-old history, Armenian people have experienced periods of both powerful political and cultural upsurge and deep decline. The people of Armenia were destined to experience the golden age of statehood, the bitter years of mass emigration, to be threatened with assimilation, to become familiar with the culture of developed countries and to coexist with peoples of less developed cultures. By the will of historical fate, the people were involved in the global processes of interaction between different cultures, became the object of military-political, religious, ideological and cultural expansion.

One of the peculiarities of the history of the Armenian people is the fact that Armenia has almost always been in the focus of the clash of interests of opposing strong powers, in the whirlpool of geopolitical clashes (Rome and Persia, Byzantium and Iran, Byzantium and the Arab Caliphate, Ottoman Turkey, Iran and Russia, and finally the East and the West). This circumstance, naturally, required certain knowledge and wisdom, diplomatic qualities, and flexible tactics from the spiritual and political leaders of the Armenian people to protect national interests. In such situations, the availability of military force alone could not be sufficient to resolve issues.

It is also clear that the process of forming a citizen, reproducing specialists and intellectual personnel is determined by the tasks set before the state and society, and how correctly these tasks and goals are formulated. Geopolitical conditions and problems have found their expression in the Armenian spiritual culture, and, of course, in the education and upbringing system.

For centuries, the Armenian people have faced the challenge of survival, preservation of national identity, and cultural independence. These involved issues found their solutions. Moreover, the Armenian people not only managed to preserve their national identity, but also to create a culture of universal significance.

One of the secrets of this phenomenon is the awareness of the importance of school and edu-

cation, the presence of fundamental conceptual approaches in this regard, stable traditions of harmonious combination of the national and universal.

Since ancient times, Armenian thinkers have had close ties with leading scientific and educational centers of their time. They received education and taught in scientific and educational institutions of Athens, Alexandria, Rome, Constantinople, Paris, Amsterdam, Moscow and St. Petersburg.

Mastering advanced academic and educational traditions, Armenian scholars not only perceived the scientific and educational developments of other countries and peoples, but also offered them their own approaches and shared their own achievements. Back in the 3rd-4th centuries, Paruyr Haykatzn (in Latin - Proairésios), who received his education in the famous scientific centers of his time, founded a school of rhetoric in Athens and Rome, where Emperor Julian the Apostate (Iulianus Apostata 331-363), the outstanding orator Libanius (314-393), the famous theorists of Christianity Gregory of Nazianzus (330-390), Gregory of Nyssa (335-394) and Basil of Caesarea (329-379) were educated (Gabrielyan, 1997, pp. 22-24; Mirzoyan, 2016, pp. 53-54). In the philosophical scientific circles of the early Middle Ages, the works of the 5th century philosopher David Anghat (the Invincible) (Gabrielyan, 1997, pp. 76-91) and the views

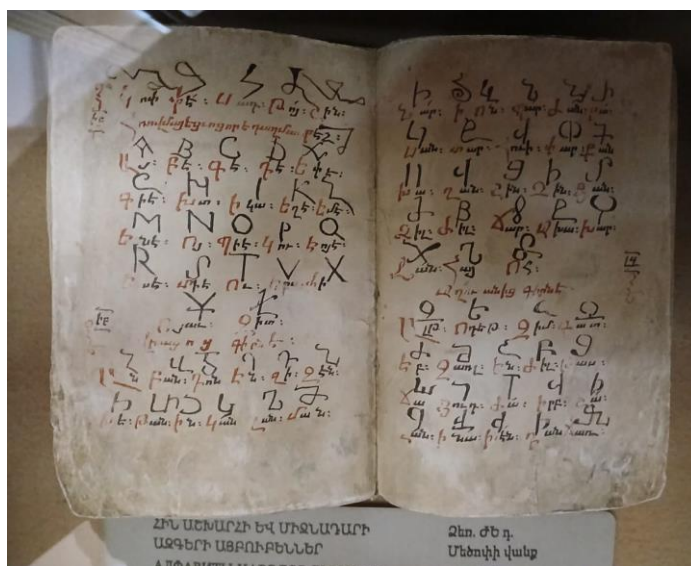
of the 7th century thinker Anania Shirakatsi in natural sciences (Gabrielyan, 1997, pp. 94-103) were highly recognized. The works and spiritual heritage of the 10th century theologian Gregory of Narek (Gabrielyan, 1997, pp. 133-142) earned the highest praise from the Christian Church. In 2015, the Pope elevated Gregory of Narek to the rank of Doctor of the Church.

It is worth noting that back in 405, the creator of the Armenian alphabet Mesrop Mashtots, with the help of his students, initiated the translation of works by famous authors of that era. The translation work of Mesrop Mashtots and his students was valued so highly that the Armenian Apostolic Church, starting from the 7th century, celebrates the Day of the Holy Translators, and since 2007 this holiday has been celebrated at the state level. It is also known that leading Armenian teachers and thinkers had a significant influence on the cultural and educational life of other peoples. In addition to the Armenian alphabet, Mesrop Mashtots also created alphabets for Georgians and Albanians¹. This is evidenced by M. Mashtots's student and his biographer Koryun (n.d., XV, XVI, XVII), the 5th century historian Movses Khorenatsi (1981, p. 293, LIV). Although these alphabets are no longer used due to historical circumstances, they have been preserved in stone inscriptions and written texts. See Pictures 1; 2.

¹ Caucasian Albania (in Armenian - Aghuank, Aghvank) was an ancient country-state located between the Kur River and the Caucasus Mountains, bordering Armenia and Georgia.



Picture 1. Armenian alphabet.



Picture 2. Armenian manuscript containing Georgian and Aghvanic (Albanian) alphabets. Collection of the Matenadaran Research Institute of Ancient Manuscripts, manuscript 7117 (15th century).

In the Middle Ages, starting from the 9th century, Armenia actively participated in the development and dissemination of university education. Famous universities operated in the monastery complex of Tatev (9th-15th centuries), in the

monastery complex of Sanahin (10th-13th centuries), in the capital city of Ani (11th-13th centuries), Gladzor University (13th-14th centuries). See picture 3; 4.



Picture 3. Tatev Monastery Complex (9th century), Marz (province) of Syunik, RA.



Picture 4. The process of defending a dissertation under the supervision of the founder of Gladzor University, Esai Nchetsi. Fragment from Jerusalem manuscript no. 365, 1299.

The foundations of the state organization of secondary and higher education in Armenia were laid in 1918. This work was developed on a large scale in Soviet Armenia and continues to progress in the post-Soviet years. Currently, in the context of unprecedented expansion of scientific and cultural ties with other countries, great opportunities and prospects have opened up for the integration of the educational system of the Republic with advanced educational centers. Today, there are more than 1,400 comprehensive schools, more than 25 technical schools, 108 colleges, 28 state universities, 25 private universities in Armenia. Yerevan State University was founded in 1919, Armenian State Pedagogical University named after Kh. Abovyan was founded in 1922.

The American University of Armenia, the French University in Armenia, the Armenian-Russian University, and a branch of Moscow State University are very popular in the RA. It is also worth noting the significant success of the Tumo creative technology center founded in 2011, whose branches already operate in Paris, Beirut, Moscow, Zurich, Berlin, Kyiv, Mannheim, Tirana, etc.

The fact that various approaches and models combine in educational systems **is an important source and factor of development**. In turn, the inclusion of universal values and components in

national education programs **is an important circumstance that promotes dialogue of cultures, conflict prevention, mutual understanding and cooperation**. On the basis of such a synthesis, the opportunity to successfully implement the ideas of modern reforms opens up. Research carried out in this direction is in great demand, but is still insufficient to resolve existing problems. In this regard, it seems important to encourage the activities of international organizations of specialists aimed at developing educational systems and optimizing the organization of their activities. It is also necessary to expand the dialogue of teachers, educators and scientists, to form and develop mechanisms for their interaction.

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STATUES AND VANDALISM IN ARMENIA AND NORTH MACEDONIA: EXPRESSIONS OF OFFICIAL AND UNOFFICIAL NATIONALIST IDENTITY

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Abstract: In Skopje, there are many statues of heroes and patriots controversially claimed by Greece and Bulgaria. One statue now labeled ‘warrior on the horse’ due to Greek pressure was designed to be Alexander the Great. People still refer to the statue as Alexander, a testament to the persistence of nationalist beliefs. In Yerevan, the Mother Armenia statue looks upon Mount Ararat in modern day Turkey. She wields a sword, as if to say “it’s not over”. The same might be said about the graffiti in both states as both are heavily nationalistic in nature. These acts of graffiti/vandalism communicate a message of disorder and dissatisfaction against the state. These official and unofficial nationalist sentiments are expressed because of the need to recover, in North Macedonia’s case, a long suppressed sense of national identity, and in the Armenian sense, a nationalism under attack. Nationalism in this sense is an expression of cultural revitalization, an essentially Postcolonial need to recover notions of self. This theoretical underpinning will serve as a baseline from which to apply the ethnographic findings of my trips to these locations.

Keywords: postcolonialism, colonialism, culture, nationalism, social constructions.

Introduction

In some countries, nationalism is expressed as opposition to colonization. Walking around Skopje and Yerevan, one notes various patriotic symbols, statues, structures, and vandalism, sometimes taking the form of graffiti. In Skopje, there are many statues of heroes and patriots controversially claimed by Greece and Bulgaria. One statue is labeled “an equestrian warrior” (Marusic, 2012) due to Greek pressure and was

designed to be Alexander the Great. People still refer to the statue as Alexander, a testament to the persistence of nationalist beliefs. In Yerevan, the Mother Armenia statue looks upon Mount Ararat in modern day Turkey. She wields a sword, as if to say “it’s not over”. The government of Armenia wants people to forget Ararat and other mountains considered sacred, yet the people reject those calls (Pashinyan, 2024). The same might be said about the graffiti in both states as both are heavily nationalistic in nature.

This article discusses the centrality of statues in nationalism, and considers the persistence of national traumatic memories experienced by the collective. Similarly, nationalist graffiti is prolific. In Skopje, graffiti is splashed onto identification plaques that render any explanation useless. In Armenia, graffiti features Greater Armenia, including the idea that Artsakh is sovereign Armenian territory. These acts of graffiti/vandalism communicate a message of disorder and dissatisfaction against the state. This message is nationalistic in nature as it communicates a political message. These official and unofficial nationalist sentiments are expressed because of the need to recover, in North Macedonia's case, a long suppressed sense of national identity, and in the Armenian sense, a nationalism under attack. Nationalism in this sense is an expression of cultural revitalization, an essentially Postcolonial need to recover notions of self. This article thus uses a Postcolonial approach to better understand the political situation in North Macedonia and Armenia. Both these states underwent socialism, a political system that suppresses nationalism for class conflict. Like any colonial and/or imperial experience that undermines the indigenous population, the culture of the imperial power, in these cases Marxist-Leninism, seeks to 'civilize' the local population by eradicating the local culture by replacing it with a foreign one. The colonized people, after removing that foreign power, will then seek to remember itself through a process of gradual cultural recovery that will serve to increase collective self-worth and self-confidence. While many would scoff at these efforts, statues and graffiti/vandalism serves to strengthen the collective identity after foreign influence, for, as the Foucauldian argument goes, wherever there is power, there is resistance. This article's theoretical Postcolonial underpinning will serve as a baseline from which to apply the ethnographic findings of my trips to these locations.

Postcolonialism and Ethnography: Examining Nationalism after Colonialism

Postcolonialism is the study of European colonialism on the formerly colonized peoples globally, and specifically their fight against that power (Drebes, 2016; Young, 2016). Edward Said's *Orientalism* was among the first books to discuss

the effects of colonialism in this manner. Said himself states that "Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient- dealing with it by making statements about it, authorizing views of it, describing it, by teaching it settling it, ruling over it: in short, Orientalism as a Western style for dominating restructuring, and having authority over the Orient" (Said, 1978, p. 11). As a perspective, it seeks to unravel race discourse that constructs power structures shaping life and living for people in the global south (Geeta & Nair, 2013, p. 8). Significantly, epistemic violence facilitates these constructions, by establishing a superior-inferior cultural dichotomy (Spivak, 1988, p. 280). Culture is the center of analysis as Postcolonialism "...bears witness to the unequal and uneven forces of cultural representation involved in the contest for political and social authority within the modern world order" (Bhabha, 1994, p. 71). Under colonialism, indigenous cultures are suppressed and dehumanized while the colonial power is glorified as superior. The main focus for this paper is not to describe epistemic violence of North Macedonians and Armenians, but rather to look at the process and praxis of cultural revitalization through the study of statues and graffiti/vandalism, and its nationalist expression. In these countries, nationalism adopts a rejection of colonialism, and might best be explained using a Postcolonial framework.

Defined, cultural revitalization as a "conscious and deliberately orchestrated process of restoring a cultural experience that has been lost, disrupted or diminished" (Shea et al., 2019, 553). Cultural revitalization describes the transmission of memories, cultural beliefs, practices, and other important symbols of cultural identification from one generation to the other (Shea et al., 2019, Merton, 1949; Wallace, 1956). An often studied vehicle for the transfer of this knowledge is Native American tribes as discussed by Shea et al. (2019). However, I submit that this process may be present anywhere a culture has been suppressed by another, foreign culture.

To Postcolonial scholars, nationalism is seen as a European idea, 'foreign' to the political experience of people living in the global south (Lazarus, 1999). However, there are some elements, including nationalism, that have made their way, or migrated, into the makeup of global south countries. People there enjoy European sports

like cricket and football, but also various cultural practices of the so-called ‘western’ world (Lazarus, 1999). This is because of the European experience. Many European elements can now be found in the global south because of the forces of colonialism. Most important of these is the acceptance of the state as a political unit of governance. The Arab nationalist movement dominated politics of the middle east for much of the twentieth century (Martin, 2014). Indeed, there are many non-western ethnic groups that seek statehood: the Palestinians, the Kurds, the Western Saharans, among others, all see their survival as tied to statehood. There are also growing nationalist movements in parts of Africa and Asia, such as the Omara, Tigray, E Timor nationalism. States like India, Bangladesh, and more recently South Sudan were all created out of national belief systems. Thus, nationalism can no longer be considered a western ideal; it is clear that nationalism, like other western practices such as sport, music, movies, and other vehicles of art, culture, and identity, has been transplanted into the global south (Martin, 2014).

Essentially then, the nation-state is a vehicle for self-rule as people seek to keep their cultures and traditions alive (Khandy & Şengül, 2022). While this may seem as foreign to the experience of the global south, many peoples act in accordance with this idea of preserving national identity through the nation-state. This works within the Postcolonial perspective as it is centered around maintaining and recovering lost identity (Shea et al., 2019). Identity, what was now cultural identity, might now be incorporated into national identity. Nationalism is a construction of knowledge used to create myths, forming an identity to convince others to follow. It requires cultural revitalization, a process of recovering and remembering the past.

It is debatable whether or not North Macedonia and Armenia truly qualify as ‘western’ as these states are not part of the geographical western Europe nor are they culturally part of western Europe. Once part of the Ottoman Empire experience, these nations have a different cultural development than western Europe. These nations also have no real experience of independence. There were independence movements in both states in the eighteenth and nineteenth century, but these efforts were part of a growing, global political trend (Pinson, 1975). These nations had

to create and shape their nationalist identity through a socially constructed process described by Anderson (2016), Prohuber (2009) and Wimmer (2018). Indeed, nationalism started in France with the idea of brotherhood and fraternity and enveloped the world, whether through an active development or as a legacy of colonialism (Hastings, 2018). Nationalism today is present throughout the international system as a major organizing principle. Understanding these expressions within the public sphere, whether unofficially through graffiti and vandalism, or officially through statues, will help us better understand the forces that drive political outcomes.

Methodology: Combining Ethnography and Comparative Historical Case Study Analysis

Since, as Said argues, “no one has ever devised a method for detaching the scholar from the circumstances of life, from the fact of his involvement with a class, a set of beliefs, a social position, or from the mere activity of being a member of society” (Said, 1978, p. 10), it becomes important for scholars to engage in ethnographic studies to understand the political situation. Even though there is no method as Said stated, we still seek to understand the world. Like Carol Cohn (1987) and other scholars with that curious mindset (Enloe, 1990), we all have preconceived notions that inhibit that understanding. The immersive experience of ethnography may help in that effort (Harrison, 2018).

In 2024, I spent 10 days in Armenia and 13 days in North Macedonia. There, I carried out an ethnographic study (withheld for anonymity). I engaged in observation, noting public spaces, their composition, and the graffiti/vandalism that defined the space. I noticed that like many spaces, there are expressions of official nationalism like statues. However, what intrigued me most, was the prevalence of graffiti. In my other travels such as to Athens, Greece, I noted left-wing anarchist graffiti. In Armenia and North Macedonia, nationalist graffiti/vandalism stood out. What was interesting is that in these countries, nationalism is couched in terms of past experiences with colonialism. In Armenia, Turkey was and is the colonial power that continues to undermine the Armenian state and national identity, especially after the loss of Artsakh. Nationalism was the response against Turkish colonialism.

Hence, Armenians fight colonialism through national identity. Similarly, North Macedonia is fighting both Greece and Bulgaria to keep what people see as their identity. The country had to change its name because an outside force, Greece, demanded it (Neofotistos, 2021). From the North Macedonian position, Bulgarians are demanding North Macedonians recognize that they are Bulgarian (Brunnbauer, 2022, p. 725). This again is perceived as a form of colonialism, as an outside influence is trying to shape and destroy cultural beliefs and identities of another group. Thus, in both cases, Postcolonialism presents an excellent framework to analyze nationalism.

In Armenia and North Macedonia, I had the pleasure to observe and speak to my contacts and other citizens about nationalism relating to experiences of colonialism. One left-wing activist from Armenia responded that a pure left-wing is altogether non-existent in Armenia. Any left-wing intellectualism is grounded in Armenian nationalism. For instance, when it comes to conflict with Azerbaijan, the idea is that since Armenians are the indigenous peoples, they deserve the land. Hence, in Armenia, nationalist fervor is grounded in Postcolonialism. In North Macedonia, I found a country fighting to retain its identity. People were adamant that the name “Macedonia” was the correct and only name, that the prefix “North” was imposed upon it by Greece. Anger also turned toward Bulgaria, as Bulgarians deny the very existence of a separate Macedonian identity. Rather interesting is the fact that, in order to have any success electorally, the Socialist Party has to ally itself with the nationalist Internal Macedonian Revolutionary Organization – Democratic Party for Macedonian National Unity Party (VMRO-DPMNE) (see sobranie.mk, accessed October 1, 2024). This paper will discuss both these issues together as it defines the continued relevance of nationalism in these countries.

Alongside ethnography, comparative historical case study analysis will also be conducted. Using primary and secondary sources, this paper hopes to provide insight into manifestations of nationalism in the public space. The Skopje 2014 project and the history of the Mother Armenia monument provides for us unique insight to nationalism in colonized states. However, another intriguing aspect is that both states underwent a

similar experience with socialism: Armenia was a member of the Soviet Union, and North Macedonia, a part of Socialist Yugoslavia. Thus, both these countries had to go through two rounds of colonialism, with the Ottoman Empire being a mutually shared experience and then socialism although in different forms (Rajak, 2011).

Like many other cultures in countries such as Cambodia and Maoist China, Armenians and North Macedonians suffered under colonial masters in socialist form under the Soviet and Tito influences, respectively. When free, many tend to go to great lengths to achieve cultural revitalization. Culture is at the center of nationalism, as Smith (1991) defines a nation to be “a named human population sharing an historic territory, common myths and historical memories, a mass, public culture, a common economy and common legal rights and duties for all members” (Smith, 1991, p. 14). Since nationalism as defined by culture informs behavior, nationalism, especially in former colonies, becomes central (Heller, 2011). Essentially, nationalism is “the ultimate source of political legitimacy as a readily available cognitive and discursive frame, as the taken for granted context of everyday life” (Özkirimli, 2010, p. 2). To study nationalism is to study culture; and to study culture, we must engage in ethnography.

As said, Armenians and North Macedonians experienced a surge of nationalism in the eighteenth and nineteenth centuries, not unlike many other non-western states like Egypt that were influenced by the French Revolution (Gerges, 2018, p. 35). However, these nationalist movements were interrupted by an external force. For the Armenians, Soviet forces destroyed the First Republic of Armenia, a state that lasted two years from 1918-1920 (Zolyan, 2024). Armenian nationalism was undercut until the fall of the Soviet Union in 1991 (Zolyan, 2024). North Macedonia never quite existed as an independent state. After World War I, the nation found itself absorbed into the Kingdom of Yugoslavia and then Socialist Yugoslavia. However, during this time, Macedonians enjoyed some autonomy under the formed Socialist Republic of Macedonia. For this reason, Josip Broz Tito has a complicated history (Crvenkovska, 2020). Some remember him for first giving “Macedonians their state” as a member of the VMRO-DPMNE said to me during my time there.

While different nationally, historically, culturally, geographically, and linguistically, these two nations have an Orthodox Christian majority, but also experienced socialism for a number of decades; Armenia for a few more decades than North Macedonia. Typically, churches and other religious institutions serve as a threat to the monopoly of power and control of socialist regimes. As a result, they are forced into the state as part and parcel of the socialist ideology. In many instances, the church serves in opposition to socialism such as the experience of the Polish People's Republic, the Solidarity Movement and Pope John Paul II (Kraszewski, 2012). These identities managed to survive the experience. As will be discussed, national identities in socialist spaces went through a complicated historical era.

The Socialist Experience

Nationalism is supposedly suppressed by socialist ideologies but it can also be tolerated by it. Goff (2021) cites the *Atlas of the Peoples of the World*, published by the Soviet Academy of Sciences in 1964 as an example that nationalism has been: "...solved on the basis of Leninist national policies that proclaimed the principle of full equality for all nations and their right to self-determination. In the big - family of Soviet republics, representatives of all nations, large and small, live, work, and successfully develop their own culture together. They are united by common interests in life and one goal - communism" (Goff, 2021, p. 2). Communism was to suppress nationalist identity as an evil, uniting diverse people under a new identification, socializing all peoples into a completely new political identity with common socialist goals. Following this was the statement "in contrast with the socialist countries, the majority of capitalist countries have no national equality" (Ibid). On paper, there were no nationalist conflicts in the Soviet Union. The reality of the situation was completely different. Shcherbak (2015) discusses the explosions of nationalist movements across diverse ethnic regions by the end of the 1980s. However, these movements did not just spontaneously explode out of a vacuum but were just resting dormant, waiting for an opportune time.

Socialists tend to believe that nationalism is an ideology created by the bourgeoisie class to divide the working class across nation states

(Martin, 2001). Any cultural identity would soon be superseded by class identity, as one ideology would be replaced by another. However, the Soviet Union would soon understand that any Soviet Union would be perceived as an extension of Russian chauvinism (Martin, 2001). Thus, initially the Soviet Union became a melting pot of sorts, subsuming various nationalisms and also tolerating native languages and cultural practices (Shcherbak, 2015, p. 873). This changed around 1930, with Bolsheviks understanding Russian and the "ethnic glue of the USSR" (Shcherbak, 2015). During this time, Stalin began the implementation of Russification, and many ethnicities were accused of helping Nazi Germany such as the Chechens, Tartars, and among others (Hajda, 1993, p. 220). These experiences did not eradicate nationalism, only sent it into incubation to seemingly return stronger, creating grievances that exacerbated nationalist conflict given specific economic and political circumstances.

Armenia's experience with socialism was similar to North Macedonia's. Socialist Yugoslavia. Around 2008, I asked my then Serbian neighbor what life was like in Tito's Yugoslavia. I recall the following response that life was good. He then added "if anyone stepped out of line..." moving his thumb from left to right across his neck. The Yugoslavian experience was similar to the Soviet one, as there was a Pan-Yugoslav identity shaped by Tito's cult of personality. The concept of 'brotherhood and unity' encouraged unity (Perica, 2004, pp. 94-94). Said differently, there was a recognition of difference between the republics. This explains why each republic enjoyed some degree of autonomy within Yugoslavia. Such unity is based not completely on force, but by consent also. During my visit to North Macedonia, I asked someone if North Macedonians still admired Tito. This response followed: "everyone loves him, 2-3% may not, but "he was a big visionary and in his time we got our country...without him we would still be fighting, and he was a cosmopolitan, a unifying figure...in his essence, he was an aristocrat, communism one of his faces". The idea that 'we got our country' is important, as without Tito and Yugoslavia, many believe that an independent North Macedonia or Bosnia would not exist without that experience of autonomy during the Tito years (Perica, 2004, p. 76).

What is also unique to both Armenia and

North Macedonia is both nations also suffered periods of great tragedy. The Armenians experienced one of the worst disasters to befall any society or collective group: the Armenian Genocide (Akcem, 2012). 1.6 million Armenians were killed with many more people being traumatized by the experience. This trauma has been passed down generationally (Muti & Gulpinar 2023) and is simply a fundamental part of the Armenian national identity and consciousness. Armenia's current losses are joined to the memory of the genocide (Avedian, 2019). The North Macedonians also experienced ethnic cleansing in its history by the Greeks and Bulgarians during and after World War II (Rossos & Evans, 1991). Like Armenians, North Macedonians recall these experiences and connect it to today's political climate. Within this context of interrupted national sovereignty, genocide, and Orthodox Christendom that we find these two nations comparable. The next section will discuss the statues and graffiti/vandalism as official and unofficial expressions of nationalism, a force still very relevant in today's international political system.

Official and Unofficial Nationalism: Statues and Graffiti/Vandalism in North Macedonia and Armenia

In North Macedonia, the city center is defined by its statues, European style buildings, and history (Grcheva, 2019). As an open-air museum, the city-center hopes to teach citizens and visitors of North Macedonian national experience, the importance of their historical figures, and their historical experience. The buildings also hide the much older and brutalist architecture of the socialist period. This paper argues that these statues act as an attempt at cultural revitalization, recovering a lost identity long suppressed by the Yugoslavian experience. In Armenia, statues and public spaces are defined by war. Statues of people who communicate strength and valor in the face of overwhelming odds, are at the forefront. There is also a major religious element, and an ancientness. Public spaces are an expression of the nation and the state and (Cherkes & Hernik, 2022; Volchevska, 2021). Cherkes and Hernik (2022) argue that:

The properties of city center public

spaces, particularly in capital cities, reflect the changes in political, social, and economic conditions and factors that have been occurring in them and are also a materialized expression of a country's long historical development. History shows that the long period of shaping public space of city centers is closely related to the ideological and political changes in society (Cherkes & Hernik, 2022, 1).

Expressions of nationalism often manifest in the public space after colonialism. Even before the end of colonialism, nationalist expressions exploded in public spaces similar to other manifestations of independence desires (Pugach, 2016). The following section will discuss my experiences discovering and observing official expressions of nationalism, specifically the role of statues in constructing, furnishing, and protecting national identity.

North Macedonia

On my first day in Skopje, I explored my hotel neighborhood. It was in a suburb about 30 minutes away from the city center. I was expecting to see some graffiti/vandalism. I saw a poster of a map of Greater Bulgaria, including North Macedonia, but it was a giant red "X" through it. I also saw a spray-painted stencil of a man who I learned to be a national hero: Gotse Delchev. Delchev is fought over by Bulgaria (Heil, 2023). Bulgaria has been vetoing North Macedonia's European Union accession talks since 2019 (Todorov, 2022). I did not expect to see nationalist graffiti/vandalism, especially anti-Bulgarian sentiments. Yet it was a reflection of the time as part of the ongoing Bulgarian interference with North Macedonia's entry into the European Union (Brunnbauer, 2022).

On the same day, I also saw some vandalism with the words 'animal rights now' which is interesting because it was in English. I saw plenty of English anti-tourist graffiti in Greece which led me to conclude that either the graffiti was written by a tourist or for a tourist audience. If it were for a local audience, most likely it would be in the indigenous language. In Greece, the graffiti conveyed left-wing phrases in support of migrants such as "Tourists Go Home! Greek State Kills" and "Tourists Enjoy Your Stay in the Cemetery of Europe" (for other examples, visit

Charlie, 2024). There is a deep distaste for nationalism in Greece and many western European states. North Macedonian and Armenian graffiti and vandalism in general, from what I saw, was not left-wing but rather nationalist in nature. At any rate, the anti-Bulgarian vandalism I saw was indicative of the particular time that North Macedonia was undergoing; and this theme continued throughout my visit.

The second day, I planned to visit the old Ottoman bazaar. In early 2024, before my trip to Skopje, my colleague informed me of the great many statues as part of the wider Skopje 2014 project. On the way, I saw several massive statues. The words ‘overkill’ and ‘overcompensation’ came to my mind as they were sort of out of place, sometimes placed haphazardly around the city. My map took me straight to the Ottoman market where I saw tourists milling about. I wondered my way through, finally coming to an opening where I saw something unexpected: Macedonia Square. I was not familiar with the size and scope of two major statues: “Warrior with accompanying elements” and parallel to it across the beautiful Stone Bridge: “an equestrian warrior” (Marusic, 2012). These are the official names. The unofficial names that local people use are Philip of Macedon and Alexander the Great, respectively (Marusic, 2012). The reason for this difference is due to Greek’s objection. Yet, when the statue was placed upon its pedestal, the local government (Skopje’s Centar Municipality) used the unofficial name, stating in fact: “Philip’s 13-meter statue was placed on top of a 16-meter pedestal” (Marusic, 2012). I watched as tourists took pictures with the statues, thoroughly impressed with the enormous size of both statues. I met my first contact who was a member of the Conservative party, a foodie, and a citizen, under the “Warrior with accompanying elements” statue, but I referred to it as “Philip”. The individual was happy I did that. The person was also happy to hear that I liked the statues, and how other tourists seem to enjoy them. Also, the person had the original plan to start from the statues and go to the Old Bazaar “to see the different traditions”. Although a nationalist, the person was proud of North Macedonia’s diversity, comparing the country to a “Macedonia salad” a “salad with everything in it” (NoNoJulia, 2014).

After spending a few days in Skopje, I began to notice that the new buildings, and the statues,

were hiding much uglier, older, and brutalist type architectures (Babić, 2024). The new, classical European style hid the ugly and old. For example, The Mother Teresa House hides the ugly Ministry of Defense building. In the city center, just across from the “an equestrian warrior” statue, was a new building but just behind it revealed a decrepit building that seemed to be falling apart. I asked my first contact about this at our final meeting, whether the new buildings were intentionally hiding the old, ugly, brutalist architecture of the Yugoslavian past. The response was straightforward: “that was the goal”; why would I come here to be depressed?” The central idea was to transform Skopje from ‘depressing’ to a place that celebrates Macedonian history, culture, and politics: it is a nationalist space. Of course, in the beginning, the project was opposed. I met someone involved in the Social Democratic Party who opposed the project initially, but then saw the joy it brought to people and to tourists. These and many more statues and classical style buildings were quickly built up in the past decade to beautify the downtown area. Museums, concert halls, hotels, among other buildings, now hide much uglier, brutalist style buildings of the former communist period.

North Macedonia’s use of its city center to celebrate nationalism shows the great priority for the North Macedonian state. Cherkes and Hernik quotes a declarative statement from the XXI World Congress of Architecture held in Berlin, Germany (2002) which says: “the goal of modern architecture is to achieve the maximum adaptive capacity without losing national identity” (quoted by Cherkes & Hernik, 2022, p. 2). It is clear that the Skopje 2014 project intended to reassert a long suppressed Macedonian identity long hidden by the Ottoman Empire and Socialist Yugoslavia. Not only that, Macedonians want locals and visitors alike to know their culture, history, and national experience through the open-air museum that is the city center. Even the museums are located there to enhance the utility or function of the site. However, I noticed there was some awful vandalism aimed at obscuring the placards that described the statues and monuments.

The plaques explaining the statues were defaced so that no one could read them. I was told that this began after the signing of the Prepsa agreement. The Macedonian government had to

acknowledge that some statues, especially the central ones depicting the warriors, had Hellenic roots on the placards. As a form of protest, some people vandalized the placards. Hence, there was a clear rejection of the Prespa agreement and the altering of what many saw as the truth of the nation's history. In North Macedonia, it is quite common to find the word "North" scratched out. I managed to visit the Ministry of Foreign Affairs. After some convincing, I was led to carry out an informal style interview. As I walked the halls, I noted that all posters or plaques that had the 'North' in North Macedonia scratched out. I asked about it with extreme curiosity, and the response was that someone scratched it out as a 'joke'. The truth is, however, that many people reject outsiders trying to shape or mold the national beliefs and identities of the nation. Some see this as a form of colonialism. I mentioned this to one of the persons interviewed, and the person acknowledged it describing the official/unofficial status of Macedonian national symbols. The unofficial is manifested through individual beliefs and freedoms, that there are ways to keep the old symbols and that nationalism always finds a way.

The use of the public space in Skopje illustrates the importance of national identity to the people (Cherkes & Hernik, 2022). Postcolonial mechanisms of cultural revitalization through artistic expressions of statues, vandalism/graffiti, architecture and so on, represents the recovery of a long-thought lost sense of self. It says "here are our heroes, here are our artists, we exist, recognize us". It is an act of resistance against the state and the government by citizens and members of government to preserve their cultural and hence national identity. This was a common theme during my interviews, with two people stating "we exist" when I try to bring up the changes to national symbols like the country name and flag. North Macedonians see their country as under attack, part of a wider historical narrative passed down generation to generation. This process was also clear in Armenia.

Armenia

Nationalism in the Soviet space manifested itself on several occasions such as the Hungarian Revolution (1956), the so-called "reform communism" of Imre Nagy. Nagy argued for Hun-

garian solutions to Hungarian problems (Nagy, 1996, p. 87). Another event was called the Prague Spring, where there were calls for the Czechoslovakians to come together and fuse communist ideals with the state, creating a "pluralist society for which there is at present no real analogy among the socialist states" (Mlynář, 1996, p. 124). Developing a pluralist system was thought to be the best choice for Czechoslovakia, signifying a split from the Marxist-Leninist framework of the Warsaw Pact. This was also the case in Armenia but in a concealed sense as shall be discussed.

I arrived in Yerevan at 2am. The city was dark and my hotel was surrounded by large, imposing buildings. My second day was dedicated to the Mother Armenia monument. I trekked up a vast hill focused on safely arriving at my destination. After I cleared the buildings, I looked to my right to behold Mount Ararat. Like the warrior statues in Skopje, I let out an audible gasp as I was not expecting such beauty to suddenly appear. During my visit, I realized that the Mountain did follow you around the city; wherever you went, you could see at least some part of the mountain. It felt like an eternal spirit, which ultimately describes the nature of Armenian nationalism, specifically their identity as represented by national symbols and narrative. I asked about the significance of Mount Ararat, and one interviewee described its centrality to the Armenian identity: "we considered ourselves to be chosen people, and the first nation in the world to accept Christianity...represents religion, pride, history, and exceptionalism. It is a symbol of Armenia". The person was referring to the belief that Noah landed there after the flood. This represents the beginning of humanity after its destruction. The mountain represents renewal and recovery, giving the people a sense of meaning after tragedy. This is why one person commented "I will never leave my mountains" given its deep cultural, even existential meaning shaping national identity.

My second visit to the Mother Armenia monument was even more interesting. As I walked from the Cascade to the Mother Armenia Monument, I saw a lot of vandalism and graffiti, even more than in Skopje. There happened to be a tunnel under the street that you could use to cross to get to the monument. In the tunnel, there was a sign that said "Armenia fights for you" stenciled

on the wall. There was a flag that was spray painted along the wall. The colors of the Armenian flag represent the struggle for survival. Struggle is central to the Armenian identity; it seems to be always present. Specifically, the red represents struggle and the Armenian highlands. There are also several maps of a united Armenia, such of which includes Western Armenia (in modern day Turkey). On the walls surrounding the monument's "Victory Park" to celebrate World War II, there was even more graffiti, this time of the Artsakh flag. The Artsakh flag was a common theme, decorating the city of Yerevan, sometimes featuring young men killed in the most recent wars. To see this graffiti and vandalism in a public space such as this initially seemed disrespectful. Eventually, I understood that the official position of the current Pashinyan government was defying the will of the people as expressed in vandalism. The focus for me was on preserving the sanctity of an important monument. However, vandalism within the contemporary political context is nationalist expression done in support, not against, the very meaning of the monument.

The history of the Mother Armenia monument is best explained by Postcolonialism, and the rejection of foreign influence of Soviet style socialism. The monument was built to celebrate the Soviet victory over Nazism in World War II. However, the statue that stood on the pedestal was not the one we see today, but of Josef Stalin. An explanation from a famed Armenian blog the "Armenian Explorer" highlights the history:

The current statue of Mother Armenia replaced a monumental statue of General Secretary Joseph Stalin that was created as a victory memorial for World War II. The statue was considered a masterpiece by the sculptor Sergey Merkurov. The pedestal was designed by architect Rafayel Israyelian. Realizing that occupying a pedestal can be a short-term honor, Israyelian designed the pedestal to resemble a three-nave basilica Armenian church. As he confessed many years later, 'Knowing that the glory of dictators is temporary, I have built a simple three-nave Armenian basilica' (Armenian Explorer, accessed October 4, 2024).

There are two important notions to consider here. In 1962, the statue of Stalin was removed,

replaced by the Mother Armenia statue in 1967. The person designing the pedestal understood that Stalin and the Soviets were not going to be there for long, and so it was built in the spirit of national resistance to foreign occupation. The Mother Armenia statue now stands, sword in hand facing Mount Ararat, and Turkey. She is surrounded by Armenian motifs: grapes and spirals. The grapes represent the vineyard planted by Noah after the flood. It signifies the ancientness of the Armenian people. The spiral is the country's national symbol representing the longevity and survival of the Armenian nation and the national identity of the people. The Spiral icons on the monuments, crosses and church doors. Taken together, these are national symbols of Armenia communicating the eternal and everlasting nature of the cultural identity. Taken together, I understand that many Armenians feel "we are not done yet", and the fight will continue.

Joining the graffiti and vandalism with the monuments, that is the official with the unofficial, it is clear that public spaces are dedicated to the memory of the national spirit. Like the examples in Skopje, it serves to remind the governing forces of the national identity. This force was felt throughout the city of Yerevan as well. As mentioned, I arrived in Yerevan during a very difficult time. Like many times throughout its history, the city opened itself to Armenian refugees, this time from Artsakh. Further, the Prime Minister Nikol Pashinyan, was advocating for normalization of relations with Turkey and Azerbaijan. I saw posters, graffiti, and vandalism rejecting the effort, instead focusing on one man: Gargin Nzhdeh.

Gargin Nzhdeh was a military strategist and ideologist. He was a proponent of restoring the First Armenian Republic and remains a giant in the mind of nationalists (Davtyan 2021; Sharon 2016). Posters and graffiti of him were found all around Yerevan, along with phrases such as "Read Nzhdeh-Save the Motherland"; "To forgive the Turks for one crime means to give them the right for two new ones"; and "our problem is not that there are Turks, but that there are Turk-like Armenians." This final one is an attempt to link Pashinyan as a traitor, a Turk-like Armenian, because many refer to him as "Nikol Pasha" with Pasha being a Turkish title of status. The problem for Pashinyan is simple: he is trying to con-

vince Armenians to forget the past struggles with Turkey to embrace the status quo, something that is exceedingly difficult for any Armenian to do. He states:

We must stop the searches of a homeland, because we have found that homeland, our Promised Land, where milk and honey flow. For us, the commemoration of the martyrs of the Meds Yeghern should not symbolize the lost homeland, but the found and real homeland, in the person of the Republic of Armenia, whose competitive, legitimate, thoughtful and creative policies can exclude a repetition. Never again. We should not say this to others, but to ourselves. And this is not an accusation against us at all, but a point of view where we, only we, are responsible and the director of our destiny and we are obliged to have enough mind, will, depth and knowledge to carry that responsibility in the domain of our sovereign decisions and perceptions (Pashinyan, 2024).

Armenians facing difficult times reject this message. Many now refer to Pashinyan, as Judas Iscariot, the fallen apostle who betrayed Christ for 30 pieces of silver; sold Artsakh for 30 pieces of silver (Pashinyan, 2024). The context of all this boils down to Turkey-Armenian relations (Ter. Matevosyan, 2021). Armenia's identity is tied into its history with Turkey, the genocide, and the wars with Azerbaijan. Hence, for many Armenians, it is important to remember the heroes of old and for them it is Nzhdeh especially when juxtaposed to Pashinyan.

I was not planning on studying statues or open spaces, but I think it is completely necessary to "measure" and understand the atmosphere in North Macedonia and Armenia. The use of limited public space in these countries expresses deep held desires for the future of the nation. Statues and graffiti/vandalism illustrate the discourse expressed by the government and the people through official and unofficial expressions. By the expressed discourse (statues and vandalism/graffiti), it is clear that national pride is still relevant, and that outside interference is to blame for any interruption in self-actualization and ultimately jouissance; the self is compromised by outside interference. Armenia is surrounded by two enemy states: Turkey and Azerbaijan. There is a debate now in Armenia to put

aside nationalism and the historical memory of land in Turkey and Azerbaijan in order to have better relations with these countries for prosperity's sake. Similarly, to join NATO, North Macedonia had to compromise its name and national symbols, basically submitting to the requirements placed upon it by Greece, the very nation that ethnically cleansed Aegean Macedonians. It seems that further demands are being placed upon it by Bulgaria to join the European Union. Defending the cultural existence of states is a central organizing principle of the international system. By examining this phenomena, it is a clear measure of the impact nationalism will have on the international order.

Conclusions

Connecting ethnography to the historical cases, and applying Postcolonialism, it is clear that nationalism is not only relevant, but an ideological belief system that has incredible power to shape the behavior of citizens. Armenia and North Macedonia are both democracies. Therefore, if enough citizens are convinced of the power of their national identity over other issues such as global integration, especially because in both cases, global integration requires the subversion of its national identity. It is therefore clear why right-wing populism seems to be growing throughout the international system (Wodak & Krzyzanowski, 2017). An essential part of this movement is a nationalist backlash against globalization. Nationalism's resilience is due to the political identification of people culturally. Since globalization is seen as the manifestation of outside influence and the homogenization of indigenous culture, nationalism becomes an organizing principle from which people might organize to 'save' or 'take-back' their country for their nation. Such a movement cannot be written-off as a bunch of racist or crazy people, but rather a force that seems to be gaining strength (Khandy & Şengül, 2022). As a result, there may be serious changes to the international order. But how might we know that nationalism is still important? Election results in Germany and France in recent years point to growing nationalist fervor. Studying public spaces and their use may help us better understand two major things. First, nationalism and patriotism remain fundamental to identity.

People cannot separate their existence from their identity; both forces are intertwined. Any attack on identity is understood as an attack against the people. After all, nations and nationalism is not simply a set of ideas, but a belief system that organizes individuals together (Özkırmı, 2010) to survive in an anarchical international system (Waltz, 2010). Second, studying graffiti/vandalism may help us better understand change or desired change that may take place in the future. Defacing a monument, statue or its placard, signifies the beginnings of discussion as it sets the agenda, particularly the possibilities of setting the future political agenda (Lopez, 2023, p. 144).

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PHILOSOPHICAL IDEAS OF GREGORY OF NAREK REGARDING THE CONTINUOUS SELF-IMPROVEMENT OF MAN

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Abstract: This report is an attempt to reveal the humanistic concept of human self-improvement developed by the 11th century Armenian philosopher, poet, songwriter, and Christian priest, Saint Grigor Narekatsi, canonized by the Catholic Church. The philosophical ideas of a Christian clergyman with a religious worldview regarding the relationship between the human soul, man and society, and man and God are revealed. In his poem “The Book of Lamentations”, the way of realizing the human dream of reaching divine perfection is discussed from the point of view of religious philosophy. His ecological views on the harmonious relationship between rational living matter, man, and nature deserve special attention. It is widely accepted that the psychoanalytical experience of Grigor Narekatsi enriched the universal word culture. From this point of view, Grigor Narekatsi’s multifaceted spiritual legacy has not yet been studied and needs further research.

Keywords: self-improvement, living matter, information, reason, values, humanism, religious philosophy, harmony.

Living matter, as a system that preserves information and transmits it through reproduction, was born and developed due to the formation of biological systems formed by the special regularity of inanimate matter. These systems have been separated from the initial environments of their formation.

Due to their signal transduction and other biochemical characteristics, species of living matter have continuously tried to adapt to environments with certain characteristics and to take a superior position over other forms of life. Their feature of storing and transmitting information by biochemical and biophysical means, biological heredity played a special role in these processes. During the development of living matter,

the emergence of language as a means of interpersonal information exchange among different forms of life and its further conscious development has become a particularly important stage.

Thanks to consciousness, the social form of life has emerged in parallel with biological heredity. Living matter, handed over to Homo Sapiens, turned into a rational phenomenon. If before this stage of development, the living matter was developing on a purely biological level, perfecting its purely biological characteristics, then thanks to logic man began to socially manage the continuous improvement of the personal and public moral profile. We believe that this phenomenon is a new quality of self-improvement of living intelligent matter.

In the presented study, by self-improvement we mean such a process of developing in harmony with the Universe, logically carried out by living intelligent matter, the purpose of which is the formation of personal healthy sexual and public moral and intellectual abilities of self-preservation.

The phenomenon of self-improvement has been in the field of human interest since time immemorial. It was reflected first in mythological stories and then in religious philosophy.

The issues of self-improvement of the human soul were discussed in a new way by many intellectuals in the Christian era.

Gr. Narekatsi (951-1003 AD) is a medieval intellectual who made an original contribution to the development of Armenian and world philosophical thought. He was born in the village of Narek in the Armenian kingdom of Vaspurakan, which is now located in the territory of the Turkish Republic. He is venerated as a saint in the Armenian Apostolic Churches. In 2015, in commemoration of the 100th anniversary of the Armenian Genocide, Pope Francis declared St. Grigor Narekatsi a Doctor of the Church, for his theologically sound writings.

Gr. Narekatsi lived and created a thousand years after the birth of Jesus Christ, on the threshold of the new millennium. Such a period was invoked among Christian believers with the idea of "Doomsday". In the given period, the question of how people will face the terrible judgment, the judgment of God, dominated in the public consciousness. Master Gr. Narekatsi wrote poems on religious themes and preached hymns to be sung for certain holidays. He authored a research paper dedicated to Solomon's "Song of Songs".

Nerses Lambronatsi, the 12th century statesman of the Armenian kingdom of Cilicia, writes that the young man Gr. Narekatsi was blessed with God and had the body of an angel (Nerses Lambronatsi, 1838, p. 157). Appreciating Gr. Narekatsi, who dared to grasp the secrets of Existence, Fortune, and the Universe with the eyes of reason, Mezhlaitis writes that Gr. Narekatsi dared to include the secrets of Being and the Universe with the eyes of reason based on self-criticism (Mezhlaitis, 1982, p. 52). It is interesting from the point of view of philosophy to examine the works of an intellectual involved in conversation with God Almighty.

Gr. Narekatsi in his work "Interpreting Solomon's Song of Songs" illuminates and emphasizes such values of universal significance as family, love, and knowledge. Analyzing the songs reflecting intra-family relationships that are part of the Bible, he concludes: "Therefore, whoever defiles marriage with filthy debauchery and evil deeds, defiles the sacrament of the church and dishonors Christ, who is the example of this" (St. Grigor Narekatsi, 2007, p. 25). In this work of Narekatsi, the family is seen as a cradle for the development of the strategy of building a self-improving person.

In the some poems dedicated to the birth Narekatsi emphasizes the important social role of women and their nurturing role. "Even now, to honor women, men respect the edification of women" (Grigor Narekatsi, 2007, p. 28). As a philosopher, he draws attention to the infinity of science: "Because as much as a person reaches science, it becomes the basis of higher science" (Grigor Narekatsi, 2007, p. 73). With his interpretation of Solomon's songs of a spiritual nature Gr. Narekatsi logically reveals the goal of a person to achieve perfection and the means to achieve it. "Therefore, see, first of all, the body of sins must be put to death, and Christ's body must be put to death, and the purity of Christ must be equated with fragrant behavior..." (Grigor Narekatsi, 2007, p. 76). Christ is seen as the ideal of self-improvement.

Among Narekatsi's works, the philosophical poem "Book of Lamentations" stands out for its logical structure, in which the humanist intellectual discusses the relationship between man and God. In that poem, Narekatsi continued to develop universal humanitarian traditions from the depths of the human heart. Being deeply concerned about the disharmony of the lifestyles of the individual and humanity, he does not blame the Creator for the robbery, delusions, or miseries of people, he does not argue with him, but he explains these phenomena with the poverty of the human spiritual world, the low level of consciousness.

"For the man who sinned and did not repent.

Who was corrupted and was not ashamed...

Who committed iniquity and did not throw stones at his conscience.

Who saw the slave in his greatness and did not condole" (Grigor Narekatsi, 1960, p. 127).

Individual freedom through spiritual self-

improvement for Grigor Narekatsi is a target value. To be a believer does not mean to be a perfect, a person must be able to free himself from shackles thanks to his faith. For the freedom of man, the philosopher turns to God as a parent

“Take me out of prison, Dissolve me from my fetters, strip me free from convulsing chains, Free from worries, destroy from irons” (Grigor Narekatsi, 1960, p. 360).

For a philosopher, the only perfect phenomenon is God, and it is logical that he considers the visible goal of self-improvement to spiritually reach God, who created living rational matter.

His prophecy about human powers is admirable.

“And what he said is terrible...

Can we even be God, chosen with graces?

And connect with your creator ...” (Grigor Narekatsi, 1960, p. 225).

Prophet of humanity, Gr. Narekatsi directs man on the path of universal freedom and divine perfection. Through his poem, he imparts knowledge about self-improvement to the reader. The poem does not reflect a primitive sermon but contains a series of ideas with a solid structure, a message to man and humanity. We believe that “The Book of Lamentations” is a universal self-improvement program.

Being an Armenian by nationality and a Christian believer, the philanthropic author of the poem “The Book of Lamentations” does not distinguish people according to ethnicity or religion. In the universe of Narekatsi’s world perception, there are two phenomena: God and humanity created by him. Man, as a part of humanity, cannot be happy outside the universal cultural sphere, every person is responsible for society. In “Book of Lamentations”, an individual’s life is intertwined with humanity’s life, a person’s self-improvement process is conditioned by the improvement of all humanity. The biophilosophy of human self-improvement rises from the national to the universal level. In his dialogue, Narekatsi courageously takes on his shoulders the burden of humanity’s responsibility before God. We see such a philosophical abstraction moving from the personal to the universal in the German philosopher-pedagogue A. Disterweg’s views. “My name is human, my nickname is German” (Disterweg, 1963, p. 435).

A person reading Narekatsi’s poem “Book of Lamentations” can find not only the path of physical self-preservation but also the path of self-improvement in dialogue with God. It can be assumed that this is one of the reasons that this work by Narekatsi has turned into a monument of humanitarian religious philosophy.

From the point of view of philosophy, the psychoanalytical experience reflected in Narekatsi’s works and the ideas of self-realization, freedom, and humanity have nourished human self-awareness for centuries and are still nourishing the self-awareness of all members of society, “Old or child, virgin or young...” celebrate humanity, regulation of passions, education of will, growing generation. of uplifting self-improvement guides with “cheerful sweetness” (Grigor Narekatsi, 1960, p. 384). Man’s salvation is not determined by blind faith in religion but by the desire for self-improvement caused by the desire to be like God.

Man’s mission is considered not in going to God with passive prayer, but with God-pleasing life activity. Choosing such a lifestyle implies a transformation of the soul in the biological form (body, instincts).

Narekatsi believes that self-improvement should develop according to a certain logic. According to him, a person should understand what he wants, for what purpose he is trying to build his spiritual abilities, and with what vocabulary he formulates his dream of reaching God. Where is he trying to go? To evil or to good? Narekatsi, unlike prophets developing passive doctrines, is a philosopher fighting for the salvation of the human soul. However, he does not come to terms with the material reality, but with the image of the human soul that is deceived by the caress of the devil in that reality. Humanist Grigor Narekatsi is against the adaptation of man to purely biological realities. He tries to tilt the balance of human behavioral motives and raise them towards God through logic and reason.

God created man in his likeness, but that, according to Gr. Narekatsi is still not a sufficient condition to be eligible for heaven. A person who strives for a perfect way of life can go to heaven. Improving yourself is a difficult but solvable problem. In order to solve the problem of achieving harmony with God and the Universe, a person must first know his own perso-

nality, learn to control his behavior and develop positive human qualities, taking God's image as an example. J.P. Sartre also emphasizes the role of behavior suggesting that a person is the totality of his actions (Nitsche et al., 1990, p. 334). Gr. Narekatsi sows the seeds of a humanitarian value system in the consciousness of society through religion. Due to the reality of worship and observance of rituals, religion is characterized by dogmatism. And here religious philosophy comes to Narekatsi's aid as a means of understanding the relationship between man and God.

It can be concluded that Gr. Narekatsi equips a person with determination and self-confidence to fight and win in difficult situations. The basis of the process of self-improvement is the family, love, and respect for parents and people.

Conclusion

Through the cause-and-effect relationships revealed during the discussion of the human-God relationship, Gr. Narekatsi tries to logically develop the idea that a person can unite with God thanks to continuous self-improvement. It is noteworthy that he does not discuss people according to ethno-religious affiliation. There are two active characters in his poem: man and God. The philosopher, not dividing humanity according to religious characteristics (Jews, Christians, Muslims, Brahmins, etc.), thus tries to unite all humans around the idea of God. Italian Dante Alighieri, Austrian Stefan Zweig, Persian Nizami, French Jean-Paul Sartre, and others followed a similar path. From this point of view, kaizen is also a remarkable phenomenon, as a Japanese philosophy on human self-improvement.

Today, the question of what kind of spiritual profile tomorrow's man will have is topical. This is important because the bio-social evolution of intelligent matter has resulted in Homo sapiens not only adapting to the environment around it

but also successfully trying to transform its cradle, the planet Earth, and the Universe. From this point of view, humanistic philosophy remains not only a means of understanding nature but also a means of continuous self-improvement of man.

God can be reached by opening the eyes of consciousness, not by blind faith. A person who has created a humanistic philosophical culture over the millennia must be able to maintain the harmony of *human - universe* relation by effectively using digitized information and artificial intelligence.

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NOTES TO CONTRIBUTORS

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- font size for the text of the article – 12, for the footnotes – 10,
- line spacing for the text of the article – 1, first line – 0.5 cm (first line of the first paragraph after subtitles - none),
- line spacing for the footnotes – 1, hanging – 0.3 cm.

TITLE:

- should outline the general scope of the article,
- uppercase,
- font size – 16.

SUBTITLES:

- capitalize important words,
- align from left,
- font size - 13,
- first-line - none.

AUTHORS' DATA:

- first name(s), last name(s), and authors' information according to the sample (must be submitted in a separate file),
- full name and postal address of each author's workplace, organization,
- position, rank, academic degree,
- ORCID iD, e-mail and phone number,
- the surnames and the first letter in the names of authors should be full and in uppercase.

ABSTRACT:

- should not exceed 200 words,
- should be informative and not contain general words and phrases,
- should describe the research and the results,
- should reflect the main content of the article, taking into consideration the following viewpoints: subject, purpose, research results and conclusions,
- information contained in the title should not be duplicated in the abstract,
- should provide a good perspective on the final message of the article.

KEYWORDS:

- should be up to ten,
- should be separated by a comma and end by a full stop.

INTRODUCTION:

- should reflect the article's contribution to the scopes of philosophy and methodology of science,
- should reflect the current concerns in the area,
- should specify the research objectives.

CONCLUSION:

It should be unambiguously formulated and presented.

REFERENCES & IN-TEXT CITATIONS

APA citation system must be used for the in-text citations and references.

IN-TEXT CITATIONS

When the author is mentioned in the running text, place the year of publication in parentheses.

Wainwright (2012) found that the more time students spent on Facebook, the less happy they felt over time.

When the author is not mentioned in the running text, include the author's name in the parenthetical citation - along with the year. Separate author and year by a comma.

The more time students spent on Facebook, the less happy they felt over time (Wainwright, 2012).

One or two authors

(Davison, 2003)

(Fallon & van der Linden, 2014)

In a recent study by Fallon and van der Linden (2014), 161 adults diagnosed with ADHD were compared...

Three or more authors

Cite only the first author for the first and subsequent citations, followed by 'et al.'

(Huizinga et al., 2014).

Two or more works with different authors

(Bradfield & Lewis, 2014; Pearson, 2010; Smeets, 2011)

Two or more researches, papers and/or sources by the same author

(McDaniel, 2012, 2014)

Citations with the same author(s) and with the same publication year

Identify citations with the same author(s) and with the same publication year by the suffixes a, b, c, and so forth. Assign the suffixes alphabetically by title (consistent with the order in the reference list).

Stress can adversely affect our health (James & Singh, 2012a, 2012b, 2012c).

Authors with the same surname

If a reference list contains works by two leading authors with the same surname, provide the initials of both authors in all text citations.

Among studies, we review M. A. Smith (2010) and J. Smith (2007).

Works with an unknown publication year

When the publication year of a work is unknown, use the abbreviation 'n.d.' (no date).

(Walker, n.d.).

Specific parts of a source

(Spencer & Buchanan, 2011, p. 332)
 (Nguyen, 2009, pp. 13-14)
 (Atkinson, 2007, Chapter 8)
 (Jones & van der Meijden, 2013, Appendix)
 (Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

Secondary sources

However, results from another study suggested that significant differences... (Smith, as cited in Jones, 2012).

Direct quotations

Lindgren (2001) defines stereotypes as “generalized and usually value-laden impressions that one’s social group uses in characterizing members of another group” (p. 1617).
 (Mitchell & de Groot, 2013, p. 51).

REFERENCES

References must be arranged in alphabetical order by the last name of the (first) author, followed by the initials. (Hanging - 1.5).

The Latin transliteration of all non-Latin references should be included together with the English translation. There is no need to transliterate the author(s) surname(s).

Брутян, Г. А. (1992). *Очерк теории аргументации*. Ереван: Изд-во АН Армении.
 Brutian, G. A. (1992). *Ocherk teorii argumentatsii* (Outline of Argumentation Theory, in Russian). Yerevan: NAS RA Publication.
 Абрамова, М. А., Балганова, Е. В. (2018). Качество высшего образования как детерминанта общественного развития. *Философия образования*, 4(77), 3-12.
 Abramova, M. A., & Balganova, E. V. (2018). *Kachestvo vysshego obrazovaniya kak determinant obshchestvennogo razvitiya* (Quality of higher education as a determinant of social development, in Russian). *Filosofiya obrazovaniya* (Philosophy of Education), 4(77), 3-12.

Works by the same author (or by the same two or more authors in the same order) with the same publication date are arranged alphabetically by title (excluding A and The). Add lowercase letters - a, b, c, etc. - immediately after the year.

Hayward, K. H., & Green (2012a). ...
 Hayward, K. H., & Green (2012b). ...

Print book

Brown, S. D., & Stenner, P. (2009). *Psychology without foundations: History, philosophy and psychosocial theory*. London, England: Sage.

Digital version of a print book

Aquilar, F., & Galluccio, M. (2008). *Psychological processes in international negotiations: Theoretical and practical perspectives*. doi:10.1007/978-0-387-71380-9
 Sugden, R. (2004). *Economics of rights, cooperation and welfare*. Retrieved from <http://site.ebrary.com/>

Book, second/subsequent or revised edition

Jenkins, R., & Cohen, G. M. (2002). *Emotional intelligence* (Rev. ed.). London, England: Routledge.
 Sutton, K. (2013). *Social science research* (3rd ed.). doi:10.1017/S1474746402103051

Edited book

- Fineman, S. (Ed.). (2007). *The emotional organization: Passions and power*. Malden, MA: Blackwell.
- Selig, N., & Sandberg, R. (Eds.). (2001). *Economic sociology*. Retrieved from <http://press.princeton.edu/>

Chapter in an edited book

- Becker-Schmidt, R. (1999). Critical theory as a critique of society. In M. O'Neill (Ed.), *Adorno, culture and feminism* (pp. 104-117). London, England: Sage.

Journal article

- Kieruj, N. D., & Moors, G. B. (2010). Variations in response style behavior by response scale format in attitude research. *International Journal of Public Opinion Research*, 22, 320-342. doi:10.1093/ijpor/edq001
- Djidjian, R. Z. (2016). Paradoxes of human cognition. *Wisdom*, 2(7), 49-58.

Magazine article

- Chamberlin, J., Novotney, A., Packard, E., & Price, M. (2008, May). Enhancing worker well-being: Occupational health psychologists convene to share their research on work, stress and health. *Monitor on Psychology*, 39(5), 26-29.
- Weir, K. (2014, June). The lasting effect of neglect. *Monitor on Psychology*, 45(6). Retrieved from <http://www.apa.org/monitor/>

Newspaper article

- Hilts, P. J. (1999, February 16). In forecasting their emotions, most people flunk out. *The New York Times*. Retrieved from <http://www.nytimes.com>

Entry in an online reference work (including Wikipedia)***Encyclopedia, author and editor known***

- Steup, M. (2005). Epistemology. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2007 ed.). Retrieved from <http://plato.stanford.edu/archives/fall2007/entries/epistemology/>

Wikipedia

- Prisoner's dilemma. (n.d.). In *Wikipedia*. Retrieved October 24, 2013, from http://en.wikipedia.org/wiki/Prisoners_dilemma

Dictionary

- Paradox. (n.d.). In *Merriam-Webster's online dictionary* (11th ed.). Retrieved from <http://www.merriam-webster.com/dictionary/paradox>

Proceedings, published in book form

- Hughes, H. (2002). Information literacy with an international focus. In K. Appleton, C. R. Macpherson, & D. Orr. (Eds.), *International Lifelong Learning Conference: Refereed papers from the 2nd International Lifelong Learning Conference* (pp. 208-213). Rockhampton, Australia: Central Queensland University Press.
- van der Linden, C. (2007). Gilles de la Tourette's syndrome: A movement disorder. In B. van Hilten, & B. Nuttin (Eds.), *Proceedings of the Medtronic Forum for Neuroscience and Neuro-Technology 2005* (pp. 70-74). doi:10.1007/978-3-540-32746-2_18

Proceedings, published regularly online

- Tattersall, I. (2009). Human origins: Out of Africa. *Proceedings of the National Academy of Sciences of the United States of America*, 106, 16018-16021. doi:10.1073/pnas.0903207106

Conference paper, from the web

Wentworth, D. (2012, November). E-learning at a glance. Paper presented at the *Distance Education Conference*. Retrieved from http://www.umuc.au/conference/distance_education.html

Doctoral dissertation / Master's thesis

Bartel, T. M. C. (2005). *Factors associated with attachment in international adoption* (Doctoral dissertation). Retrieved from <http://hdl.handle.net/2097/131>

Patterson, G. W. (2003). *A comparison of multi-year instructional programs (looping) and regular education program utilizing scale scores in reading* (Master's thesis, University of Florida). Retrieved from <http://www.uf.edu/~asb/theses/2003/>

For degrees from institutions outside of the U.S., add the name of the country:
(Master's thesis, Humboldt University, Berlin, Germany).

GRAPHS AND DIAGRAMS

If the manuscript contains non-alphabetic characters (e.g. logical formulae, diagrams), then:

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- A complete description of archive or publication material, according to which the translation has been done, should be comprised in the manuscript.
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Materials that are written in a free style and are free of demands placed on scientific articles are accepted for publication. Such kinds of works cannot be submitted in the reports about scientific works as scientific publications.

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